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Social Analysis and Action Manual for Community Conservancies in Kenya

A PRACTICAL MANUAL FOR CHALLENGING HARMFUL GENDER AND SOCIAL NORMS THROUGH GENDER TRANSFORMATIVE APPROACHES IN CONSERVANCIES



Social Analysis and Action (SAA) in Community Conservancies in Kenya.
A manual for addressing gender and social norm barriers to promote gender transformative changes in the conservancies.

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Acknowledgement

CARE's Social Analysis and Action (SAA) global implementation manual is designed to provide practical guidance for development practitioners to adapt and use SAA to facilitate gender and social transformation.

This document was developed with a collaborative effort of CARE staff members across the organization and was written by CARE USA. Feven Mekuria, Anne Sprinkel, and Elizabeth Cowan served as co-authors and working closely with others from inception to completion. We would like to thank the following CARE staff members for their valuable contribution; Nguyen Thi My Linh (CARE Vietnam), Sarah Eckhoff, Leigh Stefanik and April Houston (CARE USA). Our thanks also goes to Praxis institute for participatory practices for putting together the initial draft of this manual.

This manual is adapted for the conservation context and wouldn't have been possible without the funding from USAID and IUCN. Special appreciation goes to CARE staff member of this manual contextualization, compilation, and development namely Fatuma Abdullahi Abdi, Gender Inclusion & Advocacy Officer, and invaluable inputs from KWCA gender officer Joyce Peshu. The views expressed in this publication are those of CARE Kenya and contributors and do not represent the officially adopted views of USAID and IUCN.

Designer: Bison Media

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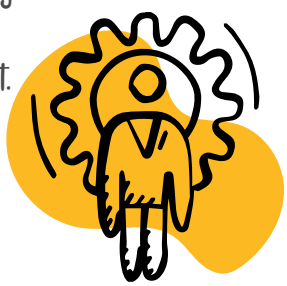
Acronyms

KWCA	Kenya Wildlife Conservancies Association
SAA	Social Analysis and Action
SRHR	Sexual Reproductive Health and Rights
WEE	Women Economic Empowerment
GBV	Gender Based Violence
TOC	Theory of Change
CRD	Critical Reflection and Dialogue
GPA	Gender and Power Analysis
IUCN	International Union for Conservation of Nature
MEL	Monitoring, Evaluation and Learning
NGOs	Non-Governmental Organizations
PWDs	Persons with Disabilities
VSLA	Village Savings and Loan Associations

Background

The conservation space in Kenya is one of the key sectors that is yet to achieve gender equality and measures to prevent and mitigate gender-based violence due to structural and social barriers that impede women's meaningful participation in driving conservation efforts. The conservancy model has struggled to address women's inclusion and achieve gender parity in conservancy governance. With women as the major users and highly dependent on natural resources based on their roles and responsibilities such as firewood collection and fetching water, they are also at a higher risk of experiencing gender-based violence while accessing and collecting natural resources. However, their inclusion and participation in natural resource management continue to be minimal, if not non-existent, and in cases where they exist, they are essentially meant to be a mechanism to "tick a box," ultimately making their participation and inclusion not meaningful. This denies women the opportunities to actively engage in conservation efforts like their male counterparts, resulting in conservation efforts primarily being men's reserves. The inclusion of women in the decisions made about natural resources is significant, as well as establishing measures to prevent and mitigate gender-based violence within conservancies.

Strengthening community-led governance structures coupled with provision of equal opportunities for both men and women in matters of leadership and governance would be a step toward enhancing participation especially for women in the natural resource management setting.



Strengthening community-led governance structures coupled with provision of equal opportunities for both men and women in matters of leadership and governance would be a step toward enhancing participation especially for women in the natural resource management setting. Transforming perception of individuals to gender norms held within the society is also key in preventing and mitigating GBV in conservancies. In view of this, the participation of women in conservancy governance and management is crucial for two reasons (i) They can articulate the differential impact on women and ensure that these concerns are reflected and addressed in conservancy decision-making; (ii) Women have demonstrated that they have a different relationship with the environment and can put forward gender sensitive solution that supports the protection and resilience of the natural environment.

The key strategy focuses on exploring and challenging negative social norms that perpetuate GBV through the Social Analysis and Action (SAA) approach. This will be coupled with women's economic empowerment and capacity-building the women to build their voice and agency. The economic empowerment component aims at capacity building the women in business development and leadership. Combining reflective dialogue with economic empowerment activities can support women to advocate for and influence policy positions and practices that adversely affect women.

The Scale-Up project seeks to advance equitable gender, social and power norms in climate vulnerable community conservancies, the specific project goal to create an inclusive and equitable environment for women to meaningfully participate and benefit from wildlife conservancies in Tsavo and Amboseli landscape. The project will adapt elements of CARE's Social Analysis and Action (SAA) model to facilitate staff transformation and raise awareness and confidence in discussing gender and power norms. The project will also focus on institutional capacity of the regional associations on gender and women economic empowerment.



Welcome

Social Analysis and Action (SAA) is one of CARE's models for gender transformation. It is a community-led social change process through which individuals and communities explore and challenge social norms, beliefs and practices around gender, gender-based violence and sexual reproductive health rights that shape their lives. SAA uses participatory tools – some developed by CARE, and some borrowed from others – to achieve the long-term goal of empowering vulnerable communities through the advancement of equitable gender, social and power norms.



This manual provides practical guidance for how to use SAA in programming across the natural resource management sector to explore and challenge the gender and social norms that impact the achievement of development and conservation goals. These sectors include both environment and social context: wildlife conservation, sexual and reproductive health and rights (SRHR), women's economic empowerment (WEE),leadership of women, access and control over resources, power and decision making dynamics, division of labour and Life Free From Violence (LFFV)/ Gender-Based Violence (GBV).

This manual has been adapted incorporating the lessons from the implementation of the Resilient Inclusive Sustainable Environment grant challenge award to KWCA that focused on advancing inequitable gender, social and power norms in community conservancies in Kenya.

Who can use this manual?

This manual has been designed for conservation and development practitioners who wish to increase the gender transformative potential of their work. The primary audience of this manual is staff of Landscape Associations and community based gender champions who will implement SAA in the conservancy.. However, the manual also provides a practical resource for others involved in the design, management, monitoring, and evaluation of projects that use SAA to achieve gender transformation.

Users of this manual should note the following:



- SAA is not designed to be a stand-alone project or intervention. It is a model for gender transformation that should be integrated into sector- focused programs.
- It is not mandatory to use all the tools in this manual. Tools here provide a "menu" of options for SAA practitioners to choose from based on their project's objectives, sector, target audience, and country context. Practitioners are encouraged to adapt the tools provided here and introduce their own – be flexible and creative
- A gender and power analysis should precede use of SAA model to inform the selection and adaptation of tools chosen for dialogues.
- "Do no harm" principles should be applied in implementing SAA to avoid negative consequences that may emerge when sensitive issues are raised and challenged.
- SAA is based in critical reflection and dialogue and encourages self- reflection among participants. Creating a safe space for reflection and dialogue is central to SAA.
- Participants should never be obligated to participate in any activity or share anything that they prefer to keep to themselves.
- All programs – no matter the sector-focus or outcomes – should recognize and address GBV when reflecting on gender, social, and power norms.

How to use this manual

This manual has been divided into four sections.

- **Section 1** provides an introduction to SAA.
- **Section 2** outlines the processes and steps of the SAA cycle.
- **Section 3** provides step-by-step instructions of 'core tools' for implementing SAA, with guidance on how to adapt and use these tools in different steps within the SAA process as well as adaptations for various sectors, including: women's economic empowerment, natural resource management, wildlife conservation, and GBV programming.
- **Section 4** provides guidance on monitoring, evaluation, and learning (MEL) for SAA. Finally, annexes provide a range of additional tools and resources for implementing SAA and gender transformative programming more generally.

Gender and social norms

A social norm is made up by one's beliefs about what others do, and by one's beliefs about what others think one should do. Social norms are maintained by social influence – that is, by the anticipation of social approval or disapproval for one's actions. Norm-breakers may face social backlash, such as losing power and status in a community. An example of a social norm in some cultures or situations is waiting in line for service. People wait in line for service because

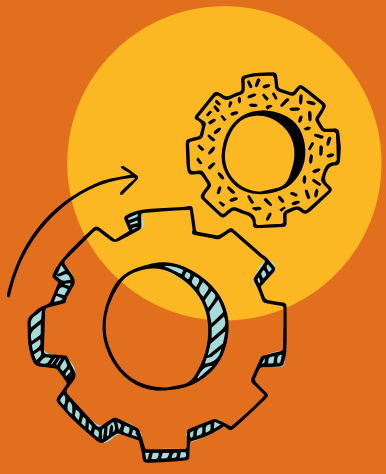
1) they expect that everyone around them will do so,
2) they expect that others expect them to do so, and
3) they expect a negative reaction from others if they try to skip the line.



In this manual, both gender and power norms are discussed, and each core SAA tool presents suggestions and options for different norms to focus on during the activity. Guidance for choosing which norm to address through SAA is also provided in **Section 4**, Gender, and Power Analysis.



01. Introduction to Social Analysis and Action



1.1 What is SAA?

SAA is a facilitated process through which individuals and communities explore and challenge the social norms, beliefs and practices that shape their lives and are at the root of the development problems that organizations such as KWCA to address.

As a constantly evolving change process, the core elements driving SAA are:

- **Reflect** to create understanding of how norms related to gender, sexual and reproductive health,GBV,women voices, women's economic empowerment influences women and men in the conservation governance and management.
- **Explore** by envisioning alternatives based on a realization of the negative effects norms have on well- being, development and conservation outcomes and moving towards alternative ways of thinking and behaving.
- **Challenge** norms by taking concrete steps to address, economic empowerment, exclusion in natural resource management and other. social issues through a reflection-action cycle, supporting changes.in individual attitudes and social norms, leading to greater gender equality in households, communities, conservancies, and society.
- **Learn** how gender, social, and power norms shape perceptions/ expectations of others and ourselves and influence decisions and behaviors in the conservancies.

1.2 Why SAA?

The key principles of SAA that differentiate the model from other community-based reflection and change methodologies are as follows.



Gender transformation

SAA challenges harmful gender roles and relationships that negatively impact on development & conservation outcomes and wellbeing. It can enable women, men, girls, and boys to collectively envision alternatives and take action for a gender equitable household, conservancy and society, transforming the underlying, broadly held norms that perpetuate gender inequality.



SRHR as a cross- cutting issue

Freedom to exercise our sexual and reproductive health rights is an important part of gender equality. Sexual and reproductive rights enable a person to choose if, when, and with whom to have sex; if, when, and who to marry; and if, when, and how many children to have. While these issues are usually addressed within SRHR programming, SAA recognizes that SRHR heavily influences crosscutting gender, social, and power norms and is thus relevant to all sectors.



Personal transformation among implementers

Through individual transformation, SAA implementers also participate in critical self- reflection and dialogue to examine their own behavior and values to understand how this influence their work and lives. Individual members' own reflective practice also supports capacity building for facilitating dialogue on sensitive issues to ensure that they do not reinforce gender stereotypes and power inequities.



Community-led action

In SAA, community members lead their own actions to challenge and change inequitable norms. While other approaches also identify development issues, not all approaches address underlying causes. By enabling communities' own identification and action to challenge root causes, SAA facilitates sustainable change in individuals and communities, creating an enabling environment for gender equity and women's empowerment.

1.3 Theory of Change for SAA

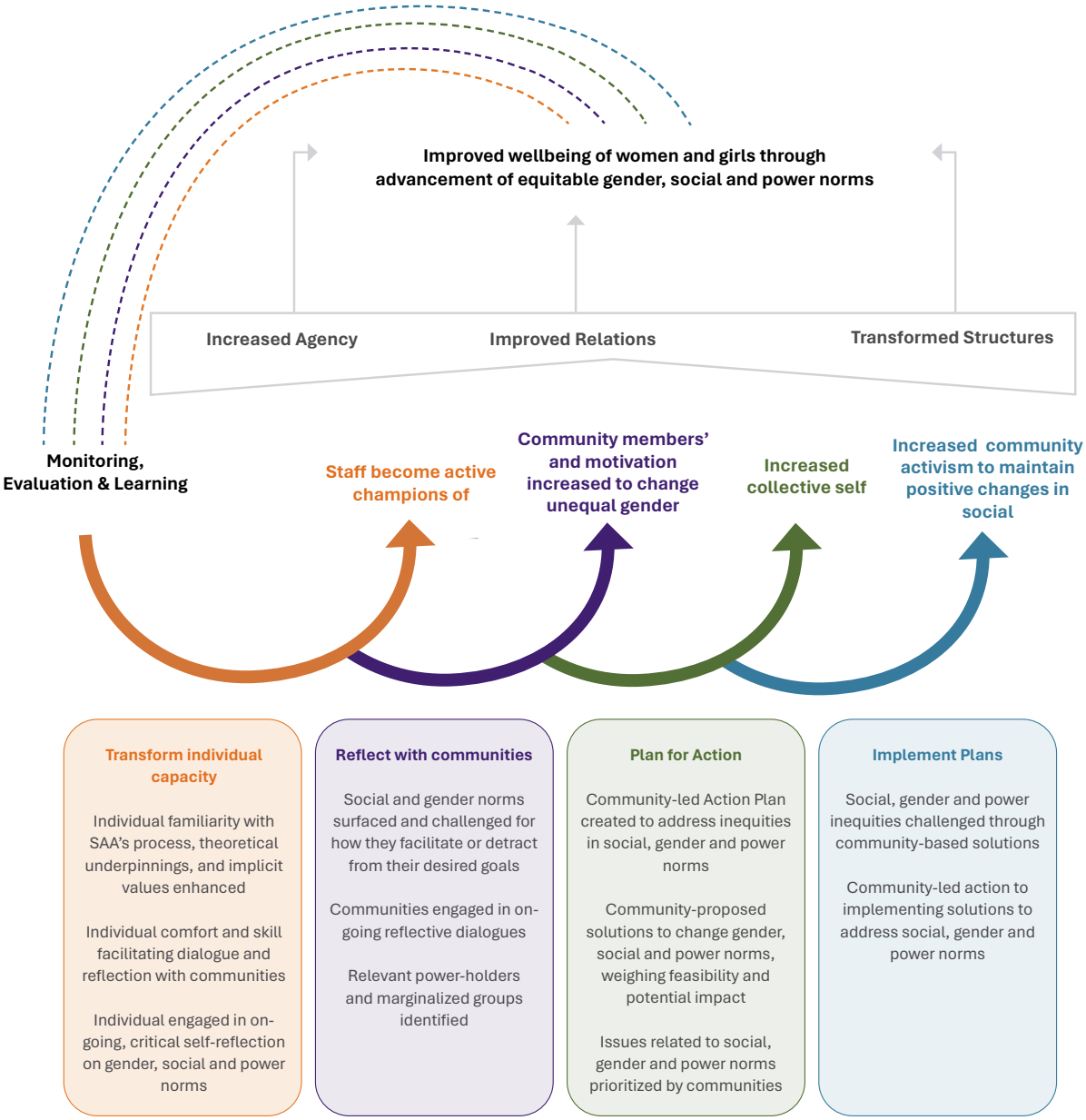
The SAA theory of change (TOC) Figure 1.1 demonstrates the process, relationships, and components necessary to achieve the long-term goal of SAA: *empowerment of vulnerable communities through the advancement of equitable gender, social, and power norms.* The gender-transformative change that SAA aims to facilitate can be examined across three key domains that are the basis of the SAA TOC as well as CARE's Gender Equality Framework, represented in Figure 1 as the model's intermediate outcomes.

1.Agency: individual or collective capacities (knowledge and skills), attitudes, critical reflection, assets, actions, and access to services.

2. Relations: the expectations, cooperative, or negotiation dynamics between people in the home, conservancy, market, community, groups and organizations.

3. Structures: informal and formal institutional rules and practices (norms, recognition, and status).

Figure 1.1 SAA Theory of Change



Using the Gender Equality Framework as a basis for the TOC, we must understand that all steps in the SAA process contribute towards increasing agency, strengthening relations, and transforming structures in the conservancies to achieve improved wellbeing across sectors. Similarly, agency, relations, and structures are not enhanced unless all four immediate outcomes are achieved, thus stressing the interdependency of the steps in the SAA process as detailed below.

- **Individual transformation** is the foundational step of SAA that should be initiated before the other SAA steps; however, it is also a continuous process that occurs throughout implementation. Through ongoing, critical self-reflection on gender, social, and power norms, individuals increase their own understanding, comfort with the topics, and their skills for facilitating dialogue on gender, GBV and conservancy issues. This regular reflective practice results in individuals increased familiarity with SAA's process, theoretical underpinnings, and the model's implicit values of gender equality, and women's empowerment. Increased individual capacity of individuals opens spaces to act within programs and their personal lives, enabling them to become active champions of gender equality and GBV prevention.

