IMPLEMENTING GENDER TRANSFORMATIVE APPROACHES IN AGRICULTURE

CGIAR Collaborative Platform for Gender Research

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A Discussion Paper for the European Commission

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Contents

Executive summary

Over the past 15 years, Gender Transformative Approaches (GTAs) have become prominent in the gender and development literature. For proponents, they are the source of both promise and inspiration, for their potential to have an impact on development outcomes as well as gender equality. We understand GTAs as ways to address the foundations of gender inequity and unequal power relations, with a focus on transforming gender relations to be more equitable. With this definition, GTAs are seen as distinct from, and complementary to, approaches to gender integration.

This interest in GTAs needs to be seen as part of a trajectory of 45 years of gender and development theory and practice and what happens to innovative ideas. This starts with understanding and maintaining the initial impetus for GTAs, which stems from a number of critiques of gender integration practice. In particular, the exclusive focus of gender analysis on "gaps", especially in terms of roles of women and men and their differential access to resources, results in homogenizing and fixing women and men as categories, without considering social relations of power and other intersecting social dimensions such as age, social status, race, ethnicity, etc.

GTAs respond to a call for an alternative to the "business as usual" approach to gender integration and, it can be argued, how development itself is conceived. This alternative approach is needed in order to address **structural change**, to move beyond instrumentalist interventions and to address the underlying causes of gender inequality. Rather than focusing exclusively on the self-improvement of individual women, GTAs also work towards transforming power dynamics and structures that reinforce gender inequity with the wider purpose of promoting gender equality and improving development outcomes.

This more systemic understanding implicates those *doing* the development – development agencies and professionals – and requires their reflection, change and transformation. This has far-reaching implications for how development is done, as GTAs are intentionally reflexive: they recognize that norms are not necessarily "out there" and beyond the purview of certain development actors. Norms are, in fact, subsumed in and (re)produced by all development actors. As such, the norms and ways of working of development agencies and professionals are necessarily transformed when GTAs are implemented.

Key conceptual distinctions of GTAs include understanding gender as a social relation as opposed to focusing solely on gender roles. In this way, we understand that "women" and "men" are not homogenous categories but heterogeneous based on other intersecting categories of social status such as class, ethnicity, caste, etc. Hence, social relations of gender inform the relative social positionings of diverse women and men .

GTAs are related to approaches to women's empowerment but are also distinct. One main difference is that most understandings of GTAs insist on working with both women and men to transform the social relations of gender to be more equitable, for example in decision-making, access to resources and how women and men are relatively valued in all spheres of society. What we learn from the experience with women's empowerment is how, in the process of becoming popularized, analytically robust concepts can be instrumentalized and risk losing their core value. The promotion of women's empowerment approaches acts as a cautionary tale for the adoption and inevitable adaptation of GTAs over time.

Several tenets lie behind GTAs as supporters of change:

1) Changes are fostered in three domains: **individual capacities**, the **gendered expectations** embedded within social **relations** in different institutional sites (e.g. household, community) and **institutional rules and practices.**
2) These changes lead to **more and better livelihood choices** for poor and marginalized women and men and more equitable norms and social institutions.
3) The changes lead to an **expansion in their potential** to contribute to and benefit from **technologies**.

The implementation of GTAs has entailed a number of specific methodologies. These are not unique to GTAs but are used for their **specific qualities**. First are **participatory strategies for implementing GTAs**, which are characterized by their potential to encourage critical self-reflection and self-awareness via social learning. These characteristics allow for generating new knowledge, learning and insight derived from continual and iterative cycles of action and reflection. The "doing" is the basis for new knowledge derived from critical reflection of action, which in turn informs further action.

A second methodological implication of GTAs concerns **capacity-strengthening** and **organizational learning**. Understandings of these within GTAs draw on principles of transformative learning, which extends beyond knowledge and skills acquisition and requires shifts in mental models, values and beliefs. The systemic nature of change implied in GTAs requires different framings of both how capacity-strengthening is approached and the role of development agencies, to, in particular, take into account their own transformation through learning. Ultimately, transformation requires that individuals and organizations embrace critical self-awareness about their own gender (and other) biases (unconscious or otherwise), their positionality and personal as well as professional agendas *vis-à-vis* the implementation of GTAs.

The potential of GTAs lies in the radical proposition of attempting to address the foundations of gender inequity. Through the process of adoption, certain adaptations to the ideas underlying GTAs are evitable. Still, organizations and programs need to be conscious of the ultimate goal – gender equality – and the potential for losing sight of this. Adapting key concepts to facilitate implementation must not jeopardize conceptual clarity and sharpness.

For this reason, this Discussion Paper concludes with a number of implications for development agencies to consider when thinking about adopting GTAs. These include the need for conceptual clarity and integrity; the role of external agents in normative change; approaches to learning about, and capacity-strengthening for, implementing GTAs; problematizing the scaling of GTAs; and the need for organizational introspection and preparedness.

1. Introduction

The European Commission is designing a €5 million project, **"Taking gender transformative approaches to scale for impact on SDG2 – food security, nutrition and agriculture"**. This project aims to embed Gender Transformative Approaches (GTAs) in policy dialogue, programs and working modalities of the United Nations Rome-Based Agencies (RBAs). It will do this by strengthening understanding of GTAs of relevant staff and partners; by increasing collaboration, complementarities and synergies between the RBA interventions around GTAs; and by promoting an "institutional mind-set" shift within each RBA to engage with these approaches.

The purpose of this Discussion Paper is to provide an understanding of GTAs and highlight implications for their implementation by the RBAs. Serving as a basis for the project, the paper was presented at an Inception Workshop (6–8 May 2019), which acted as the interface between CGIAR's work on GTAs and the commencement of the RBAs' work.[1]

The **CGIAR Collaborative Platform for Gender Research**[2] was asked to draw on the significant wealth of experience and material around GTAs in the rural sector – specifically in the aqua/agriculture and natural resource management domains – to lead the development of the Discussion Paper. It is based on a literature review as well as interviews with GTA researchers and practitioners, supplemented by the experience of the authors (see Annex A for more on our approach to the Discussion Paper).

Section 2 explains the rationale for GTAs in agriculture and introduces key concepts. Section 3 covers the theories of change of GTAs. Section 4 describes key methodologies and Section 5 is concerned with measurement and assessment. The last section (6) presents a discussion of the implications for implementing GTAs in agriculture.

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[1] After the Inception Workshop, this Discussion Paper was revised to incorporate meeting proceedings, particularly suggestions and recommendations for the RBAs' next steps in implementing GTAs.

[2] The CGIAR Collaborative Platform for Gender Research is housed in the CGIAR Research Program on Policies, Institutions and Markets (PIM) and coordinated by KIT Royal Tropical Institute. All authors of this paper are KIT Advisors on Gender and Agriculture. Rhiannon Pyburn (Coordinator) and Andrea Vos (Assistant to the Coordinator) are fully engaged with the activities of the CGIAR Collaborative Platform for Gender Research.

2. Gender Transformative Approaches in agriculture: rationale and key concepts

Over the past 15 years, GTAs[3] have become prominent in the gender and development literature, particularly in relation to sexual and reproductive health and rights, and they are of growing interest for agricultural development. For proponents, they are the source of both promise and inspiration in relation to the potential to have an impact on development outcomes as well as gender equality [1]. As an introductory definition, we understand GTAs as ways to address the foundations of gender inequity and unequal power relations, with a focus on **transforming** gender relations to be more equitable. With this definition, GTAs are seen as distinct from, and complementary to, approaches to gender integration.

The idea of development being transformative did not start with GTAs [2]: calls for a systemic and structural approach to addressing gender inequity are not new.[4] For instance, Young [4], one of the earliest proponents of development being transformative, referred to the *transformatory potential* of addressing **practical gender needs** in ways that can "challenge unequal power relations and contribute to women's empowerment" [5].

Given the historic roots of GTAs, this paper critically situates them within the wider context of gender and development, for a number of reasons.

1) Changes in approaches concerning women and gender in development have been described as shifts from *women IN development* (WID) to *women AND development* (WAD) to *gender and development* (GAD) [5] [6]. More recently, these shifts have been described as moving from gender integration to women's empowerment to GTAs [7]. However, these shifts in concepts, terminology and practice are not necessarily complete, consistent or uniform. For example, organizations often adopt the term "gender" without changing their women/WID focus [8]. Also, a shift towards GTAs does not necessarily mean abandoning gender integration approaches within the same organization or program, as they can be complementary (see below for examples).

2) These shifts represent a development of ideas. Too often, contemporary development practice is understood without appreciation for the history of ideas [9]: ideas may appear new but have historic precedents that are not sufficiently taken into account to frame the "innovation". This strips ideas of their transformative potential as they are implemented without an appreciation for their methodological substance, which often renders their implementation solely a technical exercise [10].

   For example, gender mainstreaming started from, and is based on, foundational ideas of gender justice and feminist analysis. However, its popularization, while welcome, failed to deliver on the promises of promoting gender equality [11]. This is partly because the approach was scaled out and up as a technical exercise, and, with that, the politics of social change at its basis was stripped away [12].

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[3] Given the different aims and understandings of approaches to gender transformative change, the term 'gender transformative approaches' – GTAs – is pluralized in this paper.
[4] For example, see Beneria and Sen (1981).
[5] Referring to the approaches of women in development; women and development; and gender and development, respectively.

We strongly believe that, as development agencies become increasingly interested in GTAs, they need to see them as part of a trajectory of 45 years of gender and development theory and practice, and to bear in mind what so often happens to innovative ideas. Practically, this means starting with understanding and maintaining the initial impetus for GTAs, which is discussed next.

Why Gender Transformative Approaches?

Interest in and thinking on GTAs stems from a number of critiques of gender integration practice. *First* is the common **framing of gender analysis on "gaps"**, which is considered problematic [13, 14]. Gap analysis focuses on visible manifestations of gender inequality while ignoring, and subsequently not addressing, underlying factors [15, 16]. It also tends to overly simplify what are complex problems.

A *second* impetus for GTAs is a related common exclusive focus on the **different roles of women and men** [13, 15] and the **differences between women and men**, particularly women and men's differential access to resources [17]. This understanding has the effect of homogenizing women and men as categories without considering other intersecting social dimensions such as age, social status, race, ethnicity, etc. As part of this process, they become understood as binary opposites, with the dominant category (men) becoming the norm against which its opposite (women) is explicitly and implicitly assessed [18].

With this lack of differentiation, categories become fixed and unchangeable – which also contributes to understandings of men and women as unchangeable categories rather than diverse and connected by dynamic relations. Examples include stereotypical understandings of women as being perpetually disadvantaged [19]. Commensurately, men are largely seen as lazy, uncaring and unproductive [20, 21]. If social relations of gender are considered, women and men are often portrayed primarily as being in conflict with each other, with conflicting interests, rather than as sharing some interests and contesting others.

The *third* reason for interest in GTAs is an acknowledgement of the **limits of an exclusive focus on women's empowerment**. This is particularly troublesome when women are understood as an undifferentiated category, as described above, and the focus is only on women's agency, with no account taken of the gender relations that women and men experience. A focus on women's empowerment is also problematic when understood instrumentally – that is, primarily as a means to other ends, such as economic development [22].

Subsequently, gender integration efforts in development initiatives generally, and in agricultural development in particular, are not as effective as they could be [14, 23-28]. Improvements remain superficial and risk being back-tracked or, worse, causing unintended negative impacts [29]. More enduring positive impacts on poverty and hunger remain unlikely [14].

GTAs respond to a call for an alternative to "business as usual" [28, 30]. This applies to gender integration but also, it can be argued, to how development itself is conceived. An alternative approach is needed to address **structural change**, going beyond instrumentalist interventions.

While the interest in adopting GTAs has emerged from insights related to the limits of gender integration, two points need to be kept in mind. First of all, as previously mentioned, gender integration approaches still have their merits when they take into account the different needs and interests of particular women and men (which is an improvement to gender "blind" approaches that do not address gender concerns at all). A second, and related, point is that adopting GTAs does not mean dispensing with gender integration approaches. Approaches often can overlap and co-exist. For

example, a particular program may have elements of gender integration alongside GTAs. Box 1 gives an example.

Box 1: **Example of co-existing and complementary gender integration and gender transformative approaches – the case of the CGIAR Research Program on Water, Land and Ecosystems (WLE)**

The WLE program adopted a focus on GTAs in its 2014 Gender Strategy and commits in its full proposal for 2017–2022 to continuing to work towards gender transformative change. WLE recognizes the need for social change in addition to technical change in order to meet its vision of "creating vibrant ecosystems, food and water secure communities, and improvements in livelihoods". It defines gender transformative as when "both men and women are helped while gender roles are transformed and more gender-equitable relationships are promoted" [31].

To this end, the research program employs GTAs, starting with an understanding of the local social context so as to develop the right interventions that will address gender equality among other development outcomes [32]. One goal of gender transformative research within WLE work is to identify differing needs and interests, to uncover harmful norms, roles and relations and to inform better strategies and interventions for transformative outcomes. These transformative outcomes are defined as (1) enhanced ability, and access to information, to engage in decision-making and policy development; (2) improved access to, and control of, water, land and ecosystems; and (3) empowerment of women and their enhanced ability to restore, rebalance and reinvest in water, land and ecosystems [31].

GTAs are about deep, enduring change

What is critical to note is that adopting a GTA is an intentional act: changes in focus and ways of working are a result of a deliberate process. Part of this involves being clear as to what GTAs entail, starting with understanding of transformative change as "deep, enduring change in which what emerges is fundamentally different from what went [on] before" (Brookfield 2012 cited by Kantor and Apgar [11]). For GTAs, change is clearly about addressing "the underlying causes of gender inequality rather than just closing the various gender gaps between men and women" [27]. The implication is that, rather than focusing exclusively on the self-improvement of individual women, GTAs also work towards "transforming power dynamics and structures that act to reinforce gendered inequalities" [33].

This common framing of GTAs understands three interrelated dimensions of change, at the level of:

1) **individual capacities** (knowledge, attitudes and skills), with a particular emphasis on agency and actions "to critically examine gender norms and inequality";
2) **social relations**, within different sites of the household, community etc., with an emphasis on norms embedded within these; and
3) **social structures** and engaging with institutional rules and practices that (re)produce gender inequity [28].

How these three dimensions are engaged varies. Some authors identify them as sites of change [34]; others [7, 30] see them as programming areas (see Box 2 for an example).

Box 2: **Programming for GTAs – a Gender-Transformative Extension and Advisory Facilitation System in Zambia (GT-EAFS)**

Cathy Farnworth and Kathleen Colverson's GT-EAFS aims to tackle the "conceptual lock-in" present in rural advisory services. This lock-in stereotypes men as lead farmers with commercial interests and ignores women farmers or sees them as interested only in feeding their households. They contend that gender unaware extension reproduces gender inequities and undermines existing collaborative processes [35]. The authors propose to view extension and advisory services not as *goals* in and of themselves but as a *means* to bring about gender equality.

Accordingly, GT-EAFS thinks of extension and rural advisory services as a holistic *system* within which men and women farmers could effectively work, instead of a service that *reaches* men and women farmers. It emphasizes "the process of creating knowledge with end users" [35]. In-depth discussion and collaboration among stakeholders are needed to create an enabling environment, identify underlying norms and power structures at the root of gender inequalities as well as entry points for gender transformative change.

GT-EAFS works on three interlinked domains, which parallel the dimensions of change of GTAs [26]. First, strengthening women's *agency*, or the ability to make one's own choices and act on them, their aspirations and their capabilities. Second, improving women's *relations* with other actors, in other words, "their ability to create, participate in, and benefit from networks; the power relationships through which women negotiate their rights and needs with other development actors" [35]. Third, focusing on *visible local structures* (e.g. producer groups, development agencies) and *invisible local structures* (e.g. values, assumptions and ideologies) that surround and condition women's choices. To link these components from the individual to communities and wider surroundings, locally relevant empowerment pathways are developed in collaboration with direct and indirect stakeholders.

For example, Farnworth and Colverson suggest practices that could be incorporated into a GT-EAFS: (1) changing cooperative by-laws to transform visible structures; (2) working with traditional leadership; (3) working with the whole household through household methodologies to develop agency and transform visible and invisible structures; and (4) involving men to transform invisible structures.

Still, the three elements of **agency, structure** and **relations** are closely interrelated. For example, Hillenbrand et al. see these three "domains" of change as indicating where "transformation is needed to advance gender equality" [33] and note their interrelatedness. A person's outlook (e.g. aspirations and attitudes) is greatly influenced by social norms and practices, as well as the quality of their relationships and support networks. The authors contend that, "evidence has also shown that programming focused on one domain risks reversibility and harm if it fails to engage the other domains for gender-transformative change" [ibid.].

Goals of GTAs

What, then, is the goal of GTAs? Unsurprisingly, there are different interpretations. One interpretation understands GTAs as aiming to **improve development outcomes**. Okali [13] and Farnworth et al. [1], however, caution against instrumentalizing social change aspirations and seeing GTA processes dominantly as a means to a development end.

For others, development services are "a means to a different, broader end: gender equality" [35]. Lastly, many interpretations of GTAs see gender equality as both a worthy end in itself and a means to better development outcomes.

Regardless of the interpretation of the goal, and given the definition of GTAs described previously, they require a "more radical and intentional stance" [16]. GTAs "aim to disrupt the gendered status quo, calling into question the power, privilege and status of the dominant group, primarily white men" [36]. This entails a **structural approach** that, by definition, involves all actors and participants in development processes.

This more systemic understanding implicates those *doing* the development – development agencies and professionals – and requires their reflection, change and transformation [for example, see 37]. This has far-reaching implications for how development is done, as GTAs are intentionally reflexive: they recognize that norms are not necessarily "out there" and beyond the purview of certain development actors. They are, in fact, subsumed in and (re)produced by all development actors.

As suggested above, GTAs differ from gender integration approaches in that they require rethinking development and its implementation, as Box 1 illustrates. In particular, dominant development discourse is considered to be incompatible with women's empowerment, as it reproduces the very power relations that serve to undermine gender equality [36]. Neoliberal economic approaches[6] to development tend to instrumentalize women's empowerment by promoting it in terms of more effective and efficient use of women as an "untapped" resource, which is a limited interpretation [38, 39]. The related emphasis on individual women and economic development "edits out the political processes of grassroots mobilization of women and sidelines the feminist values of building women's awareness and capacities to challenge patriarchal structures and relations on their own terms" [33].

Key conceptual distinctions of GTAs

GTAs include distinct understandings about gender as a social relation as well as overlaps with women's empowerment, which are highlighted below.

Understanding of gender as a social relation

GTAs draw on an understanding of **gender as a social relation**, as opposed to gender being about roles of women and men and, relatedly, gaps between them, as previously discussed. The rationale for adopting this understanding is that it is gender relations that "influence the positions, attitudes and opportunities of the people who engage in agriculture – e.g. women and men, wealthy and poor, landowners and landless – (that) shape agricultural practices, knowledge and outcomes" [26]. They influence and are influenced by gender roles and responsibilities and claims over resources and rights. They define women's and men's relative social positions and therefore gender inequality in a specific time and place [40]. Social relations of gender are considered critical to the study of women and are

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[6] For Amaryta Sen 2014 (cited by Boyd 2016, 148) "neoliberalism has shaped global and national economic policies in favor of 'fiscal conservatism, open markets for capital and commodities, privatization', and granted a bigger role to financial and corporate sectors."

"socially constituted and not derived from biology" [41]. They are neither *always harmonious* nor *always conflictual* [13].

GTAs and women's empowerment

These concepts can be found in the same discussions and are sometimes used interchangeably. This is understandable, as **the two concepts can overlap** depending on how they are respectively understood. For example, they both sometimes endorse processes of critical reflection of and engagement with **social structures** that maintain dominant gender power relations. They can both be concerned with **individual and collective agency**, where some approaches to women's empowerment emphasize voice as well as enhanced capacity for intentional action, influencing and making decisions. By extension, women's empowerment is often concerned with expanding choice [42]. This certainly would not be contradictory of GTAs. Also, while GTAs are about process, women's empowerment is often thought of both as a process (the "how") and/or as a goal (the "what") [43].

A last common feature is that both can concern power – though not necessarily so. In particular, **GTAs are explicitly concerned with putting "the political back into gender"** [44] and "targeting power relations" [30]. Such notions are common but not always present in all concepts of women's empowerment.

Where GTAs and women's empowerment approaches can diverge is in their emphasis on enhancing women's agency. While critical to both, failing to pay attention to the structural and relational aspects of gender inequity and women's subordination, alongside women's agency, is akin to focusing solely on increasing women's access to resources and not who controls them or the benefits derived from their access. In this sense, such understanding is the antithesis of GTAs. That is to say, **a core tenet of GTAs is to address structural and relational aspects of gender inequity**.

Another possible area of divergence between GTAs and women's empowerment relates to their emphasis on who participates in and who benefits from these processes. Women's empowerment clearly focuses on *women*, whereas GTAs embrace different understandings of the relative roles of women and men. Working and critically engaging with both women and men is seen as essential to gender transformative change, given its ambitions to address the foundations of gender inequity.

In working with men, men's and women's characteristics should not be understood as simplistic dualisms and as a basis for comparisons, for example in terms of roles or access and control [13]. Accordingly, we should not view men and women as homogenous groups [24, 26, 34] but understand them within "their wider social contexts of gender, age, class and other identities that influence their relations with others" [13]. Still, within an understanding of working with women and men in GTAs, some approaches privilege focusing on women and the promotion of their relative social position [45].

What we can learn from the experience with women's empowerment is how, in the process of widespread uptake, it was instrumentalized and lost its core value, becoming what Cornwall refers to as "empowerment light" [39]. This experience acts as a cautionary tale in the adoption and inevitable adaptation of GTAs.

3. GTAs and theories of change[7]

This section is about how GTA proponents envision the processes of change in which they engage. In the first instance, we look at theories of change (ToCs) within GTAs. In the second, we look at how GTAs are positioned in relation to other gender aware approaches.

Theories of change of GTAs themselves

1) ToCs of GTAs are commonly understood in terms of changes fostered in three domains, as referred to previously: **individual capacities**, the **gendered expectations** embedded within social **relations** in different institutional sites (e.g. household, community) and **institutional rules and practices**.
2) These changes lead to **more and better livelihood choices** for poor and marginalized women and men and more equitable norms and social institutions.
3) The changes lead to an **expansion in their potential** to contribute to and benefit from **technologies** [for example, see 27].

Preconditions include development actors (donors, agricultural research institutes and state and non-state development agencies) giving **equal** weight to creating and sustaining equitable social environments and to developing and disseminating new technologies. This balance provides the conditions for more people, particularly those who are marginalized, to have more opportunities "to participate in and benefit from agricultural development" (Abala, Green et al. 2004 cited by Kantor [15]).

GTAs as part of wider ToCs

Beyond how ToCs of GTAs themselves are understood, there are two main perspectives as to how GTAs are positioned within wider ToCs. The first sees implementing GTAs alongside other gender integration approaches. The second sees GTAs as the main approach to gender integration, which complements other approaches that are non-gender specific.

Examples of the first perspective include a number of CGIAR research programs that assume a **hybrid of gender integration approaches and GTAs**, where the two are **mutually supportive**. For example, the gender strategy of the Research Program on Fish Agri-Food Systems (FISH) includes two main principles, explained below, underscored by a third of intersectionality:

> As a first guiding principle, FISH aspires for all its research involving people to be gender aware… [for example] designing opportunities, timing and location to accommodate women's existing domestic and care roles and responsibilities in given contexts… [These] are necessary to reach and benefit women and can offer important entry points for empowerment.

> As a second guiding principle, FISH aims to ensure that gender-transformative approaches form an integral part of its activities… [This] research involves the development, testing and application of strategies that go beyond understanding or accommodating gender constraints, to also creating opportunities for locally driven and context-appropriate shifts in underlying gender barriers. In particular, gender-transformative approaches aim to constructively shift

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[7] ToCs represent a popular planning approach to understand and illustrate how and why a desired change is expected to happen (see https://www.theoryofchange.org/what-is-theory-of-change/ for more information). This section has been developed in part from descriptions of change described in agricultural research for development programs. These lessons are still relevant for agricultural development programs.

constraining gender norms, attitudes and behaviors towards those that support gender equality [46].

Similarly, the CGIAR Research Program on Roots, Tubers and Bananas (RTB) aims for both gender responsive outcomes (both men and women benefiting from RTB technologies, with neither harmed) and gender transformative ones, where, in addition, "gender roles are transformed and more gender-equitable relationships between men and women are promoted" [47]. The latter is achieved "by creating opportunities for poor women to benefit from technological interventions and by ensuring that interventions are designed to take into account, or compensate for, the production constraints faced by women… RTB will contribute to the empowerment of women and in the long run to transformation of gender relations" [47].

The phase 1 CGIAR Research Program on Agricultural Aquatic Systems (AAS) is an example of the second perspective and how GTAs are understood as part of an overall ToC (see Box 3). What is noteworthy is the consistency in methodological approaches across the program's entire ToC, which made these mutually reinforcing while also maintaining the specificities of each element.

Box 3: **Agricultural Aquatic Systems (AAS) – Research in Development (RinD)**

AAS[8] envisioned GTA as a holistic framework to practice gender research and as an integral part of the program's overall RinD strategy, as opposed to GTAs as a stand-alone research method [48]. GTAs were conceptualized as one of the six elements that constitute the AAS RinD approach, including a commitment to "people and place", "participatory action research" and "learning and networking" achieved through "effective partnerships" and "strengthened capacities" [37].