- While **reflecting with communities** must commence after individual transformation has begun, it is similarly a continuous process throughout program implementation. This can be understood through the immediate outcome associated with this step: **individuals' and communities' consciousness and motivation increased to change unequal gender, social, and power norms**. Increasing understanding and critical reflection is not possible in one session or day, instead it should be a continuous process of growing capacity, awareness, and motivation for individuals and groups.

  Before choosing which tools to use to address gender, social, and power norms during reflective dialogues, teams must first identify the most relevant norms by engaging community groups who are most negatively impacted by these norms. Then program teams identify power holders that hold and influence these norms by conducting gender and power analysis. Through reflective dialogues with target groups and power holders, social and gender norms are surfaced and then critically assessed for how they contribute to or undermine shared goals and desires.

- This critical reflection by community members is crucial for turning motivation for change into community-led action as these dialogues also offer the opportunity to envision alternatives to the current state of affairs. In the **plan for action** step, community members must first prioritize the issues they wish to address and then propose solutions to those prioritized concerns. KWCA's role in guiding the planning process enhances the capacity of community members to weigh the feasibility and potential impact of the proposed solutions. The planning and decision making at a group level is a community-led process. This joint planning process is a reflection of relationships fostered through dialogue, further increasing **both individual** and **collective efficacy**. When communities **implement plans**, social, gender, and power inequities are challenged **through increased community activism to adopt and maintain positive changes**.

- Finally, these on-going processes provide opportunity for **monitoring, evaluation, and learning**, including programs' understanding of SAA's contribution to the enabling environment (i.e. gender equitable norms) but also programs' ability to learn from and adapt to the sources of strength and opportunity already existing in communities.

1.4 Do No Harm and SAA

The principle of "do no harm" means that those undertaking research, projects, or providing services, should not cause harm – intentionally or unintentionally. This includes harm caused by individual, development actors, processes and programmes that are implemented in communities by KWCA, Rangers, Conservancy staff, partners, private sector and peer organizations. "Harm" can mean a range of things, including physical, emotional,

or sexual violence, denial of basic human rights (i.e. access to education, political participation), social exclusion or stigmatization, and damaging local resources.

Harmful effects are often unforeseen and unintended: well-meaning individuals or organizations can easily make mistakes. Harm can be avoided through careful consideration of the complexity and sensitivities around the gender, social, and power norms that SAA addresses. This understanding of both the context and the impact of SAA on individuals and communities is the practice of "do no harm."



An SAA champion facilitating a dialogue in Kasigau Conservancy, Taita Taveta. Photo credit: KWCA

The following is a checklist of minimum standards for ensuring that programs using SAA do no harm. If KWCA and partners in the conservancy cannot ensure that the following steps are fulfilled throughout implementation, the use of SAA should be reconsidered:

Transform Individual capacity

- Ensure staff/individuals have a good grasp of the facts, perceptions, and attitudes about gender, social, and power norms in the local context – including forms and prevalence of GBV, even if this is outside the programs' explicit goals and objectives. This can be achieved by conducting a gender and power analysis at the start of the intervention.

Reflect with communities.

- Before facilitating critical reflective dialogue with communities, complete a gender and power analysis and use the findings to tailor tools and processes to the context.
- Facilitate reflective dialogues using non-judgmental, locally appropriate language.
- During SAA discussions, participants often choose to share personal stories or experiences. Facilitators should remind participants that sharing personal information is voluntary and that this type of information should be kept confidential. However, as confidentiality cannot be guaranteed, no one is obligated to participate. Participants must be given the 'right to pass'; to skip any question or activity that they are not comfortable with.
- It is likely that GBV will be discussed by participants during the course of reflective dialogues. If a participant discloses an incident, facilitators should be ready to listen and provide a referral to services for the survivor where available.

Plan for action

- It is important to plan for potential risks, including action to be taken if faced with strong opposition, or if children at risk of harm are identified. An awareness of the political situation, cultural sensitivity, degree of press freedom, and government approach to human rights is important. Any potential risks to the facilitator and the team should also be discussed at this stage.
- Understand how ready the community is to change gender, social, and power norms addressed through SAA, and adapt the use of SAA accordingly.
- During planning, start with 'less sensitive' gender norms (such as household division of labor) before attempting to address 'more sensitive' gender norms (such as violence against women).

Implement plans

- Ensure that change is locally led, particularly when groups take action to challenge harmful norms. Change initiated through SAA must be based on local knowledge and visible local leadership.
- Where possible, facilitators should help groups identify stakeholders and allies to support their actions.
- If groups choose actions that might cause harm – to either SAA participants themselves or other community members – facilitators should alert project managers and work with the SAA group participants to identify appropriate actions to mitigate risk. For instance, if SAA participants choose to exclude married adolescent girls from the program's activities to dissuade parents from marrying their daughters early, this will result in married adolescents' exclusion and possible stigmatization. KWCA staff and facilitators can work with SAA groups to celebrate appropriate age of marriage while not excluding those who either cannot or are not ready to adopt the positive behavior.

Evaluate

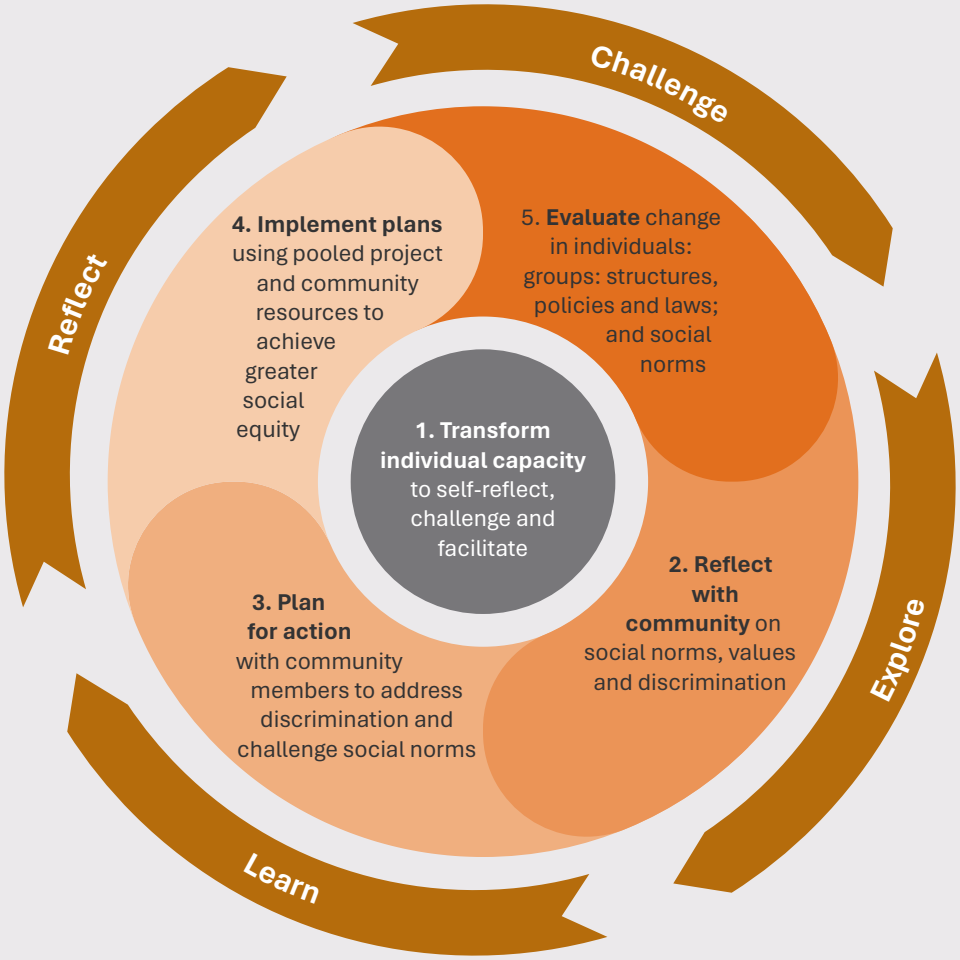
- SAA implementers – including field-level facilitators and coordinators – should monitor how SAA groups' dialogues and actions are developing, providing guidance to SAA participants if there is a potential for harm.
- All programs employing SAA should monitor and evaluate changes related to GBV. Programs should be referenced for monitoring and evaluation tools, processes, guidance, and ethical and safety considerations.



02. Steps in the Social Analysis and Action Process

2.1 Steps in the SAA Process

The core elements of SAA discussed in **Section 1** form the outer layer of the SAA process cycle, while the five steps below form the inner circle of the SAA process cycle. The last step, evaluate, is discussed in **Section 4** of this manual.



2.2 Transform Individual Capacity

Beliefs, attitudes, and values of individuals are shaped by the societies they live in – just like the people in the conservancy and communities where conservation and development programs operate. As seen in the TOC, SAA begins by transforming the capacity of individuals. This continues throughout the process cycle. It usually begins with individual's own capacity transformation, which is a continuous process. This process usually begins with a training-of-trainers for SAA with program staff.

In SAA, individual transformation has two **core elements:**

Self-reflection

Individuals unconsciously hold biases and beliefs they've learned through their own socialization processes. Self-reflection encourages them to become aware of and address these so that they do not reinforce or perpetuate these stereotypes while facilitating the SAA process.

Building skills to facilitate critical reflection and dialogue (CRD)

Individual's own reflective practice helps increase their confidence and comfort talking about and facilitating discussions about sexual and reproductive health rights (SRHR), gender Based violence, power relations and other social norms that are usually taboo. CRD enables individuals and communities to question and, challenge restrictive norms, envision alternatives, and act together to shift norms.

The purpose of transforming the capacity of individuals is three-fold:

1. Strengthen capacity at individual level to reflect on one's own biases and beliefs that influence work, enhance comfort with talking about sensitive issues, and build comfort with new perspectives and ideas.

2. Build individual, partner, and organizational capacity to facilitate the SAA process, use SAA tools, and critically analyze issues for SAA implementation.

3. Continuously strengthen the SAA process to explore new themes that arise from community dialogues, refine approaches, and adapt tools.



Board members of Kitirua Conservancy Amboseli participating in the 'Vote with your Feet' activity. Photo Credit: KWCA

Facilitating for reflective practices:

- Identify and **schedule appropriate time and space** to explore and learn within our team, creating relative 'safe space' for people to share their ideas and opinions without the fear of negative consequences.
- **Develop open questions** that encourage people to think about their *thinking and feeling*, as well as what they are doing in their work; problems or issues we are trying to address in our programs and how our thinking and attitudes towards them affect our work.
- **Explore new themes and tools** to maintain motivation and interest – set the discussion theme and tools to use for each session.
- Share ideas and **reflection with people who may think differently** than we do – encourage participation of those with different ideas on the issue.
- Continue to use **participatory exercises** amongst ourselves to continue to encourage reflection; and reflect on ourselves as we apply tools to challenge norms in communities.
- **Incorporate additional knowledge and insights** into our actions for improved relations as well as our interventions and activities of our programs and projects.



This self-reflection process helps us and our colleagues to identify and manage our own biases and beliefs, helping ensure they don't inadvertently reinforce gender stereotypes and power inequities between men and women, or between young people and adults.

NB. Core elements of transforming individual capacity are: self-reflection and skills for facilitating critical reflection and dialogue (CRD). Any themes or discussions generated during individual reflection should be re-explored with individuals and communities through SAA activities to learn their perspective as well.

SAA FACILITATION SKILLS

Because SAA aims to challenge deeply held and accepted gender norms and stereotypes, implementing SAA requires core communication and facilitation skills to lead communities through CRD on sensitive social topics. Key SAA facilitation skills include:



Creating welcoming, inclusive, and respectful spaces



Building trust with colleagues and the community



Withholding judgement and not discouraging opinions



Respectfully managing different points of view



Summarizing dialogue and emphasizing key points



Avoid using messages but instead use probing skills to prompt critical thinking



Managing conflict and tension over sensitive issues and deeply held beliefs



Active listening, inviting everyone to speak up, not interrupting



Encourage interaction and exchange amongst participants

2.3 Reflect with Community

Reflect with community, the second step of SAA, is a continuous process of exploring the underlying causes of gender, social, and power norms. SAA uses participatory tools to facilitate CRD to surface the root causes of development challenges related to gender and conservancy issues. While the specific issues will differ across contexts, they should all be linked to gender, social, and power norms.

Reflecting with community involves three phases:

Explore:

A gender and power analysis engages communities in identifying the gender, social and power issues that negatively impact development and conservation outcomes. Discussionsshould take place in a safe space and facilitators should not be judgmental of community members' thoughts, beliefs, and practices.

Challenge:

Through discussing and exploring the identified norms, community members recognize that some values, customs, beliefs, and behaviours negatively affect their wellbeing in relation to conservancies and development. SAA facilitators guide participants through this sensitive process, asking probing questions to enable community members to reflect upon who is affected by inequitable norms, how they are affected, and what negative consequences this has for individual and community wellbeing.

Motivation for positive change:

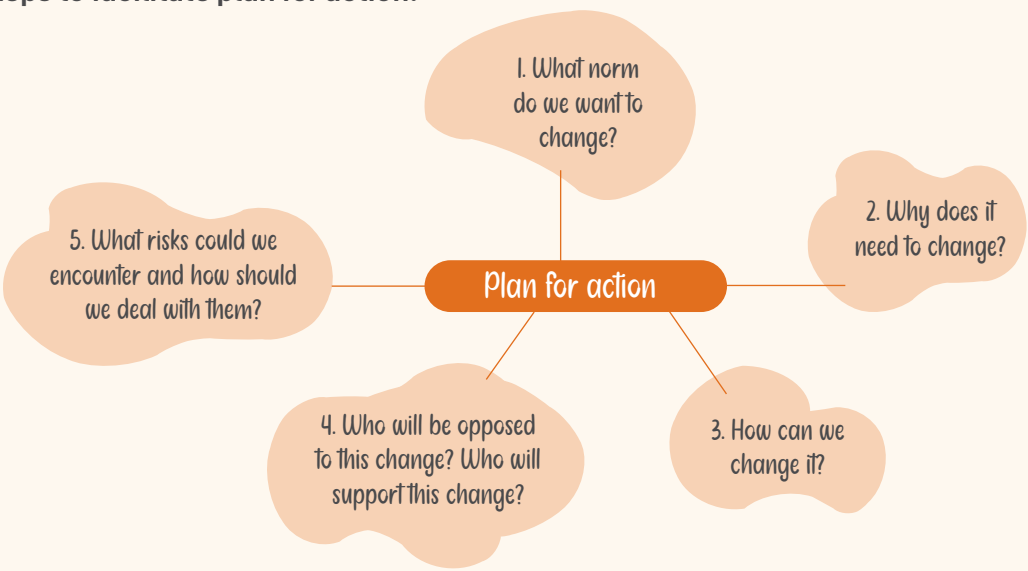
Through recognizing how gender, social, and power norms can negatively affect conservancy development and individual wellbeing participants begin to envision positive alternatives.

2.4 Plan for Action

Planning for action is a vital step in turning motivation for change into individual and collective action for sustainable transformation, centering around communities' own identification and prioritization of practical actions to challenge gender, social, and power norms. Multiple issues may have been addressed during SAA dialogues, such as women's workload, decision-making power within the household, conservancy and communities. After these dialogues occur, participants can choose if and how they want to take action on one of these issues.

SAA facilitators help communities move through the planning process by understanding whether actions will influence change, who will participate in the actions, and the barriers to implementing actions and the changes communities seek. For instance, SAA participants may identify speaking to the religious leader, local chief, conservancy chairperson about the issue of women's workload, women leadership, gender-based violence and power dynamics.
The facilitator then facilitates a discussion with participants to decide if this alone will make a change in their community, if they need to do additional actions to create the change they seek, and if there are potential risks involved with their chosen actions. The planning process also builds capacity of the community for collective action and prepares them for implementing their plan.

Steps to facilitate plan for action.



Broadly, planning for action involves the five steps in the web diagram. In a truly participatory action planning process everyone is heard, especially vulnerable and excluded groups and individuals.

Some important points for facilitators of this step of SAA are listed below.

Key discussion points when facilitating community dialogue during the planning for action step.

1.Priorities:

- Keep the dialogue focused on the key issues participants/community want to tackle with SAA.

2.Entry points

- Which stakeholders should be approached? Who from the community will lead the process?
- Where will the planned activities occur? This includes the geographic location as well as the physical location within communities (i.e. in a household, at a health center or church, during a community-level meeting, etc.)

3.Actions

- What will be the guiding strategy — advocacy and campaign etc., or mix of several actions?

4.Logistics:

- Who will implement and when?
- Will the intervention be immediate, short-term, or long-term?
- Is capacity building and support needed? If so what kind of support is required?
- Who will mobilize resources and how?
- What risks are involved as it challenges social norms and values?

2.5 Implement Plans

The fourth step of SAA is to implement plans, which includes both individual behavior changes and community- led social change through collective action. Implementing plans developed by communities is very sector and project specific as plans are implemented **within other programming interventions. It is important that implementation of action plans is flexible to ensure that they are responding to changes in the context that occur during implementation.** The implementation process follows the Do No Harm Framework to ensure that unintended negative impacts are prevented and mitigated as sensitive gender norms are challenged. Involvement of other stakeholders and implementation of a series of activities may bring about change in the gender, social, and power norms, as these norms are deep rooted in the culture of the community.

2.6 Monitoring, Evaluation and Learning

Introduction to SAA monitoring, evaluation, and learning

In this section of the manual, staff implementing SAA will find guidance on gender and power analysis, important aspects to monitor throughout the process of implementation, and what methods and tools can be used to monitor and evaluate changes most effectively – including cross-cutting and sector-specific indicators.

Gender and power analysis for SAA

This guidance on gender and power analysis (GPA) for SAA is grounded in the International Union for Conservation of Nature (IUCN) gender analysis framework that assesses six (6) thematic areas including:

a. Laws, policies, regulations, and institutional practices.

b. Access to and control over assets, resources & services.

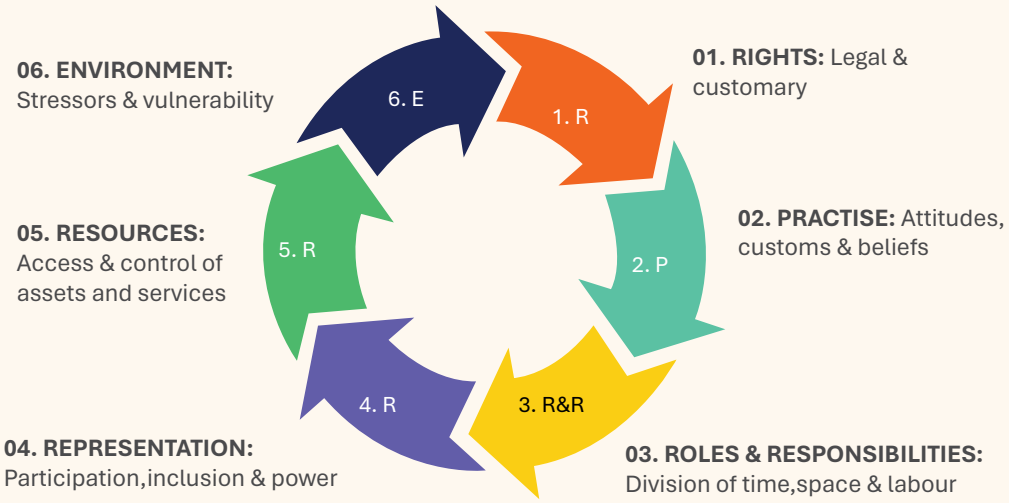
c. Cultural norms, beliefs & practices.

d. Gender roles, responsibilities, and time use.

e. Patterns of power and decision-making &

f. Environmental stressors & vulnerability.

IUCN'S gender analysis framework



Gender and power analysis for SAA aims to collect, identify, examine, and analyze information on the different powerholders, norms, networks, and roles of men and women. While understanding differences between men and women is important, examining diversity among groups of women, men, boys, and girls is also critical.

Key gender and power analysis research questions relevant for most programs using SAA include the following:

- **What are the examples of individuals' or groups rights' being denied in this context?**

  How do unequal gender and power relations, including subordination and exclusion, influence rights denials in the conservancy? How do these rights abuses relate with other areas of discrimination – based on ethnicity, sex, class, age, disability, tribe, religion, etc.?

- **How do gender inequalities affect the achievement of sustainable results?**

  For example, if the project's goal is "seeks to ensure that both men and women engage meaningfully with and benefit equitably from wildlife conservancies", then gender norms in household divisions of labor and workloads and power dynamics may greatly influence production outcomes.

- **How will proposed results affect the relative status of men and women?**

  Will it exacerbate or reduce inequalities?

Using the key research questions, programs implementing SAA can tailor the following areas of inquiry to the sector focus of their program and local context:

- Laws, policies, and regulation
- Powerholders and marginalized groups
- Networks and social capital
- Gendered division of labor
- Household decision-making
- Claiming rights and meaningful participation in public decision-making
- Control over productive assets.
- Access to and control over non-productive assets, such as food
- Access to public spaces and services
- Control over one's body (i.e. bodily integrity)
- Violence and restorative justice
- Aspirations for oneself

These questions can be explored in three phases:

1. **Context analysis:** program teams seek to understand the broader conservancy context in which to ground our understanding of gender and power norms and relations.

2. **Inquiry:** teams collect primary qualitative data using participatory tools for a deeper understanding of the characteristics and conditions of gender relations, cutting across the three domains of CARE's Gender Equality Framework: agency, structures, and relations.

3. **Analyzing and prioritizing issues:** programmers and communities should examine both the key norms that affect women's and men's well-being in the conservancy as well as the needed transformation of structures and relations to pursue gender equality.

What should I monitor and evaluate?

The changes that SAA aims to facilitate are ambitious and ambiguous, typically take a long time, and are rarely linear. A responsive MEL system is therefore needed which recognizes change as a process instead of an endpoint. This means MEL systems used to measure changes through SAA must document and learn from incremental changes towards the larger goals.

The following provides a short description of key components of SAA MEL.

Quality and efficacy of implementation

As SAA requires a commitment to quality implementation - particularly advanced facilitation skills, staff commitment to gender equality and regular reflective practice - programs employing SAA must also monitor the quality of SAA's implementation. This should include tracking the progress of an initiative and monitoring the success of reflective dialogues.

Monitoring and evaluating throughout the SAA process.

Monitoring should occur in each stage of the SAA process. Not all programs will have the resources and ability to answer all of the questions listed below, but it is recommended that all programs implementing SAA monitor and evaluate at least one aspect of the first four steps in the SAA process cycle.

1. What do we want to know about individual transformation?

- How often do individuals meet to practice reflective dialogue?
- How often do the individuals need to meet?
- What are the issues they reflect upon?
- How are individual perceptions about gender equality, power structures, empowerment and SAA interventions changing?
- How are individual's facilitation skills progressing?
- How are individual's interactions with communities changing?
- Are there any negative consequences observed that are due to individual Transformation activities – either within individual's or communities' participation in gender and power analysis?

2.What do we want to know about reflecting with communities?

- Which community groups are included in the reflection and how often do they meet?
- How are community members' perceptions and understanding of gender equality, power structures and empowerment changing?
- Are community members' motivations to challenge inequitable norms changing?
- Are there changes in agency, relations, and structures occurring because of SAA?
- Are there any negative consequences observed as a result of critical reflective dialogues?

3.What do we want to know about planning for action?

- Have groups participating in SAA created action plans?
- Are these action plans addressing the gender, social, and power norms surfaced through reflective dialogues? If so, are the planned actions helpful or harmful (i.e. do they further marginalize or stigmatize community members)?
- Are the action plans shared across gender groups and different community groups?
- Are these action plans promoting the rights and/or addressing the needs of vulnerable groups?
- Do community-led action plans call for the participation of women,girls and Persons living with disability?
- Are there any negative consequences observed as a result of planning for action?

4.What do we want to know about the implement plans phase?

- What types of individual and collective action have taken place due to communities' participation in SAA?
- How frequent are these actions?
- How effective are these actions?
- Are there changes in agency, relations and structures because of collective actions driven by SAA?
- How are these actions supporting a social norm change?

- Are there changes in sector-based outcomes due to these actions?
- Are the community members able to speak out about the changed behavior in public?
- Are there any negative consequences as a result of SAA groups' actions while Implementing Plans?

How can I monitor and evaluate changes facilitated by SAA?

Before choosing your approach and methods for SAA MEL, understanding, and utilizing the Do No Harm Framework is an important first step given that SAA involves dialogue and debate around sensitive issues. This section provides suggested approaches for monitoring and evaluating changes brought about through SAA.

1. SAA MEL for quality of implementation

It is important to assess how activities are implemented in the conservancies. Many programs rely on community-level facilitators or partners to implement SAA dialogues who require knowledge and advanced facilitation skills. It is therefore important to invest in these workers' and volunteers' capacity through training and mentoring. The following tools combine mentoring and monitoring:

- Quality Improvement and Verification Checklist provides a detailed check of community levelworkers' performance for monitoring and improving their performance.
- Supportive Supervision/Mentoring & Monitoring of Community based Trainers/community-level workers of facilitation skills by supervisors is relevant across sectors.

2. SAA MEL for efficacy of implementation: understanding and measuring change.

Programs can use one or more of the following approaches and tools together or separately to understand changes in gender, social and power norms addressed in SAA dialogues.

- **SAA tools for comparison across groups and time:** many of the tools found in section 3 of this manual can also be utilized to monitor changes in perceptions, attitudes, and behaviors over time. By using a tool at the beginning, middle and end of implementation, program teams can reflect on the changes in dialogues, reflections by participants, or simply the rate and strength of participation by different sub-groups within the dialogue.
- **Knowledge, Attitude and Practice (KAP) Surveys** generate quantitative and qualitative information. KAP surveys reveal misconceptions or misunderstandings that may represent obstacles to activities and potential barriers to behavior change. Note that a KAP survey reveals what was said, not what was done.
- **Most Significant Change (MSC)** is used to collect stories from program participants to explore change brought about by the program. The 10-step process requires teams to define the domains of change to analyze with the most significant stories being filtered up from field staff to management teams.

3. SAA MEL for individual transformation

As individual transformation towards becoming active gender champions is the basis upon which SAA is built, it is important to understand and document changes in individual's' experience, perceptions, and action. A note of caution: as some discussions with individuals' may be personal, reporting and sharing documentation can become a challenge for creating and maintaining safe spaces. Therefore, it is important that the monitoring and evaluation methodologies are discussed and agreed on with participating individuals. Many techniques described above can be used to monitor and evaluate individulas'transformation along with the following:

- **Individual's perceptions of empowerment and related interventions:** using semi-structured interviews, teams can probe how individual's and partners view empowerment, capture events and changes in the project that could explain changes reported and identify KWCA's role in bringing about these changes.

- **Reflective Practice:** to think critically as a group about how a project is progressing, or another priority issue, and brainstorm steps to take that may be necessary to improve impact or catalyze positive change. This can be done on a quarterly basis to document learning and appropriate actions taken by management to adjust implementation where necessary.

Indicators for measuring change.

SAA is not a standalone intervention and should be integrated into programs with sector-specific goals and impact-level indicators. Therefore, SAA should be viewed as a means to an end, a process that produces intermediate-level outcomes that contribute to higher-level goals. This means that the most appropriate indicators for monitoring and evaluating SAA are outcome-level. Many of the indicators below are adapted from CARE's WE-MEASR (Women's Empowerment – Multidimensional Evaluation of Agency, Social Capital and Relations), a set of tested and verified quantitative measures designed to measure women's empowerment in the three domains of CARE's Gender Equality Framework. As noted below, the suggested Women Empowerment-Multidimensional Evaluation of Agency, Social Captital and Relations indicators are subscales within the larger framework and not one single indicator. Other indicators align with CARE's 2020 Program Strategy Global Indicators and Supplementary Indicators, CARE's VOICES tool, the Pathways to Empowerment MEL framework and the USAID RISE project indicators.

In line with the Do No Harm framework, all programs employing SAA should monitor and evaluate changes related to GBV.

Thus, in the table below that provides crosscutting indicators applicable to all of CARE's sectoral programming, GBV is listed as a crosscutting issue in all domains of change. This table of crosscutting indicators urges programs to think of issues related to women's empowerment without a sector-specific focus. For instance, mobility as a true expression of women's empowerment does not only relate to women's ability to attend conservancy meetings but also seek health services, participate in market days, access job opportunities, education, and visit public spaces.

As the pathway to change facilitated by SAA is non-linear, the suggested indicators do not map any simple one-to-one relationship to the three domains of change. Each indicator reflects multiple changes that cut across the three dimensions of CARE's Gender Equality Framework. Therefore, programs will most successfully monitor and evaluate SAA if indicators are chosen from agency, relations, and structures domains. Finally, programs should only choose indicators that are relevant to the gender and power analysis findings and the gender, social and power norms that they are challenging through SAA dialogues. A full table with sector-specific indicators for each of the three domains can be found in the Monitoring, Evaluation, and Learning Framework for SAA (Table 1).

Cross-Cutting indicators for measuring changes in agency, relations, and structures.

Domain of Change	Cross-Cutting Indicator
Increasing Agency	**GBV**
	Proportion of respondents that reject intimate partner violence (Global Change Indicator #10 for LFFV; WE-MEASR sub-scale)
	Decision making
	Participation of women in household decision-making index[1] Percentage of women reporting involvement in decision making at the household and community level (1-11)
	Access to and control over resources
	# and % of women and men who own or control productive asset (including land)/ technology and have the skills to use them productively (WEE Supplementary Indicator #3, shared with FNS)
	Percentage of participants reporting increased agreement with the concept that males and females should haveequal access to social, economic and political resources and opportunities (1-15)
	Mobility
	% of respondents scoring high mobility of the Female Mobility Scale (WE-MEASR sub-scale)

	Self-efficacy: knowledge, skills, and confidence
	% of individual reporting high self-efficacy (GEWV Supplementary Indicator #2)
	% of individuals who report confidence in their own negotiation and communication skills (SAAD) (GWEV Supplementary Indicator #4, shared with FNS, WEE)
	Participation in the public sphere
	% respondents confident speaking about gender and other community issues at the local level (Pathways to Empowerment)
	Participation in collective action (WE-MEASR sub-scale)
	Self-efficacy to speak out in community meeting/attend community meeting (WE-MEASR sub-scale)
	Self-efficacy for participation at community meetings (VOICES subscale)
Strengthening Relations	**GBV**
	% of ever-partnered women and girls aged 15 years and older subjected to physical, sexual or psychological violence by a current or former intimate partner, in the last 12 months (LFFV Indicator #11)
	% of women and girls aged 15 years and older subjected to sexual violence by persons other than an intimate partner, in the last 12 months (LFFV Indicator #12)
	Proportion of people who agree that rape can take place between a man and woman who are married[2]
	Percentage of people that report increased feelings of safety from GBV due to interventions by the project
	Quality of relationships with spouse and within family, including access to and control over resources
	Percent of women who mainly decide how their own income will be used[3]
	Average total # and proportion of weekly hours spent on unpaid domestic and care work, by sex, age and location (for individuals five years and above) (GEWV Supplementary Indicator #1, shared with WEE)
	Number/percent of respondents who (report they) want their daughters to finish school before marriage[4]
	Increased social capital (bonding, bridging)
	Social cohesion (VOICES subscale)
	% of individuals reporting they can rely on a community member in times of need (GEWV Supplementary Indicator #6)
Transforming Structures	**GBV**
	Rates of abuse, assault and harassment against women in public spaces[5]
	Proportion of people who would assist a woman being beaten by her husband or partner[6]
	Gender norms: perceptions and attitudes
	% of respondents who report gender equitable attitudes (GEM Scale) (GWEV Supplementary Indicator #5)
	Community-level structures
	Score of influence in community decision-making processes[7]
	% women holding leadership positions in formal and informal groups (Pathways to Empowerment)
	% of women reporting their sex as a barrier to participation in local groups or forums (Pathways to Empowerment)
	Organizational Policies
	Number of new and improved institutional/organizational policies or processes that address GBV and environmental linkages (I – 6)
	Service providers
	% women reporting satisfaction with extension services (Pathways to Empowerment)
	Number of people reached by the intervention providing GBV services like health, legal, psychosocial counselling, hotliners among others.
	Collective efficacy
	% of individuals reporting high certainty that they could work collectively with others in the community to achieve a common goal; SAAD (GEWV Supplementary Indicator #7)