AAS coined the "RinD" term to contrast it with "business as usual" agricultural research [37]. RinD puts emphasis on the scope of inquiry, deep engagement with communities and stakeholders through dialogue and collaboration and the space for critical reflection. These key characteristics of RinD correspond to AAS' understanding and use of GTA and the view that social change cannot be controlled, but only seeded [37].

Within AAS' 2012 strategy, gender transformative change is understood as both an **outcome** and a **process** in itself. It is rooted in participatory and collaborative methods that question the *status quo* and aim to transform the social environment of both women and men. In other words, the gender research is carried out for, within and as part of a more complex social reality.

AAS' strategy is built on three interlinked areas: (1) *a research process* that understands people and social diversity in their context, enables critical learning, reflection and questioning and is multi-scale, dynamic and iterative; (2) *practice* across scales that engages both men and women, addresses unequal power dynamics across social groups, challenges oppressive norms, practices and structures and integrates with agricultural systems interventions; and (3) *outcomes* that involve more and better life choices for poor women and men, inclusive and sustained socio-ecological transformation and gender equitable systems and structures [26].

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[8] AAS operated between 2011 and 2015 as part of the first phase of CGIAR research programs. It aimed to improve the well-being of people dependent on aquatic agricultural systems. Implemented by WorldFish, Bioversity and the International Water Management Institute, AAS worked in Bangladesh, Cambodia, Philippines, Zambia and the Solomon Islands and had a budget of US$ 68.5M.

This section has outlined how GTAs envision deep and enduring change taking place across three domains – individual, social relations, social structures – which lead to better livelihood choices, which, in turn, lead to an expansion of potential. The question is whether this GTA ToC is pursued alongside approaches to integrate gender in development or is the main approach to promote gender equality, pursued within a wider ToC. Such strategic decisions are likely contingent on the flexibility and potential for change of organizations taking on GTAs.

Regardless, key to GTAs' ambitious agenda is the adoption of particular methodologies, described next.

4. Methodologies used in GTAs

The implementation of GTAs includes a number of specific methodologies. These are not unique to GTAs, but rather are used for their **specific qualities**. These methodologies are featured in the next two sub-sections to highlight that GTAs require doing *new* things as well as doing things *differently*. The first sub-section begins by framing participatory strategies, then delves into two examples for implementation: Participatory Action Research (PAR) and Participatory Action Learning (PAL). We include an elaborated Table A with examples of methodologies used for PAL. The second sub-section looks at capacity-strengthening and organizational learning.

Participatory strategies for implementing GTAs

GTAs use a variety of participatory strategies for many of the same reasons that lay behind the popularity of participatory approaches to development in the 1970s; they encourage **critical self-reflection** [49] and **self-awareness via social learning**. Relatedly, they also **generate new knowledge**, learning and insight derived from continual and iterative cycles of action and reflection. The "doing" is the basis of new knowledge derived from critical reflection of action, which in turn informs further action. Such processes are central to articulating tacit or implicit knowledge [50], such as unconscious bias or deeply entrenched norms. This uncovering of otherwise "hidden" knowledge emerges from the interactive and inclusive qualities that make such strategies participatory.

The development of new knowledge also comes from a valuing of both different kinds of knowledge and different ways of knowing that are otherwise undervalued and made invisible by dominant forms of knowledge and knowing [51]. In agricultural research, this often manifests itself as assuming men are farmers or managers and decision-makers and therefore authoritative sources of knowledge. Universal claims based on this assumption then follow [52]. Another example is the common comparison of male-headed households with female-headed households as if they are the same units of analysis and where the former is the norm against which the latter is compared. Such analysis "confounds gender and household structure. Because women frequently live in male headed households, but female headed households are often defined as not including an adult man, the two are not comparable" [53].

A key characteristic of participatory approaches goes beyond simply getting people involved to consider the **quality** of that involvement. Hence, while GTAs are concerned with participation, it is not just any kind of participation that is sought. Low quality participation, such as "nominal" or tokenistic participation, can be instrumental [54]:[9] this is not interesting for GTAs [55]. Participatory approaches are concerned with participation that is **empowering** and **transformational**, such as through self-generated insight and knowledge. In other words, *participation* does not automatically make for a *participatory* process.

In this sense, participatory approaches are an appropriate methodology not only for **knowledge generation** but also for **social transformation**. This owes in part to their alignment with concepts of agency and the capacity to imagine the *previously unimaginable* [42]. GTAs are about "extending the horizons of possibility… [so people are] able to aspire high and realize their aspirations" [15]. Participatory processes are one means of achieving more inclusive knowledge production, through acknowledging and valuing different knowledges and ways of knowing.

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[9] Different levels of participation can entail participants (1) being informed, (2) being consulted, (3) influencing and/or (4) weighing in views and taking decisions together (Newton et al., 2019).

Participatory approaches have also been **strongly linked to gender and development**, and in particular women's empowerment and its measurement [55]. This is a result of the critique that conventional development policy and practices (e.g. what GTA proponents refer to as "business as usual") assume certain ways of knowing that invisibilize, undervalue and fail to take into account women's experiences, knowledge and "expertise"[56].

Still, participatory approaches are **not inherently gender aware** [57, 58]: while they aim to be inclusive, they can also reproduce domination, based on gender, class, ethnicity and other dimensions of social differentiation. Hence, participatory approaches not only are concerned with engagement and involvement but also require a certain reflexivity among those managing, organizing, facilitating and benefiting (whether primarily or secondarily) from others' participation. This means a critical self-awareness about one's own gender and other biases (unconscious or otherwise), one's positionality and personal as well as professional agendas *vis-à-vis* the implementation of participatory processes and power dynamics inherent in these. In particular, the role, outlook and positionality of the facilitator (as well as other development professionals involved in GTAs) is pivotal (Chambers 2012 cited by Farnworth, Fones-Sundell [1]), discussed further below.

The use of participatory processes also has its down-sides. They tend to be intense in terms of financial, time and human resources. In particular, skilled and experienced facilitators with contextual knowledge are needed to successfully support participatory processes. Given this, as well as the contextual nature of these processes, there are limits to achieving scale, at least within a project or program. Also, the relative simplicity of the concept of participation belies its complexity and implementation challenges: in order to benefit from the purported benefits, both complexity and issues of power need to acknowledged and engaged with. They cannot be smoothed over.

Lastly, measurement of results of participatory processes, particularly those concerning empowerment, agency, attitudinal change, etc., is difficult, particularly when using only quantitative indicators to measure change. Mixed methods offer more nuanced measurement but do not always allow robust comparison (see section on measurement for more in-depth discussion).

Within GTAs, two main participatory methodologies are employed: PAR and PAL, which are described next. While these cover a wide variety of diverse methods, common features are the characteristics outlined above. And, while the emphasis is on research and learning, participatory strategies are not used just in initiatives concerned with knowledge development or research. As the examples below show, they are also used in implementing agricultural development, such as farmer field schools.

Participatory Action Research

PAR refers to a group of qualitative research methodologies developed from a critique of more conventional research approaches that reproduce structures of domination through relationships of power and knowledge.[10] PAR departs from conventional research with its focus on action, its emphasis on equitable relationships between the researcher and the researched (even rejecting these hierarchical concepts) and their collective participation in all stages of the research, particularly but not exclusively in problem identification, data analysis and follow-up from research findings. In this manner, PAR contends that participatory approaches to knowledge generation can address power and deep-rooted inequities [59].

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[10] The actual origins are contested, although much of the initial thinking is credited to Kurt Lewin and his approach to applied research in organizations.

Given these qualities, PAR is common to GTAs. For example, as mentioned previously, AAS adopted PAR as one of the key elements of its overall RinD approach and the "main vehicle for fostering transformative and developmental change for the poor and marginalized in aquatic agricultural systems" more generally (see Box 3). Moreover, PAR was a vehicle for transformative multiple-level learning to "critically address underlying assumptions and mental models" [11]. With its potential to focus on contextualized, deep critical reflection, awareness and analysis, the use of PAR can support enduring change at the level of individuals and social structures [26]. In terms of gender norms, the processual quality of PAR allows for a "questioning of the assumptions and practices underlying gender inequality, as part of a process of challenging gender-based power imbalances and developing people's aspirations for self-determination beyond existing gender roles" [16].

One example is the adoption of PAR by WorldFish Bangladesh to explore the intertwining of technical training with activities that questioned social barriers, agency and sense of self among women and their spouses – the intended beneficiaries of technology adoption. PAR resulted in redesigns of how technology was delivered to women [27].

Participatory Action Learning

PAL refers to a group of action-based learning techniques that share many of the qualities of participatory approaches outlined previously, including PAR. At the very core, they have in common the process of taking action to inform learning where that learning serves as a basis for subsequent action.

But there are differences between PAR and PAL. One concerns the emphasis of the purpose. *PAR* is concerned primarily with generating individual and collective understanding and knowledge with those who are supposed to benefit from it. It is generally concerned with **generating knowledge** for a more generalized audience. *PAL* emphasizes continuous improvement in systems and self-development through individual and collective action, where the explicit goal is new knowledge and understanding **to improve action**.

A second difference is the relative structured-ness and codification of PAR and PAL. As a research methodology, PAR tends to be heavily grounded in the theoretical basis that animates the qualities of participatory approaches highlighted above. PAR tends to be less prescribed than PAL. PAL is understood here as a body of approaches that tend to be more specified, and named, as the examples below illustrate. Being more practice-oriented, these tend to be more prescriptive and codified as manuals, tools, training, etc. This, on the one hand, makes them appealing in their immediate applicability, implementability and adaptability. On the other, it leaves them open to possible loss of the qualities and ethos (described above) that make them participatory as well as to co-option as an implementation tool [60-62].[11]

Within the overall grouping of PAL methods are various related methods that bring discussions and critical reflection on gender relations into focus [63], such as Nurturing Connections, Gender Action Learning System (GALS), Social Analysis and Action (SAA) and Journeys of Transformation. All of these have been used in the context of agricultural development and food security (see Table A for summary of these approaches). These approaches have in common a number of features:

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[11] Such risks are not limited to PAL and are valid for PAR. See Chambers (2008) for reflection of the rapid popularization of Participatory Rural Appraisal, with which Chamber is most associated, and its application often without adherence to its principles and practices, along with many misunderstandings. See also, in contrast, Cooke and Kothari (2001) for a critique of purported instrumental participation.

- household and community-level dialogue and actions to address "harmful" gender norms by including both women and men;
- a focus on influencing behavior and attitudinal change in support of gender equality and, where relevant, women's empowerment – for example improved communication, more equitable decision-making and sharing of reproductive tasks;
- adoption of participatory approaches for problem identification and solving and self-reflection;
- use in combination with and support of agriculture technology adoption initiatives.

See Annex B for a fuller description of these and other PAL methods.

Table A: **Summary PAL methods used with GTAs** [adapted from 64][12]

Methodology	Developer	Scope	Objective	Strategy and duration	Countries implemented	Key points for consideration
Gender Action Learning System (GALS) [65]	Oxfam Novib and Linda Mayoux	Community, organizations and across various themes (e.g. value chain development extension work, livelihoods)	Develop capacities, ownership and leadership of men and women to give them more control over their lives	Six- to twelve-month community-led methodology that can be implemented on its own or integrated into existing development projects. It starts with a Change Catalyst Workshop with participatory visioning and the creating of action plans. This is then scaled up through community action learning and later reviewed by the community.	Asia, Latin America, Africa	1. Well-trained facilitators are crucial to GALS' success (especially during the first phase) 3. Adaptable to different contexts and purposes 2. Pyramid learning principle may not always be effective
Social Analysis and Action in Food and Nutrition Security (SAA in FNS) **[66]**	CARE	Community	Community-based and participatory approach that facilitates active exploration, reflection and challenging of social norms and practices and to support individual and community behaviors that contribute to more equitable gender norms and attitudes regarding FNS [67]	Key steps in the SAA in FNS process are (1) transform staff capacity, (2) reflect with the community, (3) plan for action, (4) implement plans and (5) evaluate. The duration depends on the specific adaptation. The manual includes 90 activities structured into 9 themes; each activity takes 45–60 minutes. Themes are (1) Introduction to Gender, (2) Production, (3) Productive Resources, (4) Access to and Control Over	SAA has been implemented in 20 countries including Ethiopia, Rwanda and Madagascar	1. The manual should be integrated into sector-focused programs 2. Can be adapted 3. A gender and power analysis should precede the SAA in FNS 4. Creating a safe space for reflection and dialogue is critical

[12] This table includes tools to apply GTAs as well as to facilitate women's empowerment, given the similarities of these. Also, GTA practitioners have drawn in methods used for women's empowerment. See Annex B for a more detailed description of each.

Methodology	Developer	Scope	Objective	Strategy and duration	Countries implemented	Key points for consideration
				Income, (5) Leadership, (6) Time Use, (7) Women as Farmers and Value for Their Triple Roles, (8) Gender-Based Violence (GBV) and HIV Testing and Prevention and Support, (9) Family Planning.		5. Staff self-awareness training is a central part 6. Nine modules are adapted from the Women's Empowerment in Agriculture Index (WEAI) domains
Nurturing Connections [68]	Helen Keller Institute	(Extended) household	Promote women's empowerment by transforming unequal structures of power through a participatory curriculum [69]	The curriculum spans out over four months with four blocks: (1) Let's Communicate, (2) Understanding Perceptions and Gender, (3) Negotiating Power and (4) Acting for Change. Each block features weekly sessions held within peer groups (women, their partners/husbands, community leaders and elders). The block ends with a monthly "community meeting" or mixed session where all groups reflect together on what they have learned in this block. Each session is built according to an action learning cycle that begins with a game, or story, followed by a reflection about this activity. After this, a "learning" is formulated. The cycle ends	Bangladesh, Cambodia, Côte d'Ivoire and Senegal	1. Flexible and found more effective when integrated into technical trainings. It is important that the approach not just be used as an "add-on" but be considered in the design of the whole program 2. Training of facilitators is crucial 3. Found "fun: and accessible – also illiteracy-friendly 4. Indirect approach: first games and role-play and then a discussion/reflection 5. On-going monitoring and evaluation

Methodology	Developer	Scope	Objective	Strategy and duration	Countries implemented	Key points for consideration
				with a planning phase where insights are translated into proposed actions and practice.		
Journeys of Transformation [70]	Promundo and CARE	Community	Promote women's economic empowerment by engaging men as allies in transforming harmful gender attitudes and behaviors that impact progress [71]	The training itself consists of 16 weekly sessions of each 2–4 hours divided in three themes: (1) a business block including sessions that focus on negotiation and decision-making patterns between men and women, (2) a health block on health and well-being and (3) a laws and policies block about GBV laws and policies promoting gender equality in Rwanda. Each session starts with a check-in, outlining the objective of the session, a follow0up on the homework of the previous session, providing information about the topic and one to three group exercises and discussions. It ends with an assignment for the next session.	Rwanda	1. Developed to complement existing projects, not as a stand-alone approach: it is adaptable (however, frequency and length need to be respected!) and context-specific 2. Five- to ten-day training of facilitators 3. Specific focus on masculinities

Implications of GTAs for capacity-strengthening and organizational learning

As discussed previously, compared with gender integration, GTAs are concerned with doing different things and doing things differently, which requires different skill sets as well as enabling organizational contexts. This section discusses the methodological implications of GTAs for capacity-strengthening and organizational learning.

Capacity-strengthening

Capacity-strengthening is another common element found in GTAs. This is understandable, given their purported far-reaching proposition. Participants – whether researchers, development actors or community participants – are engaging in new ways of knowing, understanding and learning. This requires "deep shifts in social and gendered 'habits of mind' and hearts from all involved" (Mezirow, 2000 cited by Cole, Koppen [24, p. 11]). And, this extends to how capacity-strengthening itself is thought of and undertaken, drawing on many of the same principles of knowledge and knowledge development that are integral to PAR but translated into **pedagogical approaches**. This includes ideas of **horizontal learning**, **valuing of different perspectives** and ways of knowing and learning, and understanding and incorporating **interrelationships between knowledge and power**. Capacity-strengthening in support of GTAs draws on principles of transformative learning that go "beyond knowledge and skills and [involve] a shift in mental models and personal beliefs" [28].

As a result, capacity-strengthening is premised on a **learning-by-doing approach**, as a complement to more traditional training. Learning-by-doing not only is appropriate for strengthening reflective and critical capacities, where training should be catalytic, but also helps participants encounter inequality and adversity, which are needed to understand alternative ways of believing and behaving [24]. For example, Farnworth et al. [44] describe augmenting each technical training session on fish and associated vegetable production with a gender module that encourages "deep reflection on gender and social norms, and… the rehearsing of new behaviors" [44]. Finally, learning-by-doing is also key to understanding complex systems [37].

A key challenge to participatory learning, as with participatory approaches more generally, is finding skilled facilitators experienced with such processes. They need to be well versed in triple-loop learning[13] in order to be able to strengthen others in ways that are consistent with learning and knowledge approaches inherent to GTAs [34]. A related challenge is to use appropriate approaches to strengthening the capacities of facilitators themselves, as more traditional approaches, such as training of trainers that relies on cascading or echo-training approaches, are inconsistent with if not contrary to participatory approaches. They focus more on imparting a fixed body of knowledge, which participants learn by rote, than on facilitating knowledge generation based on participants' reflection on their own experiences and knowledge.

Organizational learning

Within GTAs, organizational change is understood as a critical dimension, particularly from a social relations perspective that views organizations as manifestations of wider social institutions, reflecting and reproducing dominant gender norms and other "rules of the game". This idea has long been argued in the gender and organizational development literature, where "getting institutions right for women" [73] concerns realizing, analyzing and transforming the informal and formal at the levels of both the individual and the systemic, including the deep gendered structures of organizations [74]. As

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[13] Triple-loop learning focuses on learning rules, learning to change them and learning to learn (e.g. Argyris and Schön 1996).

Cole et al. [24] contend, organizations "cannot merely present the new desired ways of thinking and acting in relation to gender and gender transformative approaches but also must embed them in (their own) organizational values, systems and procedures, since these surroundings play a key role in shaping individual actions and attitudes."

Although critical [24], the **interplay between individual and organizational levels** can be difficult to navigate. De Vries and van den Brink advocate a bifocal approach of focusing on both individual development and organizational change by "developing individuals' gender insight and change agency in order to bring about organizational change" [36]. This makes it possible, for example, to understand that working with individual women is not about fixing the women but, rather, is a part of gendered organizational change.

AAS took to heart the integrated nature of GTAs, capacity-strengthening and organizational change. Its approach is unique in the GTA literature in that core concepts are internalized and aligned as well as extended to consider how organizations need to change and capacities can be strengthened to support gender transformative change (see Box 4).

Box 4**: A GTA-informed approach to organizational capacity development**

AAS specifically talks about the "deep attitudinal and behavioral changes" that the integration and adoption of GTAs requires from individuals and organizations [24, 27, 28]. Accordingly, the program developed a Gender Capacity Development and Organizational Culture (GCDOC) approach that "supports organizations and staff members in developing capacities, skills and attitudes to appreciate, understand, adopt, adapt and integrate GTA in research programming and in the workplace" [28]. As such, the GCDOC approach provides a conceptual framework and pathway to align organizations and individuals for gender transformative change.

The GCDOC approach, developed by Silvia Sarapura and Ranjitha Puskur (2014), is structured around three elements:

- transformative learning;
- socio-technical regimes and governance;
- organizational culture and learning.

Transformative learning moves beyond formal learning of new knowledge and skills and includes personal development and deep reflection on norms and behavior that maintain gender inequalities. Transformative learning occurs within and through the organizational culture as well as the socio-technical regime and governance, or, in other words, macro-level trends, contextual drivers, social structures and practices. GCDOC aims to transform gender regimes through active learning processes at the individual, organizational and system levels. Key elements of this initiative include (1) recognizing and valuing the gender capacities and skills of staff and partners, (2) fostering gender equitable and inclusive organizational cultures and behaviors and (3) creating an organizational environment that supports learning, sharing and strengthening of gender capacities and capabilities of individuals and teams. In doing so, gender transformative practice will become part of the organizational DNA [28].

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5. Measurement and assessment

Part of the organizational change necessary for GTAs relates to measuring and assessing projects and progress. Tracking GTAs requires a new way of thinking as to *what* and *how* transformative change is assessed in monitoring, evaluation and learning (MEL) systems. Inspired by feminist approaches to evaluation, it encourages institutions to recognize their own positions and practices in commonly found results-focused approaches to measurement when deciding what should be measured and whose voices count [33, 75, 76]. Because GTAs deal with transformative change and empowerment processes, the choice of indicators and MEL system is inherently a value-driven and political process [77]. In response, a GTA to MEL encourages a critical perspective to knowledge creation and privileges different ways of knowing, similar to why PAR is used and how capacity-strengthening is understood, which begins with ensuring that those whom gender disparities affect play a key role in formulating MEL systems [33, 45].

GTAs, by their very nature, deal with complex and non-linear social change processes at different levels, which vary across contexts, take time and are hard to observe and measure owing to the nature of the changes underway. This demands that the design for MEL must embrace complexity and purposively capture incremental and non-linear unpredictable processes of gender transformative change along with a description of outcome changes [33]. As noted by Batliwala [78, 79], this requires a GTA MEL system to be geared towards measuring interim changes among different groups, focusing on the *contribution* rather than the *attribution* of GTAs to these changes across longer timeframes. Tools such as *outcome mapping*[14] and its use of *progress markers*, which were used by CARE and AAS, have proved effective in providing a more flexible and responsive approach to measuring contribution (Carden et al 2001, cited by Hillenbrand, Karim [33]).

Other key considerations of GTA MEL systems highlighted by literature include:

- use of multi-level and multi-dimensional outcomes and indicators with specific attention to gender norms;
- mixed methods approaches that privilege qualitative and participatory techniques alongside quantitative approaches;
- importance of tracking reversals and negative changes;
- privileging voice and the idea that measurement processes should be empowering for participants and project staff alike.

Each of these points is explored in more depth in the paragraphs that follow.

Use of multi-level and multi-dimensional outcomes and indicators with specific attention to gender norms. Past gender measurement approaches have focused on the individual agency of women and the ability to control tangible resources (land, income, etc.), thereby overlooking norms. This provides an incomplete picture of gender equity outcomes, as they do not explain how these changes have come about or how they are linked to structural causes of inequality. GTAs stress changing gender norms as a critical lever for transforming structural inequitable gender relations [45]. Indicators should therefore capture how structures operate at different levels [45].

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[14] Outcome mapping is useful as a methodology for delineating spheres of influence of program partners and highlights the limitations of a program's contribution (not attribution to broader long-term transformation).

In addition to changes at the individual level for women and men, they should track changes in relationships at the household level (such as increased spousal communication, decreased incidence of family conflict) and beyond the household (e.g. expansion of social networks) to capture changes in societal rules and norms (e.g. community perceptions of gender equitable attitudes) that produce gender inequity. Because gender transformation is multi-dimensional, measurement that fails to capture how these different dimensions **interact** risks missing opportunities to extend the impact of interventions, overlooking unintentional harm and failing to capture how change in one dimension of a person's life affects another dimension.

While the field of measuring norms is still evolving and is often seen as notoriously difficult, promising approaches exist. These include the work of CARE to measure social norms to compare personal normative beliefs with behaviors and normative expectations at the community level. CARE's Social Norms Analysis Plot (SNAP) framework is based on the idea that empirical expectations (*what I think others do*) and normative expectations (*what I should do according to others*) are the basis for social norms. CARE takes a grounded approach to understand what gendered social norms exist for the specific behavior or practice; how they influence behavior and for whom; how and why they are changing; and what opportunities exist to catalyze norm change.[15] The SNAP framework provides a basis for assessing change using primarily qualitative data collection tools such as vignettes (see below) and Photovoice.

Mixed methods approaches that privilege qualitative and participatory techniques alongside quantitative approaches [33]. The strengths of quantitative approaches to monitoring and evaluation (M&E) lie in their ability to document the changes achieved, but they are not able to explain the processes of gender transformative change. Qualitative approaches are noted for their ability to elicit information about social transformative changes and for being more equipped to capture different types of power inequality, such as intangible gender attitudes, relationships and norms, that quantitative indicators cannot always capture (see Boxes 5 and 6 and Table B for examples of mixed methods).

Participatory methods are singled out for their ability to elicit processes of change from the perspective of those marginalized by using different tools that encourage participants to create safe spaces for dialogue about what limits and enables gender equality as a process, and to step out of their normative conventions [26, 63].

Importance of tracking reversals and negative changes. GTAs, by their very nature, challenge dominant social hierarchy and will result in backlash, often in the form of violence (Bloom 2014, cited by Hillenbrand, Karim [33]). Monitoring these forward and backward changes should not be seen as discouraging, but rather an indication that power shifts are indeed taking place [63]. Measuring gender-based violence (GBV), for example, can therefore provide valuable insights into shifts in power, what areas are more difficult to move (yet are essential), those that may be easier (yet less relevant) and what prevention and mitigation efforts are needed[81][16].

Privileges voice and the idea that measurement processes should be empowering. At a bare minimum, MEL approaches for GTAs "should aim to reflect the process of transforming relations" that such approaches are aiming to affect [45]. As noted by Morgan, it requires a shift in who is reporting on outcomes, who is designing the measurement process and "who decides what or who the

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[15] See http://same.lshtm.ac.uk/files/2017/12/Highlights-from-CARE.pdf for more information.

[16] This of course is not a condoning of GBV. Also, GBV data collection requires particular and specialized techniques so as ensure not re-traumatizing or reinforcing gender inequity and subordination (O'Hara, Clement 2008).