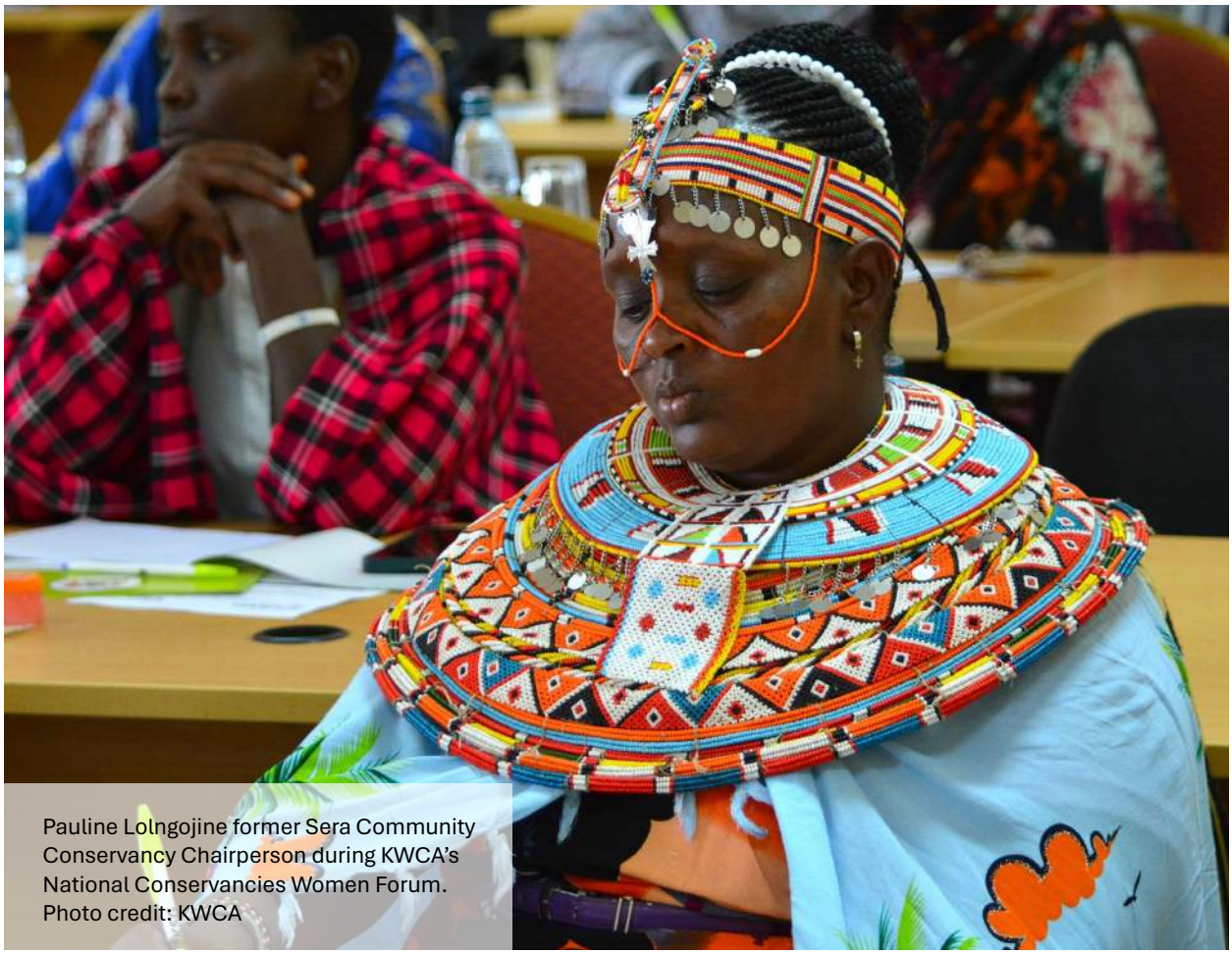
Gender

Gender is a central concern in conservancy. **Gender refers** to the socially constructed characteristics, identities and attributes of women and men, such as norms, roles, and relationships of and between groups of women and men.Women and men have both shared and different roles and responsibilities in conservancy practices within their families and within their communities. Women are often the primary collectors of water and firewood, cultivating small-scale farms for subsistence whilst, **men** are expected to engage in herding livestock, hunting, income-generating activities, community affairs and **decision-making**.

Women often play an informal but invisible role in the management of the conservancy and community resources. Women are traditionally responsible for domestic and reproductive tasks (such as childcare, cooking, cleaning etc). Men usually have a greater role than women in public decision making regarding important matters such as finances, education, healthcare, and family planning.

Women and men are also affected by, and benefit differently from, efforts to improve the landscape ecosystem. Men and women have differential needs and priorities related to resources in the conservancy. Understanding the differences among and between women and men is critical in the conservancy sector. These differences vary between families, communities, over time and are influenced by differences in power and social status.

Our work can change gender relations by creating equal access to opportunities and capacity strengthening for both men and women. Initiatives should also be studied for its differential impact on women and men to ensure that all implications are clearly understood and there are no unintended negative repercussions. At the very least, we need to avoid reinforcing existing inequalities in workloads and opportunities between women and men.



Pauline Lolngojine former Sera Community Conservancy Chairperson during KWCA's National Conservancies Women Forum. Photo credit: KWCA

Sex: Refers to biological characteristics that distinguish males and females. Physical and biological differences that distinguish male and female *for example, the fact that only females can have babies is related to their sex*.

Gender Equality: It the acceptance and recognition that people are entitled to equal rights and opportunities without regard to any perceived difference. Equality is about respect for difference and diversity and acknowledging people have different needs, barriers, and experiences.

Discrimination: Discrimination involves the systematic and institutionalized unfavourable treatment of individuals or groups because of certain characteristics that denies them rights, opportunities or resources. Discrimination can be direct, whereby the treatment is deliberate, or indirect, whereby the specific obstacles and barriers that prevent people taking equal opportunities, are not addressed.

Gender Transformative Approaches: Strategies that aim to move beyond individual self-improvement among men and women toward transforming the unequal power relations and discriminatory gender and social norms, policies, legislation, and other social structures that reinforce gendered inequalities.

Gender Based Violence: Violence that is directed at individuals based on their biological sex, gender identity or perceived adhreance to culturally defined expectations of what it means to be a woman or a man, girl or boy. GBV could be physical, sexual , emotional or economic.

Gender Integration: The process of assessing the implications for women and men of any planned action, including legislation, policies, or programmes, in any area and at all levels.

Why Gender matters in the Conservancy context

- Women and girls are most often the primary users, providers, and managers of water in their households and community as they often bare the brunt of it.
- Power imbalance in the conservancy restricts women's autonomy, limits their access and control over resources, thus affects their ability to make choices that impact their own lives and the household in general.
- Communities especially women and girls suffer the indignity of gender-based violence abuse in the some specific landscapes that conservancies exist.
- Men are often the ones making decisions regarding important matters such as finances, education, healthcare, and family planning.
- Patriarchal nature of the community excludes women from conservation and leadership roles as their voices not valued/dismissed.
- Climate change affect the power dynamics in the household thus exacerbating the risk of gender-based violence which negatively affects women in the community.
- Livestock herding, as typically assigned to young males (Morans) results to missed education as well as missed opportunities for youth empowerment.

Cultural practices within the specific landscapes that conservancy exist perpetuates gender inequalities as women often face a disproportionate burden of unpaid care work, limiting their opportunities for education, employment, and economic empowerment.



Conceptualization of Gender Champions

Objectives:

- Understand how gender champions are selected and why?
- Understand the concept of gender champions.
- Understand qualities of good gender champions
- Understand the roles and responsibilities of gender champions.

Who are Gender Champions?

Gender Champions are a key component of the behaviour and attitude change in the community. These are groups of exemplary, dedicated women, men, young men, and young women empowered with knowledge, skills and positive attitudes to support gender equality and women empowerment, and prevent gender-based violence through challenging harmful norms and behaviours that impact the households, communities and conservancies negatively.

They are naturally interested in working on social and gender norm change, as well as women, and youth on a voluntary basis. The Gender Champions assist in identifying and addressing socio-cultural norms and behaviours that hinder women, men, young men and young women from realizing their dreams and aspirations around gender, inclusion and resilience.

They assist in raising awareness and engage in reflective discussions with communities, facilitate development of plans, implement, and monitor the plans. They partner with other community GBV structures to address GBV including facilitating referral to relevant GBV service providers. They keep records of their work and track progress.

Qualities of Gender Champions

Facilitate a session with communities on good qualities of gender champions.

Some qualities of gender champions include:

- Knowledgeable and willing to learn.
- Passionate about gender equality and the empowerment of women and youths.
- Good facilitation skills/good communicator and excellent listening skills.
- Confident
- Respectful
- Patient
- Friendly
- Empathetic
- Trustworthy
- Tolerant
- Accommodating
- Role modelling
- Has no record of abuse/they have completely changed and are now a champion.
- Approaches facilitation as a learner not an expert.
- Demonstrates interest and willingness to volunteer.

Selection and Composition

- Identify and work with already existing gender champions in the target areas.
- Where there are no or a few gender champions, facilitate identification of new champions with communities making sure both men and women are represented. (Old and young women and men/ different religions/persons with disability/different household types etc)
- Make sure Gender Champions are also part of VSLA/Youth Groups/enterprise groups/Ranger groups/Community structures etc.

Roles and Responsibilities of Gender Champions

- Facilitate development of action plans at community level.
- Facilitating community reflection gender dialogues with men, women, female youths and male youths using SAA.
- Monitor progress on positive norm change and keep records.
- Partner with community based GBV focal points and work as referral points for GBV prevention and mitigation.
- Facilitate referral of physical and sexual abuse and child marriages to relevant service providers.
- Create platform to engage with young men and young women on gender transformation.
- Support economic empowerment initiatives encouraging equitable participation of women, men, young and old in resource management and development initiatives.
- Promote meaningful and equitable participation in conservancies governance and management.
- Work together with traditional/religious leaders, government ward-based coordinators and youth officers on transformative behaviour change.
- Working as focal points for accountability including maintaining training registers.
- Coordinate gender activities with other community structures and NGOs operating in the communities.



Eliza Mjomba, an SAA Champion from facilitating a dialogue session with men from the Kasigau community.
Photo credit: KWCA



Communities especially women and girls suffer the indignity of gender-based violence abuse in the some specific landscapes that conservancies exist.



03. Core Social Analysis and Action Tools



3.0 Core SAA Tools

This section provides core SAA tools and instructions on how to use them. It also provides suggestions on how to use tools for different SAA steps and across different sectors.

Facilitators must remember the following points before facilitating any SAA tool:



- To help communities challenge and explore social norms and assumptions, facilitators should focus on asking "why" instead of judging, teach, "extracting" information or "guiding" participants towards the "right answer". **Facilitators' job is to help communities draw their own conclusions.**



- **Tools should always be adapted for different contexts and programs.** Contextual adaption should be guided by the gender and power analysis that must be completed before tools are used in community reflection processes. Guidance for adapting tools for different steps in the SAA process cycle and for different sectors is provided at the end of each core tool in this section.



- The **purpose of these tools is self-reflection**, not self-disclosure; therefore, participants must never be forced to express their personal experience or views. Participation in SAA activities must always be voluntary.



- Facilitators should remind participants that they **should respect the privacy of others by keeping anything discussed during the dialogue confidential.** However, confidentiality cannot be guaranteed. As such, no one is obligated to participate or share something they are uncomfortable discussing and may sit out any question or activity.



An ongoing presentation during an SAA training session.
Photo Credit: KWCA

3.1 Tool: Social Norm Prioritization

Objective	During individual transformation, including a training-of-trainers or group discussion after completing the gender and power analysis, this tool will help program staff and community based gender champions analyze and then prioritize which gender, social and power norms to address through reflective dialogues with communities to maximize the sector-specific program's impact
Material needed	Flip chart paper, markers, OR copies of the table to distribute to each participant (see handout below for table to be filled in small groups). If using this tool with program staff who were not involved in the gender and power analysis, provide participants with the key findings if possible
Timeframe	30-45 minutes

Steps (how to facilitate this tool)

Step 1. Distribute handout (below) or draw a large table with six columns for

- social norms,
- people affected by the social norm,
- sector specific consequences,
- impacts on household,
- positive changes resulting from addressing the social obstacle/norm,
- how easy to change? If drawing on flip chart, refer to below handout for example table.

◉ "Sector-specific consequences" can be replaced by naming the sector focus of the program using SAA, such as "conservation consequences" or "consequences on economic empowerment, women's safety for income security"

Step 2. Lead participants in a plenary brainstorming discussion to fill in each box of the table.

Step 3. Once complete, ask participants to contemplate the contents of the table and discuss what norms they may want to address during reflective dialogues and why. The following are some ways to help participants prioritize:

◉ Consider which norms affect the greatest number of people or which norms affect the most vulnerable and marginalized populations?

◉ If the group cannot come to a consensus, facilitator can have participants vote.

Social norm/ issue	People affected by the norm	Sector-specific consequences	Impacts on household	Positive changes resulting from changing the norm	How easy to change?

Step 4. If there is time available, have participants start planning for SAA implementation for the prioritized norms by answer the following questions:

◉ Which tools are most relevant and appropriate to address the norms prioritized?

◉ When will these dialogues take place?

◉ Who will facilitate these dialogues and what training and/or support do they need to be effective?

Notes for facilitators

Where possible, this tool should be used in conjunction with gender and power analysis findings.

- To do this, give participants time to reflect on the gender and power analysis findings (by reading a summary, quickly giving a presentation on the findings, etc.).
- Step 2 should include a discussion of which norms are most present and important within the study's findings.
- If there is limited time, step 3 should be led by the program lead later using the information generated in the table to plan for implementation of SAA in coordination with other program activities.



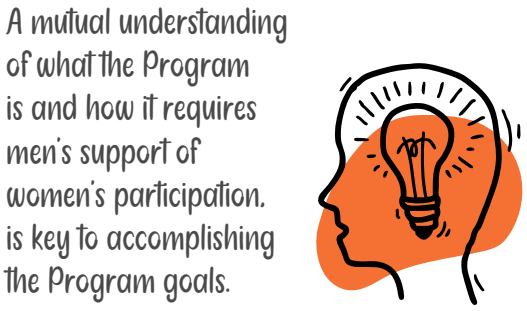
Conservancy members in Athi Kapiti landscape engaging in a discussion during an SAA dialogue session. Photo Credit: KWCA

3.2 Tool: Introducing Your Partner to the Program

Objective	To introduce spouses to the program and be sure that they understand the program and how they will be encouraged to be involved and to support their spouses. practice active listening and build support for women's participation in the program
Material needed	Quiz questions on the program
Timeframe	30-45 minutes
Ideal workspace	Enough space to form circles, both standing and sitting.

Background

A mutual understanding of what the Program is, especially how it requires men's support of women's participation, is key to accomplishing the Program (or other development program's) goals. When a group member's spouse is introduced early in the intervention, they have a better grasp on what their role can be in supporting their partner in the program and to improve their partner and entire family's livelihoods.



Steps to follow for the activity

Step 1. Introduction: Welcome the partners to the session and have them introduce themselves. Have a leader of the project/producer group go over the ground rules that the group has established.

Step 2. Warm-up: "In this group you find respect…" Ask the group to make a circle, including the facilitator. Make sure the circle is closed. Explain that we are going to experiment with taking risks. The circle represents a wall of protection – inside this space, participants can practice safely walking with their eyes closed.

Ask for one volunteer to experiment walking with his/her eyes closed while the others provide a safe space. The volunteer stands in the middle while the facilitator explains, "You will close your eyes and start to cross to the circle until you reach one side of the group. The group member will receive you gently and guide you to another person in the circle. The group will take care that you feel safe. You can experiment as long as you like."

Enforce the rules that no one will laugh or make jokes while the volunteer is experimenting.

Ask the volunteer:

- How did it feel to be led by others?
- How did others receive you?
- What feelings (anxiety, safety) did you have?

Ask the group:

- How did it feel to be responsible for guiding others? What did we do to create a safe space?
- How does this relate to real life? What things make you feel comfortable discussing with a group?
- What can we do in our project groups to make each other feel comfortable?

Allow several volunteers to experiment for a total of 10 minutes.

End by pointing out we will be taking risks and talking about topics that we don't always share. It's important to create a strong circle of support. All participants have a responsibility to enforce the safety of the circle.

Step 3. Project Quiz: Develop a short quiz, asking several questions about the project. Ask for men's answers but allow women to share their knowledge to fill in the information gaps. Questions might include:

- What is the project?
- How often do groups meet?
- What is the purpose?
- How long will the project last?
- What are the responsibilities of group members?
- What will members learn?

After explaining the basic program, ask:

- What is the role of men (spouses) in the project? How will they be expected to participate?

Collect ideas from participants and enforce the key points for a total of 15 minutes:

- Explain that project participants will be reflecting, exploring and learning gender, social and power norms.
- They will be reflecting on gender division of labor at the household and community level.
- They will be learning about decision making and the need to make joint decisions. Spouses are encouraged to attend all of these sessions.
- In addition, the project will create a safe circle for men and women to discuss problems and to understand one another's points of view.
- There will be special sessions where spouses are strongly encouraged to attend, so that both spouses benefit from the skills and information.

Step 4. Thank participants for creating a safe space and make sure they know when the next session is.

3.3 Tool: Group Case Study: Land & Input Access.

Objective	To show how forms of gender discrimination within the community and household can leave women behind and affect the well-being of the family and community. To compare what is happening in the story with what is happening in the community.
Material needed	Translated copy of the scenarios, in local language
Timeframe	1 hour (x 5 sessions) This role-play is intended to be broken up and read over a series of weeks as a continuous story. Each week, the facilitator will read the same introduction, and then choose one of the role-play scenarios for discussion. Each session should take a maximum of one hour
Ideal workspace	This exercise can be done by reading aloud, or you can ask for volunteers to act out the scenarios

Background

Around the world, women play vital roles in resource management and enterprises, but they are rarely recognized as farmers, and extension services are less likely to reach them. Even when they have access to extension services and support, they face many disadvantages.