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measuring effort is for" [45]. This implies that approaches to measurement should themselves be empowering to those whose lives GTA are affecting, explicitly involving them in the formulation of indicators and reflection processes.

The process of measurement should also be empowering for staff involved. A GTA approach to measurement requires organizational change and a whole new way of thinking about measurement – one that *prioritizes learning* in MEL. This requires a new lens and new skill sets (i.e. critical reflection) for measuring GTA outcomes, which embed a gender analysis framework into MEL as the first critical step [24]. This implies that, as part of the organizational learning process, organizations must invest in new MEL systems and in training for staff, to promote critical gender analysis skills. This requires a blended learning approach to capacity-strengthening that builds on conceptual training on GTAs backed by practical learning-by-doing capacity-strengthening [37]. Organizations need to create spaces for staff and partners to look at their own beliefs and attitudes and practices, and to think about how these affect their measurement process [45]. In this way, measurement of GTAs is empowering for staff, by facilitating self-reflection of their own positionality more generally within the process of transformative development and, in particular, their role in measurement that is consistent with GTAs.

To achieve this vision, a fundamental shift is needed from donors and the development community in terms of resourcing investment in reflection processes while maintaining a careful balance between an appropriate mix of methods and downward accountability to those whose lives are affected [78]. Important to note is that such reflection processes demand longer timeframes and are rarely a one-off activity. Mentors and coaches can guide the process.

Tools for assessing gender transformative change

Tools for assessing gender transformative change are both qualitative and quantitative. The boxes that follow elaborate some key resources for measuring (aspects of) GTAs. Box 5 provides examples of qualitative and quantitative measures of women's empowerment, and Box 6 provides examples of how to measure attitudinal and normative change.[17] Table B illustrates how these tools and resources can be integrated as a more comprehensive toolkit.

Box 5: **Measuring women's empowerment – quantitative and qualitative tools and approaches**

Qualitative

A range of methods can be used to measure women's empowerment. Key examples are below.

Ladder of Power and Freedom. The purpose of the tool is to provide meaningful contextual and comparative evidence of local men's and women's own assessments and interpretations of the levels of agency in their lives, and the key factors and processes that they perceive to shape their capacities for making important decisions. Ladder data has research and practical applications:

- multi-dimensional evidence on agency and local gender norms, and how they are interacting to shape gender roles and relations, access to opportunities and perceptions of well-being in a given social context;
- comparative qualitative measures of agency that remain contextually grounded;

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[17] These are selected from a range of tools available. See for example the GENNOVATE gender tools website (https://gennovate.org/gender-tools-and-resources/).

- dynamic findings that can contribute to longitudinal research, or to interpretations of quantitative measures of agency and empowerment in mixed methods approaches; and
- contextual and comparative evidence that can inform programmatic and M&E needs of relevance to more inclusive and effective agricultural innovation and wider development processes in an intervention area.

The Ladder of Power and Freedom activity centers on a ladder visual that depicts different levels of agency, ranging from having little power and freedom on step 1 to having power and freedom to make most major decisions on step 5. The tool also explores study participants' perceptions of whether and how agency and decision-making processes have changed over time and the reasons for these changes [82].

Case Study Method. The United Nations Food and Agricultural Organization (FAO) and WorldFish undertook a collaborative project, "Women's Economic Empowerment in Aquaculture Production Systems in Asia: Comparative Case Studies and Synthesis from Bangladesh and Indonesia", to enable a greater understanding of the ways in which women's engagement in aquaculture may contribute to women's social and economic empowerment. The main question was, "In what ways, to what extent and why are different women in Bangladesh empowered or disempowered by their engagement in aquaculture?"

The project used a qualitative case study methodology [83], drawing on and comparing two cases (homestead fish production and factory-based shrimp processing). The main data collection comprised key informant interviews, focus group discussions using five different tools (including Ladder of Power and Freedom), in-depth interviews and field observations.

The two cases represent two specific types of aquaculture (fish and shrimp) and two specific nodes or parts of these aquaculture value chains (production and processing). The study (through the cases) focuses on three issues: (1) the extent and types of women's engagement with aquaculture; (2) the differential outcomes for men and women, both social and economic, as a result of this engagement; and (3) the factors that influence and shape this engagement and these outcomes.

Quantitative: Women's Empowerment in Agriculture Index (WEAI)

The WEAI is concerned with measuring the empowerment, agency and inclusion of individual women in the agriculture sector. It was developed in collaboration between the United States Agency for International Development (USAID), International Food Policy Research Institute (IFPRI) and Oxford Poverty and Human Development Initiative (OPHI). The index fills the gap in agricultural research in measuring individual empowerment outcomes that capture control over resources or agency within agriculture and is disaggregated by subnational region, age and social group as well as by each indicator. The index builds up "a multidimensional empowerment profile for each man and woman that reflects their overlapping achievements in different domains, and aggregates these" [84]. The WEAI defines five domains of empowerment in agriculture: (1) decisions about agricultural production, (2) access to and decision-making power about productive resources, (3) control of use of income, (4) leadership in the community and (5) time allocation. It also includes a measure of gender parity and differences in empowerment between men and women within the household.

Being able to track progress and demonstrate impact through rigorous monitoring, quantitative and qualitative protocols and indices like the WEAI is key to getting partners on board. This is also an area where IFPRI's work on the WEAI and thinking around GTAs could complement each other [85].

Box 6: **Measuring changes in gender norms and attitudes – qualitative and quantitative approaches**

Qualitative

Vignettes are fictional scenarios or short stories presented to participants during data collection, to which they are invited to respond and fill in their own details. The use of vignettes about third parties is a less personal, and thus less threatening, way to elicit perceptions on sensitive issues.

GENNOVATE used vignettes to map gendered activities and decision-making along the nutrition pathway. It allowed the exploration of key themes including division of labor; food production, purchase, processing, preparation and child feeding; decision-making at each of these stages; intra-household allocations of food; and reasons underlying these processes.

The vignette data informed the design of a gender-sensitive nutrition intervention in Northwest Vietnam. Analyses focused on comparing data across focus groups (within and across villages) to identify similarities, differences and the reasons behind these, as well as going "deep" into the reasons and processes explained by each focus group [86].

Quantitative

The **Social Institutions Gender Index** (SIGI), developed by the Organisation for Economic Co-operation and Development, aims to understand the role of social institutions in producing and reproducing gender norms at national levels. Accordingly, the index is designed to "uncover the extent to which the institutions that govern social behavior and relationships, particularly gender roles and relations, have an impact on development outcomes" [87]. The SIGI single index is composed of five sub-indices, representing five dimensions: discriminatory family code, restricted physical integrity, son bias, restricted civil liberties and restricted resources and assets. Each sub-index, in turn, is composed of a selection of indicators and sub-indicators that measure gender discriminatory values, beliefs and practices. These dimensions reflect SIGI's strong focus on social institutions at national levels and their role in producing and reproducing gender norms, but do not measure women's agency or the different aspects of women's empowerment.

While the dimensions and indicators of the WEAI are developed using both quantitative and qualitative data, both the WEAI and SIGI rely predominantly on a quantitative methodology. The WEAI team recently introduced the pro-WEAI, which measures women's empowerment in various types of empowerment projects. This project-level WEAI includes a qualitative component to "gain a better understanding of the conditions of poverty and women's disempowerment, validate the pro-WEAI domains and understand the linkages between project interventions and women's empowerment domains" [88]. It includes attitudinal indicators to capture context-specific changes in norms and decision-making ([84]. This use of qualitative methods alongside quantitative methods is vital to capture contributions towards the complex process of transforming gender relations [1, 33, 45, 81]. The GENNOVATE tools and the case studies from WorldFish are qualitative and bring different dimensions to the fore.

Table B: **Example of integrated methods package to assess gender transformative change in development interventions – WorldFish in Bangladesh and Zambia (the "WEFI for gender transformative change")**

Methodological aspect	Qualitative or quantitative	Tool	Notes
Changes in women's empowerment	Quantitative	Women's Empowerment in Fisheries Index (WEFI) (survey tool assessing relevant aspect of empowerment, adapted from the WEAI)	Include changes in decision making and in women's self-efficacy; include other domains/types of empowerment indicators as per intervention theory of change
	Qualitative	Focus groups and interviews, including Ladder of Life and Ladder Power and Freedoms Tool (adapted from GENNOVATE)	As well as changes relating to intervention ToC, include assessment of unanticipated changes and potential negative outcomes
Assessment of changes in gender norms and attitudes and dynamics	Quantitative	Survey tool	Adapted from the Gender Equitable Men (GEM) Scale and others
	Qualitative	Focus groups and discussions	Adapted from GENNOVATE
Assessment of changes in key outcomes, such as production and/or livelihoods	Qualitative and quantitative	As needed, including document reviews	Adapted to specific intervention-related outcomes, e.g. changes in income, include assessing relationship between gender-related and other outcomes

Source: WorldFish

Table B shows how the GENNOVATE tools and the case studies from WorldFish can be integrated. It draws on WorldFish's development of a set of integrated methods (WEFI Plus for GTA) to assess gender transformative change (including empowerment and other outcomes) in its pilots of GTAs in Zambia and Bangladesh in AAS and FISH. This assessment package reflects M&E and research principles identified as important for this work, including assessing changes in norms and attitudes as well as decision-making as part of instrumental agency, and qualitative as well as quantitative aspects. This package will be refined and made available by WorldFish (FISH) in 2019.

6. Considerations for implementing GTAs in agriculture

In this section, we flesh out a number of points arising from the review of the literature as well as interviews with informants using GTAs in agricultural domains – namely, conceptual integrity; the role of external agents in normative change; learning and capacity-strengthening for implementing GTAs; the potential for scaling GTAs; and organizational introspection and preparedness.

Conceptual integrity

Critical to the implementation of GTAs is a clear understanding of what it *is* (i.e., it is a change philosophy) and what it is *not* (i.e., it does not lead to "answers"). Also, as the name suggests, GTAs are *approaches* – different but specific ways of thinking about how deep and enduring change for gender equality can be facilitated and supported. For this reason, their conceptual base is their main strength. While ideas behind GTAs are theoretical and do not provide clear direction as to how they should be implemented, "there is nothing more practical than a good theory" [89]. In other words, these ideas are the theoretical foundations that animate implementation and action.

As a result, conceptual integrity is important to maintain the strength of GTAs, and this has two dimensions: conceptual clarity and conceptual coherence:

Clarity of concepts used in GTAs

GTAs are conceptualized differently by different programs and organizations. Within CGIAR, for example, many programs distinguish GTAs from gender approaches that do not explicitly challenge the *status quo* of gender relations: GTAs focus on intentionally working to transform them. Others position GTAs a stepping-stone towards women's empowerment. For example, IFPRI understands that benefiting and empowering women requires a transformation in the norms and institutions that restrict women's full participation and expression [90]. Similarly, as Box 5 showed, some initiatives envision having gender transformative effects from their gender integration work.

How one categorizes gender work depends on the system of categorization. The challenge is that there are many different systems being used that emphasize different dimensions of change [91]. Regardless of the system used, it is critical to be explicit as to the kind of gender work being undertaken and to situate it within a spectrum of gender engagement. This can be a useful step towards conceptual clarity: articulating the character of gender engagement provides a vision for the aspired change and how that change can happen. This paper has proposed that GTAs are a *means* to deep and sustained change for gender equality that can improve development outcomes.

Key take-away:
✓ Be clear on what the change for gender equality being envisioned is and the nature and extent of that change.

Conceptual coherence

As with other innovative approaches to development, such as Participatory Rural Appraisal or Human Rights-Based Approaches to development, the challenge is how to practically implement GTAs in ways that retain conceptual integrity. Sometimes, ideas that are core to the innovation are eroded by it becoming a technical exercise and being scaled up or popularized to such a point that it no longer resembles the initial conceptualization.

Given their focus, gender and development efforts have long been characterized by a strategic deployment of language [92] to enable the ideas to resonate. This is also the case for GTAs, given that the term "transformation" in relation to gender is not always well received in the agricultural development community. Responses to this challenge differ. For example, some gender researchers frame GTAs as a more effective way of achieving development outcomes, including gender equality, through the ToCs articulated by particular CGIAR research programs [93]. Other CGIAR gender researchers carefully select language in order to avoid alienating colleagues and let the evidence resulting from gender research speak for itself [90, 94].

The critical question is not so much about the language used to cultivate critically needed buy-in from all levels of the program, but rather the extent to which concepts are maintained or compromised in the process: *can conceptual integrity be maintained while navigating complex interdisciplinary institutional contexts?*

Also, not all gender-related research and development interventions make sense as GTAs. Sometimes, a focus on equitable access to and control over development resources and benefits is a worthy end in itself. Using proxies for transformation, such as the focus on assets in the WEAI, may also be strategic [90]. If the end goal is more gender equality, does it matter if we blur the lines between GTAs and other approaches to gender in agricultural research and development practice?

Regardless of what terms one uses to describe GTAs or how they are implemented alongside other approaches, the main point is that the integrity of the idea, to address the foundations of gender inequity with the goal of achieving gender equality, is maintained.

Key take-away:
✓ Build in assessment and reflection processes that allow for monitoring of the maintenance of conceptual coherence and integrity.

The role of external agents in normative change

GTAs are often concerned with normative change, mostly in households and communities where programs are based. While the role of external agencies is often described as "facilitating" such processes of change, there is an implicit if not an explicit agenda regarding what norms should be changed. For example, reference is often made to "harmful norms".

What should be the role of external agencies in affecting the norms of other people? What is the obligation of external agencies to acknowledge, reflect on and examine their own norms, at individual and organizational levels? What is clear is that GTAs have implicit normative gender biases. For example, the focus on women and men is often framed as husbands and wives, which is overtly hetero-normative and assumes a nuclear household. How does such a framework work for female-headed households? Or for farmers of sexual orientations and gender identities other than heterosexual? How are extra-household social relations of gender addressed, such as with extended family or polygamous marriages or those within the community, in the market?

With such normative considerations, what are the obligations of development agencies to consider the ethics of their work? Do ways of working allow for robust, reflective ***ethical review processes***? While development agencies supporting development programming are not bound by the same rigorous ethical review processes as research organizations, they are still involved in a form of social experimentation that demands accountability to development participants. This becomes most evident with the interventionist nature of GTAs, discussed above.

Learning about and capacity-strengthening for implementing GTAs

Work on GTAs has followed two main trajectories in two different sectors – agriculture and health. Much of the experience in agriculture has been in agricultural *research* for development (AR4D). Much of the work in health has been in sexual and reproductive health and rights *programming* focusing on normative change at the level of individuals. These two trajectories have a number of implications for implementing GTAs in the agricultural and natural resource domains.

The first concerns how to optimize learning *across the two sectors*. To date, there has been limited cross-fertilization of ideas across health and agricultural domains: they are largely separate bodies of work, with particular emphases and respective literature. That said, examples of cross-fertilization include Helen Keller International's development of *Nurturing Connections* based on *Stepping Stones*[18] and Promundo's work with men and masculinities, which was initially undertaken in the context of working with men to understand and prevent GBV. FISH and AAS pro-actively drew on the health sector to design GTA work in Zambia and in Bangladesh.

Second, how can the learnings gained from GTAs in *agricultural research* be applied to *agriculture programming* without losing the learning and knowledge generation components inherent to how GTAs have been used in AR4D? How do implementing agencies maintain a continuous learning agenda? This is critical given the lack of robust data about implementing GTAs, in general and in programming in particular.

A related concern is that of capacity-strengthening. This paper has argued that GTAs require specific approaches that are aligned with their conceptual basis. Relatedly, specific skills and capacities are essential, such as self-reflective facilitation and behavioral change communication skills, which are not commonly found. To facilitate transformative learning, this requires an appreciation of the relationship between power and knowledge [59] and the different ways in which knowledge production can be about hindering or facilitating innovation [95].

An additional challenge lies in meeting demands for such skills and ways of working when scaling up (see next paragraph): more traditional approaches such as training of trainers are not sufficient, as informants have suggested. It is not a matter of knowledge transfer, as described previously, but internalizing and deploying approaches to training and facilitation in ways that are consistent with transformative learning.

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[18] See https://steppingstonesfeedback.org/

Problematizing the scaling of GTAs

Scaling innovation has become a major concern for donors and development agencies alike. In an era of "aid effectiveness", scaling up successes makes sense. There are, however, limited examples of innovation taken to scale. Linn [96] identifies a number of recurring themes that have made scaling possible: designing for scale from the start; drivers of scaling-up, such as strong leadership; and space for sustained grown. The latter includes policy reforms, creating institutional space resulting from appropriate organizational approaches and building institutions to manage scale.

Linn also identifies two main challenges for development agencies to scale innovations: first is the lack of systematic and effective focus on scaling owing to the "nature of governmental and bureaucratic incentives and the resulting planning and implementation mechanisms" [96]. Second is the ways development agencies work, which do not support systematic scaling: continuous generation of new ideas is privileged, continuity of initiatives and people is limited, partnerships are discouraged and M&E against longer-term objectives is not rewarded.

Scaling does not just imply increasing inputs and impact through multiplication; it entails different scaling processes that have cumulative effects and interact with other processes. As a result, there are unanticipated dynamics and negative effects. In particular, Wigboldus warns that a successful innovation is not always a generalizable solution if *all* components of the innovation are not in place. Lastly, scaling is a political agenda and attracts power. One needs to ask, "who and what legitimizes trying to change behaviours at scale?" [97].

These insights are critical to consider when thinking of scaling GTAs, given the specific features highlighted previously. What is the idea of scaling? Replicating using a "blue print approach"? The focus on household and community levels, often an entry point for GTA work in agriculture, may pose constraints to achieving large-scale impacts. For example, GENNOVATE research engaged different groups of women and men in critical reflection and discussions about gender norms in their community; however, how to extend the effects of such initiatives to community members beyond those involved in the groups discussions remains a question [93].

Or is scaling a matter of isolating the kernel of the innovation by controlling for the contextual factors and working with the seed in new configurations in new contexts? [97] This can be referred to as trimming or simplifying the innovation [98] – but what and how much can be trimmed from GTAs without losing the desired impact, given that scaling entails compromises?

Kohl states that impact degrades with scale [65]. The questions *vis-à-vis* scaling GTAs are then: what degrades? How much? Which features are critical and non-negotiable? [98] For example, as GALS – the PAL method – became popularized, its focus shifted more towards household-level change, despite having been initially conceived and deployed to affect systemic change.

Also, as indicated above, GTAs are resource-intensive (financial, human, time). Resource investment would need to be significant for it to be possible to move beyond select households to reach community and regional/national level [90, 93, 94]. How realistic is it to mobilize such resources?

Beyond more inputs and resources, what are other paths to scaling? Linn suggests working with a critical mass model where spontaneous or secondary innovation adoption is catalyzed [96]. But what "critical mass" entails is an un-researched area. This alludes to a broader question: *what is the critical mass for changes in the collective consciousness that can initiate spontaneous or secondary change in gender norms and underlying structures? Or does individual-level behavior change cascade into community or societal-level change over time?*

There is also a multiplier effect of scaling: increasing reach complicates what are already un-determinable, multi-level and multi-dimensional change processes entailed within GTAs. Scaling not only magnifies these processes but also renders more complex the interrelationships of change processes and their mutual effects [96]. It is important to take into consideration that scaling attracts power [97] where there are "losers" who will resist [98].

Lastly, what is the role of different stakeholders in scaling GTAs and how do they overcome the challenges identified by Linn (highlighted above)? In particular, what are the roles of development agencies? In particular, and this relates to the previous discussion on normative considerations, "who/what legitimises that you try to change behaviour at scale?" [97].

Key take-away:
✓ External organizations can play a catalytic role in supporting the scaling-up of GTAs. Part of this role is to support better understanding of what works and why, what can be trimmed while still maintaining the integrity of GTAs and how can this inform a ToC for scaling-up.

Organizational introspection and preparedness

Thinking about the role of development agencies requires organizations to honestly self-reflect and assess their openness and preparedness to facilitate systemic change. By definition, GTAs mean change for the implementing organizations and how they work.

For example, informants referred to a number of dominant development practices that are not always conducive to working in ways that support GTAs. These are about "the how" of development processes, including funding cycles; time and resources; partnerships and donor relations; flexible measures of accountability; and ethical review processes. First, *funding cycles* tend to have shorter timeframes than are needed for gender transformative change, or any social change processes for that matter. Second, as mentioned previously, GTAs are *time and resource intensive*: in order to work successfully with communities with normative and structural change, trust and longer-term engagements are optimal. As an inter-disciplinary and grassroots methodology, GTAs require multi-disciplinary teams of skilled and experienced professionals. Can donors support and sustain adequate resources, whether financial, temporal or human, to allow for such change?

Additionally, non-government and community-based organizations with long-standing relationships in communities are well placed for context-specific change. Investment is required to capitalize on these *partnerships* if GTAs are to be successfully rolled out where part of the investment may be for capacity development of partners to engage in GTAs. This also requires *donor relations* that are closer to partnerships than client–supplier. Also required are new types of partners (Interview, Ranjitha Puskur). Relatedly, the terms and conditions of donor support can be enabling of iterative, context-driven change processes when *flexible measures of accountability* are used, or can be inimical when top-down, rigid, indicator-driven [99] approaches dominate reporting and M&E.

Key take-away:
✓ Assuming a supportive, if not leading, role in GTA implementation requires organizations to assume perspectives, ways of working and procedures that are demonstrative of, or, at the very least, not contrary to, the ethos implied by GTAs. Are such organizations prepared to genuinely engage with self-analysis to identify their preparedness to assume such a role? Are they willing, able and committed to make the internal changes required to align with such an ethos? Is there the leadership, political will and resources to institute and sustain organizational changes?

7. Conclusions

What we do in the world reflects what we know about it, and what we know about it depends on how we go about knowing, or in other words when thinking about change we should start by thinking about thinking (Bawden and Macdam, 1988 cited by Kabeer [40]).

GTAs can enable enduring and structural change conducive to achieving gender equality, at least in terms of how most are conceived. A starting place in tapping into this potential is to understand that GTAs are not new ways of programming that can simply be adapted to current ways of working in development. They ask for a **change** in "business as usual". As Bawden and Macdam suggest, this entails thinking about our own thinking: w*hat is the world view that is implicit in how we understand development, its implementation and our respective roles that informs how we see these?*

In this respect, the potential of GTAs – which lies in the radical proposition of attempting to address the foundations of gender inequity – is potentially realized when organizations are realistic as to their own capacities and room to maneuver and, accordingly, their comparative advantage in supporting transformative change. This is elaborated in the discussions concerning participatory action research, capacity-strengthening, measurement and assessment, as well as organizational learning for GTAs. All of these topics are concerned about democratizing knowledge and change in ways that challenge development hierarchies and allow for diversity and inclusivity.

While a certain amount of finessing may be required in order to render the idea of GTAs more palatable for organizations perhaps not accustomed to facilitating, engaging with and undergoing transformative change, they do need to be conscious of the ultimate end goal of GTAs – gender equality – and the potential for losing sight of this. *Making concepts more palatable must not come at the risk of losing conceptual clarity and sharpness*.

This has implications for the European Commission project and its three focus areas of policy dialogue, programs and working modalities:

Policy dialogue

✓ What is the role of large donor agencies facilitating deep structural social change? What are the implications for them as stakeholders within this change process and that they are imbricated in such change?
✓ In what ways can policy dialogue include reflexive practice that allows for self-reflection on power relations across the development landscape?

Programs

✓ In what ways is agricultural development currently being conceived, as a paradigm and in terms of its aims, that are conducive to gender transformative change? What ways are inimical?
✓ In what ways is global agriculture and agricultural development being organized that work for gender transformative change? What ways work against it?

Working modalities

✓ What are the modalities and ways of working that facilitate innovation and social change? What ways stifle innovation and social change?
✓ What are the measures in place that monitor if not abate the undermining effect that development processes can have on innovation and capacity for innovation?

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Annex A: Approach to the Discussion Paper

Approach to the Discussion Paper

For this paper, we draw on literature on GTAs using a broad understanding of agriculture that includes aquaculture, forests and fishery domains, particularly in the context of contributing to Sustainable Development Goal (SDG) 2 (to end hunger, achieve food security and improved nutrition and promote sustainable agriculture).

We started by scanning the newsfeed of the CGIAR Collaborative Platform for Gender Research website, the CGIAR Feeds Aggregator-Curator, CGSpace and Google Scholar using the search terms "gender transformative approach", "gender transformative intervention" and "gender transformative change" within the context of agriculture development and research for development. We continued to look into the references of selected key publications to search for additional sources relevant to GTAs. This resulted in 66 publications. Based on the abstracts and summaries, we selected 31 publications using the following criteria: (1) conceptualization of GTAs or gender transformative change, (2) innovative use of GTAs and (3) good examples and case studies of GTAs.

Additionally, we looked at the most recent CGIAR gender strategies and proposals for phase 2 of the CGIAR research programs, which were prepared in 2016 to guide programs from 2017 to 2022. From these, the most relevant strategies (6) and proposals (2) were selected for review.

Finally, we contacted CGIAR gender research coordinators and CGIAR center gender representatives for additional publications related to GTAs. This request resulted in an additional 60 publications, of which we selected 18 that explicitly conceptualized gender transformative change, GTAs and/or empowerment. A number of these are in the form of manuscripts in preparation for publication and are referenced accordingly.

In total, this paper draws on 57 publications, which we analyzed and coded with NVivo according to a pre-established coding framework that focused on how GTAs were defined, designed, implemented, measured and experienced.

In addition, we undertook interviews with 15 purposively selected gender researchers and practitioners (11 work for CGIAR centers and 4 other organizations) who are using GTAs or engaging with gender transformative change. The interviews were conducted virtually using a standard semi-structured interview protocol (see Table 1).

Table 1: **Interviews with GTA practitioners and researchers**

Interviewee			Focus of interview	Date of interview
Name(s)	Title	Research program/center		
Marlène Elias	Gender Research Coordinator	Forest, Trees and Agriculture (FTA) and Bioversity International	Work at Bioversity, FTA and GENNOVATE related to GTAs	15-Oct-18
Ruth Meinzen-Dick	Senior Research Fellow	International Food Policy Research Institute (IFPRI)	IFPRI perspective on GTAs	15-Oct-18
Lone Badstue	Gender Research Coordinator	International Maize and Wheat Improvement Center (CIMMYT), CGIAR Research Programs on Wheat (WHEAT) and Maize (MAIZE)	GENNOVATE perspective on GTAs, work in CIMMYT, MAIZE and WHEAT	16-Oct-18
Afrina Choudhury	Gender Specialist, Program Priority Leader	WorldFish, CGIAR Research Program on Fish Agri-Food Systems (FISH)	Work on GTAs in Bangladesh	17-Oct-18
Steven Cole	Gender Scientist, Research Lead	WorldFish, FISH	Perspective on gender transformative change and GTAs in Zambia	17-Oct-18
Agnes Quisumbing	Senior Research Fellow	International Food Policy Research Institute (IFPRI)	IFPRI perspective on GTAs	17-Oct-18
Vivian Polar, Graham Thiele	Gender Research Coordinator, Director	CGIAR Research Program on Roots, Tubers and Bananas (RTB)	Gender and Breeding Initiative that RTB coordinates	17-Oct-18
Ranjitha Puskur	Gender Research Coordinator	International Rice Research Institute (IRRI), CGIAR Research Program on Rice	Previous GTA work in WorldFish and current efforts for gender transformative change in IRRI/Rice	22-Oct-18
Sophia Huyer	Gender Research Coordinator	Climate Change, Agriculture and Food Security (CCAFS)	CCAFS work on gender transformative technologies	22-Oct-18
Ramona Ridolfi	Regional Gender Advisor	Helen Keller International	Nurturing Connections	4-Feb-19
Linda Mayoux	Global Consultant	GAMEchange Network	GALS	4-Feb-19
Jane Kato-Wallace	Director of Programs	Promundo-US	Journeys of Change manual	13-Feb-19
Abinet Tasew	Technical Advisor Gender and Livelihoods	CARE US	Social Action Analysis in Food and Nutrition Security	13-Feb-19

There are limitations associated with the literature review. First, a disproportionate number of sources are associated with the CGIAR's Research Program on Aquatic Agricultural Systems (AAS). This is because of the extensive nature of documentation, reflection and publishing by AAS as a pioneer in GTAs in agriculture (Njuki et al. 2016). It is important to note that AAS ceased to be a CGIAR Research Program in 2015. Nevertheless, learning from the program and some distinct projects have continued under the auspices of the CGIAR Research Program on Fish Agri-Food Systems (FISH).

Second, this Discussion Paper and the related literature review draw exclusively on literature and experience with GTAs in agriculture research and development, as directed by the EC While we acknowledge that some of this work on GTAs was informed by experience in health (particularly sexual and reproductive health and rights) with such approaches, the literature review and interviews with key informants did not directly draw on knowledge from other sectors.

Third, neither the Discussion Paper nor the literature review attempts to exhaustively list all references related to various points being made. References included are for illustrative purposes only.

Lastly, we would like to thank Marlène Elias (Bioversity International), Ranjitha Puskur (IRRI), Cynthia McDougall (WorldFish), Lone Badstue (CIMMYT) and Cheryl Doss (CGIAR Research Program on Policies, Institutions and Markets (PIM) and Oxford University), who reviewed and commented on a first draft of this report.

Annex B: Compendium of participatory action learning methods

Compendium of participatory action learning methods

This compendium describes different participatory action learning methods used with GTAs and draws extensively from Druzca and Abebe (2017) and augmented with interviews conducted for the discussion paper. It provides detailed description and analysis of different approaches to effect social change in support of gender equality, namely at household and community levels. When used to implement the principles of participatory strategies outlined in this paper, the use of these tools can be facilitative of gender transformative change. Conversely, when these tools are used without applying these principles, the risk is reinforcing if not worsening gender and other forms of social inequity.

Druzca and Abebe (2017: 15) suggest that action research should be conducted to "to learn about the pace of normative changes and the combination of tools needed in certain contexts". This will help determine which tools to use and in what combination given the particular and unique context of the work. Each tool has its strengths and weaknesses given a particular situation and the reasons for using the tools.

Contents

Transformative Household Methodology (THM)

Background

Transformative Household Methodology (THM) intends to transform intra-household gender relations by improving relations between women and men, girls and boys. THM was adapted from a Harvard gender analytical tool (activity profile, and access and control over resources/benefits) and participatory rural appraisal tools (such as proportional piling, wealth ranking and seasonal analysis).[1] Initially the approach was developed by Ethiopian gender staff of Swedish International Development Cooperation Agency (SIDA) for the Amhara Rural Development Program in 2004 and also used in the HARVEST[2] SIDA funded Program[3] but operated at the community level. Send a Cow Ethiopia adapted the approach from SIDA and implemented it with households since 2009. IFAD funded Send a Cow to pilot and then scale up the THM in different areas of Ethiopia and IFAD has also funded THM projects in Malawi and Uganda[4]. It is unclear how similar the SIDA, Send a Cow and non-Ethiopian THM approaches are, as not all manuals were able to be sourced.

Approach

THM can be implemented through an individual household mentoring and group based approach. Each approach has its own implications for service providers, facilitators and the budget. In both approaches THM includes four basic steps: 1) creating a vision, 2) preparing an action plan, 3) implementing the action plan, and 4) graduation from external support and ensuring sustainability (see Table 2). It is important to follow this sequence during implementation because visioning and situation analysis are crucial for inspiring households and unlocking their potential.[5]

The individual household mentoring approach of THM is essentially a means of reaching poorer households whose views are usually neglected in various community development activities. The mentor guides individual households to analyze their situation and develop a household vision, and prepare an action plan, and encourages them to form self-help groups. Mentoring is time bound (one to three years) and given to vulnerable households to develop their self-reliance.

The group-based approach of THM teaches members the basic skills of visioning and planning (steps 1 and 2 in Table 2) and then asks members to repeat the process at home. A group facilitator teaches members how to use THM tools at home, supports members to graduate from needing assistance, and encourages them to raise awareness for the method and reach new households. By using THM tools, the group can also develop a group vision and action plan to improve their capacity and members' livelihoods in an inclusive manner.

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[1] IFAD (2014). Ethiopia.

[2] HARVEST gender responsive livelihood diversifications for vulnerable people programme in Ethiopia funded by Swedish International Development Cooperation Agency.

[3] Bishop-Sambrook C (2014). How to do household methodologies: Gender, targeting and social inclusion, date accessed 6 July 2017, https://www.ifad.org/documents/10180/568527da-7d78-4c7c-813e-683aa8483e45.

[4] Bishop-Sambrook C (2014).

[5] Bishop-Sambrook C (2014).

In both household- and group-based approaches, facilitators are crucial actors. They support households throughout the change process, starting from defining household visions, via implementation and monitoring, to graduation. There are three types of facilitators: (1) group facilitators (for the group-based approach), (2) community-based facilitators (they support other group members), and (3) mentor facilitators (who undertake individual household mentoring). Facilitators should be sufficiently trained on various THM tools and gender issues, and should regularly receive technical support from service providers (NGO or government).

Facilitators have to experience implementing the THM tools in their own households and gain personal experience in the method before they guide other households. The duration and frequency of facilitator support differ: (1) group facilitators hold weekly, bimonthly or monthly meetings until plans are developed, but ideally group meetings are held without the facilitator; and (2) mentor facilitators usually visit households once every two to four weeks for up to three years. Motivating facilitators and ensuring the services provided are sustainable are usually done through leadership support and incentives such as financial remuneration, equipment, tools, resources, and non-financial incentives such as personal development opportunities.

THM can be integrated into development projects or be implemented by itself in various sociocultural contexts. It is preferable to incorporate THM in project design so it will have the greatest impact on project goals. Nevertheless, THM can also be integrated in ongoing project activities.[6] Table 2 illustrates THM's four steps, tools and methods.

Table 2. Transformative household methodology steps, tools and processes.

Tools	Objectives	Method[7]
Step 1: Creating a household vision		

Tools[8] to create a household vision:
1. Gender action learning system vision journey
2. Family life model
3. Household mentoring
	To enable participants to prepare vision for their household	• Household members sit together and design a household vision using these prompting questions:
		  o Where would our household like to be in two to five years' time?
		  o What would you like to have, do and pursue?
		• Each household member describes their contribution to the vision
		• They draw or write their vision in a notebook

Situation analysis tools:
1. Activity profile
2. Access to and control over resources and benefits
3. Power relations and
	To identify the current household situation; its economic and social conditions	• Household members analyze their current situation in terms of vision, asset base, sharing of workload, power relations, food security, etc., asking the following questions:
		  o Where are we now?
		  o Why are we here? E.g., analysis of gender based inequality, impact and household capacity

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[6] Bishop-Sambrook C (2014).

[7] Send-a-Cow Ethiopia provides three-day training courses for facilitators on THM tools.

[8] THM manual outlines several tools to use in most steps but it does not elaborate nor provide any guidance on how facilitators should use these tools.

decision-making processes 4. Access to food and consumption		

Step 2: Action plan preparation		

No specific tool is mentioned but examples given to identify the household's external and internal opportunities and challenges	To identify existing opportunities that can help households to achieve their vision and address the challenges they may face	• Household members discuss:
		  o What opportunities are available that may help to achieve the household vision? How can they be accessed?
		  o What are the challenges, risks and assumptions that may hinder the achievement of the vision?
		  o How can they be minimized?

Tools to move from analysis to action:
• Market mapping
• Enterprise gross margin analysis
• Pairwise ranking
	Households prepare an action plan by breaking the vision journey into achievable time-bound activities	First year action plan preparation
		• Household members discuss:
		  o What would the household like to achieve in the first year?
		  o What additional skills and resources do members of the household need to achieve these goals?

Step 3: Implementing the action plan and monitoring progress		
No specific tool is mentioned	To encourage household members to work together towards the target	Action plan implementation • Facilitator and peers motivate households to work together to achieve their goals • Service providers may provide additional support to poorer and vulnerable households so they can achieve their action plans

No specific tools are mentioned	To identify progress and whether the household is on track to achieve their goals	Monitoring implementation progress
		• Household members hold regular meetings to reflect on progress:
		  o Is our household progressing satisfactorily towards our vision and following the action plan?
		  o Is our household achieving its target?
		  o Is revision of the action plan or targets necessary?
		• Facilitators and peers monitor household progress, especially gender changes (household decision-making processes, workload, sharing of benefits, etc.)

No specific tool is mentioned	To review the household vision and action plan and make necessary changes	Update the vision and action plan
		• Household members discuss whether:
		  o The household vision or the targets need to be revised
		  o There are new opportunities to take advantage of or new challenges to overcome
		  o Are there any skills that the household needs to develop further?
		• A new action plan is developed when specific targets are achieved and the vision is revised if the original

		goals are unattainable due changing circumstances
Step 4: Graduating and sustaining the use of THM		

Tools for graduation:
• GALS achievement journey
• Gender situational analysis
	To understand a household's achievements and readiness for graduation	A household takes between one and three years to graduate from the facilitated THM. A household is ready to graduate when:
		• A facilitator recognizes a household's readiness to graduate:
		  ○ The household is self-confident, resourceful and motivated to continue using the methodology with minimal external support
		  ○ There is evidence of improved household dynamics and gender transformation
		  ○ Household members are involved in wider social groups

No specific tool is mentioned	To motivate and encourage households to use THM	Sustaining the use of THM • Individual mentors or group facilitators occasionally visit former households to check progress and the sustained use of THM • Individual households join ongoing THM groups to enhance sustainability
No specific tool is mentioned	To encourage the scaling up of THM	Scaling up requires • Experienced households to share THM with other households • THM households participate in awareness-raising and advocacy events • Some households become peer trainers

Adaptation

Send-a-Cow Ethiopia (SACE)[9] adopted THM from SIDA and has implemented it with households since 2009.[10] SACE uses seven steps to implement THM: (1) forming self-help groups (SHG),[11] (2) preparing for household analysis, (3) conducting basic gender analysis, (4) analyzing results, (5) creating the action plan, (6) following up, and (7) disseminating practices.[12]

Volunteer facilitators and mentors are selected from the community and receive a stipend of US$40 per month to facilitate THM gender analysis at the SHG and household level. These facilitators and mentors train peer farmers who in turn train their group members. Four peer farmers (both female-headed and male-headed households) are selected from each SHG. The

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[9] Although SACE made minor modifications during implementation, it used the methods described in Table 3 (according to SACE respondents).

[10] Bishop-Sambrook (2014).

[11] Each SHG has at least 20 members, and the group is further divided into 3 or 4 cells. Each cell consists of approximately seven members.

[12] IFAD (2014). Ethiopia.

SACE Gender and Social Development Department conducts three days of training for facilitators and peer farmers.

A participatory gender analysis exercise is carried out with household members. With the support of a facilitator, household members discuss workloads, access/control over resources, and develop a family action plan. Facilitators make weekly (for the first three months), monthly (next three months) and quarterly visits (after six months) following this exercise to encourage households to implement the action plan. They also hold regular meetings with individual households within the cell and monthly meetings with the group to monitor progress. Average time for THM implementation is 12 months.[13]

Evidence from Ethiopia

SACE implemented a project titled "Developing farmers towards food and income security" (DeFar) funded by DFID to promote food and livelihood security of selected groups of poor smallholder farmers in Wolayta and Gamo Gofa zones using the THM. External consultants were commissioned to carry out a final evaluation using qualitative methods (interview and observation). The evaluation results attempted to isolate the impact of THM on community perceptions about the division of labor, intra-household gender relations, and THM's contribution to project objectives.[14] Moreover, in 2014 IFAD and SACE prepared a case study on the contribution of THM to SACE projects and differentiated the contributions of THM toward project goals and toward household gender relations and found that THM contributed significantly to the achievement of SACE's goal to improve the food security of households in the project area.[15] Table 3 briefly outlines the evaluation and case study findings.

Table 3. Summary of evidence on THM impact.

Name of project	Impact	Country	Methods used
Rising from the hillsides: from scarcity to surplus in the Wolayta and Gamo highlands of Ethiopia Evaluation of Send- a-Cow Ethiopia	The evaluation report indicated: • Improved self-image and agency of women • Men's involvement in traditionally non-male household activities • Increased number of women community facilitators • Improved access for women to all	Ethiopia Gamo Gofa and Wolayta zones SNNPR region	External consultants used qualitative methods (interviews and observation) and secondary source (literature review)

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[13] IFAD (2014). Ethiopia.

[14] Roberts, A., Tadesse, W., and Gebeyehu, F. (2015). Rising from the hillsides: from scarcity to surplus in the Wolayita and Gamo highlands of Ethiopia; evaluation of Send a Cow Ethiopia DeFar Project in Gamo Gofa and Wolayita Zones, SNNPR August 2015 Final Report Send a Cow Ethiopia, Addis Ababa, Ethiopia.

[15] IFAD (2014). Ethiopia.

Defar Project in Gamo Gofa and Wolayta Zones, SNNPR[16]	resources and benefits • Changed attitudes towards gender relations and improved intimacy and closeness between married couples		to carry out evaluation
Case study[17] Transformative household methodology, Send-a-Cow Ethiopia October 2014 (also from the Defar Project)	The case study shows significant changes in household gender relations such as: • Men's reduced spending on alcohol • Wives being consulted before decision making • Men cooking for the family • Less conflict in households • Increased women's mobility (e.g., to attend meetings) • Girls go to school and have time to study	Ethiopia Gamo Gofa and Wolayta zones SNNPR region	The case study was prepared by Clare Bishop-Sambrook (IFAD) and Nigist Shiferaw (SACE). Data collection methods are not specified in the case study.

Conclusion

THM is a collection of participatory tools originally developed to address household gender inequities and power imbalances and to help households be more self-sufficient and plan for the future. It is cost-effective, illiterate-friendly, and can be implemented using locally available materials. Once participating households develop their action plan, THM facilitators provide technical support and motivation. Households disseminate knowledge and skills to other households so that community level transformation is possible. Evidence from evaluations and other case studies reveal that THM delivers positive impacts in the area of division of labor and increased women's decision-making capacity and access/control over resources. Ideally THM should be integrated in development programs from the design phase. THM can easily be adapted to different contexts by various development partners, and the average implementation period is 12 months.

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[16] Roberts, Tadesse and Gebeyehu (2015).

[17] IFAD (2014). Ethiopia.

Rapid Care Analysis (RCA)

Background

Rapid Care Analysis (RCA) is a qualitative participatory methodology developed by Oxfam GB in 2013 and implemented in six WE-CARE[18] project countries (Colombia, Ethiopia, Malawi, the Philippines, Uganda and Zimbabwe). RCA was also implemented in 14 other countries to assess paid and unpaid care work[19] in the community.[20] Oxfam's rationale behind RCA is to:

> Increase the *recognition* of care work, *reduce* the drudgery of care work, *redistribute* responsibility for care more equitably, and ensure the *representation* of care workers in social and economic empowerment projects and processes.[21]

Approach

RCA is a set of rapid participatory exercises designed to assess unpaid household work and unpaid care in communities. The RCA methodology is developed in two manuals: 1: Guidance for Managers and Facilitators, and 2: Toolbox of Exercises. The former offers **Background** for effectively using RCA tools and helps decision-making in terms of resources, duration and choice of exercises for particular projects, whereas the latter states concrete methods for implementing RCA using participatory exercises and focus group discussions. RCA has been designed "to be simple, low-cost, quick to use, and easy to integrate into existing programs."[22]

RCA has four purposes: (1) explore relationships of care in the community, (2) identify women's and men's work activities and estimate average unpaid hours per week, (3) identify gender patterns and social norms relating to care work, changes and the most problematic care activities, and (4) discuss and identify available services, support, and infrastructure within a community for reducing and/or redistributing unpaid care work. RCA provides a snapshot of the situation of unpaid care work in a community. It is "not a stand-alone tool for awareness raising."[23] However, RCA can be used to support a process of awareness raising and change in terms of how care is provided in communities.

RCA includes eight exercises. The first six are related mainly to analyzing the situation of care work, including problematic work and the social norms that determine care patterns. The last

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[18] WE CARE (Women's Economic Empowerment and Care) is a three-year program initiated by Oxfam GB in 2014 to address the issue of unpaid care work.

[19] Unpaid care work refers to "the provision of services for family and community members outside of the market" (e.g., services are not paid for). Kidder, T. and Pionetti, C. (2013). Participatory methodology: guidance for managers and facilitators. Revised by Chipfupa, U., Remme, J. and Kidder, T. October 2016. Oxfam: GB. p.7. [20] Oxfam (2016). Women's Economic Empowerment and Care (WE-Care)-Oxfam Phase 1 Final Report August 2014-June 2016, Oxfam: GB. Date accessed: 29 March 2017. practice.oxfam.org.uk/publications/womens-economic-empowerment-and-care-we-care-oxfam-phase-1-final- report-620126.

[21] Kidder and Pionetti (2013), p.5.

[22] Kidder and Pionetti (2013), p.4.

[23] Kidder and Pionetti (2013), p.4.

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two exercises are related to developing solutions.[24] Two facilitators (one man and one woman who can be staff or consultants with a good working knowledge of gender, skills and participatory methodologies, a good understanding of care work and knowledge of the local language) facilitate the exercises. It is necessary to have a documenter and one or two observers when RCA is done for the first time.[25]

As part of the RCA planning process, the facilitation team needs one or two days' training. To undertake a full RCA (all eight exercises) takes two days, although a shorter version of the RCA can be done in one day. Although there is some flexibility in the use of the exercises, the manual advises that exercises 5-8 should be done in sequence. The choice of RCA exercises depends on the focus of the program, the expected results, and the evidence needed to design further activities or advocacy. The time-use exercise (Exercise 2) is the most critical exercise in the methodology and should always be included. Table 4 outlines RCA exercises, objectives and methods.

For rigorous analysis of unpaid care work, Oxfam advises that RCA should be used in combination with a household care survey (HCS). HCS is a quantitative survey to examine the gender- and age-based nature of care work, the adverse effects of work burdens and the causes of the unequal distribution of care. HCS can be implemented as a baseline and end- line survey to measure the responsibility for hours of care. To address unequal care roles and redistribute care roles from women to men, RCA was implemented along with community conversations that included "model families" sharing their care (re)distribution, positive change stories and time- and labor-saving equipment.[26]

Table 4. Exercises, purpose, objectives, and methods of RCA.[27]

Exercises	Objectives	Method	Duration[28]
Purpose 1. Explore relationships of care in the community			
Exercise 1: Care roles and relationships	Get participants to reflect on who they care for and who cares for them, and how relationships of care build on social roles in the family and community	The process consists of: • Drawing a set of concentric circles • Writing their names in the middle of the circles • Writing down who each participant cares for on a daily, weekly, and monthly basis in the first, second and third circles • Presenting the diagram to the plenary • Discussing the findings • Comparing responses in terms of age, gender, and family status	60 minutes

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[24] Kidder and Pionetti(2013).

[25] Kidder and Pionetti(2013).

[26] Oxfam (2016).

[27] Kidder and Pionetti (2013).

[28] Note: Suggested numbers of participants to be engaged in RCA exercises are 15 – 20, but smaller groups of around 15 people (60% female) work better.

Purpose 2. Identify women's and men's work activities and estimate average hours per week			
Exercise 2: Average weekly hours spent on different types of work	Make visible the total volume of work done by women and by men, and within this, identify the share of care work done respectively by women and men.	Exercise two begins with categorizing the work of men and women: 1. What men and women do to make products for sale 2. Paid labor and paid services-waged work on farms, and other waged work 3. Unpaid care work, direct care of persons and housework 4. Unpaid work, making products for home consumption 5. Unpaid community work, attendance at committees, and community work 6. Non-work time, personal care (bathing, resting), sleep, education and training, socializing, entertainment and recreation The exercise estimates the weekly average hours for men and women as follows: • Each participant lists all activities (main activity, simultaneous activity and supervision activity) undertaken in a single day hour by hour • The number of hours of work for main activities, simultaneous activities and supervised activities are recorded separately for men and women • The total number of hours for three categories of work are calculated • Those totals are then multiplied by seven for main, simultaneous and supervised hours to get the weekly amount • Plenary discussion	120 minutes
Purpose 3. Identify gender patterns in care work, social norms influencing care work patterns, changes in care patterns, and the most problematic care activities			
Exercise 3: How care roles are distributed	Explore the distribution of care roles at the household level	• Put the detailed activities (identified in Exercise 2) into universal categories of care • Reflect on who does what care work and the priority of the care work • Participants estimate the frequency of care work performed by different categories of people and rank care tasks collectively	For Exercises 3 and 4 = 90 minutes
Exercise 4: Identifying social norms that impact on care work	Identify social norms that influence the distribution of care work	• Assess participants' perception of what men/women should do in terms of tasks and roles in paid and unpaid work • Male and female groups separately share their perceptions of care work by labeling each activity "enjoyable", "important", and "requires skills" for women and men • Women discuss: What should men do? What should a good man do? Men discuss: What should women	

		do? What should a good woman do? and reflect on social norms • Plenary discussion	
Exercise 5: Exploring changes in care patterns	To find out how external events and policies affect either positively or negatively the patterns of care work, often for influencing and advocacy purposes	This exercise uses a series of probing questions to explore how care work changes due to: • Climate change in rural areas • Post-disaster situations • Policy changes • Community displacement • Availability of seasonal employment • Other incidents like crises, death of a person, calamities	For Exercises 4 and 5 = 90 minutes
Exercise 6: Identifying problematic care activities	Identify the care activities that are most problematic for the community and for women	• Men and women form separate groups • Men discuss problematic care activities for the whole community and for women in particular and identify the four most problematic care activities in terms of time, mobility, health risk and how they affect participation in other activities like education • Women discuss the difficulties women face as a result of the care work they do • Plenary discussion	Exercises 6 and 7 = 90 minutes
Purpose 4. Discuss available services and infrastructure, and identify options to reduce and redistribute care work			
Exercise 7: Mapping infrastructure and services that support care work	Identify different categories of infrastructure and services that support care work	• Display care diamond figure which represents four categories of actors that provide care support, and related infrastructure and services: (1) households/family, (2) markets/employers, (3) government, and (4) NGOs/religious organizations/community groups • List the services that are available locally in an inner circle and in an outer circle list the services that are not visible in the setting but exist in the village, e.g., services provided by religious organizations, elders, etc. • The third circle (larger than the previous ones) represents new services or infrastructure needed to meet care needs	

Exercise 8: Proposing solutions to address the problems with care work	Identify and rank options to address problems with the current patterns of care work, and	• Generate a discussion on options for reducing and redistributing care work by posing probing questions such as:
		    o What forms of social and technological innovations could be developed to reduce the time or labor for care tasks?
		    o How can care work be redistributed within
			90 minutes

		the household, between men and women, between boys and girls, without increasing work for girls and older women?	

	especially to reduce care work difficulties for women	• Rank these options based on their perceived benefits
		• Reflect on questions such as:
		    o Which services, infrastructure or equipment are most important to help families provide care?
		    o What is emerging from these exercises?
		    o Are men willing to reconsider their own role in providing care?	