They have to juggle household and farm work; they often get late access to land and inputs; they may get less information for marketing. This case study explores some of these common challenges that female smallholders and their families face and allow participants to come up with potential solutions for this fictional village—and for their own community.

Steps to follow for the activity

Step 1. Introduction (read this aloud each time) Explain to participants that you are going to start reading a story that requires active listening. Start telling aloud the story:

"The story's village [MAY INSERT VILLAGE NAME] was a farming community, where both women and men grew crops. Recently, men had started going away for work, leaving women to do most of the farming. Women did their work by hand. Women's production was low, and by the end of the season, many had to sell their crop right away, when the price was lowest. Many of the children went hungry at the end of the season, and malnutrition was common."

Pause and check that participants are listening before continuing:

"Now in that area there is a Development Committee, which saw the problems of the women and organized different supports to them. The Agriculture Department and some NGOs organized the women into groups for training. A loan group supported women to get small loans. The village chiefs gave some land for demonstration plots, and the women started to meet every week for training. The women learned improved planting techniques and new seed varieties to improve their yields. They learned when to plant, weed, and harvest, and how to sort through at the end of the harvest. They learned about nutrition, how to grow a nutrition garden, and how to intercrop vegetables and beans to grow a diverse diet.

They learned about how to set a good price for the crop and to estimate the cost of production. The women of the village were very excited about these initiatives, and the opportunity to earn income."

Step 2. Choose a role-play scenario. Pause and explain to the participants that we are going to look inside some of these households and see what happened within the group. Read the following story aloud or ask for volunteers to act out the scenario.

Case Study #1: Naipasin STORY

Naipasin went to the agriculture trainings and learned about new varieties of seed that would have huge yields. She knew that they had to be planted early.

In this village, women did not have their own land but had to wait for the head of the household to divide up the family land. Naipasin was given a small, not very fertile piece of land far from the house.

She asked her husband to purchase seed for her, because she was not allowed to go to market on her own. Her husband first bought his own seed, and he forgot the name of the new variety. After purchasing his own seed, there was only a little money left for her seed, so he bought a mix of the old and new.

By the time she got the seed, the quality of the seed was poor, and Naipasin's crop was late and missed the rains. The crop did poorly, and she worried about being able to pay the children's school fees. Her husband wondered why she had not learned anything from those agriculture trainings! He said this is why extension services should be given to men.

Step 3. When the reading/role play is over, finish each story by saying:

"At the end of the day, the men of the village wondered why their wives had learned nothing at all from their agriculture training! The women of the village wondered why they felt further behind than before!"

Step 4. Discuss the scenario by asking:

- What was happening in the story?
- What did the character hope to achieve?
- How did he/she try to apply new knowledge?
- What prevented her from succeeding?

Step 5. Apply these ideas to your communities and groups by asking:

- Does this type of scenario also happen in our community? Why?
- Is there anyone within our group who is struggling with these problems?
- How are they coping with these issues?
- What can we do to change the situation?

Step 6. A solution for the village. Ask for volunteers to envision a better scenario for the women of the village and act out the ideal scenario.

3.4 Tool: Group Case Study: Income Control

Objective	To show how forms of gender discrimination within the community and household can leave women behind and affect the well-being of the family and community. To compare what is happening in the story with what is happening in the community
Material needed	Translated copy of the scenarios, in local language
Timeframe	1 hour (x 5 sessions) This role-play is intended to be broken up and read over a series of weeks as a continuous story. Each week, the facilitator will read the same introduction, and then choose one of the role-play scenarios for discussion. Each session should take a maximum of one hour
Ideal workspace	This exercise can be done by reading aloud, or you can ask for volunteers to act out the scenarios

Background

Around the world, women play vital roles in resource management and conservancies, but they are rarely recognized as services are less likely to reach them. Even when they have access to services and support, they face many disadvantages.

They have to juggle household and farm work; they often get late access to land and inputs; they may get less information for marketing. This case study explores some of these common challenges that women and their families face, and allow participants to come up with potential solutions for this fictional village—and for their own community.

Steps to follow for the activity

Step 1. Introduction (read this aloud each time)

Explain to participants that you are going to start reading a story that requires active listening. Start telling aloud the story:

"The story's village (MAY INSERT VILLAGE NAME) was a farming community, where both women and men grew crops. Recently, men had started going away for work, leaving women to do most of the farming. Women did their work by hand. Women's production was low, and by the end of the season, many had to sell their crop right away, when the price was lowest. Many of the children went hungry at the end of the season, and malnutrition was common."

Pause and check that participants are listening before continuing:

"Now in that area there is a Development Committee, which saw the problems of the women and organized different supports to them. The Agriculture Department and some NGOs organized the women into groups for training. A loan group supported women to get small loans. The village chiefs gave some land for demonstration plots, and the women started to meet every week for training. The women learned improved planting techniques and new seed varieties to improve their yields. They learned when to plant, weed, and harvest, and how to sort through at the end of the harvest. They learned about nutrition, how to grow a nutrition garden, and how to intercrop vegetables and beans to grow a diverse diet.

They learned about how to set a good price for the crop and to estimate the cost of production. The women of the village were very excited about these initiatives, and the opportunity to earn income.

Step 2. Read the role-play scenario.

Pause and explain to the participants that we are going to look inside some of these households and see what happened within the group. Read the following story aloud or ask for volunteers to act out the scenario.

Case Study #4. Esiankiki STORY

Esiankiki was eager to join the loan group, because she wanted to invest in some tools to make her production easier, and she wanted to expand production of a variety of groundnuts that was in demand on the market.

Esiankiki's husband gave her the initial loan seed money, but when it was her turn to take the group loan, he took the loan and invested it in his own livestock production. Every time she tried to ask her husband for the repayment, her husband scolded her and said that it was his money to begin with. He also said his activities are more important because he is the head of the household. Esiankiki has already missed three payments to the group, and is started to feel ashamed.

Esiankiki worked hard at her crops and had a good harvest. At the end of the season, though, it was her husband who took it to the market. He collected the money and distributed the money as he thought best. He used some to repay his own loans, some to purchase livestock feed, and some on leisure. The rest he gave to Esiankiki for the children's school fees. By the time she got the income, there was not enough for her to invest in her production or purchase the tools she needed.

Step 3. When the reading/role play is over, finish each story by saying:

"At the end of the day, the men of the village wondered why their wives had learned nothing at all from their agriculture training! The women of the village wondered why they felt further behind than before!"

Step 4. Discuss the scenario by asking:

- What is the problem in the story?
- What did the character hope to achieve?
- How did he/she try to apply new knowledge?
- What prevented her from succeeding?

Step 5. Apply these ideas to your communities and groups by asking:

- Does this type of scenario also happen in our community? Why?
- Is there anyone within our group who is struggling with these problems?
- How are they coping with these issues?
- What can we do to change the situation?

Step 6. A solution for the village. Ask for volunteers to envision a better scenario for the women of the village and act out the ideal scenario.

3.5 Tool: Daily Clock

Objective	To illustrate the inequality in workloads and to show the value of women's work. To practice sharing household responsibilities more equally.
Material needed	Flipchart and marker, or available materials
Timeframe	1-1.5 hours
Ideal workspace	There should be enough space for men and women to work separately on their clocks before they are brought together for a discussion

Background

Women and men are assigned different roles and do different things throughout the day. Women often work longer hours when we count both their work at home and their work outside the home, while men often have more leisure and rest time. Many of the activities that women do—cooking, childcare, cleaning, fetching water—are not considered "work" because they are unpaid. If they were to stop these activities, however, the household would not continue to function.

Because women's household activities are not considered as important as men's, women often have less respect and less power in the family, community and conservancy. They may be overburdened but often cannot ask for support and thus limited participation in conservancy activities. Many women may also not realize that the work they do is important.

When women are entirely responsible for household work, they may be unable to participate in meetings, get information, or gain skills to improve conservancy management or other businesses. Sharing workloads more equally is important for the development of the household, and the relationships within the family.

Note: This exercise is more effective if done with mixed groups (men and women), but it can also be revealing for women-only or men-only groups



SAA Champion demonstrating the Daily Clock activity during a dialogue session in Amboseli.
Photo Credit: KWCA

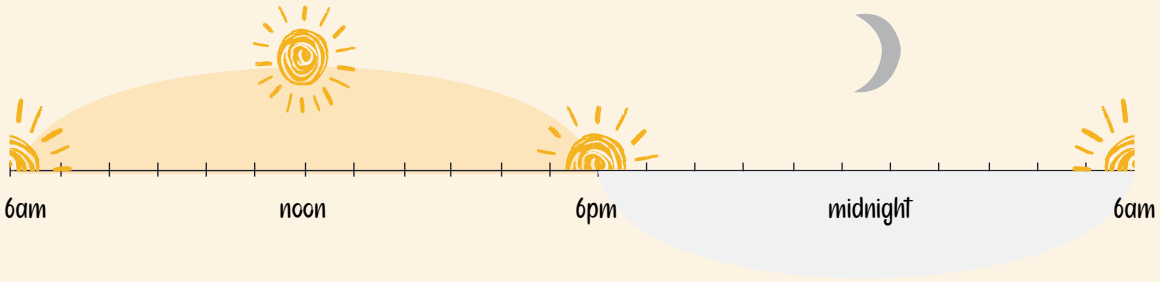
Steps to follow for the activity

Step 1. Introduction. Explain that in this exercise, we are going to talk about all of the tasks that men and women do to keeping the household running.

Divide participants into single-sex groups (separate men and women). If working with only men or only women, have one group of participants role-play the opposite sex.

Step 2. Drawing the clocks.

Ask participants to imagine a typical day for a typical man/woman like themselves, from the time they wake up to the time they go to bed.



- On a flip-chart, ask participants to draw a timeline that shows all the hours of a 24-hour day, from sunrise to sunrise.
- Have participants draw or write all of the tasks that they do throughout a typical day (from the time they wake up to the time they go to bed). If they wake up at night (i.e. to breastfeed), include those tasks as well. Include leisure and rest time, paid and unpaid work.
- Allow participants 15-20 minutes to draw the clocks or timelines.

Step 3. After 20 minutes, bring the groups together. Have participants place their timelines/clocks side by side.

Have one member of each group explain the clocks to the other group.

Ask participants to briefly describe their timelines/clocks and point out:

- How are the days similar?
- How are they different?
- What happens during busy times of the year (i.e., harvest or planting)?

Step 4. Lead a discussion, refer to the following questions as needed

- Who is involved in earning income? How is paid work valued?
- Who is involved in conservancy and resource management? How are these activities valued?
- Who is involved in caring and household activities? How are these activities valued?
- What would happen if these care-giving activities stopped for a day or several days? Are caregiving tasks “work”? Are they easy?
- Who gets more sleep and leisure time? Why? Why is leisure time important?

Step 5. Reflection and action:

- What do you think of this overall pattern? How would you like to switch tasks for a day?
- What changes would you like to see to make the picture more fair?
- Are there men in this community who share household work with their wives? What do people think about such men?
- Are there women who ask for support from their husbands and families? What do people say about such women?

Action: What is one specific practice that you may try this week in your own home to help balance your own clocks?

Key points:

- Men and women *both* have the ability to be good caretakers and income-earners.
- Household work is very valuable and important to keeping the whole family going.
- When household tasks are shared more equally between men and women, women can be more productive in the conservancies, participate in important group meetings, and have better health.
- When men/fathers participate in caring work, they can enjoy more time with the family, be good role models for their sons, and feel proud of caring for the family and their wives.



Conservancy women participating in a group discussion during the National Conservancies Women Forum in Nairobi.
Photo credit: KWCA

3.6 Tool: Harmony in the Home Role-Play

Objective	To illustrate the possibility of changing gender roles, and to demonstrate a positive scenario of cooperation and sharing household work
Material needed	Props for the play (cooking pot, doll, etc.)
Timeframe	30 minutes
Ideal workspace	A space large enough for participants to sit/stand and watch role-playing.

Background

Many times the idea of change can be intimidating. Some family members may agree to share work more equally, but others may be fearful of what others will say. This exercise allows participants to envision what cooperation within the home could look like, and how family members might start sharing some non-traditional tasks, and in the process, enjoy spending time together.

Note: should take place after the "Daily clock" exercise

Steps to follow for the activity

Step 1. Introduction: Ask group members to recall some of the key points from the "Daily clock" exercise and ask whether they have talked about this with partners or with their families. Explain that this exercise is going to continue some of the discussions we've had earlier on this topic of working together in the home.

Step 2. Role-play of a harmonious home: Ask for three volunteers to act out a short scene. Take the volunteers aside and explain that they are going to illustrate a scenario in which in-laws and husbands are performing some of the roles that are usually allocated to women only. They are to demonstrate a happy scenario, in which every member is chatting cheerfully with each other.

Allocate each player a role and have them choose what they are going to do, for example:

- Mother-in law (busy cooking, helping child with homework)
- Woman (keeping business records, counting cash)
- Husband (washing clothes, fetching water, bathing child)

Start the role-play, having the three to do their activities and chat with each other, happily, for a few minutes.

Step 3. Player Discussion: Stop the action and ask each of the three players, in turn:

- How do you feel about role-playing this situation?

Step 4. Observer Discussion: Turn to the other participants and begin a discussion about the scene. Ask:

- How do you feel about watching this situation?
- Are the family members treating each other with respect? How so?
- What would the neighbors think about the situation?
- Could this situation happen in your household or community? What would need to happen so it could become true?

Step 5. Role-play of a negative scenario: Using the same (or new) volunteers, ask them to act out a second scenario, in which each of the family members is doing their typical roles, and shouting or silencing each other.

- Mother (cooking, breastfeeding, washing, helping children with schoolwork at the same time)
- Mother-in-law (resting, criticizing)
- Husband (impatient for dinner)

Stop the action and ask the participants to describe what they saw. Ask:

- How do you feel about watching this situation?
- Are the family members treating each other with respect? How so?
- What would the neighbors think about the situation?
- Does this situation happen in your household or community?
- Which scenario feels more true to life—the first or second?

Step 6. Checking on our actions:

Ask the group members to first discuss:

- How is the workload-sharing going in their household?

Then ask for volunteers to role-play (or describe)

- An actual situation when they asked for help from their family, or where they supported their family members.

Finally, ask the group members to discuss:

- Was the outcome positive? Negative?
- What are the obstacles to asking for help?
- What are the obstacles to trying new roles?
- How can women assertively ask for support from household members?
- How can the group help them get support from families

3.7 Tool: Household Decision-Making Pile-Sort

Objective	To explore who in the household has authority to make important decisions, and how decision-making could be more equal.
Material needed	Pieces of different colored cardboard or paper (cut up into rectangles), and markers
Timeframe	I hour
Ideal workspace	Will need flat space, where participants can spread the colored cards out on the ground, and all can view

Background

Gender is one form of power, and within the household, different household members have different power/ authority to make important decisions. Social rules and gender upbringings usually give the head of household (usually a man) the main authority for making the most important household decisions.

Although men and women participate "jointly" in many decisions, women do not always have real or equal say in the decision. They may be "consulted" about the discussion, but if they cannot change the final outcome, they do not really have equal say. In some cases, family members may simply be "informed" about a decision, after someone else has taken it—they have no real control over the decision.

When women are not empowered to make more decisions on their own, the household runs less efficiently (they have to wait for another person to make decisions). When one person takes decisions for others, they have a tendency (whether they realize it or not) to act in their own interest.

Within the same household, women sometimes have different perspectives, different needs, and different information than men; this information is important for making decisions that benefit everyone in the family. Women also make significant contributions to the income and care of the family; they have a right to participate in the important decisions.When families have a discussion process where both spouses can participate fully in the decision-making process, they may have a better relationship and can make sounder decisions.

Steps to follow for the activity

Step 1. Start by introducing the exercise: In every household, there are many decisions that need to be made to maintain the family well-being and plan for the future. Important decisions can be difficult to make. Today we are going to explore what those decisions are, who makes them, and how they are made.

Ask participants to brainstorm a list of the critical decisions that are needed to make to keep the fed, and maintain the family well-being, and plan for the future.

Step 2. Have groups spend 10 minutes brainstorming a list of important decisions (12 – 15) that rural household members might need to take. Write one decision per index card. (Give examples if needed, such as, deciding when a child should marry, deciding the budget of the family, deciding whether to start a business activity...)

As participants are brainstorming, briefly discuss why each decision is important.