Adaptation

Ethiopia is one of the six countries that implemented the "Women's Economic Empowerment and Care: Evidence for Influencing Change" (WE-CARE) project to address unpaid care work (August 2014 to June 2016). The aim of the project is to test innovative research methodologies (RCA and HCS) and generate context-specific evidence about care activities to influence existing development initiatives and policy advocacy.[29] RCA was implemented as stated in the manual in two Ethiopian projects: the Dairy Value Chain project and the Gendered Enterprise Development for Horticulture Producers project.[30]

Evidence from Ethiopia and Global

Evidence of RCA contributions has been summarized from Oxfam GB Women's Economic Empowerment and Care (WE-CARE)-Oxfam Phase 1 Final Report August 2014 - June 2016. Six countries reported their progress and the findings were compiled by Oxfam. Most of these country reports show changes in project outcome levels rather than isolate the impacts of RCA. The project that hosted RCA in each country and its findings are summarized in Table 5 below.

[29] Rost, L., Bates, K., and Dellepiane, L. (2015). Women's Economic Empowerment and Care: Evidence for Influencing Baseline Research Report. Published by Oxfam GB for Oxfam International.
[30] Oxfam (2016).

Table 5. Summary of RCA impact.[31]

Name of project that implemented RCA	Impact	Country	Methods used
Oxfam GB Dairy Value Chain project and Gendered Enterprise Development for Horticulture Producers	• The RCA exercises triggered community conversations about care roles which led to the identification of interventions such as the distribution of energy saving fuel stoves to save time (e.g. in collecting fire wood) and contributed to households distributing unpaid care work more fairly. • Oxfam's livelihood and humanitarian programs were inspired to use RCA to address unpaid care work	Ethiopia: Oromia Region	The report did not mention the methods used to collect information and whether information was gathered by an external evaluator or project staff
Economic justice program, working with the National Association for Rural, Black and Indigenous Women and the San Isidro Foundation	• Care work is included in concept notes and new project proposals • A better understanding of the reality of rural women's lives as a result of project implementation • Organizing film forums on care in local schools and youth clubs to promote the recognition and redistribution of care work • Developed a day of reflection on violence against women using theatre	Colombia	The report did not mention the methods used to collect information and whether information was gathered by an external evaluator or project staff
RCA and the ICT-enabled HCS through nutrition programs	• Men now better understand care work and some households started sharing care work more equitably between men and women[32] • Findings of the RCA were used to initiate awareness raising at the local and national levels • Local leaders acknowledged unpaid care work as a developmental issue and included it in village development plans	Malawi	The report did not mention the methods used to collect information and whether information was gathered by an external consultant or project staff
Post-Typhoon Haiyan reconstruction program in Eastern Visayas aimed to increase women leadership	• Enhanced the capacity of Oxfam staff to integrate RCA in other programs • RCA improved the gender focus of livelihood and resilience programs • RCA was adopted as standard practice in Oxfam programs	The Philippines	The report did not mention the methods used to collect information and whether information was gathered by an external consultant or project staff

[31] Oxfam (2016).
[32] The report did not quantify the proportion of men who shared care work.

Oxfam's Women's Leadership Project aims to foster local activism and women's leadership to address violence against women and claim their land rights	• Increased recognition of care work and men's understanding of the need to reduce women's care work and redistribute tasks among household members • Increased involvement of women in productive activities • Men reduced alcohol consumption and thus the occurrence of domestic violence decreased in the target community	Uganda	Focus group discussion was used to collect data as part of an end- line study[33]
Bethany Project, Bekezela Home Based Care and Umzingwane Aids Network – within the securing rights in the context of the HIV/AIDS program	• Changes in social norms, values and beliefs and evidence of the redistribution of care work and a reduction in women's hours of care work • Most community members recognized that care work is "proper" work and men participate in more care tasks • Longitudinal analysis (2014-15) of men's hours of care work indicated a statistically significant increase in men's average hours of care[34] • Oxfam and partners influenced stakeholders to recognize care work as a development issue	Zimbabwe	The report did not mention the methods used to collect information and whether information was gathered by an external evaluator or project staff

Conclusion

RCA is a qualitative participatory methodology for assessing care work that leads to changes in the inequitable distribution of unpaid care work between family members. RCA has been implemented in over 20 countries. RCA findings from six WE-CARE countries found highly unequal unpaid care work distributions that limit women's and girls' opportunities to participate in paid activities and education. RCA was used in combination with other approaches (e.g., community conversations) to challenge societal norms and shift attitudes on gender roles and unpaid care.[35] For rigorous information on unpaid care, it is recommended that RCA should be used in combination with an HCS to capture changes. RCA is designed to rapidly assess inequitable care roles and the second half of RCA activities aims to develop solutions. RCA can be adapted to particular situations and objectives; thus the number of exercises can be reduced and completed in a single day. RCA involves a lot of writing and may not be as helpful to illiterate participants as pictorial (mapping and diagrams) tools.

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[33] It is not clear whether study was done by external consultants.

[34] The report did not quantify the number of hours men spend on care work.

[35] Oxfam (2016).

Gender Action Learning System (GALS)

Background

Gender Action Learning System (GALS) is a community-led empowerment methodology designed to develop capacities, ownership and leadership of men and women in order to give them more control over their lives (Mayoux, 2019). As such, GALS is not only 'for women' but an approach for women and men to address gender issues across various themes, e.g. value chain development (e.g. Reemer & Makanza, 2014), extension work (e.g. PELUM, 2016) and livelihoods (Farnworth, Stirling, Chinyophiro, Namakhoma, & Morahan, 2018). The GALS methodology can be adapted to different cultural contexts (also see e.g. Kayenwee, Lowe, & Bilski, 2014; Mayoux, 2014a) as well as organizational contexts to develop and strengthen existing gender strategies (see Mayoux, 2006, 2014b). GALS uses specific participatory processes and diagrammatic tools and aims to give women and men more control over their lives as the basis for individual, household, community and organizational development.[36] In particular, GALS 'aims to enable development interventions to go further than "do no harm to women" or even gender sensitivity and gender inclusion – to make a positive contribution to women's empowerment and gender transformation' (Mayoux, 2013).

GALS was initiated by Linda Mayoux for Micro Finance Institutions and NGOs in Pakistan, India and Sudan in 2004. Under WEMAN[37] and other initiatives, the methodology has been used to promote gender justice in different forms by over 80,000 women and men in Africa, Asia, Latin America and the Caucasus.[38] GALS is not only a methodology for women, but a mainstreaming methodology for women and men to address gender issues in any development project.[39]

Approach

GALS consists of a set of principles related to gender justice, participation and leadership, and a series of visual diagrammatic tools that are used for visioning, analysis, change planning and tracking by individuals, households and stakeholder groups or in multi-stakeholder settings. GALS can be implemented on its own or integrated into existing development projects. GALS has three phases:

- Phase 1: Rocky road to diamond dreams: visioning and catalyzing change. This phase has five steps: (1) setting the vision; (2) diagnosing the current situation; (3) identifying opportunities and constraints that will affect realization of the vision; (4) setting targets and milestones; and (5) creating action plans for achieving the vision[40] (3-6 months);
- Phase 2: Mainstreaming gender justice. This phase integrates phase 1 learning, processes and tools into organizations and programs (1 year); and
- Phase 3: Gender justice movement. This phase is ongoing, dynamic and involves self-motivated innovation, networking and advocacy for gender justice at all levels, including macro-level policy-making.

All phases can be implemented sequentially or in parallel and adapted to specific purposes and contexts. Table 6 outlines the objectives, tools, and methods that are used in phase 1. GALS can be implemented by community champions, facilitators, senior and core implementing staff, and other staff.

[36] Mayoux, L. (2014). GALS Overview: Gender Action Learning System. Date accessed: 16 February 2017. http://www.galsatscale.net/_documents/GALSatScale0overviewCoffee.pdf.

[37] WEMAN stands for Women's Empowerment Mainstreaming and Networking for gender justice in economic development. It is a global program of Oxfam Novib.

[38] Mayoux and Oxfam Novib. (2014).

[39] Mayoux (2014).

[40] Mayoux (2014).

Table 6. Sessions, tools and methodology of GALS Phase 1.[41]

Session and/or tools	Objectives	Method[42]	Duration
Part 1: Change Catalyst Workshop (CCW)	To build the capacity of implementing staff and community champions To obtain senior management buy-in for GALS implementation	Three key activities are carried out: ● First, inception workshop to obtain buy-in by senior management and other key stakeholders ● Second, train community champions and staff (Vision Journey, Gender Balance Tree and Empowerment Leadership Map) ● Third, two-day debriefing and planning meeting with core staff and the consultant to decide on the implementation of community action learning and set a date for the participatory gender review	3 days
Session 1 Starting the Road: Soulmate visioning	To clarify participants' life vision, identify their current position, and analyze opportunities and constraints	● Participants individually imagine a happier future and draw the images they see ● Finding soulmates: participants group together with those who have similar vision drawings ● A group of four or five participants collectively draws a large drawing with their group that incorporates all the elements from the individual drawings ● Each group appoints two presenters for sharing the collective drawing and elements of gender justice in plenary	3 hours
Session 2 Vision journey	To introduce the basic planning principles and steps for visioning and developing realistic targets	● In a vision journey, each participant develops his/her own vision for the future by drawing on a double page of their notebook: ○ A circle at the top right corner: future vision ○ A second circle at the bottom left corner: the present situation, and connects the circles via a straight line (representing the road to change) ○ Ten opportunities and ten constraints on either side of the line/road ○ A third circle is placed next to the vision and represents the target to be achieved. Three or four circles are drawn to show measurable milestones along the line/road within one year ○ Milestones are phrased in a "SMART"[43] manner and put into an action plan	3 hours

[41] Mayoux and Oxfam Novib (2014).

[42] The number of participants that should attend CCW is 40-60 participants, of whom 20 should be male and female "champions" from the most disadvantaged groups.

[43] Specific, Measurable, Attainable, Realistic and Time-bound.

Session 3 Gender balance tree	To identify who contributes most work, who benefits most, and help them to improve the tree's gender balance	Each participant creates a gender balance tree by: ○ Drawing a trunk to represent members of the household (working women, working men and dependents) ○ Roots display the tasks (paid and unpaid) of household members ○ Branches represent household expenses ○ Symbols show what imbalances and pushes the tree – e.g., who owns which property and who makes which decisions • An action plan is then prepared to bring the desired change (to make the tree balanced)	3 hours
Session 4 Empowerment leadership map	To understand interpersonal emotional, economic and power relationships within communities and institutions	• Each participant creates an empowerment leadership map: ○ They draw themselves on a sheet of paper ○ They draw different people and institutions who are "important" to them ○ They map social/emotional, economic and power relationships with people and institutions radiating from, or to, themselves ○ They mark five things they like and five things they don't like about the relationships • A plan is developed to teach three to five people about the need for change in the next three months	3 hours
Session 5 Taking GALS back home	To clarify tools and ensure participants have a pictorial manual to share with others To help participants use role plays and share gender messages with more people	• Three groups of participants draw one picture on a flipchart (one per group - vision journey, gender balance tree and empowerment leadership map) and each group presents their picture in plenary and participants via discussion amend it • Each participant copies the amended flipchart picture onto the back of their notebook diaries • Each participant should have a usable copy of each tool in their diary and should be clear about peer sharing process • Participants need to consider this exercise as a recap of what they have learned so far • The same group role plays and shares the information with family and friends using bad and good facilitation techniques • Good facilitation techniques are discussed and adopted by participants	3 hours

Session 6 Multi-lane Highway (MLH) action plan	To help participants prepare their personal MLH and make them ready for community workshops	• Participants draw their own MLH by copying the visions, the current situation and the targets for the next three months • Participants prepare their plan to deliver community workshops and share with their organization • Closing songs and remarks to inspire participants	3 hours
Part 2 Community Action Learning (CAL)[44]	To help participants implement their personal visions (gender changes) in their lives and share what they learned with others through pyramid peer sharing	CAL is implemented at three levels (individual, group and organizational) and involves six meetings • Champions lead CAL while staff document and give advice and feedback on facilitation techniques • In the first three meetings, participants use the tools - vision journey, gender balance tree, and empowerment leadership map • In the second three meetings, participants review the progress on their vision, gender balance and pyramid peer sharing	2 hours every 2 weeks over 3 months
Part 3 Participatory Gender Reviews[45] (PGR)	To appreciate past achievements and understand challenges and opportunities	• PGRs are carried out on a quarterly, biannual and annual basis to strengthen GALS processes; they are carried out by experienced GALS experts together with champions, staff members and community leaders • PGRs focus on gender changes that occurred due to GALS implementation • Four additional rights-focused tools (achievement journey, gender justice diamond, CEDAW diamonds, and CEDAW challenge action trees) are used	

PGR Tool 1 Achievement journey	To assess and appreciate actions and achievements and identify unachieved targets	The achievement journey tool is carried out using:
		• Most significant change interactive theatre: single sex group role play is completed before and after GALS
		• Participant diaries: participants carry out the achievement journey by answering:
		  o What was the vision?
		  o What was the starting point?
		  o Which milestones have been reached?
		  o What were the reasons, key opportunities and challenges?
			3 hours

PGR Tool 2 Gender diamonds	To reflect on gender relations, exchange lessons learned and ideas with others	The gender diamond tool is undertaken by: ○ Drawing their likes and dislikes ○ Drawing the likes and dislikes of the opposite sex ○ Discussing commonalities and preparing action plan to change at least five things in the next few months	3 hours
PGR Tool 3	To exchange ideas on	Separate groups of five or six men and women draw	3 hours

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[44] When community action learning is implemented, the number of participants should be 20 at most.

[45] The number of participants that should attend a participatory gender review is 50-60.

| CEDAW rights diamonds | further changes with other women and men | one CEDAW right issue:
  o Freedom from violence
  o Gender equality in decision-making
  o Equal property rights
  o Freedom of thought, movement and association
  o Equal right to work and leisure
• Each group indicates the best situation at the top of the diamond, worst at bottom, and average situations in the middle of the diamond | |
| PGR Tool 4 CEDAW challenge action trees | To analyze the interrelations between different gender challenges and the reasons for the challenges | • Participants draw CEDAW challenge action trees by:
  o Defining the trunk or challenge, and drawing the vision - to change the challenge at top of the trunk
  o Defining the roots or causes through categorization and by specifying which sex it affects most
  o Defining the branches or action commitments
  o Defining the SMART fruits or individual achievements and how to assess progress | 3 hours |

Adaptation

The GALS approach and tools can be adapted to promote gender transformation and mainstreaming in any development issue including cooperatives, livelihood and value chain development, sexual and reproductive health, etc.[46] ACDI/VOCA Ethiopia uses the adapted GALS methodology in its Cooperative Development Project. The adapted manual focuses on cooperative gender awareness, gender strategy development and gender action plan preparation to improve women's attendance, active participation and leadership within cooperatives. Under each of these topics, there are activities to facilitate discussion on gender issues in relation to cooperatives (e.g., women in leadership roles). The gender balance tree and visioning tools are adapted from GALS Phase I to assess gender disparity and develop an action plan to change such disparity.

There are significant differences between GALS Phase I and the adapted cooperative manual. The Phase I GALS manual is comprehensive and gives detailed explanations of each tool, session, and step, and lasts 3 – 6 months, whereas the ACDI/VOCA's adapted manual requires just two days' training and two days for cooperative gender strategy development. It only uses two adapted tools (the gender balance tree and visioning). Phase I GALS begins with visioning, then assesses the situations in relation to that vision, but the ACDI/VOCA cooperative manual starts by assessing the situation (the existing imbalance between men and women) and then comes to visioning. It does not use the review tools but it does

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[46] Mayoux and Oxfam Novib (2014).

establish an action plan with milestones. Table 7 below outlines the adapted ACDI/VOCA methodology. The two methods have different purposes and the ACDI/VOCA adaptation reveals how flexible the GALS method can be.

Table 7. GALS Methodology for the Cooperative Development Project[47] of ACDI/ VOCA Ethiopia.

Activity	Objectives	Method[48]
Gender awareness		
Activity 1.1 Gender balance tree	To understand the disparities that exist between men's and women's respective work, expenses, and decision-making power within their own household and how this disparity affects their participation in cooperatives	• Small groups of participants create a gender balance tree by: 　○ Drawing a tree that has a solid trunk, with three branches at the top and three roots at the bottom 　○ The different types of work and leisure that women/girls and men/boys do are placed on the left root and right root, respectively, and the types of work that both sexes do are placed on the middle root 　○ Women's and men's income, and shared income are placed in the branches of the tree 　○ Decision-making (who makes which types of decisions) is placed on the trunk of the tree • Participants discuss in plenary whether the tree is balanced or not, whether it is equitable for men and women to have different responsibilities, different expenses, and different decision-making power
Activity 1.2 Visioning	To help participants pinpoint what they want to change about gender equity in their households, communities, and cooperatives	• Individual participants carry out a visioning activity that highlights the changes they wish to see in their household, community and cooperative over the next 10 years • Participants share their visions with each other in groups, and come up with a shared picture • Peer reviewed recommendations are recorded on a flipchart
2. Developing a gender strategy		
Activity 2.1 Gender awareness	To examine the roles of women and men in the cooperative	• Participants review previous gender balance tree diagrams and discuss progress and rationale • Plenary discussion on linkages between household workload and cooperative participation • Facilitator presents cooperative review findings, such as proportion of male and female leaders, members, etc., in plenary
Activity 2.2 Gender priorities	To identify gender norms and social dynamics that negatively affect	• A group of four to six participants discuss: 　○ Gains to women from cooperative membership 　○ The most time consuming activities of cooperative membership for women

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[47] ACDI/VOCA and USAID (n.d). GALS Methodology Manual Cooperative Development Project. ACDI/VOCA Ethiopia.

[48] The number of participants and duration of each activity are not stated in the adapted methodology.

	women's benefit from cooperative membership	o Constraints that prevent cooperatives from realizing the full potential of women's contributions • Randomly selected groups present their findings in plenary
Activity 2.3 Assessing gender practices (High-Medium-Low Review)	To determine how well the cooperative is promoting equitable participation of, and benefits to, men and women	• Participants are individually provided with three small pieces of paper with the letters H, M, and L - H stands for High, M for Medium, and L for Low • Facilitator reads ten practices for promoting gender in cooperatives • Participants judge individually how well their cooperative follows those practices by raising their letters

Activity 2.4 Improving gender practices	To help participants make a plan for their cooperative to address four failures in their gender practices	• Small groups of participants review H-M-L results and share findings with a larger group
		• Participants in a group identify:
		  o The three best things that the cooperative can do to decrease women's burdens, and
		  o Three things the cooperative should do to increase women's participation
		• Participants propose a gender strategy for their cooperative

3. Developing a gender action plan		
Activity 3.1 Create a gender action plan	To help participants identify specific actions for pursuing their top gender strategic priorities	• Three groups (each includes four to six participants) discuss and identify four top gender priorities • Each group creates its own action plan consisting of the type of activity, timeliness, responsible body and indicator • Each group leader presents their action plan to plenary • Each group keeps a copy of the plan for monitoring purposes

Evidence from Ethiopia and global

The evidence on GALS is more robust than the evidence on some of the other methods. However, more evidence of adaptations and context is needed. GALS case studies were collated by IFAD to try to isolate the methodology's contribution to changes in gender inequalities. A study of mixed methods conducted in 2012 by Linda Mayoux (the author of GALS) demonstrates that GALS brought about profound changes for significant numbers of people in a relatively short period of time on sensitive issues like gender-based violence, land ownership, decision-making, division of labor, etc., in Uganda. Moreover, during interviews with ACDI/VOCA Ethiopia, the cooperatives trained in GALS developed gender strategies and increased women's membership and leadership in their cooperative. Table 8 briefly summarizes the available evidence.

In their evaluation of GALS in Malawi, Farnworth and colleagues (2018) found that the GALS approach has strengthened financial planning at the household level which requires identifying and overcoming gender-based constraints (e.g. access to land, assets). The studies' respondents trace causal links between jointness and improved yields and shifts in the gendered division of labour, in the farm as well as the household: "The GALS methodology allows household members to 'practice jointness' in the company of other GALS households. Safe spaces in which to debate, to identify and challenge social constraints and vulnerabilities and model alternative behaviours, visions, and trade-offs help to anchor behavioural change over the longer term" (Farnworth et al., 2018, p. 60). The authors report that even though men remain the final decision-makers, GALS participants indicate more financial transparency and inter-household agreement on expenditures.

Table 8. Summary of evidence on GALS impact.

Name of project /study	Impact	Country	Methods used
Case study Gender Action Learning System in Ghana, Nigeria, Rwanda, Sierra Leone and Uganda[49]	GALS brings positive changes in gender and social norms at household and group levels The major changes attributed to GALS are: • Behavioral changes at the household level and livelihood improvement • Increased incomes and savings • Reduced alcohol abuse, gambling and domestic violence • Men become involved in more domestic chores like fetching water and firewood, cooking food, etc. • Women's workload is reduced, which enables them to spend more time on business or leisure pursuits • Women also take up leadership positions and increasingly acquire, own and control property and assets	Ghana, Nigeria, Rwanda, Sierra Leone and Uganda	This case study[50] was undertaken by Clare Bishop-Sambrook (IFAD) and consultants. Data collection methods are not specified in the case study.
Gender mainstreaming in value chain development: Experience with Gender Action Learning System in Uganda[51]	GALS brought about: • Significant reduction in gender-based violence • Increased participation of women in many areas of decision-making • Significant reduction in male alcoholism • Increased savings • Significant changes in division of labor • Significant increase in women's land ownership in the project area (48% of households had some form of documentation on women's or joint ownership of land)	Uganda	Linda Mayoux used mixed research methods (qualitative interviews and a quantitative survey)
Projects of ACDI/VOCA Ethiopia that implement GALS[52]	Field monitoring report shows that those cooperatives trained by GALS: • Developed a gender strategy • Increased women's membership and leadership in cooperatives	Ethiopia	ACDI/VOCA has not conducted an evaluation of the GALS approach. This information

[49] IFAD (2014). Case study: Gender Action Learning System in Ghana, Nigeria, Rwanda, Sierra Leone and Uganda.

[50] The case study does not mention the methods used to collect information.

[51] Mayoux, L. (2013). Gender mainstreaming in value chain development: experience with Gender Action Learning System in Uganda. Revised article for Enterprise Development and Microfinance Journal. Published online.

[52] Information obtained during interviews with ACDI/VOCA project staff.

	• Increased government recognition of the need for GALS to promote gender equality in primary cooperatives after being trained		was gathered by CIMMYT during interviews.
Exploring the potential of household methodologies to strengthen gender equality and improve smallholder livelihoods: Research in Malawi in maize-based systems.	• strengthened financial planning at the household level • Study's respondents reported improved yields and shifts in the gendered division of labour, in the farm as well as the household • GALS participants indicate more financial transparency and inter-household agreement on expenditures.	Malawi	Assessment based on quantitative (surveys) and qualitative methods (focus groups)

Conclusion

GALS is a community-led empowerment methodology that uses specific participatory processes and diagrammatic tools to promote gender justice in any context. The GALS process requires deep reflection, rigorous documentation, transformation of power relations, conducting analysis and planning. In Ethiopia, ACDI/VOCA adapted GALS for a cooperative development project that increased women membership. Well-trained facilitators are crucial to GALS' success (especially during the first phase). Evidence suggests that GALS is a powerful tool that brings about positive changes in gender and social norms at the household, community and group levels. Its diagrammatic and visual tools render it suitable for illiterate people.

Asset-Based Community Development (ABCD)

Background

The Asset-Based Community Development (ABCD) approach was developed in Ethiopia to address: (1) "dependency syndrome" (a result of historically large food aid contributions and Official Development Assistance), and (2) the top-down nature of development in the country (which has overlooked bottom up, community development where communities set their own development priorities).[53]

ABCD is an approach for the sustainable development of communities based on their strengths, abilities, opportunities, potentials, talents and gifts. It is different from the "needs based" or "problem based" approach as it focuses on what communities have and what they know. The motto of ABCD is "start with what we have, build with what we know." For ABCD, when communities identify their existing resources, they are more likely to be interested to mobilize their assets for their own development needs.[54]

WISE, Oxfam Canada and Coady International Institute together with three local NGOs (HUNDEE, Kembatta Women's Self Help Centre and Agri-Service Ethiopia) developed and piloted ABCD in 21 community groups in three regions (Oromia, Tigray and Southern Nations, Nationalities and Peoples) of Ethiopia from 2003 to 2006.[55] The aim of this piloting phase was to see whether NGOs can initiate activities at the community level that shift the emphasis away from needs and problems to community strengths, assets and opportunities.[56] Numerous training sessions, including three train-the-trainer workshops have been held in 2016-17.

Approach

ABCD[57] has been designed in three sections. The first section "the paradigm" deals with tools that help change mindsets from needs based to asset based thinking. The second section "the process" uses tools to motivate community driven development. The third section "facilitation" has some techniques and tools for effective ABCD process facilitation.[58]

To create a strength-based understanding with communities, ABCD uses the analogy of the glass half full or half empty and asks people what they see. This stimulates community members to see the "filled" portion of the glass (assets) rather than focus on the "half

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[53] Peters, B., Gonsamo, M., Molla, S., and Mathie A., (2009). Applying an Asset-Based Community Development (ABCD) approach in Ethiopia: midterm evaluation summary in Ethiopia 2008-09. Published by the Coady International Institute and Oxfam Canada, December 2009. Date accessed: 18 March, 2017.

http://www.coady.stfx.ca/tinroom/assets/file/resources/publications/research/ABCD-approach-Ethiopia.pdf. [54] Peters, B., and Eliasov, E. (2013). Compendium of tools for asset-based community-driven development facilitators. Produced by the Gordon Institute of Business Science and the Coady Institute. Date accessed: 28 April 2017. http://tsdp.co.za/wp-content/uploads/2013/08/ABCD-Training-of-Trainers-Tools-July-2013.pdf.