Step 3. On a piece of flipchart or on the ground, create pockets or categories labelled:

- A woman alone
- A man alone
- A woman and man together



CARE Kenya facilitating Pile sorting activity with program staff in Naivasha
Photo credits: CareKenya

Step 4. Have participants discuss each of the different decision cards and place it under one of the three categories above based on who normally makes that decision. Ask participants if they have missed any tasks.

Step 5. Facilitate a discussion around the following questions:

Looking at the piles we have created, who makes the most decisions? (Count the decisions in each pocket)

Look at the decisions in the "man alone" category:

- What type of decisions are these?
- Why are these decisions usually only made by a man?
- What happens if a spouse disagrees with this decision?

Look at the decisions in the "woman alone" category:

- What type of decisions are these?
- Why are these decisions only made by a woman?
- What happens if the spouse disagrees with this decision?

Look at the decisions in the "joint" category:

- What types of decisions are these?
- Why do these decisions usually have to be made together?
- What happens when partners disagree?

Ask for an example of one of these important "joint" decisions where partners disagreed or had difficulty coming to agreement:

- Who was involved?
- How do you finally reach an agreement?
- Did you feel you had equal say in the decision? Why/why not?
- Was everyone happy with the outcome of the decision?

Ask for an example of one of those important "joint decisions" **where both partners had equal say in the process** – and reached an agreement.

- Who was involved?
- How did you finally reach an agreement?
- Did you feel you had equal say in the decision? Why/why not?
- Was everyone happy with the outcome of this decision?

Ask: What do you think about the pattern of decision-making that we have described above?

- What cards would you like to move from one pile to the other? (Allow participants to shift cards to different pockets)

Step 6. Discuss with the groups:

Bring the separate groups (men and women) together. Allow each group 5-10 minutes to share their discussion while the other group listens.

- What surprised you about the other group's presentation?
- What are the similarities between the two groups' discussions?
- What are the risks or harms to the family when one person makes decisions without respecting the views of the others?
- What are the benefits to the family of a process in which both partners have equal voice in the decision?

Step 7. Putting it in practice: Have the participants turn to a neighbour. Discuss one specific change that women (and men) said they would like to see in terms of decision-making.

- What would a more satisfactory decision-making process look like?
- How could you start to make this change?
- What's one small action you will you take this week to practice this?

Step 8. Group leader: Record the goals to follow up in the next meeting.

3.8 Tool: Act Like a Man, Behave Like a Lady

Objective	To identify the differences between rules of behavior for men and for women; To understand how these gender rules can negatively affect the lives of both women and men.
Material needed	Flipchart, markers, tape
Timeframe	45 minutes-I hour
Ideal workspace	Enough space to sit and stand.

Background

This activity is a good way to understand perceptions of gender norms. Remember that these perceptions may also be affected by class, race, ethnicity, and other differences. It is also important to remember that gender norms are changing in many countries. It is getting easier, in some places, for men and women to step outside of their "boxes." If there is time, discuss with the group what makes it easier in some places for women and men to step outside of the box.

Note: This activity can be done in a mixed- or single-sex group. For more intimate conversations, you may want to work with single-sex groups. When working with a mixed-sex group, divide the groups into 2 when they are writing the lists. Bring them back together to share.

Steps to follow for the activity

Step 1. Ask the male participants if they have ever been told to "Act like a Man." Ask them to share some experiences of someone saying this or something similar to them.

- Why do you think they said this? How did it make you feel?

Now ask the female participants if they have ever been told to "Behave like a lady." Ask them to share some experiences of someone saying this or something similar.

- Why do you think they said this? How did it make you feel?

Step 2. In large letters, print on one sheet of flipchart paper the phrase "**Act Like a Man**." On another sheet, write the words "**Behave Like a Lady**." Ask participants to write all of the behaviors that **women** are told in their community and what **men** are told in their community are told about how they should behave to be a "proper" man or woman. (see the below chart for examples). Write these on the sheet.

Step 3. When the group has no more to add to the list, ask one participant to read them aloud. Facilitate a discussion around the questions listed below.

- What do you think of these two lists? What are the differences between the two?
- Can any of these messages be potentially harmful? Why? (Place a star next to each message and discuss one by one.)
- How does living in the box limit **men's** lives and the lives of those around them?
- What happens to **men** who do not follow all of these gender rules (e.g. "live outside the box")? What do people say about them? How are they treated?
- How does living in the box limit **women's** lives and the lives of those around them?
- What happens to **women** who do not follow gender rules? What do people say about them? How are they treated?
- Are these rules fair for both men and women?

Example:

ACT LIKE A MAN	BEHAVE LIKE A LADY
Be the breadwinner	Be passive and quiet
Do not cry	Be the caretaker and homemaker
Don't ask for help	Don't complain
Use violence to resolve conflicts	Be seen, not heard
Stay in control and do not back down	Follow men's lead
Drink alcohol	Be smart, but not too smart
Smoke	Produce children
Make decisions for others	Get married

Step 4. Role-play the opposite sex: Ask for a male volunteer to do a silent role-play in which he is "acts like a lady." Ask a female volunteer to do a role-play, in which she "acts like a man."

- Why does this make us laugh?
- How do we learn these rules of behavior?
- What might be the benefits of "living outside the box" –for individuals, families and communities?
- How can you, in your own lives, challenge some of the unfair ways in which men/women are expected to act?
- What is one action you might try this week?

Input: Throughout their lives, men and women receive messages from family, media, and society about how they should act as men or women and how they should relate to other women and to other men. Many of these differences are constructed by society and are not part of our nature or biological make-up. Many of these expectations are completely fine and help us enjoy our identities as either a man or a woman. However, some gender stereotypes and rules can negatively impact our lives and communities and limit our potential as human beings. We can think collectively about how to challenge them and promote more positive gender relations in our conservancies and communities. We are all free to create our own gender boxes and rules and to decide how we choose to live our lives as human beings.

3.9 Tool: Learning to Listen

Objective	To demonstrate and practice active listening skills (using mind, heart, and body language) to improve communication and understanding; to reflect on how gender affects whose voice is heard (in a household, conservancies or communities)
Material needed	None
Timeframe	30-45 minutes
Ideal workspace	Enough space for participants to be able to sit in groups of three.

Background

Within conservancies and communities or within a household, gender, status and rank often determine whose voice gets heard. When people are routinely not listened to, they may become frustrated, or they may begin to believe that their opinions are not important.

Good communication is critical to working in groups, to building harmonious relationships, and to joint decision-making. Active listening is a communication skill that takes practice to develop. It requires paying attention, empathy (caring), and openness to seeing from another's perspective.

This exercise enables participants to practice active listening, and to reflect on communication in the household or in groups.

Steps to follow for the activity

Step 1. Divide participants into groups of 3. Give the first instruction: Ask participants to think about a moment in your life when you were very happy.

Have each group decide who is A, B, and C:

- A is the storyteller.
- B is the listener
- C is the observer

Explain that when you give the signal, A begins to tell her/his story, B must listen actively, and C should watch. Give the signal for storytellers to start.

Step 2. After a few minutes stop the process. Without stopping to discuss, give the next instruction: Repeat the scenario, but this time, A will continue telling the story but now B will not listen actively or pay attention to the storyteller. Again, C must observe what B does.

Step 3. After a few minutes stop and discuss what happened:

Ask the **observers**:

- How did you know that B was listening?
- How could you tell when they stopped listening?
- What body language did you use to show that they were paying attention?
- What body language showed that they were not listening?

Ask the **storytellers**:

- How did it make you feel when they were or weren't listening?
- How did it change the way that you told your story?

Step 4. With the entire group, ask participants to reflect on their own experiences:

- Have you experienced situations like this before? What happened? How did you respond in these situations?
- Why is active listening an important part of communication?
- How do you know when active listening takes place in your home?
- How do you know when active listening takes place in community meetings?
- What can we do to make sure that everyone's voice is heard (in the home, or in a group)?

Step 5. Explain and discuss: People speak with their whole bodies, and we need to listen with our whole bodies— heads, hearts, and hands and feet.

- Listening with our head means being open, non-judgmental, and interested.
- Listen with our heart means putting ourselves in the other person's perspective.
- Listening with hands and feet means using body language to pay attention to the speaker.

Step 6. Ask participants to get back in groups of three. One speaker and one listener sit facing each other, and the third is the observer. Speakers have 2 minutes to talk about their hopes for the future. Listeners and observers must listen and not interrupt. After 2 minutes, call "stop," and ask the listeners to repeat what the speaker said.

Ask the observers:

- Did the listener give an accurate summary? Did the listener reflect the speaker's thoughts, ideas, emotions and intentions?

Step 7. Summarize the key points about active listening.

- Working together requires us to listen well and be clear when we speak.
- Listening is hard work; it means having an open ear to others.
- Active listening is through the head, heart, and body: Listen to thoughts, feelings, and intentions.
- Communication is a give and take: both speakers and listeners have to make an effort for it to succeed.
- Within the household, communities and conservancies, everyone has important things to say.
- Better decisions can be made when everyone in the household has a chance to be heard.
- When we listen actively to our family members, we show respect and bring harmony to the home.

Step 8. Homework: Practice active listening in your home: repeat what others have said. Think about whether or not you can report their message accurately. Share what you have learned today with your family members.

3.10 Tool: Persons and Things

Objective	To illustrate the existence of power in relationships and its impact on individuals and relationships
Material needed	It is important to be sensitive to how participants react to being assigned the role of "persons" or "things" and to be prepared to make the necessary accommodations or changes. For example, rather than have the participants actually carry out the role-play, the facilitator might invite participants to discuss in pairs how "persons" might treat "things" and the feelings that this might generate for the "persons" and "things."
Timeframe	45-60 minutes
Ideal workspace	Enough space for moving around; may want to take the exercise outside

Background

Power is at the heart of gendered roles and relationships. There are different forms of power: Power over (power to control others), power to/power within (power to achieve one's goals), and power with (power to act together to achieve common aims).

Gendered social norms, beliefs, and institutions tend to vest men with power over women, from laws and policies down to household-level interactions. It is essential to understand the extent and impact of men's power over women (and vice versa), as well as the meaning of equality in power between men and women. This requires that men and women understand how they see themselves compared to others of their own sex.

Some men (and women) feel that men need to have power over women in order to maintain order and stability.

When humans are in a position to exercise power over others, they can fail to respect others' dignity, perspective, or humanity. This exercise helps participants to explore what it feels like to be powerless and to have power over others. It helps reflect on how men and women within families can take responsibility toward sharing power, and using this shared power *jointly* in positive ways.

Steps to follow for the activity.

Step 1. Divide the participants into three groups. Each group should have the same number of participants. (Note: If the number of participants does not allow for an even distribution, assign the "extra" participants to the third group which, as described below, will be the observers.)

Step 2. Tell the participants that the name of this activity is: *Persons and Things*. Choose, at random, one group to be the "things," another to be "persons," and a third to be "observers."

Step 3. Read the following directions to the group:

- THINGS: You cannot think, feel, or make decisions. You have to do what the "persons" tell you to do. If you want to move or do something, you have to ask the person for permission.
- PERSONS: You can think, feel, and make decisions. You can tell the objects what to do.
- OBSERVERS: You just observe everything that happens in silence.

Step 4. Assign each "person" a "thing" and tell them that they can do what they want with them (within the space of the room).

Step 5. Give the group five minutes for the "people" and "things" to carry out their designated roles.

Step 6. After five minutes, tell the persons and things that they will switch and that now the "persons" will be "things" and "things" will be" persons." Give them another five minutes.

Step 7. Ask the groups to go back to their places in the room and use the questions below to facilitate a discussion:

Ask the following questions to the "persons" and "things" groups:

- How did your "persons" treat you? How did you feel? Did you feel powerless? Why/why not?
- How did you treat your "things"? How did it feel to treat someone this way? Did it make you feel powerful? Why or why not?
- Why did the "things" obey the instructions given by the "persons"?
- Were there "things" or "persons" who resisted the exercise?
- In your daily lives, do others treat you like "things"? Who? Why?
- In your daily lives, do you treat others like "things"? Who? Why?

Ask the following questions to the "observers" group:

- How did you feel not doing anything? Did you feel like interfering with what was happening? If yes, what do you think you could have done?
- In our daily lives, are we "observers" of situations in which some people treat others like things? Do we interfere? Why or why not?

Ask the following questions to the whole group:

- If you had been given a chance to choose between the three groups, which would you have chosen to be in and why?
- Why do people treat each other like this?
- What are the consequences of a relationship where one person might treat another person like a "thing?"
- In your communities, do men most often belong to one of these three groups? Which group?
- Do women most often belong to one of these three groups? Which group? Why do you think this is?
- What are the factors that give people power in relationships? In what spheres of your own life do you have power?
- How does society/culture perpetuate or support these kinds of relationships?
- What can we do to make sure that different groups such as men and women live in an equitable world where they can enjoy the same opportunities, equal treatment, and equal rights?

3.11 Tool: Household Decision-making: Cash-flow Tree

Objective	To value the contributions of women to household budgets and to discuss how men and women can have equal voice in household financial decisions.
Material needed	Flip-chart and marker, or materials such as leaves, branches, sticks
Timeframe	45-60 minutes
Ideal workspace	Will need flat space, where participants can spread the tree out on the ground, and all can view

Background

Gender is one form of power, and within the household, different household members have different power/authority to make important decisions. Social rules and gender upbringings usually give the head of household (usually a man) the main authority for making the most important household decisions.

Although men and women participate jointly in many decisions, women do not always have equal say in the decision. They may be "consulted" about the discussion, but if they cannot change the final outcome, they do not really have equal say. In some cases, family members may simply be informed about a decision, after someone else has taken it—they have no real control over the decision.

Evaluating the sources of income and spending priorities can help families make decisions together. Looking at the health of the family cash "tree" can help men and women see where they can trim back some unnecessary branches or invest in some of the stronger roots (income activities). This activity gives family members a tool to discuss their own priorities and see where they are in agreement.

Steps to follow for the activity

Step 1. Introduction: Explain that we are going to illustrate a picture that discusses the health of our family budget, and how we manage it. Ask participants to draw a tree (like the one below) that represents an average household from their group. Explain:

- The tree represents our household financial situation. The roots represent all of the activities that bring food and income into the household. The deepest, thickest roots represent the most important sources of income.
- At the top of the tree, we have the branches, which represent all the different expenditures. The highest, longest branches represent the most important expenditures. The less important ones are on lower, shorter branches.

Step 2. Divide participants into separate groups (men and women), and ask participants to draw their own tree, labelling the roots with all of the different sources of income and the branches with all of the expenditures that are made in the household.

Starting with the income sources at the roots, ask participants:

- Who is responsible for the work?
- Who brings this income into the family?

Draw a symbol of a man or woman (or both) next to each of the roots, indicating who is responsible.

Step 3. Moving to the branches, ask participants:

- Who usually incurrs these expenditures?
- Who has the final decision about these expenditures?

Draw a picture of a man or woman (or both) next to each of the branches.

Step 4. Discuss the overall health of the tree with the separate groups using the following questions:

- How healthy is the tree?
- What expenditures are most important for investments in the health and future of the family?
- Are any expenditures harmful or less important for the health and future of the tree?
- What changes would you make to increase inflows or to trim back some of the branches?

Step 5. Discuss competing demands for money and how families make decisions about what to spend:

- Who seems to be contributing to the inflows of income (the roots)? Who seems to be controlling the expenditures (the branches)? Why is that?
- What expenditures can women make on their own? Why?
- What expenditures do women generally not have much influence over? Why is that?
- What are the areas of disagreement over finances? How do these discussions get resolved?
- Looking at this picture, what changes—if any—would you like to see in how decisions are made?