[55] Peters et al. (2009).

[56] Peters et al. (2009).

[57] The Compendium of tools (ABCD manual) interchangeably uses 'ABCD' as an approach and a methodology.

[58] Peters and Eliasov (2013).

empty" portion (needs or problems). Their assets (social, natural, physical, financial and human) become a starting point for their development. The basic principle of ABCD is that everyone, including the "poorest of the poor" has assets, and that by identifying, recognizing and mobilizing their assets, people can self-improve their lives.

The ABCD approach discovers personal strengths, skills and assets of undervalued community groups such as women, the elderly, youth, the very poor, etc., and encourages their participation and contribution in community-driven development processes. The approach recognizes how power differences, socioeconomic factors such as gender, class, ethnicity, etc., and time and place constraints can influence the participation of these community groups. It suggests certain exercises/topics to discuss, modify, challenge and transform exclusion.

Facilitation skills are one of the most essential factors for motivating community-driven development. Facilitators need to have well-developed observation and listening skills, the ability to make connections and draw conclusions, and should also be motivational, dynamic and engaging. Several participatory methods and tools are used in ABCD, including role play, games, group activities, creative art and film.[59] The manual is divided into three sections and Table 9 explains the ABCD process in detail.

Table 9. ABCD process and tools.[60]

Session	Objectives	Method	Duration[61]
Session 1 Entry Points	To identify the community to work with	• A field visit, questionnaire, and secondary data will assist in determining which community to begin working with. Facilitators should spend time talking to field staff, local government officials, and other key informants • Facilitators should choose a community that is more likely to successfully adopt the ABCD approach so that it can be a role model for other communities. The ideal community should have: o A history of endogenous community development o A high level of social capital o Strong local leadership o A good relationship with local government	30 minutes
Session 2 Appreciative interviewing	To discover ways to focus on achievements and assets and motivate members for future action	• An appreciative interview involves three participants: the interviewer, the interviewee and an observer • The interviewer asks questions such as: o Tell me a time when your community worked together to get something done without external	40 minutes

[59] Further information on the ABCD facilitation process can be obtained from the manual (pages 138-160) (Ibid).

[60] Peters and Eliasov (2013).

[61] Note: The number of participants that should attend each session is not specified in the manual.

		assistance ○ Tell me about a time when you felt the community group was really at its best ○ What are the characteristics that helped the community be successful? • The three persons on the team discuss what they learned from the interview	
Session 3 Mapping skills of the hand, heart and head	To acquire analytical skills and tools for mapping individual skills	• A group of three participants map their skills and capacities and list them on a flipchart separately for head, heart and hand • Participants discuss how they can do the same exercise with the community[62]	
Session 4 Mapping associations	To discover informal and active community associations and the various relationships among these associations	• Invite diverse community representatives (women, men, youth and elders) to a meeting • Participants list informal and formal associations in which they are members, and describe the roles of such associations • Facilitators share the importance and number of these associations • Participants reflect on the exercise in plenary[63]	60 minutes
Session 5 Variation: the power of associations		• Participants individually list five different associations, people's connection to them and the power of such associations • Facilitators should explain that communities with many associations are likely to be well organized and active as their associations are social assets	
Session 6 Mapping physical and natural assets	To identify a village's physical and natural assets and its living conditions (types and location of houses, access to services, etc.)	This exercise is done at the community level and in training sessions: • Community level: men and women should separately draw a map of all physical and natural resources and assets including settlement areas, grazing land, forest, roads, water, and buildings • Draft a map of each group, and all participants come together to add or correct the map • The facilitator summarizes and presents the importance of mapping physical and natural assets • Training session: a group of three participants draws a map of a community with physical and natural assets depicted • Group representatives present their map in plenary and discuss	90 minutes

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[62] This exercise can also be done in a two minute "buzz group".
[63] This exercise can also be done in a two minute "buzz group".

Session 7 Transect walk	To further analyze the physical and natural resources within a community	• A transect walk is done by taking a community group on a walk through the community • As they walk, the group notices the differences in land use patterns and any potential opportunities that are available in the community • A map is then drawn of the community • When walking is not possible, participants use the physical and natural resources map to make a transect[64] line to represent their community's diversity • When they complete their transect,[65] all participants come together to add or correct it	60 minutes
Session 8 The leaky bucket	To identify opportunities for savings and income generation in the community and how money and services flow through the local economy	A group of three participants creates a "leaky bucket" using eight steps: • Step 1. Imagine income from outside the community pouring into a bucket from the top while expenditure on goods and services purchased outside the community spills out the holes in the bottom • Step 2. Draw a picture of a bucket: inside the bucket, draw three boxes representing the three main economic actors (households, local government and businesses) in any market economy • Step 3. Draw arrows coming into the bucket from the top to represent income generated outside the community and leading to households, businesses, or local government • Step 4. Draw arrows between the three boxes inside the bucket to show the financial interactions between the economic players these boxes represent • Step 5. Draw arrows leaking out of the bucket from households, businesses, and local government, to represent spending • Step 6. When participants understand the basic idea of the exercise, they list all inflows and outflows in the community • Step 7: Identify opportunities to increase inflows and circulation of money within the community • Step 8: Identify opportunities to plug leaks[66]	180 minutes

[64] A transect is an imaginary line across an area to capture as much diversity as possible.

[65] See an example of a community map with a transect line on pages 94-96 (Ibid).

[66] For further information on tips, leaky bucket figure, examples, and case studies, please see pages 99–107 (Ibid).

Session 9 Mapping institutions	To list the institutions in the community and the assets these institutions provide	• A group of three participants identifies five useful institutions (e.g., NGOs, government, etc.) that can provide potential assets • Participants discuss why they think these institutions can be useful for their development and present their outputs to plenary	40 minutes
Session 10 Action planning	To stimulate the preparation of action plans using assets and opportunities identified so far	Action plan preparation involves four steps: • Step 1: Review assets and opportunities: findings from the mapping exercises (e.g., social assets) • Step 2: Identify a project goal for positive change (without external assistance) • Step 3: Identify community assets to achieve the project goal • Step 4: Convene a core group to carry out the activity (e.g., emergence of leadership)	60 minutes
Session 11 Reflect on the ABCD process	To share and discuss results of group mapping activity and develop an action plan	• A small group of participants prepares an immediate action plan • Each group walks around the room looking at the other action plans and then discusses them	90 minutes
Session 12 How to support ABCD action plans: service delivery and responsive investment	To discuss strategies for investing responsively in community-driven development and prepare an "opportunity statement" for prospective donors	• Activity 1: Service delivery and responsive investment A group of two to four participants discusses the characteristics of service delivery and responsive investment and indicates whether their organization is more focused on service delivery or responsive investment and whether they should write a proposal for additional funds • Activity 2: An opportunity statement based upon their action plan is prepared by the groups for potential investors	60 minutes

Session 13 Monitoring and evaluation: the most significant change (MSC)	To learn one technique for doing evaluation with a community	MSC is carried out by carrying out eight steps at the community level: • Step 1: Select the "domain" of change (e.g., changes in agricultural practices) • Step 2: Decide on the reporting period (e.g., monthly or every two months) • Step 3: Decide whether other stakeholders (e.g., NGOs, fieldworkers, government officials, women, children, elderly, poor, well-off, etc.) should be included • Step 4: Ask the chosen sample to indicate the most significant observed change story that resulted from ABCD • Step 5: Review and organize the stories into the "domains" created in step 1 • Step 6: Summarize some of the MSC stories in a manner suitable for presenting to the community • Step 7: Verify the stories and give feedback to the community • Step 8: Share the MSC with a wider audience including government, donors, etc. Using MSC in a training session - a group of five or six participants shares MSC and then each group picks an MSC story they agree to present to a wider audience	60 minutes

Adaptation

Since 2003, the ABCD methods have been tested and refined primarily in Ethiopia. The process started with appreciative interviewing about positive changes that occurred in communities without external support; then an inventory of assets followed by an assessment of financial inflows and outflows, and finally, the action plan prepared by the community.[67] Ten years of action research across six countries (South Africa, Ethiopia, Kenya, Zimbabwe, the Democratic Republic of the Congo and Canada) were compiled in 2013; this has led to the refinement of the ABCD method.[68]

Evidence from Ethiopia

Midterm and final evaluations were conducted to assess the progress, success, challenges and impacts of the ABCD method at community and organizational levels in 2009 and 2013. Mixed research methods were employed by an internal evaluation team. Evaluation findings indicate strong benefits to women such as increased women's participation in ABCD groups and in economic activities, increases in women's confidence, more women in leadership

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[67] Peters et al. (2009).
[68] Peters and Eliasov (2013).

roles, and more equitable roles within households. Moreover, using the ABCD method in projects is helping to achieve the overall project objectives (see Table 10).

Table 10. Summary of ABCD impact.

Name of research	Impact	Country	Methods used
Applying Asset Based Community Development (ABCD) Approach in Ethiopia midterm evaluation report[69]	Midterm evaluation[70] indicated: • All seven ABCD groups increased their asset base, although the degree of increment varies • Improved access to and use of services, e.g., ABCD group constructed a school in their town, cleared a road for easy transportation, etc. • Six ABCD groups reported an increase in savings – both financial and in-kind – at group and individual levels • Five ABCD groups reported women's increased participation in economic activities • Five ABCD groups reported increased capacity to organize and mobilize resources to achieve development goals • Regardless of the degree of resource mobilization, all ABCD groups pooled material and financial resources to implement action plans • 40% of men and 25% of women reported changes in attitudes (increased confidence, appreciation of previously unrecognized assets, etc.) • 50% of men and 25% of women focused on changes in organizational capacity • 50% of women and 10% of men indicated tangible improvements (e.g., road repair, milk collection center, water supply, etc.)	Ethiopia Durame, Gebre Fendide (SNNPR) and Aga Boricho and Salka (Oromia Regional State)	Internal evaluation team used: historical profile, association and institution mapping, "leaky bucket", focus group discussions, individual interviews, most significant change and household interviews
Applying an Asset Based Community-Driven Development Approach in Ethiopia: 2003-2011 final internal evaluation	Final evaluation[72] reported the following ABCD impacts: • In terms of organizational capacity, significant expansion in the number of associations in six of the seven ABCD communities • Increased participation of women in ABCD groups in every community • Increased participation of women in economic activities in five ABCD groups • Changes in group and individual household savings	Ethiopia: Durame, Gebre Fendide (SNNPR) and Aga Boricho and Salka (Oromia)	The internal evaluation team applied the same methods used in the midterm evaluation

[69] Peters et al. (2009).

[70] Midterm evaluation involved seven ABCD groups (318 participants and three local NGOs) out of 21 groups implemented the ABCD in Ethiopia and analyzed the changes out of seven.

report[71]	(e.g., two ABCD groups reported spending less on social festivities) • Increased internal contributions towards development activities • In all groups, men reported appreciating the contributions of women more fully than they had in the past[73]		
Testing an asset-based, community-driven development approach: 10 years of action research in Ethiopia: a reflection paper for the 2013 IDRC Canadian learning forum[74]	The action research process reported the impact of ABCD as: • Increased confidence of women and increased women's participation • Presence of more women leaders among ABCD groups • The changing role of women within the household as well as tangible gains such as more women running businesses • For local partners, ABCD improved organizational capacity and relationships with the community • Changes such as local NGO adaptations to indigenous resource-sharing practices, new types of relationships between communities and NGOs, provision of support in a way that it would not undermine community ownership, etc.[75]	Ethiopia	Internal staff applied a range of methods to gather information, such as individual and household interviews, most significant change techniques, discussion with partners in annual review workshops, etc.

Conclusion

ABCD is an approach that brings men, women, elders and youth together to achieve sustainable development by helping communities mobilize and build on their strengths, talents, potential, resources and assets rather than focusing on their deficiencies. The ABCD approach suggests external support has to be provided carefully and strategically. The ABCD approach was introduced by two NGOs (Oxfam Canada and Coady International Institute) in Ethiopia and engaged diverse members of the community. Midterm and final evaluations reveal that the ABCD approach enhanced organizational capacity; increased income, community ownership, leadership, participation and confidence; fostered more inclusive relationships among different actors; and demonstrated a number of gains for women and gender equality. It is encouraging to see that such a community-strengthening tool exists, and although it does not deliberately set out to change gender relations, it has a positive impact on gender equality through the process of strengthening communities.

[72] Final evaluation also involved seven ABCD groups (more than 400 ABCD group members, NGOs, and local government officials) and the findings of the final evaluation are consistent with the midterm except the inclusiveness of groups and emergence of new leaders increased in the final evaluation.

[71] Peters, B. (2013). Applying an Asset-Based Community-Driven Development approach in Ethiopia, 2003-2011. Final internal evaluation report. Coady International Institute, February 2013. Date accessed: 6 May 2017. http://www.coady.stfx.ca/tinroom/assets/file/ABCDEthiopiaFinalEvaluation.pdf.

[73] For further information on the results of the evaluation of ABCD groups, please see Peters and Eliasov (2013).

[74] Legesse, Peters, and Mathie (2014).

[75] Please see further information on ABCD impact on future programming in Ethiopia (Ibid).

Family Life Model (FLM)

Background

The Family Life Model (FLM) aims to promote positive change and transformation within the family by challenging traditional attitudes and practices of gender inequality. FLM facilitates the articulation of family aspirations (usually food, wealth and health) and linkages to resources to achieve these aspirations, including the role of family unity.[76] FLM was developed and piloted in the Community Connector Project[77] in Uganda. FLM can be integrated in development projects and the implementation cycle takes six months to one year.

Approach

FLM applies the "triple A" approach to stimulate households and communities to assess, analyze and take actions to address their challenges and to meet their aspirations in the context of food and nutrition security and socioeconomic well-being. FLM is based on the principle of holistic support to household development needs. FLM uses three types of facilitators: (1) community connector officers (employed and paid by the project), (2) community knowledge workers (community-based trained volunteers/mentors paid a stipend of US$ 22 per month), and (3) group promoters (unpaid community-based volunteers who train group members).

Aside from training and selecting facilitators, FLM implementation involves a community livelihood analysis (gathering information via focus group discussions), workshops and tools to identify challenges and location-specific training material development to address the challenges identified. Group promoters work with groups and facilitate training sessions to stimulate change, while community knowledge workers track the behavioral changes, gather lessons learned and report to community connector officers. The FLM tools, discussion topics, objectives and methods are described in Table 11 below.

Table 11. FLM tools, discussion topics, objectives and methods.[78]

Session/Tool	Objectives	Method[79]
Triple roles of women and girls	To highlight the heavy workload that women and girls carry out in society	The facilitator explains women's triple role • Reproductive role: involves maintaining the household and its members (e.g., cooking, water collection, caring for children, etc.) • Productive role: involves producing goods and services (e.g.,

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[76] IFAD (2014). Uganda.

[77] The Community Connector Project is a five-year USAID Feed the Future project that was implemented by Self Help Africa Uganda in partnership with FHI 360 and several other partners from July 2012 to December 2016.

[78] Gorta Self Help Africa (n.d). The Family Life Model: a guide to implementation. SHA (Self Help Africa), Ethiopia.

[79] The number of participants that should attend each discussion and the duration of each session are not stated in the manual.

		farming) • Community role: involves social events and services for the well-being of the community (e.g., celebrations)

Roles identification table	To identify the difference between the workload of men and women, boys and girls	• Separate groups of men and women discuss and complete the role identification table[80] by paying attention to the triple roles of men, women, boys and girls
		 • In a plenary session, the participants discuss:
		   o The commonalities and differences between the men's and the women's tables
		   o Whether the situation is fair to all members of the family
		   o What could be done to make the situation fairer for all members of the family?

Access and control profile	To show how household decisions are made and family assets are used by both men and women	• Access and control profile table[81] has three categories: (1) resources/assets; (2) access; and (3) control separated by men and women
		 • Separate groups of men and women discuss who has control over each resource
		 • In a plenary session, the following questions are discussed:
		   o What resources do women have access to and control over that men do not?
		   o What resources do men have access to and control over that women do not?
		   o Do women and men have equal access and control over resources or does one group have an advantage over the other? Why?
		   o Is this situation fair to all members of the family?
		   o What could be done to make the situation fairer for all members of the family?

FLM has additional discussion questions and answers on the following topics that can be integrated into sessions as needed.[82]		

Discussion Topic 1- Sharing parenting roles and care for children	To promote men's /fathers' role in parenting and making the household situation fair	• Participants discuss the following questions:
		 a) What does parenting and the care of children involve?
		 b) Who does the parenting and care of children in most homes?
		 c) What are the main questions we need to ask to ascertain whether that situation is fair to all members of the family?
		   o Are the women the only parents in the family?
		   o If fathers are not involved in parenting, what are the consequences?
		 d) What are the things that could be changed to make the situation fair?
		 e) What new attitudes and behaviors do we want to see in a family so that men do more care work?

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[80] See page 7 of Gorta Self Help Africa (n.d).

[81] See page 9 of Gorta Self Help Africa (n.d).

[82] The manual does not elaborate on these questions or whether the discussion is by same or mixed sex groups.

		• The facilitator presents answers to each question from the manual
Discussion Topic 2- Sharing control of resources and decision making	To improve household decision-making by encouraging participation of all family members in the decision	Participants discuss: a) What is decision-making? b) How does decision-making affect how resources are controlled in the household, and in business and farming? c) Who makes the major decisions in most homes? d) What are the main questions we need to ask to understand whether a situation is fair to all members of the family? e) What are the things that could be changed to make the situation fairer? f) What new attitudes and behaviors do we want to see in a family so that women have more decision-making power?
Discussion Topic 3- Sharing work on farm and in business	To promote fair sharing of farming and business work like selling products, opening joint bank accounts and saving, etc.	Participants discuss: a) What tasks are involved in farming and business? b) In most homes, what farming and business tasks do men do? Women? Boys? Girls? c) What are the main questions we need to ask about whether that situation is fair to all members of the family? o Who does the heaviest and greatest amount of work? d) What are things that could be changed to make the situation fairer? e) What new attitudes and behaviors do we need to see in a family for a more equitable distribution of labor allocation?
Discussion Topic 4 - Sharing community management and leadership positions	To encourage more women to take up leadership positions in the community	Participants discuss: a) What are the community management and leadership positions? b) Who in the household takes on most community management and leadership positions? c) What are the main questions we need to ask about whether that situation is fair to all members of the family and the community? d) What are the things that could be changed to make the situation fairer? e) What new attitudes and behaviors do we want to see to facilitate women taking up leadership roles?
Develop a family action plan	To provide a sense of direction and to change a household's situation in the future	• Participants develop an action plan that considers: o The fair sharing of tasks among all members of the family (men, women, boys and girls) o How to establish the desired change o How the plan changes family members o How to discuss the plan with family members

Adaptation

Self Help Africa Ethiopia (SHAE) has projects that focus on community-based seed multiplication (including wheat) to improve livelihoods. SHAE adapted the FLM to their needs and targets cooperative members, rather than households. SHAE does not use facilitators to continuously support and monitor families on their action plan implementation. Rather, SHAE uses community level activities to raise awareness on gender inequality and gives members assignments covering what they can change at home. They use some of the training materials provided in the FLM manual but not necessarily in the same sequence nor to the same extent. SHAE combines FLM training with other specific cooperative training. When participants attend the next training/group session, they are asked to report back on their home assignments about FLM training. This leads to a regular discussion on gender and what change occurred.

Evidence on the impact of FLM

A study was conducted in 2015 on the contributions of FLM to women's decision-making and economic empowerment in Uganda. The study tried to isolate the contributions of FLM to women's decision-making and bargaining power. Table 12 briefly outlines the methods used in the study and its findings. The evidence for Uganda is more robust than for Ethiopia because in Uganda, an independent evaluation was done, along with case study development. FLM improves women's decision-making within the household, which makes women feel more empowered. Anecdotal evidence from Ethiopia shows that FLM leads to increased female participation in seed production.

Table 12. Summary of evidence on the impact of FLM.

Name of project	Impact	Country	Methods used
Contribution of Family Life Model to Women's Decision Making and Economic Empowerment[83]	The results show that due to FLM: • Women's bargaining spaces and ability to make decisions increased in three of the four decision areas (95% improved access to finance, 80% decision on child education and 66% crop selection) • Women's confidence when bargaining with their spouses increased • Increased joint decision-making for economic well-being of the household	Uganda	Independent consultants commissioned for qualitative (key informant interviews and focus group discussions) and quantitative (household survey of 600 respondents) evaluation
Case study Family Life Model[84]	Changes attributed to FLM are: • Men's reduced alcohol use • Improved communication between husbands and wives relating to issues of	Uganda	This case study was undertaken by Clare Bishop-Sambrook (IFAD) and Robert Gensi and

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[83] Okotel, M. and Okwadi, J. (2015). Contribution of Family Life Model to Women's Decision Making and Economic Empowerment in Uganda. Self Help Africa and USAID Community Connector: the integrated nutrition and agriculture project. Kampala, Uganda.

[84] IFAD (2014).

	family health, food and wealth creation • Improved savings and household incomes due to careful budgeting and joint prioritization by husband and wife • Increased ownership of productive assets that increase opportunities for income generation		Isaac Obongo (Self Help Africa, Uganda). Data collection methods are not specified in the case study
SHAE Community Based Seed Production Project	• Anecdotal evidence from SHAE gathered during interviews suggests that women's participation in community-based seed production increased as a result of FLM	Ethiopia	Evaluation has not yet been done, so it is not possible to state FLM's contribution to project goals, or to gender equality within households

Conclusion

FLM is an integrated gender transformative approach that intends to promote joint decision- making of all household members and equal control over resources at the household and community level. FLM helps communities to identify their problems and take appropriate actions to achieve their aspirations. It does this through a combination of participatory tools and discussions. To be successful, FLM needs competent and well-motivated facilitators who provide holistic and continuous support to households and community groups. Facilitators need to be able to answer challenging gender equality questions and thus must be well- trained on the merits of gender equality themselves. While the manual provides some summary points and topic answers for facilitators, the FLM manual is more of a guide than an in-depth training manual. The risk is that inexperienced facilitators may interpret the issues and tools incorrectly or take the FLM approach in a less optimal direction for the achievement of gender equality. However, the available evidence from Uganda indicates that FLM has been successful in empowering women and contributing to more equitable household dynamics. The evidence from Ethiopia is weaker.

Social Analysis and Action (SAA) in Food and Nutrition Security (FNS)

Background

CARE USA's Sexual and Reproductive Health (SRH) team developed the Social Analysis and Action (SAA) approach to better create an enabling environment for normative changes around SRH. SAA was first tested in Georgia, Malawi, Sierra Leone and Uganda, and takes 6- 12 months to complete.[85] Recently, the SAA approach was adapted for a food security context and the SAA in FNS guide was published.

Approach

SAA is a community-based, participatory and facilitated process through which individuals and communities explore, reflect on and challenge the social, gender and power norms, beliefs and practices that shape their lives.[86] The goal of SAA is to facilitate a community-owned social change process that contributes to more equitable gender norms and attitudes regarding food and nutrition security. The SAA methodology consists of five main phases: transform staff capacity, reflect with community, plan for action, implement plans, and evaluate.[88]

The distinctive feature of SAA is that it starts with critical reflection and dialogue sessions with CARE staff and SAA facilitators. The first step is transforming staff capacity, which is crucial for undertaking successful SAA approaches because it encourages staff to question their own biases, assumptions, beliefs, and attitudes about gender, power and sexuality that influence their work. Moreover, repeated reflection and dialogue sessions help to build staff capacity to discuss sensitive and controversial issues with the community.

Facilitators need to have strong communication and facilitation skills and be able to challenge and be challenged on issues pertaining to gender relations and equality. Skilled facilitation by SAA facilitators is an essential component of SAA. With diverse social actors, facilitators reflect on the community's complex social realities by:

- Reflecting (creating understanding of how gender norms relate to FNS)

- Challenging (asking provocative questions to see the reality through a new lens)

- Exploring (envisioning alternatives)

- Learning (how gender norms shape perceptions, expectations and influence decisions and behaviours)

SAA also facilitates action planning by engaging community leaders and members to consider potential positive and negative impacts of planned actions and to prioritize social issues based on the community's willingness and ability to address one or two issues at a time. A small group of people representing different community voices is involved in planning. Action plans often last three to six months. In SAA, the group is encouraged to integrate evaluation mechanisms into their action plans so that data on the status of its implementation are generated. Once activities are completed, adjustments or new plans are carried out to address emerging issues.

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[85] CARE (2007).

[86] CARE (2007).

[87] CARE (2016).

[88] CARE (2007).

When communities start to explore their own changes, conflict ensues. It may not always be possible to anticipate how and when a community will react negatively, so staff members need to be flexible in their support. They also need to understand the power dynamics of the community, be inclusive, and encourage local conflict resolution systems. Creating public spaces for dialogue is key. The increased level of agency and openness of communication motivates communities to implement their plans.

When evaluating projects that have implemented SAA, it is important to look for evidence of changes at the community and individual levels. These social changes may include reductions in discrimination or violent behavior, improved self-esteem, equitable treatment by state services, changing social norms, more equitable participation of marginalized groups in community leadership, decision-making, and governance systems and processes. To measure the outcomes of social change, SAA uses observation and regular community consultation, and integrates reflection in project implementation approaches and most significant change. In keeping with the learning, empowering and reflection principles of SAA, communities are a part of the evaluation process.

The manual includes 90 activities structured into nine themes. Each activity takes about 45 minutes – 1 hour. The table below details the nine themes and key activities.

Table 13. Themes and activities in SAA in FNS (CARE, 2018)

Theme	Activities
Introduction to Gender	- Module 1: Learning About Gender - Module 2: Gender Lifelines - Module 3: Gender Roles7 - Module 4: Empathy for the Opposite Gender - Module 5: Why Should Men be Interested in Change - Module 6: Engaging Your Partner in the Program
Production	- Module 7: Gender Roles in Agricultural Production - Module 8: Household Decision Making - Module 9: Women's Decision-Making Role in Production - Module 10: Nutritional Decision Making - Module 11: Growing Nutritious Food: Planning a Home Garden - Module 12: Women's & Men's Main Farm & Backyard Garden Management - Module 13: Seasonal Food Calendar - Module 14: Transect Walk - Module 15: Hazard Mapping
Productive Resources	- Module 16: Assets in the Household - Module 17: Livelihood Assets - Module 18: Institutional Service Assets - Module 19: Culture of Inheritance and Resource Ownership - Module 20: Asset Building and Holding - Module 21: Women's Decision Making Over Engagement in On-Farm, Off-Farm and Employment - Module 22: Knowledge of Policies and Laws - Module 23: Access to Agriculture and Health Extension Services - Module 24: Income Control - Module 25: Decision Making in Loan for Livelihood Activities - Module 26: Access to and Decision on Nutritious Inputs (Seeds) I Module 27: Access to and Decision on Nutritious Inputs II

	• Module 28: Who makes Decisions on What to Consume and Sell? I • Module 29: Who Makes Decisions on What to Consume and Sell II • Module 30: Understanding Undernutrition I • Module 31: Understanding Undernutrition II • Module 32: Support System for Better Exclusive Breast Feeding • Module 33: Social Network for Better Complimentary Feeding • Module 34: Household Resource Management for Better Family Nutrition • Module 35: Decision Making in Intra-household Food Distribution • Module 36: Skill in Cooking for IYCF
Access to and Control Over Income	• Module 37: Financial Literacy for Women • Module 38: Cash Flow Tree • Module 39: Let's Talk About Power Over Income • Module 40: Asset Mapping for Control Over Income • Module 41: Decision Making Around Household Cash • Module 42: Women's and Men's Wish List • Module 43: Women's IGA engagement for Livelihood Diversification • Module 44: Nutrition Sensitive IGAs • Module 45: Micro-franchising for Nutrition and Hygiene Promotion
Leadership	• Module 46: Women's Representation & Decision Making in Formal & Informal Institutions • Module 47: Listening and Self-Value • Module 48: Learning To Listen • Module 49: Fixed Positions • Module 50: Leadership Qualities • Module 51: Module: Women's Group Membership and Participation • Module 52: Taking leadership Roles in M2M/WDA Groups
Time Use	• Module 53: Division of Labor • Module 54: Daily Activity Schedule • Module 55: Services and Technology to Reduce Workload and Save Time • Module 56: Food Preservation for Reduced Workload, Better Nutrition & Food Security • Module 57: Need for Rest in Pregnancy and Lactation • Module 58: Exclusive Breastfeeding and Workload Challenge • Module 59: Men Engagement for IYCF • Module 60: Leisure
Women as Farmers and Value for their Triple Roles	• Module 61: Women as Farmers I • Module 62: Women as Farmers II • Module 63: Women as Farmers III • Module 64: Women as Farmers and Farmer Training Centers • Module 65: Women's Contributions to their HHs and Communities Food and Nutrition Security • Module 66: Value of Women's Reproductive Role for Family Nutrition and Men Engagement • Module 67: Value of Women's Productive Role for Family

	Nutrition and Men Engagement • Module 68: Women's Community Management Role and its contribution for CMAM and Men Engagement
GBV and HTP Prevention and Support	• Module 69: Gender-Based Violence: What it is and How to Prevent It • Module 70: Women's Economic Empowerment VS Gender-Based Violence • Module 71: A Conversation about Conflict • Module 72: Conflict Resolution • Module 73: Cross the Line • Module 74: Safe space for women's productive engagement • Module 75: Women's Mobility • Module 76: Violence Against Women and the power of Land Ownership • Module 77: Engaging Men about Violence • Module 78: Gender Roles Exposing Women to Economic Violence • Module 79: Harmony in the Home • Module 80: Increased Harmony in the House and Decision Making on the Elimination of Child and Forced Marriage • Module 81: The Impact of Early and Forced Marriage • Module 82: One Less Mouth to Feed: Negative Coping Mechanism for Food Insecurity • Module 83: Distribution of Food Fairly and Equally and Per Need Among Family Members • Module 84: Food Taboos on Pregnant Women • Module 85: Prelacteals and Children's Nutrition • Module 86: Food Taboos on Children
Family Planning	• Module 87: Family Size and Polygamy • Module 88: Decision Making on Family Size and Family Planning Methods • Module 89: Family size and Family's nutrition • Module 90: Raising Children Well as Per Family Capacity • Module 91: The impact of birth spacing for the health and nutritional status of households • Module 92: Closing and action planning**81** session for all modules

Evidence from Ethiopia and global

A number of Care program evaluations have incorporated SAA. CARE Rwanda and CARE USA conducted a study using interviews on the integration of SAA into SAFI.[102] It isolated the contribution of SAA to project objectives and found that SAA led to an increase in men's sharing of household chores, reduced gender based violence, increased household income, etc. In terms of the project's overall goals, the study showed that SSA accelerated the speed by which the project met its higher level objective. SAA is believed to have contributed to improved household economic status and health by addressing inequitable gender dynamics that are barriers to women's participation and reduce women's benefits from village saving and loan groups, and by enhancing women's confidence in discussing SRH with their husbands.[103]

CARE Ethiopia implemented the TESFA[104] project in two woredas of Amhara region from 2009 to 2013 to reach 5,000 married adolescent girls ages 10 to 19 with information and services on SRH and economic empowerment. The International Center for Research on Women evaluated the TESFA project by applying mixed research methods. It documented changes in the lives of married adolescent girls due to their participation in the project. Although the evaluation identified several impacts of the project, it did not clearly isolate the contribution of SAA to these impacts except in efforts to avoid early and forced child marriage.[105]

CARE Ethiopia implemented ABDISHE[106] to strengthen 6,400 chronically food insecure women and their households' livelihoods through market access in Fedis Woreda of the Oromia Region. External consultants used mixed research methods to evaluate the project and identify the overall project impacts on the lives of the beneficiaries. However, the evaluation did not clearly separate the attribution of SAA to these impacts.[107]

CARE Madagascar piloted SAA in a national health project to promote reproductive health and family planning services. The case study was conducted by CARE USA by applying qualitative methods (especially the most significant change) and pointed out the increased acceptance of family planning in the target community. The case study mentioned that it was difficult to estimate how much SAA itself might have contributed to increased use of family planning as SAA began six months after the project.[108] The summary of the evidence is presented in Table 15.

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[102] Sustainable Access to Financial Services for Investment.

[103] Murangira, F and Echevarria L. O., (n.d). VSLA as a platform for integrated programming: the integration of social analysis and action into SAFI, CARE Rwanda and CARE USA. Date accessed: 14 June 2017. http://www.care.org/sites/default/files/documents/FP-2012-RWA-Project-Summary-SAFI-RI.pdf

[104] Edmeades, J., Hayes R., and Gaynair, G., (n.d). Improving the lives of married adolescent girls in Amhara, Ethiopia: a summary of the evidence. International Center for Research on Women and CARE. Date accessed: 9 May 2017. http://www.care.org/sites/default/files/documents/TESFA%20Final%20Evaluation.pdf.

[105] Edmeades, J., Hayes, R., and Gaynair, G., (n.d).

[106] ABDISHE means "her hope" in Afaan Oromoo, the local language.

[107] CARE Ethiopia, (2016). ABDISHE/linking initiatives, stakeholders to achieve gender-sensitive livelihood security (LINKAGES) Project Prepared by Teruneh Zenna Business and Management Consultancy (TZBMC) April 2016, Addis Ababa, Ethiopia.

[108] CARE (2012) Voices from the village: improving lives through care's sexual, reproductive, and maternal health programs using social analysis and action in Madagascar to break from family planning 'business as usual'

Table 15. Summary of evidence on SAA impact.

Name of project	Impact	Country	Methods used
Village savings and loan association (VSLA) as a platform for integrated programming: the integration of SAA into the SAFI Project[109]	The use of SAA brought: • Increases in VSLA members' household income • Higher adoption of modern family planning methods • More equitable division of household tasks • Decreased gender-based violence • Increased communication between couples • Joint decision-making on SRH and use of money within the household	CARE Rwanda integrated SAA in SAFI[110] project. Implemented in Gatsibo district, Rwanda	CARE Rwanda and CARE USA staff used key informant interviews to conduct this study
TESFA improving the lives of married adolescent girls in Amhara, Ethiopia a summary of the evidence[111]	Evaluation reported the changes in lives of married adolescent girls: • Reduced gender-based violence • 40% of girls were engaged in work for pay from the combined[112] group • 23% of girls who had earned money reported they saved some portion of their income • 27% of girls from the SRH group and 15% from the combined group used modern family planning methods, whereas only 5% of the comparison group did • 70% of the girls in the SRH group and 60% in the economic empowerment group were tested for HIV compared to approximately 50% at the onset of the project • More girls' decision-making and communication about sexual and reproductive health issues	Ethiopia two districts in the South Gondar, Amhara Region	External Consultant (International Center for Research on Women) used qualitative and quantitative research methods to evaluate the project. [113] However, the TESFA project divided participants into four groups: 1. (EE) girls who received information and guidance about saving and loans

[109] Murangira, F and Echevarria (n.d).

[110] Sustainable Access to Financial Services for Investment project is funded by MasterCard Foundation and CIDA.

[111] See: Care Ethiopia (n.d) TESFA project result summary, Care Ethiopia, Addis Ababa, Ethiopia. Funded by Nike Foundation and Packard Foundation.

[112] The TESFA project divided participants into four main groups: Economic Empowerment (EE) – girls who received information and guidance about village saving and loans; Sexual and Reproductive Health (SRH) – girls who learned about issues related to their SRH; combined – girls who received both EE and SRH; and comparison – girls who received intervention (EE and SRH) after evaluation.

[113] This summary of the evidence evaluation document does not specify which type of qualitative and quantitative methods were used to gather data.

	• 180 early and forced marriages were cancelled over the course of the project duration However, the extent of SAA contribution to these changes is not clearly illustrated, except in efforts against early and forced child marriage		2. (SRH) girls who learned about issues related to their SRH 3. (combined) girls who received both EE and SRH 4. (comparison) girls who received intervention (EE and SRH) after evaluation
ABDISHE/ linking initiatives, stakeholders to achieve gender-sensitive livelihood security (LINKAGES) project end line evaluation report[114]	The evaluation findings indicated: • 65% of project beneficiaries moved out from food support which had been 100% at baseline • Women's self-esteem had increased from 2.67 to 2.88 (out of 4) • Increased women's confidence when discussing and expressing their feelings • Meaningful representation of women at local level decision venues • Decreased early marriage and increased retention of girls in school • Reduced gendered division of labor • Reduced gender-based violence and conflicts However, the evaluation report does not indicate the extent of SAA's contribution to these impacts except in gender-based violence and conflict reduction	Ethiopia Oromia Region Eastern Hararghe Zone and Fedis Woreda	External Consultant conducted the final evaluation using qualitative FGD and KII and quantitative household survey
Improving lives through CARE's sexual, reproductive, and maternal health programs: using SAA in Madagascar to break from family	The case study reported the impacts as: • Increased community acceptance of family planning • Traditional leaders had abandoned the customary wedding benediction • Reduced taboos on communication about sexuality between parents and children and on youth using contraceptives	Eight communes of Madagascar	CARE USA developed the case study by using qualitative methods (mainly the most significant

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114 CARE Ethiopia (2016).

planning "business as usual" case study[115]			change technique[116])

Conclusion

SAA is an activity within a multi-year program and takes six months to one year to implement, depending on the community and project priorities. Although SAA is an approach developed primarily to address social and cultural factors that affect sexual and reproductive health, it can be applied to broader development issues. The key elements of SAA are: exploring social factors; understanding social complexities that hinder development; and taking practical steps to address such issues through analysis-action-reflection and learning. SAA uses practical methodologies and participatory exercises to critically challenge deeply held beliefs, social stigma, discrimination, and stereotypes, and change social norms and values that perpetuate inequalities. Since SAA engages different groups of the community, when effectively implemented, it has the potential to bring about social transformation. SAA methods and tools can be integrated at any stage in a development program or a project cycle. It is encouraging to see SAA adapted to food security and nutrition, and to water, hygiene and sanitation projects. More evidence from evaluations that isolate the contributions of SAA to overall program impacts is needed to understand the strength of the SAA approach. Anecdotal evidence from stakeholder interviews and project reports shows that SAA has contributed to program success and has changed social norms that impede development.

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[115] CARE (2012).

[116] The case study stated it used health center data to track changes in family planning utilization. It also stated that community members, health center staff and stakeholders were engaged to identify changes in behavior, attitudes and practices but it is not clear what other qualitative methods were used to generate data.

Community Conversation (CC)

Background

Community Conversation (CC) is an approach that involves a series of facilitated dialogues in which people from the same community have open discussions about what might be holding them back from achieving their development goals. The topics covered include individual and community values, behaviors, and sensitive issues (such as gender inequity) that affect their lives.[117] CC is an inclusive approach which uses transformative tools and participatory processes to build the capacity of all members to understand their problems in new ways. CC was adapted from the work of the Salvation Army (Zambia) and Enda Tiers Monde/Santé (Senegal) in the mid-1990s to assist with changing behavior during the height of the HIV and AIDS epidemic. In 2001, UNDP started implementing the CC approach in several countries, including Ethiopia, and developed the Community Capacity Enhancement Handbook (CCEH) to guide program staff through the approach.[118]

Approach

CC recognizes that communities have the capacity to improve their development challenges. It also recognizes that changing community's harmful attitudes and behaviors is complex and needs supportive facilitation. Trained facilitators are crucial to facilitate interaction and dialogue, reinforce ownership, and mobilize local capacity and resources. They need to understand how change occurs and how to support the change process.[119] According to the CCEH, a CC should take place twice a month over a period of nine months to one year, but the manual does not specify the number of participants that should attend a CC process. CCs are a flexible methodology whose primary purpose is to bring community members together to identify and discuss solutions to their own development problems.

According to the CCEH, the implementation of a CC is undertaken in two sessions: (1) a skill- building session for trainers; and (2) a skill-building session for community facilitators. Trainers' training is conducted in 10 days, of which 6 days are devoted to building the capacity of trainers on key CC concepts, tools and competencies, and the remaining four days are for field practice and feedback.

A CC has six stages: (1) relationship building (to gain the community's confidence and trust, and to engage it in the change process); (2) concern identification (to identify and map community concerns); (3) concern exploration (to help the community explore their concerns in depth, i.e., the magnitude of the concern and its underlying factors); (4) decision-making

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[117] Gueye, M., Diouf, D., Chaava, T., and Tiomkin D. (2005). Community Capacity Enhancement Handbook: the answer lies within. Leadership for Results: UNDP's Response to HIV/AIDS. HIV/AIDS Group Bureau for Development Policy. United Nations Development Program (UNDP). Date accessed: 21 August 2017. http://www.undp.org/hiv/docs/prog_guides/cce_handbook.pdf

[118] Gueye et al. (2005).

[119] The Community Capacity Enhancement handbook does not specify the number of participants that should attend the entire CC process.

(to help the community envision the future and make decisions to address the challenges of HIV/AIDS); (5) action or implementation (to help the community carry out decisions and action plans); and (6) reflection (to review changed values, attitudes and practices). Each stage has specific tools associated with it (see Table 16).

Table 16. CC stages, tools and methods.[120]

Stages and tools	Objectives	Method	Duration
Stage 1: Relationship-building			
Setting rules	To formulate rules and agreements that guide interaction during the workshop	• Groups of four to five participants establish workshop rules and symbolize in pictures and share/agree in plenary • Participants select a "minister of justice" and timekeeper to monitor the rules	45 minutes
Stocktaking	To identify strengths and weaknesses of participants' HIV prevention mechanisms	• Each participant in group discusses his/her HIV prevention mechanisms • Group representative presents the identified strengths and weaknesses of the mechanisms in plenary	1.5 hours
Process facilitation and facilitator role	To understand the role of process facilitation and distinguish community roles from the facilitator's role	• The facilitator presents two facilitation scenarios on a flipchart • Groups of participants discuss and present the preferred type of facilitation scenario for CC	1 hour
Active listening	To develop active listening capacity and help participants listen and accept different perspectives	• Groups of five or six participants discuss "controversial issues" • Each group reflects on what they heard from other groups • Each group presents three key elements of active listening and respecting diversity	1 hour
Team-building	To increase an individual's role and contribution to the team	• Team-building exercise: A group of five participants collectively draws an animal on a flipchart without talking to each other • Participants post the animal on the wall and discuss it in plenary	1 hour

Reflection and review	To discuss the importance of reflection and review as part of the community process	• Participants discuss:
		   ○ How can ongoing reflection/review be helpful to facilitators as well as to the community?
		   ○ How can the community revisit their plan
			20 minutes

[120] Gueye et al. (2005).

		and evaluate their actions?	
Stage 2: Identification of community concerns			
Social-cultural dynamics	To reflect on the sociocultural situation and misconceptions related to HIV/AIDS	• Small groups discuss: o The underlying factors and magnitude of the HIV/AIDS epidemic, etc. • Group presentation and plenary discussion	1.5 hours
Strategic questioning	To understand the relevance of strategic questioning in stimulating CC and action	• The facilitator explains how strategic questions are used with other tools • Participants practice how to formulate strategic questions	1 hour
Historical timeline	To explore the meaning of significant events in the lives of community members	• Participants think back to identify the significant events that affected their community and discuss each event, its impact, community feelings, the importance of identifying and exploring concerns, etc.	1 hour
Transect walk	To build relationships, identify concerns and better understand the community	• A group of six to eight participants walk silently through the community and observe community activities, HIV/AIDS prevention, community resources, behaviors, and factors that make the community vulnerable to HIV	1 hour
Mapping	To practice mapping and identify community concerns	• Participants develop a community map based upon the transect walk and present it in plenary	1.5 hours
Storytelling	To demonstrate the use of stories to stimulate CC	• The facilitator narrates the beginning of the story and invites participants to continue the story • The facilitators capture the perspectives of the group, analyze them, and share the findings in plenary • Participants practice storytelling, document perspectives and analyze them	5 hours
Facilitator and community walls[121]	To construct and interpret a community wall and a facilitator wall	• A community wall is the analysis and interpretation of stories in CC which are comprised of community perspectives, burning issues, non-burning issues and misconceptions • A facilitator's wall consists of: facilitators' perspectives, implications for the community, implications for the facilitators, and refinement of the methodology	Not stated

[121] Please see further explanation on community and facilitator's walls and their components page 58 to 64 of Gueye et al (2005).

Stage 3: Exploration of concerns			
Power relations	**To make participants aware of the impact and consequences of power dynamics**	• **A group of two participants does role play on power relations** • **Participants share their feelings, reflections and ideas on this exercise in plenary** • **The facilitator presents different types of power**	**1 hour**
Change and language	To promote the use of language that respects the dignity of all people	• The facilitator explains the importance of language in HIV/AIDS prevention • A group of five or six participants discuss sensitive language related to HIV/AIDS communication	1 hour
Stage 4: Decision-making and commitment to action			
Social capital analysis	To identify the social capital of communities	• A group of five participants discusses social capital manifestations in the community and the link between social capital and HIV prevention, care and treatment, and discusses them in plenary	1 hour
Five friends of planning	To introduce "five friends of planning" and practice it in a CC	• The facilitator draws the palm of a hand with five key words: what? how? who? when? and where?, and explains how to plan • A group of four or five participants creates a detailed plan of action and presents it in plenary	2 hours
Stage 5: Action (Implementation)			
Use of all previously introduced tools	To implement agreed decisions into action	• Using previously introduced tools, CC participants implement decisions • Facilitators continue to support the community by visiting implementation sites	
Stage 6: Reflection and Review			
Use of all previously introduced tools	To look back and review the changes in values, attitudes and practices	• Participants recap events and processes, and share experiences individually and collectively • Reflection and review should be participatory, respecting the capacity of communities to identify changes • Community provides the indicators to validate the changes	

Adaptation

CCs have been used in many programs in Ethiopia since 2002. For example, the World Food Program (WFP) Purchase for Progress (P4P) adapted the CC method to its livelihood intervention to promote women's participation and benefits from membership in farmers' organizations (FOs). P4P Gender developed CC facilitators' manual on women's participation, control and benefits in FOs. The manual has four sections: (1) setting the stage; (2) gender and culture; (3) farmers' organizations; and (4) women's participation and leadership in FOs.[122] UNDP CCs are implemented in six stages, while P4P CC has one more stage (identification of assets and resources; see Figure 1). The adapted manual (Figure 1) is more like one of the other methodologies in the way it uses smaller groups, rather than a large community gathering.
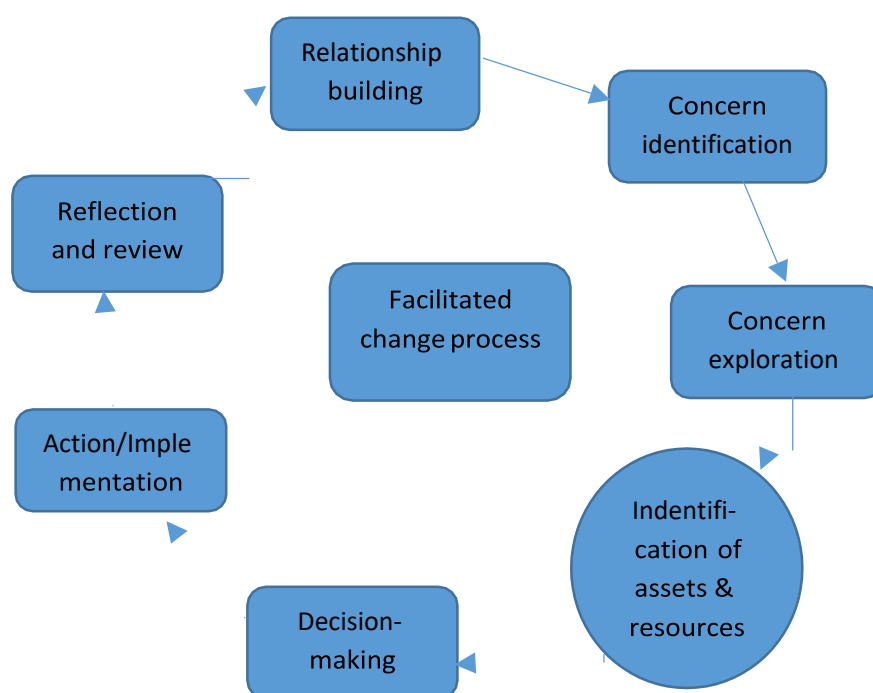

Figure 1. WFP P4P CC methodological approach.[123]

P4P CC focuses on various issues affecting women's participation in FOs and gives due consideration to sociocultural attitudes, practices, norms, and stereotypes,[124] whereas UNDP CCs focus exclusively on HIV.

The role of facilitators in carrying out an effective CC process is highly emphasized in both UNDP and P4P CC manuals. The UNDP CC manual suggests six days of skill-building training for community facilitators, while the P4P CC manual does not specify the number of training days (rather it says "adequate training"). In the UNDP CC manual, an external expert makes three visits (five days each) every two to three months to build the capacity of facilitators and communities, whereas in the P4P CC manual, facilitators have quarterly meetings with the management committee.

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[122] WFP P4P Gender (2014). Community conversation facilitator's manual on women's participation, control and benefits in FO's, WFP P4P Gender. July 2014. Addis Ababa, Ethiopia.

[123] Identification of assets and resources has been added to the WFP P4P CC methodology (WFP P4P Gender 2014, p. 5).

[124] WFP P4P Gender (2014).

The UNDP CC manual includes community-to-community experience-sharing and knowledge- transfer visits to strengthen skills of facilitators and encourage communities, which is not the case in P4P CC. Instead, the P4P CC manual includes a dissemination of knowledge and learning phase whereby six facilitators train 20 supporting facilitators who each share knowledge with 10 community members and each CC member disseminates knowledge to five non CC members. Such a dissemination process has a longer term scalable effect.

In the WFP P4P CCs, the participants identify the root causes of food insecurity like gender- based division of labor, women's low literacy, norms and values, proverbs, etc. and come to a consensus and resolution to address the identified problems (see Table 17). Moreover, CC is implemented with other initiatives that promote home-based literacy, create linkages with savings and credit institutions and primary cooperatives, and develop business skills, etc.[125]

Table 17. WFP P4P CC sessions, objectives and tools.[126]

Session	Objectives	Method[127]
Session 1: Setting the stage. To explore the social, cultural and economic challenges women and girls face and existing opportunities.		
Discussion 1: Understanding the status of women and girls	To understand social, cultural and economic challenges, as well as the opportunities women and girls have	• Six groups discuss social opportunities and problems, economic problems and opportunities, and the cultural opportunities and problems that women and girls face in their communities • Groups working on similar questions compare their notes and present in plenary
Discussion 2: The role of culture in gendered relationships	To understand role of culture in defining gender roles and relationships	• Three large groups discuss proverbs and questions such as the role of culture in defining gendered roles and relationships • Open plenary discussion for further understanding of culture
Discussion 3: Norms and values	To identify norms and values, and analyze their implications for women	• A group of 18 participants discusses norms and values that limit women's and girls' choices and opportunities. • Summary presentation by the facilitator on key learning
Discussion 4: Taking stock of changes in the community	To understand what is changing and not changing in women's situation and status	• Three groups of participants list changed cultural practices and analyze the reasons why certain changes did not occur • Reflection on overall learning and observation in plenary
Discussion 5: Getting deeper into the "changes"	To understand the extent of the changes	• Four groups seated separately in different rooms debate given topics and record major points for presentation • Facilitators observe and moderate the debate

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[125] https://www.wfp.org/stories/ethiopia-wfp-agriculture-initiative-opens-doors-rural-women-3.