Step 6. Bring the groups together and have each present their drawings and their discussions. Ask the participants:

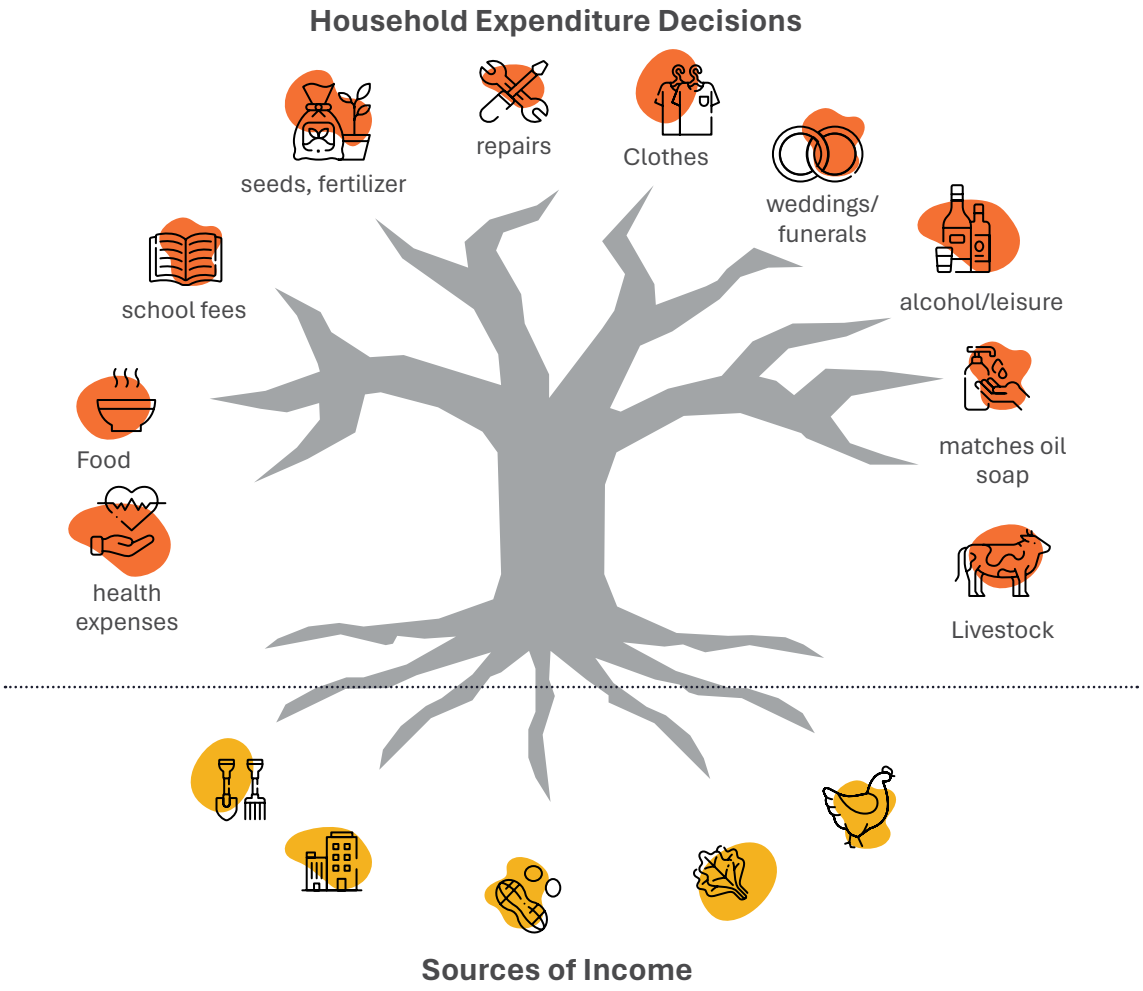
- What are the similarities between the trees?
- Where are men and women in agreement? Where are their priorities different?
- What do you notice about the contributions of men and women to the cash inflows? What would happen to the health of the tree if women were not present?
- What do you notice about the presence of women at the expenditure level? How might the health of the tree be improved if women were equally represented at the top of the tree?

Step 7. End by emphasizing the importance of women's contributions to the household financial well-being and the importance of jointly assessing the priorities.

Some key points:

- Women and men often agree on the same major priorities and what expenditures are wasteful.
- Women have a lot of information about what's happening within the household and with the children and with the crops; when we listen to each other's perspectives, we can make better decisions.
- Many of the smaller income streams below the tree are managed by women; investments into these channels might improve the health of the tree.
- Women's labor makes huge contributions to the main income that support the household; they have a right to have some control over these income decisions.

Step 8. Homework and next steps: Ask the participants if they will be able to use this diagram to discuss the budget and spending and savings patterns in their own families. What support (from the group) might they need to try this exercise at home?





Catherine Kiteto, a member of Kasigau Conservancy and an SAA Community in her retail shop at Makwasinyi.
Photo credit: KWCA

3.12 Tool: Fishbowl Session with Men and Women

Objective	To share experiences related to gender issues (gender roles) and to develop a better understanding of and empathy for the experience of the other sex
Material needed	None
Timeframe	45-60 minutes
Ideal workspace	Will need large space, where men and women can sit in two concentric circles. Ideally, start with a lively warm-up exercise

Background

Collaboration means having skills to listen, advise, negotiate, and create trust. Collaborating around different household responsibilities (including resource management and running a business with your partner) also means looking and listening to a partner in different ways and being aware of the capacities of the other person. This exercise gives men and women the opportunity to listen to and encourage their partners.

Note: The discussion questions proposed here are specific to the program. However, facilitators can use this fishbowl discussion process to talk about any pressing issues that are concerning men or women. The purpose is to create equal platform for men and women to speak, listen, and be heard.

Steps to follow for the activity

Step 1. Start with a short energizing warm-up, such as "Partial Viewpoints" or "Working with Change, Working toward Change."

Step 2. Divide the male and female participants into two groups.

- Ask the women to sit in a circle in the middle of the room facing each other, and the men to sit around the outside of the circle, facing inward.
- Begin a discussion by asking the women the questions listed below. At this time, the men's job is to observe and listen to what is being said. They are not allowed to speak.

Step 3.1 Discussion for Women:

- What do you think is the most difficult thing about being a woman?
- What is the most difficult thing you have experienced so far as a woman in the community and conservancy?
- What do you want to tell men that will help them better understand?
- What do you find difficult to understand about men?
- How can men support and empower women?

After 15-20 minutes, close the discussion and have the **men and women switch places**. Lead a discussion with the men, while the **women listen**

Step 3.2 Discussion for Men:

- What do you think is the most difficult thing about being a man?
- What do you want to tell women to help them better understand men?
- What do you find difficult to understand about women?
- How can women support and empower men?

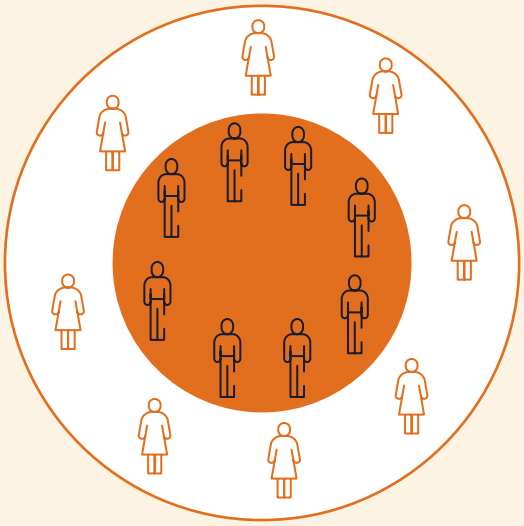
Summary note:

Often, our opinions and perspectives about the other sex are informed by stereotypes and gender and social norms that are reinforced over time by many sources such as media or our peers. This often makes it difficult for us to understand the other sex and their needs and concerns. By having better understanding of the opposite sex and their needs and experiences, we are able to have greater empathy of how they experience gender and how it affects them.

Step 4. Joint reflection. Bring the groups together and discuss the session. Use these questions to wrap-up the session:

- How did it feel to listen without speaking?
- How did it feel to speak and be listened to?
- What did you learn (from the men/women) that surprised you?
- How can we create opportunities in the home to listen attentively and speak honestly to our partners and family members?





3.13 Tool: Envisioning Empowerment: Vision Drawings

Objective	To explore women's views toward empowerment and to identify key domains for change
Material needed	Flipchart & markers, or pieces of colored paper & scissors to create symbols.
Timeframe	45-60 minutes
Ideal workspace	This can be introduced as a group or individual tool, and as a monitoring as well as goal-setting exercise. A large group can be broken into smaller groups of 3-5 participants. The facilitator can help groups to list common goals at the end of the exercise.

Background

Empowerment is a subjective and personal process of change. While a project may have certain objectives that represent women's empowerment, they may not be the most important goals for women and group members themselves. Creating a vision diagram is a tool for project implementers and participants to reflect on progress, and to ensure that the project is leading toward goals that matter to the impact group.

Creating a vision diagram also gives group members a tool to practice setting goals and tracking them over the course of the project—this in itself can be an empowering process.

Steps to follow for the activity

Step 1. Break group into smaller groups of 3-5 participants. Explain that in this exercise, we will have a chance to explore our dreams and plans -- What we envision for our group and for ourselves.

Step 2. Ask the group members to close their eyes and look into the future, 5 or 10 years ahead. Ask them:

- What kind of life do you hope to see for yourself, for the members of this community?
- How do you want things to look?
- What will you be doing?
- How are your farms and business?

Ask them to consider and brainstorm:

- Changes they hope to see for themselves.
- Changes they hope to feel for themselves.
- Changes they hope to see in relationships with other people (community or family).
- Changes they hope to see in the community or in the laws.

Step 3. Ask participants to open their eyes and allow 20 minutes for them to draw pictures of their envisioned futures.

Lay the drawings out so that everyone can see them.

Step 4. Lead a discussion on the aspirations, around the following questions:

- What kind of changes in yourself would make it easier for you to build the kind of life you want? (What changes have you seen in yourself so far?)

- What kind of changes in relationships with others would make it easier for you to build the kind of life that you want? (What changes in relationships have you seen so far?)
- What kind of changes in the community/conservancy/laws would make it easier or possible for you to build the kind of life you want? (What changes in the community have you seen so far?)
- What changes have been or would be most important to you? Why?

Probe the discussion and take note of:

- Changes in laws, policies.
- Changes in social norms, attitudes, violence, mobility.
- Changes in services provided and accessed.
- Skills and activities that have been most empowering/enabling so far.
- Support requested from the project or stakeholders.

Step 5. Use the discussion to recognize the achievements and changes, and to identify the priority issues that the group can focus on to achieve their visions. Ask the group:

- What steps can be taken to meet some of these goals?
- What obstacles can be anticipated in making these changes?
- What support (from project or others) is needed to help bring about these changes



An SAA male dialogue session in Amboseli landscape. Photo Credit: KWCA

3.14 Tool: Vote with your feet (Value Clarification)

Objective	To reflect on diversity of opinions, personal attitudes and values around commonly held beliefs. To explore the diversity of values and beliefs amongst community members. Understood the significance of beliefs and values in a community. (for facilitators) Realized the complexity of facilitating sensitive themes like gender, power, and social norms.
Material needed	Prepare separate index cards, write on the following cards, Agree, Disagree
Timeframe	45-60 minutes
Ideal workspace	Enough space for moving around

Background

Often, we are unaware of our own attitudes and biases. By challenging these commonly held beliefs, people can examine their values and attitudes towards gender, social, and power norms.

Voting with your Feet exposes participants to people in their community with differing opinions and allows those opinions to be heard. It is a respectful space for dialogue on subjects that are often overlooked, and that may have an influence on the community or household.



A 'voting with your feet' activity session in Amboseli.
Photo credit: KWCA

Steps to follow for the activity

STEP 1. Before the activity, develop 5 to 10 statements of attitudes and beliefs about gender roles and power dynamics that may influence conservancy activities in the community. Some examples are provided here, but be sure to tailor the questions to fit your community's culture, language and context.

Example Attitudes and Beliefs

- Only men can be community leaders.
- Only men should participate in all conservancy activities.
- Women do not have knowledge to represent their households or community in formal or informal settings.
- Men are natural leaders because they are very rational.
- Only women should care for infants and children.
- Women are better at communicating with their children.
- Women should make important decisions about resource management in their household, community and conservancy.
- Men are always the ones who should make budget and expenditure decisions.
- Giving a child a bath and feeding the children are only the mother's responsibility.
- Women are not naturally good at managing money.
- Land ownership is only for men.
- Female genital cutting can help girls and women to be faithful to their husbands.
- A woman is not complete if she hasn't had a son.
- A man who beats his wife loves her very much.
- Fetching water is the responsibility of women and girls.

Write or draw 2 signs: "Agree" and "Disagree", or a smiling face and a frowning face. Place these signs on opposite sides of the room.

STEP 2. Explain the activity to the participants. You will read the different statements one at a time, and they will have to choose a side of the room, based upon if they agree or disagree with the statement. A discussion after each statement will follow, and people will be able to explain why they chose each side. Remind everyone that the purpose is to respectfully explore personal attitudes and values around commonly held beliefs. The goal is not necessarily to convince anyone of anything, but to encourage debate and reflection. It is OK for an individual to skip a statement and step aside if they are not comfortable responding but avoid participants repeatedly using this option.

STEP 3. Read each statement. After each statement, facilitate a discussion to allow both sides to discuss why they made their respective decisions. Ask for 2 – 3 people to comment from one side, and then ask for 2 – 3 comments from the other side. A reminder that the purpose of this discussion is to share different perspectives and to listen to what others have to say. It is not to convince others of your opinion. After a short discussion, ask if anyone would like to change their position, or if anyone in the group has an observation to add.

STEP 4. After all statements have been read, have people join back together to have a group discussion. Use the following key discussion questions, or others that may be appropriate, to have a conversation about the results of this activity.

Discussion questions

- What did you learn about yourself and about others?
- Was it hard to express disagreement with another person's values? Why or why not?
- Were there times when you felt uncomfortable or unsafe? What made you stand by your values at that time?
- Where there times when you felt unable to stand for your values?
- Did you change your opinion on any of these issues?
- Will you start discussions with other community members on commonly held values and beliefs?
- Are these values and beliefs easy or difficult to change?
- What challenges would you face with this activity or discussion around beliefs in the community?

Facilitator notes:

N.B.: This activity helps people talk about how men and women are seen in the community, especially in terms of their roles, beliefs, and attitudes. It looks at things like women's work at home, how they are represented in the community, and the challenges they face in getting leadership or decision-making roles. It also helps us understand how these views affect women's opportunities and how they might be treated.

During the discussion, we will talk about the values and beliefs people have, and it's important to know that changing someone's values is not easy. To keep things respectful, we will set some simple rules—like speaking one at a time and not making comments personal to anyone. Although we may talk about family-level issues, the main focus will be on how the community as a whole views women's roles and leadership.

This activity can be used to talk about many important issues, like who makes decisions in the family or community, how work is shared, and who controls resources.



Conservancy members sharing their thoughts during a 'Vote with your feet' activity in Athi Kapiti. Photo credit: KWCA

3.15 Tool: Silent Power

Objective	To understand different kinds of expressions of power. To identify ways to positively use different kinds of power in our relationships
Material needed	Flipchart, marker, tape, A4 paper
Timeframe	45-60 minutes
Ideal workspace	Enough space for moving around

Steps to follow for the activity

Step 1

- Start by asking participants to think about a personal experience of power or powerlessness. It may be a positive or negative experience, drawn from their personal life.
- After a few minutes of reflection, ask them to form pairs and take turns sharing their stories, allowing 2-3 minutes each.
- Ask volunteers to share their stories with the whole group.

> A fun way to do this with larger groups is to ask the listeners to come up with a news headline about the story they heard and write it in large letters on a piece of A4 paper. This instruction can be given before the storytelling begins, and materials provided. Participants then take turns reading out their headlines, filling in any essential details, and then stick the headlines on a board.

The stories can then be used to explore ways in which power can be defined.

From the stories 'Power is....'

- Ask participants to brainstorm examples of people or groups who have power?
- What types of power do these groups have? How do you know they have power?
- Do you think power is only control over others? What are some ways that people can demonstrate internal power?
- Can you think of any examples of groups who exert power through working together?

Step 2

Put this up for the participants.

Expressions of power

- Power over (someone or something) – based on threats and force. If the subordinate women/men fails to do what he/ she is asked to do, the dominant one will use power/force to make the subordinate one comply.
- Power to (do something) – an individual aspect of power (or empowerment) is often a creative one that gives an individual the ability to accomplish things. Sources of this power are intellect, resources, knowledge, stamina, etc.

- The power with (others -) –a collective form of power, the ability to work with others to get something done by cooperation. This is the power of consensus - the power of people working together to solve a common problem, get organized and unite in following a common goal, or sharing a common vision.
- Internal power / power within– refers to the spiritual strength and unique character all of us possess; it is built on self-acceptance and self-respect, and respecting and accepting others as equals.

Step 3

- Put the participants into 4 groups
- Ask each group to prepare a short skit, not more than 2-3 minutes. Each skit will portray an expression of power without using words.
- Assign each group one expression of power.

Step 4

- Ask for volunteers to portray their skits

Discussion Questions

- What is the story that you saw?
- What happened as the result of the power enacted?
- How can we improve the way we relate to one another?
- How can we change from power over to power with?
- How can we move from powerlessness to recognising our internal power? As leaders how can we affirm people's internal power and promote power with?

Personal Commitment

- Ask each person to write one way they would like to use their own personal power in a new manner.



An ongoing male dialogue session in Kasigau Conservancy, Taita Taveta. Photo Credit: KWCA

3.16 Tool: Talking stick

Objective	To understand the different forms of Gender Based Violence and how to prevent and respond to incidences of GBV. To promote peaceful homes and families. To promote conservancies environment that are free from GBV
Material needed	Talking stick
Timeframe	45-60 minutes
Ideal workspace	Enough space for moving around

Steps to follow for the activity

Step 1 – What Does Violence Mean to Us?