[126] The manual suggests two to three hours duration for each discussion session when CC is undertaken twice a month. If the CC is undertaken once a month, three to four hours is recommended. The number of participants in CC, as implicitly stated, should be 50 to 60.

Discussion 6: Women and their participation in FOs	To make participants aware of women's participation in FOs	• The facilitator presents women's participation status in FO • Brainstorming on issues such as: the number of women in FOs, challenges that limit women's participation, etc.
Session 2: Gender and culture. To understand the relationship between gender and culture		
Discussion 1: Understanding gender	To deeply understand gender	• A group of 10 participants[128] discusses their understanding of "gender" • The facilitator explains the difference between "gender" and "sex"
Discussion 2: Exploring social norms and traditional practices	To identify norms that affect women's participation and benefits, prioritize and plan for resolution	• Participants in groups list existing norms (*newur*) for womanly and manly behavior and prioritize them according to the degree of influence on women's participation and benefit • Each group agrees on resolutions to change norms, practices and attitudes, and to share responsibilities
Discussion 3: Gender-Based Violence (GBV)	To identify norms that lead to GBV and pass resolution to address the issues	• Participants identify and analyze GBV, discuss its causes, prioritize its harmful effects, and pass resolutions to address it

Discussion 4: Domestic violence	To create awareness of the causes of domestic violence and initiate resolutions	• The discussion on domestic violence involves:
		  o Group discussion on causes and proverbs that promote domestic violence
		  o Role play by male and female participants
		  o Experts explain how the law treats domestic violence
		  o Poetry writing by men and women participants
		  o Participants pass resolution to address domestic violence

Discussion 5: Exercise on division of labor	To create awareness of how gender-based division of labor is developed	• Role play by selected participants - how girls and boys are treated in a household • Groups of participants discuss the role play and present their findings in plenary
Discussion 6: Women's economic contribution to their households	To understand women's economic contribution to their households	• A group of 12 mixed participants identifies women's household work and agrees on the rate of a daily local laborer's salary and calculates women's and girls' routine work based on daily rate for a week, a month and a year • Participants reflect on findings and the facilitator concludes
Discussion 7: The role of language in the change process	To examine the implication of stories, proverbs, folklore, songs and sayings on gender	• Participants identify songs, stories, proverbs and folklore that promote unjust gender relations • Participants identify songs, proverbs, folklore and stories with positive connotations for women and gender relationships

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[128] The manual does not specify whether the group is mixed or single sex for most group works.

Discussion 8: Perceptions, stereotypes and prejudice	To promote discussion on proverbs, prejudice and stereotypes	• Participants are divided into two groups to debate on local proverbs - one group discusses supporting the idea while another opposes it • Discussion on the causes, consequences and implications of stereotypes
Session 3: Farmers' organizations. Create better awareness of FOs for both male and female members		
Discussion 1: Presentation on primary cooperatives (PC)	Participants gain better understanding of PC's purpose and functions	• PC representatives sit in front and participants ask them questions about FOs: membership, administration, benefits, etc.

Discussion 2: Debate on FO's roles and relevance	To encourage women to participate in FO leadership	• Participants use two points of debate (FOs roles and gender) and discuss:
		  o How to respond to women's needs better in FOs
		  o Steps to include women in FO leadership roles

Discussion 3: Issues around FOs	To understand gender issues in FOs	• Three groups[129] of participants conduct dialogue on issues related to FOs • A note-taker presents findings in plenary
Session 4: Women's participation and leadership in FOs. To explore issues related to women's participation and leadership in FOs and come up with solutions		
Discussion 1: Women's membership in FOs	To create awareness for increasing women's membership in FOs	• Participants brainstorm in plenary how to integrate women's needs in FOs
Discussion 2: Women's participation	To understand the implication of proverbs for women's FO membership	• Participants discuss local proverbs and their implication for women's membership • The facilitator presents ideas behind lower levels of women's active participation

Discussion 3: Challenges for women's participation and leadership	To promote more women as FO members and leaders	• Participants discuss two dialogues:
		  o Dialogue 1- FO leaders complain that "women do not understand how FOs work….."
		  o Dialogue 2- Many organizations suggest that training and education will help women become better leaders but it is a taboo for a married woman to spend the night out of her home

Discussion 4: Examining attitudes towards women's leadership	To identify proverbs that have implications for women's leadership in FOs	• Participants brainstorm:
		  o Advantages of having women in leadership in FOs
		  o Proverbs that relate to women's leadership

In Ethiopia, CCs have been widely used in many projects. For instance, the International Maize and Wheat Improvement Center (CIMMYT) Ethiopia in its Nutritious Maize for Ethiopia (NuME) project funded by the Canadian Government adapted CCs to address women's lower participation in quality protein maize (QPM) dissemination activities in two *woredas* of SNNPRS. Two CC groups per *woreda*

were established and each group was comprised of 70 participants (50% women). Three facilitators were selected from each group and 12 facilitators were trained in using the CC tools. CC groups met every two weeks at a community gathering place to discuss issues such as sociocultural factors affecting women's use of agricultural technology, women's decision-making status, women's and girls' school dropout rate, gender-based violence, and women's empowerment, etc. Participants reached a consensus on issues they wanted to change. A gender specialist and field project staff conducted regular monitoring and quarterly review meetings with facilitators.[130]

Evidence: Ethiopia

CCs have been more widely studied than the other promising methodologies identified. To examine the contribution of CCs to changing harmful traditional practices in Ethiopia, de Cao et al. (2017) carried out an experiment (control group and treatment group). Their findings suggest that CCs are a valuable methodology to help change values and behavior, including women's decision-making power.[131] Tesfaye (2013) examined the way CCs generate a deep understanding of the underlying factors fueling the HIV/AIDS epidemic, and facilitate social cohesion and a desire for change in the Amhara region. Moreover, CCs served as the main source of information and knowledge about HIV and AIDS and reduced the discrimination people living with HIV were facing.[132]

Alem et al. (2013) evaluated a UNICEF and UNFPA project on female genital mutilation and/or cutting (FGM/C) that used intensive community conversations in Afar, Benishangul Gumuz, Southern Nations, Nationalities and People's Region, and Addis Ababa to empower community members and identify harmful practices. The mixed methods evaluation found progress in reducing the prevalence of female genital mutilation and/or cutting.[133]

The United Nations Development Program (UNDP) together with NGOs (Kembatta Women's Center and Bethel Rural & Urban Development Association) implemented CC programs to curb HIV transmissions in Alaba (SNNPR) and Yabelo (Oromiya) for the first time in 2002. CCs were found to be effective to help participants identify their own cultural norms and values that fuel HIV/AIDS prevalence and use their social capital to overcome them.[134] Table 18 briefly outlines the methods used in these studies and the findings.

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[129] The manual does not specify whether the group is mixed or single sex.

[130] CIMMYT Ethiopia (2016). Community conversation approach in nutritious maize for Ethiopia project report. Addis Ababa, Ethiopia (unpublished internal report).

[131] de Cao, E., Marloes, H., Samson, J., and Robert, L. (2017). Community conversations as a strategy to change harmful traditional practices against women. Applied Economics Letters, 24:2, 72-74, DOI: 10.1080/13504851.2016.1161713. Date accessed: 18 July 2017. http://www.tandfonline.com/doi/full/10.1080/13504851.2016.1161713?scroll=topandneedAccess%3Dtrue

[132] Tesfaye, A. M. (2013). Using Community Conversation in the Fight against HIV and AIDS. Journal of Development and Communication Studies. pp. 344-357. Vol. 2. Nos. 2/3, July-December, 2013. ISSN (Online): 2305-7432. Date accessed: 18 July 2017. http://www.devcomsjournalmw.org.

[133] Alem, E., Hailu, E., Siyoum, H., Sesay, I., Mitik L., Suyama, M., et al. (2013). Evaluation of progress using community conversation as a strategy to encourage district level abandonment of female genital mutilation and/or cutting in 10 districts in Ethiopia. African Evaluation Journal 1(1), Art. #11, 10 pages. http://dx.doi.org/10.4102/aej.v1i1.11. Date accessed: 18 July 2018. http://aejonline.org/index.php/aej/article/viewFile/11/51.

[134] UNDP (2004). Upscaling Community conversation in Ethiopia: Unleashing capacities of communities for the HIV/AIDS response. Date accessed: 19 September 2017.

Table 18. Summary of evidence on CC impact.

Title of project/ research/evaluation	Impact	Country	Methods used
Community conversations as a strategy to change harmful traditional practices against women (2016)[135]	The article generates evidence that CCs contribute to a change in social values, beliefs and attitudes about harmful traditional practices against women. The article shows the big differences between the treated group and the control group in terms of changes in values and behavior for certain issues (sexual abuse, decision- making, women's bargaining power, and prostitution). The article concludes that "community conversations are a valuable instrument to induce a change in social values in order to empower women."	Ethiopia[136]	The experiment involved two groups of 200 people (treatment and control). Both groups were randomly divided into groups A and B and asked nine sensitive questions (including on decision-making, sexual abuse and female bargaining power). Indirect questioning was used to detect truthful answers.
Evaluation of progress using community conversation as a strategy to encourage district level abandonment of female genital mutilation and/or cutting (FGM/C) in 10 districts in Ethiopia (2013)[137]	The findings highlight CCs as an efficient and effective strategy to fight FGM/C. Specifically: • 69% of women and 41% of girls perceived a decline in the FGM/C practice after CCs • 76% of women informed they would not circumcise girls in the future • Increased awareness about the adverse effects of FGM/C on women • Most men reported they don't want to see FGM/C practiced in their community	Ethiopia 10 districts[138]	Independent researchers conducted a mixed methods evaluation - quantitative (1275 households surveyed) and qualitative (in-depth and key informant interviews and focus group discussions)
Using Community Conversation in the fight against HIV and AIDS (2013)[139]	The article reported the following impact: • CCs served as the main source of information and knowledge about HIV and AIDS	Ethiopia[140] Bahir Dar	An independent consultant[141] was commissioned to do a qualitative research study (in-depth

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[135] de Cao et al., (2017).

[136] Although the name of the NGO is not stated in the article, the number of CC groups formed between 2010 and 2013 by the NGO was reported to be 35. The research was partially funded by NWO-WOTRO, the Netherlands.

[137] Alem et al., (2013).

[138] UNICEF and UNFPA supported the government of Ethiopia for its declaration of abandonment of FGM/C through the social convention strategy in ten districts of Afar, Benishangul Gumuz, and Southern Nations, Nationalities, and People's Region and Addis Ababa.

[139] Tesfaye (2013).

[140] The CC was implemented by Amhara National Regional State HIV/AIDS Prevention and Control Coordination Office.

	• Discrimination of people living with HIV and AIDS decreased • More courage to speak out about sex-related issues • More community discussions about collective problems and how to solve them		interviews and focus group discussions)
WFP P4P Gender in FOs	Field project monitoring results[142] report: • Women's decision-making in households increased • Couples' communication and discussion about household matters improved • Women's confidence increased, e.g., speaking up in meetings about sociocultural factors that affect them • Women's participation in income generating activities increased • Women's participation in FOs increased (from 15% to 23%, and leadership from 4% to 5%) • Some men started sharing household chores	Ethiopia, WFP P4P[143] implemented in stakeholders	WFP P4P has not yet done an evaluation[144]
Upscaling community conversation in Ethiopia: Unleashing community capacities for HIV/AIDS response UNDP 2004[145]	The UNDP report indicated: • CC participants declared that their participation in CC helped them make the decision to get tested for HIV • The practice of "festal hakims", traditional healers, or so-called "plastic bag doctors" who travel from one village to another, has been forbidden • Community members changed their perspectives, attitudes and cultural practices on gender issues, based on their links to HIV/AIDS, e.g.: o A farmer who participated in CC	Ethiopia UNDP with NGOs implemented CC[146]	The UNDP document does not mention which data collection methods were used

[141] The funding source is not mentioned in the article.

[142] Information collected from interviews with WFP P4P Gender staff and from the WFP website

[143] WFP P4P implemented the project in partnership with the Federal Cooperative Agency, the Ministry of Women and Children Affairs and the Ministry of Agriculture and Natural Resources in eight primary cooperatives (Oromia, Amhara and SNNP).

[144] WFP P4P is currently undertaking an outcome assessment with external consultants; its findings will be released at the end of October 2017.

[145] UNDP (2004).

[146] UNDP together with NGOs (Kembatta Women's Center and Bethel Rural and Urban Development Association) implemented CC programs in Alaba (SNNPR) and Yabelo, (Oromiya) in 2002.

	acknowledged that circumcising his first-born daughter was a mistake and decided to leave his second daughter uncircumcised
	    o An imam (religious leader) in Alaba brought his Koran to CC and taught that promiscuity and traditional practices of wife sharing and offering the wife to visitors were wrong
	    o In Yabelo, traditional practices such as Yala Yalto (the practice of having multiple lovers) and early marriage were declared illegal by *geda* leaders		

GENNOVATE[147]	This study did not set out to capture data on CCs but male and female respondents from one community self-identified the contribution of a Global Fund CC project to more liberal gender roles. For example, a typical male response from this community was: • "Some years ago, there was what they call a Community Conversation on HIV/AIDS, family planning, women and men's equality and the like. That time we learned a lot. We had a chance to clearly identify the bad from the good and decided together to change the way we live and to discard those practices that are dragging us down. It was a good thing …" A typical female response from this community: • "Thanks to the community conversations … now we have the ability to be listened to. Women negotiate what is to be used for consumption and also to be sold and calculate together with the husband how the money should be used. If he	Ethiopia	GENNOVATE, a medium- *n* qualitative comparative study (in 26 countries) conducted by CGIAR, used the following data collection methods: community profiles; literature reviews; ladder of life FGDs (focus group discussions); capacities for innovation FGDs; aspirations of youth FGDs; semi-structured interviews; and individual life stories. The sample from Ethiopia included 274 individuals (137 men; 138 women); 80 were young people (39 girls; 41 boys) in four communities in Amhara and Oromia.[148]

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[147] GENNOVATE is comparative qualitative research project conducted in four wheat growing areas in Ethiopia (and 26 other countries) found that CCs had a profound impact on gender relations in one of the communities studied. https://gender.cgiar.org/themes/gennovate/

[148] For more information on the study design, see: Petesch, P. et al. (2015). Innovation and Development through Transformation of Gender Norms in: Agriculture and Natural Resource Management. *Methodology Guide for Global Study.*

	refuses to listen to me and if what he suggests is not good for our life, then I have the right to stop him and he will never breach that."		

Conclusion

CCs bring local community members together and engage them in a series of dialogues. While these are usually done in large groups in public spaces, organizations like WFP have adapted the approach to a more general reflection on practices that disadvantage women (GBV, leadership and participation) in smaller groups/institutions. The UNDP experience of community-based intervention on HIV/AIDS shows that CCs have helped communities explore the underlying factors that caused the HIV/AIDS pandemic. Through facilitated discussions, community members develop solutions to the problems they self-identify and facilitators empower communities to embrace change. CCs are typically undertaken twice per month over a period of one year. The CC approach can be integrated with other development programs. In Ethiopia, CCs have been implemented to promote grassroots awareness about HIV and AIDS and other development problems such as harmful traditional practices, child abuse, gender inequality, family planning, etc. Aside from the WFP and CIMMYT examples, it is unknown how frequently CCs are used in agricultural programs. The available evidence reveals that CCs are a valuable methodology to create awareness, bring about behavioral change, and address harmful traditional practices.

Nurturing Connections

Background

Nurturing Connections was developed based on Stepping Stones, an approach to enable communities to talk about gender power relations and harmful norms regarding HIV/AIDS in Uganda designed by Practical Action between 1993 - 1995, and HKI reworked it for a nutrition and agriculture context.

Approach

Nurturing Connections© is a gender transformative approach to nutrition-sensitive agriculture, developed by Helen Keller International. It aims to promote women's empowerment by transforming unequal structures of power through a participatory curriculum (Helen Keller International, 2018, p. 1). The approach is based on the premise that the key to improved household nutrition and health lies with the women of the household as well as equal access to resources. However, most interventions to improve women's access to agricultural inputs and income-generating opportunities are not enough to generate a lasting impact. Therefore, Nurturing Connections is designed to address the socio-economic drivers of gender inequality by discussing and challenging intra-household inequalities as well as harmful social norms, attitudes and behaviours that underlie or reinforce food insecurity and malnutrition. Through interactive activities, games, role play and skits, the approach builds participant's skills in communication, assertiveness and problem-solving and creates spaces to discuss nutrition and gender-related problems within mediated group settings (Ridolfi, 2019). The participants are usually female project participants, their husbands and immediate family members. In this way, the curriculum aims to initiate a behavioural change process, reduce inequalities and enable positive group dynamics with stakeholders.

The curriculum spans out over four months with four blocks: (1) Let's communicate, (2) Understanding Perceptions and Gender, (3) Negotiating power and (4) Acting for change. Each block features weekly sessions held within peer groups (women, their partners/husbands, community leaders and elders) that last approximately 2 hours. The block ends with a monthly "community meeting" or mixed session where all groups reflect together on what they have learned in this block. Each session is built according to an action-learning cycle that begins with a game, or story, followed by a reflection about this activity, i.e. 'What happened?'. After this, a 'learning' is formulated: 'So what?'. The cycle ends with a planning phase where insights are translated into proposed actions and practice: 'Now what?' (Hillenbrand, Lindsey, Ridolfi, & Von Kotze, 2015). Prior to the implementation, significant training of facilitators is required (Ridolfi, 2019).

Table 20: Nurturing connections structure and activities (Hillenbrand, Lindsey, Ridolfi, & Von Kotze, 2015)

Block	Part	Activities
Block 1: Let's communicate	Introductions	1. Swapping places 2. Circle game 3. Hopes and fears 4. Ground rules
	Trust and building trust	5. Defining trust 6. Demonstrating and building trust 7. Yes/No game
	Listening and communication skills	8. Telephone whispers 9. Obstacles to listening 10. Sharing a story
	Mixed session 1: Let's communicate	11. The wind blows 12. O Wife/O Husband 13. Peace in the home

Block 2: Understanding perceptions and gender	Understanding gendered perspectives	14. Partial viewpoints 15. Good girls don't talk loudly… 16. Exploring gendered behavior
	Nutrition and valuing people	17. Rehana and Rafiq's story 18. Access to nutrition 19. My name is… And I am good at…
	Mixed session 2: working together to create communities of care	20. Treasure hunt 21. The cyclone shelter 22. The spider web
Block 3: Negotiating power	Exploring power relations	23. Power hierarchies 24. Relations of power
	Exercising power	25. The story of Saleka 26. Asset control and access mapping 27. What is assertiveness?
	Mixed session 3: Power in communities	28. Ranking power in communities 29. Why not? 30. Passing the ball
Block 4: Acting for change	Asserting ourselves and making decisions together	31. Say no! 32. Historical timeline of gender changes
	Working for change	33. Who decides what? 34. Looking at/for change 35. Obstacles to change
	Working together for change	36. Stepping stones 37. Practicing assertiveness 38. Planting the hope tree

Evidence

WorldFish implemented the Nurturing Connections curriculum in two projects in Bangladesh and found that it was most effective when they combined it with technical trainings and extension work. In their GTA-CT (gender transformative approach in conventional training) methodology, they incorporated Nurturing Connections exercises from to each weekly technical training session. In doing so, WorldFish addressed the social and gender issues that may emerge in the different stages of the production cycle (Farnworth, Kantor, Choudhury, Mcguire, & Sultana, 2016). Important to note is that the focus on transforming gender relations need to be present not only in the 'add on' to the technical trainings, but also in the whole project cycle from design to evaluation (Ridolfi, 2019). The approach was pilot tested by HKI in 2013 in Bangladesh and later also (after revision for local context) implemented in Cambodia, Ivory Coast and Senegal. Endline results showed increase in women's decision-making regarding child healthcare and increased confidence in obtaining men's support for household tasks (Bangladesh) (Haselow, Stormer, & Pries, 2016); increases in husband's support in domestic tasks, less conflict within couples (Cambodia); improved spousal communication, joint decision-making between couples and more gender-equitable viewpoints (Ivory Coast and Senegal) (Helen Keller International, 2018; Nordhagen, Bastardes Tort, & Winograd, 2017).

Journeys of Transformation

Background

Promundo works to engaging men and boys to critically reflect on and redefine masculinity as well as eradicate harmful gender norms and behaviour in various geographical (e.g. Latin America[1], North America[2] and the MENA region[3]) and thematic contexts (e.g. gender-based violence[4], sexual and reproductive health and rights[5] and women's empowerment).

Journeys of transformation is an example of Promundo's work, in collaboration with CARE Rwanda, aims to promote women's economic empowerment by engaging men as allies in transforming harmful gender attitudes and behaviours that impact progress (Promundo, 2012). Many women's empowerment interventions solely focus on women, not taking into account the attitude that men are expected to be breadwinners and women are responsible for caregiving and domestic tasks. As a result, when women start to earn more money, men can feel threatened as heads of their household and may retaliate in order to keep a sense of control (Promundo, 2012; Slegh, Barker, Kimonyo, Ndolimana, & Bannerman, 2013). The Journeys of Transformation manual therefore aims to create space for men at community level to critically reflect and transform these stark gender roles norms and behaviours about household decision-making and division of labour, caring for children and sharing household tasks. In doing so, Journeys of Transformation attempts to 'address the needs of men in rural areas of Rwanda by allowing them to explore the advantages of gender equitable behaviours for their wives, their children, and for the men themselves'(Promundo, 2012, p. 19).

Approach

The approach focusses on training the husbands and partners of women involved in CARE's Voluntary Savings and Loan Associations (VSLAs) program in rural Rwanda. It was developed through consultation with stakeholders, VSLA participants and key informants within CARE Rwanda to assess the impact of the intervention on intra-household gender dynamics. Key themes for the training that popped up were used as the main thematic blocks of the manual:

1. Business block on business skills, information about the VSLA program, and income-generation planning and activities, including sessions that focus on negotiation and decision-making patterns between men and women.

2. Health block on health and well-being, including practical information about general health, reproductive health, sexuality, alcohol consumption, and strategies for coping with stress.

3. Laws and Policies block about gender-based violence laws and policies promoting gender equality in Rwanda.

The training itself consists of 16 weekly sessions of each 2-4 hours divided in these three themes. Most of the sessions are mixed, however sessions on sexuality, alcohol use and men's health and gender-based violence is with men only. Each session starts with a check-in, outlining the objective of the session, a follow up on the homework of the previous session, providing information about the topic and 1-3 group exercises and discussions. It ends with an assignment for the next session. Each thematic block also includes one session with an expert on the topic: business knowledge, health and human rights respectively.

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[1] See for example Promundo's work on 'Program H': https://promundoglobal.org/programs/program-h/
[2] See for example Promundo's work on preventing violence in the USA: https://promundoglobal.org/resources/adapting-a-global-gender-transformative-violence-prevention-program-for-the-us/
[3] See for example Promundo's work on 'Program Ra': https://promundoglobal.org/resources/programme-ra/
[4] See for example Promundo's work on 'Prevention Plus': https://promundoglobal.org/programs/prevention-plus/
[5] See for example Promundo's work on SRHR: https://promundoglobal.org/programs/sexual-and-reproductive-health-and-rights-srhr/

Table 21: Journeys of Transformation structure (Promundo, 2012)

Block	Session
Block 1: Business Management	1. Introduction of the group and the VSL (Men + Women) 2. What is men's role in the VSL and how can they support their partners in economic empowerment/VSL activities? (Men + Women) 3. Business Knowledge — session with an expert (Men + Women) 4. Building time-management skills and learning task-sharing (Men + Women) 5. Obstacles and challenges to doing business with your partner in the VSL (Men + Women) 6. How to manage business with your partner/wife, including roles in business, necessary skills, money 7. management, and decision-making (Men + Women) 8. Summary/Wrap-up (Men + Women)
Block 2: Health	9. Reproductive Health Knowledge — session with an expert (Men + Women) 10. Sexuality: practices, norms, and the meaning of sexuality (Men) 11. Alcohol use and men's health (MenSummary/Wrap-up (Men)
Block 3: Laws and Policies	12. Violence: perceptions and knowledge about different forms of violence (Men + Women) 13. Gender-based violence: what it is and how to prevent it (Men) 14. Laws and Policies Knowledge — session with an expert (Men + Women) 15. Perceptions and implications of the laws (Summary/Wrap-up session (Men)
Closing Session	16. Closing session (Men + Women)

Evidence

An evaluation of the pilot study of this manual found a positive impact on both household-level poverty as well as gender relations and intra-household dynamics (Slegh, Barker, Kimonyo, Ndolimana, & Bannerman, 2013). Slegh and colleagues reported a more equitable division of labour, with men taking on more care work. Couples that received the training also reported more joint financial and family planning and less conflict within the household (Slegh et al., 2013, pp. 23-25).

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