- Ask the group to sit in a circle and to think silently for a few moments about what violence means to them.
- using the talking stick, invite each participant to share with the group what violence means to them. Write the responses on flipchart paper.
- Ask participants to give examples of violence that has been perpetrated against them or they have seen being perpetrated on others

Step 2 – Discussion of Different Types of Violence (One hour)

- What kinds of violence most often occur in families? What causes this violence? (Examples may include parents' use of physical, emotional, or sexual violence against children or other types of violence between family members.)
- Are some acts of violence related to a person's sex? What is the most common type of violence practiced against women?
- Are only men violent, or are women also violent? What is the most common type of violence men use against others? What is the most common type of violence that women use against others?
- Does a man or woman ever "deserve" to be hit or suffer violence?
- What are the consequences of violence on individuals? On relationships? On communities? on food security?
- What kinds of violence most often occurs that are related to conservancy? What causes this violence?
- What can you and other members in the community do to stop violence?

NB: Alternatively, you can start you discussion around Gender Based Violence

Facilitator's Notes: Gender Based Violence is an umbrella term for any harmful act that is perpetrated against a person's will (WITHOUT CONSENT), and that is based on socially ascribed (gender) differences between male and females. Acts of GBV violate a number of universal human rights protected by international instruments and conventions. Many forms of GBV are illegal and criminal acts in national laws and policies.

Types of Violence

- Physical – beating, forced labour,slapping, kicking and punching
- Sexual – rape (including marital rape, and including any form of non-consensual penetration of the body), survival or transactional sex, sexual harassment, unwanted touching.
- Psychological – intimidation or threat of physical harm, teasing, restricted freedom of movement, verbal abuse, regular undermining in a work context or harassment;
- Socio-cultural/harmful traditional practices– social ostracism, discrimination, political marginalization, forced and/or early marriage; Traditional norms and stereotypes deem it shameful, demeaning, 'unmanly' and unusual for a man to collect water, especially on a daily basis. Men ridicule other male water fetchers, saying they may have been 'charmed' by their partners to be submissive.
- Legal – laws relating to the ownership and control of resources that contribute to vulnerability.
- Institutional – the absence of policies and procedures that allow the abuse of power, e.g. bullying, unequal access to school for girls and boys or to work for men and women.

Facilitator's Notes: Gender Based Violence is the violence that occurs because of the differences in power between man and women. A large proportion of GBV is aimed at women and girls because of the unequal gender relations; they face discrimination and hold less power than men and boys.

It is important to note that men and boys also experience violence, often related to expectations of their social role, and particularly committed against them by other males, and that women may also endorse/perpetuate the patterns of violence that are socially/culturally expected/required.

it is useful to understand that men and boys who have been both the perpetrators and receivers of GBV have often been bullied, shamed, beaten or sexually abused when young, and have often witnessed acts of GBV against women and girls in their families. They have therefore often themselves been damaged when they were boys, hence perpetuating the violence as they have learned a distorted sense of how power is demonstrated and expressed. Violence leads to further violence.



3.17 Tool: Case study- Consequences of GBV for women, men and children

Objective	Enhance understanding of the consequences of domestic violence on women, men, and families and thus its relationship to conservancy.
Material needed	Flipcharts, markers and tape
Timeframe	45-60 minutes
Ideal workspace	Enough space for moving around

Background

Gender-based violence is a particularly sensitive issue, and it may not be appropriate to address, depending on the local circumstances and the context of the activity and training. It may be best to use this tool with men and women separately first. If the program chooses to address this issue, program staff and facilitators must have explored the issue themselves and have a depth of facilitation experience.

While GBV is a very important component of social, gender and power norms, and ideally should be addressed and related to conservancy issues, it is fine to address.

GBV is one of the most widespread but least recognized human rights abuses in the world, affecting individuals and communities everywhere. In the broadest terms,

"GBV is violence that is directed at individuals based on their biological sex, gender identity, or perceived adherence to culturally defined expectations of what it means to be a woman and man, girl and boy. It includes physical, sexual, and psychological abuse; threats; coercion; arbitrary deprivation of liberty; and economic deprivation, whether occurring in public or private..

Steps to follow for the activity

Part A: Discussing Consequences for the Woman (20 min)

Step 1. Read the story below. Ask the participants if it is realistic and if similar things happen to women in their community. Modify or add things to the story if the participants have suggestions, without changing Muli's violence against Wakesho (e.g., change names to ones that are common in your community).

Muli and Wakesho: A Story About Domestic Violence

(Modify this story to make it appropriate for your community.)

Wakesho lived with her husband, Muli, and her three children in a small house near the market. When they got married, Muli paid dowry/bride price to her family and, from the beginning, expected Wakeshi to work hard to make up for it. He would often tell her that he had paid a good price for her so she better work and be a good wife, or else he would send her back and demand the money back from her family.

Wakesho worked from early in the morning until late in the evening selling vegetables in the market. When she got home, she would be tired, but she had to cook dinner, fetch water, wash clothes, and look after her young children as well.

Muli would often take the money that Wakesho had earned at the market and go out in the evening. He would not come home until late, and, often, he would be drunk and start shouting at Wakesho. He would beat her in front of the children. Sometimes he would make her sleep outside to punish her if the food was cold or not cooked to his liking, and to show the neighbours that he was the boss in his house. Many of their neighbours were afraid of Muli and ignored Wakesho was too ashamed to talk with her family, friends, or neighbours about Muli. Although they would often see her with bruises on her face, they just kept quiet.

Step 2. On a flipchart, write the title, "Consequences of Domestic Violence." Ask the group to suggest some consequences of domestic violence for Wakesho. Ask questions that help participants think about how violence affects Wakesho:

- What are the short-term consequences for her living in this kind of relationship?
- What are the long-term consequences for Wakesho?
- How did it make her feel about herself?
- How did it make her feel about Muli and their relationship?
- How did it make her feel about her relationships with other people around her (i.e., friends and neighbours)?

Part B: Discussing Consequences for Men and Children (40 min)

Step 1. Divide the participants into two groups.

Step 2. Ask one group to discuss the consequences of violence on Muli:

- What are the short-term consequences for him living in this kind of relationship?
- What are the negative consequences for Muli?
- How does the violence make him feel about himself?
- How does the violence affect their relationship?
- How does the violence affect his relationship with his children?
- How does the violence make him feel about his relationships with other people?

Step 3. Ask the other group to discuss how the children feel as a result of the violence against Wakeshio:

- What are the short-term consequences for them?
- What are the long-term consequences for them?
- What do they learn about relationships from watching their parents?
- How does it affect how they feel about their mother?
- How does it affect how they feel about their father?
- How does it affect their relationships with others?
- How does it affect how they feel in their home?

Part C: Brainstorming Consequences for the Community (15 min)

Step 1. Ask the participants: "What are the consequences of domestic violence for the community?" Write on flipchart the points that emerge from the discussion. Ask open-ended questions, such as:

- How does the violence experienced by Wakesho affect the community?
- What kind of relationship did Wakesho have with her neighbours?
- What did it mean for the contribution and participation of Wakesho and her children in community life?
- What implications did it have for the health sector within the community?
- What impact did it have on community resources such as social welfare services or the police?
- What did Wakesho's lack of access to her money mean for her business?

Step 2. Ask each group to record their discussion on flipchart. Bring the groups back together and ask participants from each group to share their thoughts. Emphasize that domestic violence has serious consequences on women, men, and children and significantly damages family relationships.

Facilitator background:

As part of the gender analysis done for the conservancy program using this tool, program staff should learn about local GBV norms and prevalence from a gender analysis before implementing this tool.

While techniques to learn about GBV norms and prevalence can vary across organizations and sectors, there are some simple things you can do to learn about GBV during any gender analysis:

- **Ensure that the data are collected, analysed, and reported separately for different age groups and for women and men, girls and boys:** This type of sex and age stratified approach will allow you to explore the specific inequities based on gender in the community and understand what existing gender related hierarchies your program might be challenging.

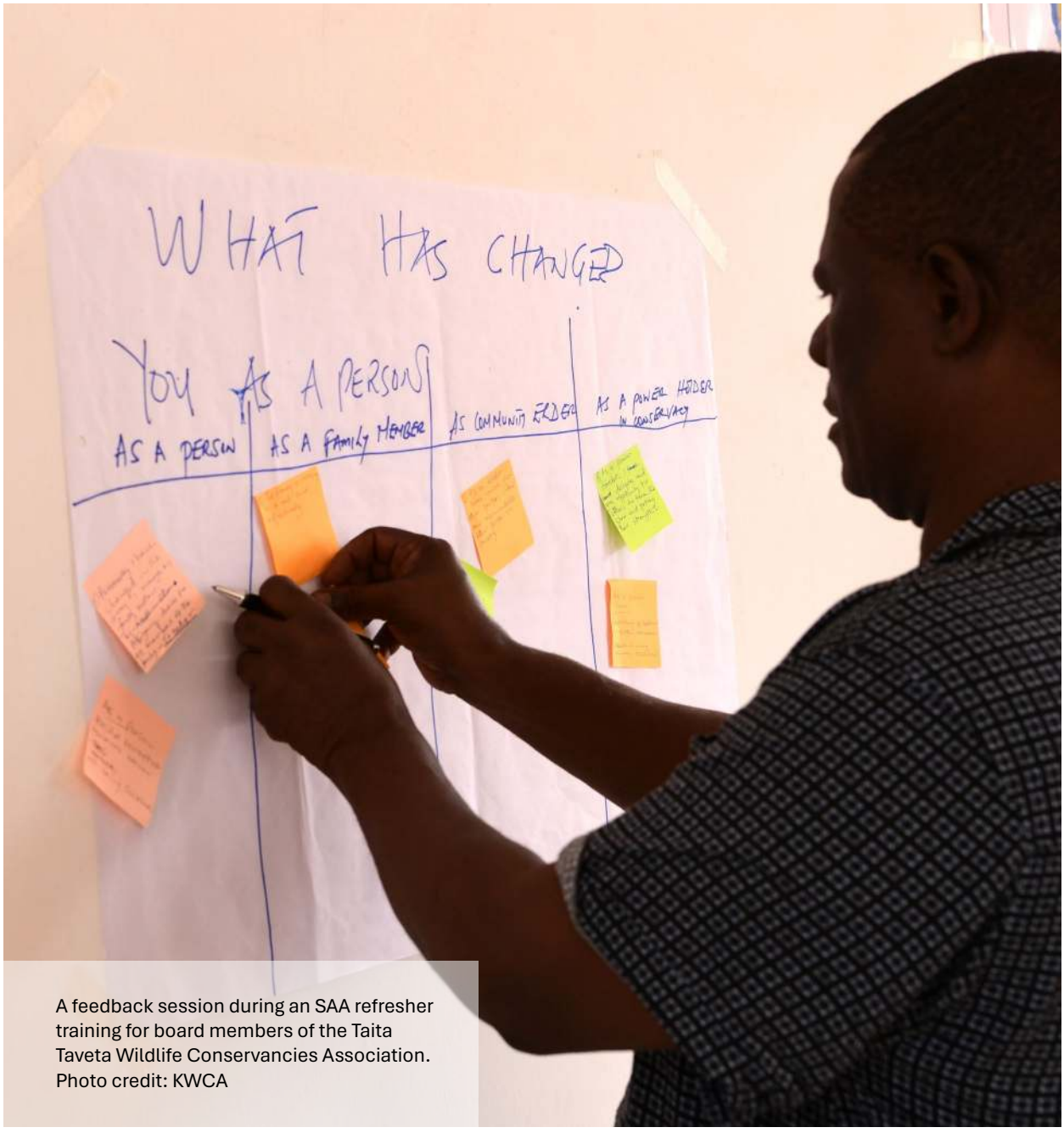
- **Look to existing data sources to understand prevalence estimates of different types of GBV:** Research on the prevalence of GBV in 90 countries shows varying levels of the problem worldwide. Existing data are available for most countries through either the Demographic and Health Surveys, or the WHO Multi-Country Study .Also check to see if any community-based quantitative or qualitative studies have been conducted that speak to the prevalence of GBV in the specific area where your program will be implemented.

- **Learn about GBV and gender norms related to GBV in the project community as a part of your gender analysis activities.** Most gender analysis processes include activities and steps to understand gender norms that are linked to achieving your sector specific project goals. This is already a first step in understanding gender norms related to GBV, as some of what you are already exploring is also linked to GBV. Additionally, **a referral list should be readily available to all program staff so that they understand what GBV resources are available in the project community and are prepared if GBV emerges or is disclosed as an issue during project activities**. A referral list usually provides the name of each resource, the support it provides, and how they can be reached. The referral list can be organized in a notebook, in a box of file cards, or in a computer file and printed and bound for use. There are sample templates for resource directories and referral flowcharts,10 however, generally, the list of resources should include:

- **Formal support systems:** health facilities or personnel in case medical treatment is necessary; police for official reports, if a court case will ensue and for ensuring personal safety; social welfare resources, such as safe places to stay; counsellors for psychological support; and other services provided by other organizations in the community that engage in the prevention of and response to GBV, including other NGOs and community organizations working in areas related to GBV.

- **Informal resources:** social networks; community groups (especially existing women's groups); trusted individuals (people who have been champions to speak out about positive male norms, and the unacceptability of GBV); religious leaders and community leaders. Informal resources will be context dependent. For example, resources available in urban and rural environments will differ. Your efforts during the gender analysis process to reach out to women's organizations and key community informants can provide important insight into the informal networks, community groups, and key individuals that survivors can reach out to for assistance.

When you reach out to women's organizations and key informants during the gender analysis [as suggested earlier], you might discover that such a referral list already exists, and your project does not need to actually create one. If, however, that is not the case, you will need to create one.



A feedback session during an SAA refresher training for board members of the Taita Taveta Wildlife Conservancies Association. Photo credit: KWCA

3.18 Tool: Stakeholder Mapping and Analysis

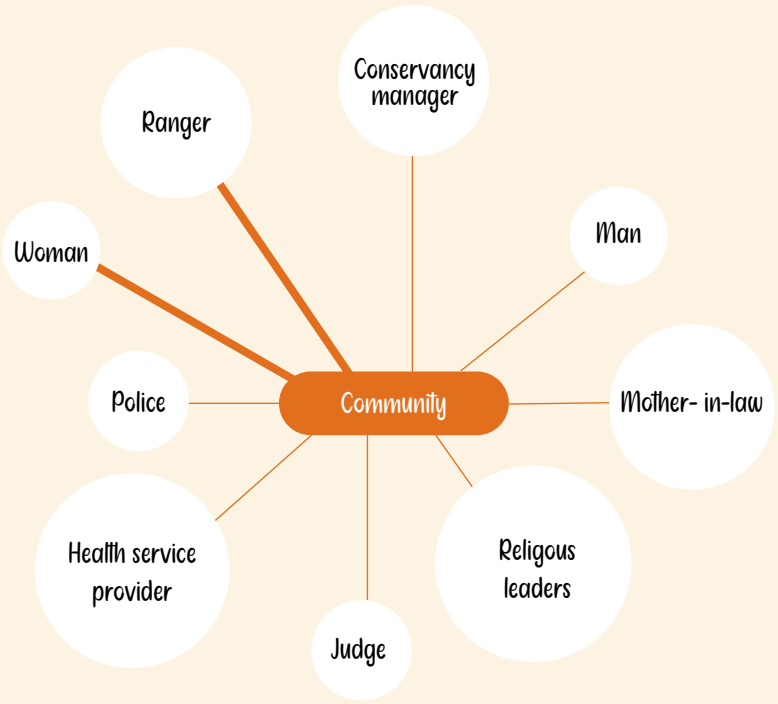
Objective	To identify stakeholders and analyze their potential roles while implementing activities that challenge gender, social and power norms.
Material needed	Flip chart paper, bold markers or sketch pens of different colors, cards, and adhesive tape. Prepare index cards with the following headings: supporters, resisters, community
Timeframe	45-60 minutes
Ideal workspace	Enough space for moving around

Steps to follow for the activity

Step 1. Introduce the tool. Explain that planning and implementing an intervention without analyzing the stakeholders can be counter productive. It is important to know who the stakeholders are, if they support the current norms or would be in favor of challenging them, and if they are potential supporters or obstructers to action. Stakeholder mapping helps answer these questions.

Step 2. Ask the group to list out the stakeholders or people who influence the norm or behavior, listing each stakeholder on a separate card. For example, for an intervention on arranged marriage, the relevant stakeholders would be the girl and boy, the families, mother-in-law, religious leaders, friends, etc.

Step 3. Once the list is complete, place the community index card in the center and ask the participants to place other cards around it in the following way: The further the card from the community, the more difficult it is to access the stakeholder. The closer the card to the community, the easier it is to access the stakeholder.



Step 4. Next, ask the participants to draw circles around each stakeholder in the following way: the bigger the circle, the more important the stakeholder; the smaller the circle, the less important the stakeholder.

Step 5. Next, ask the participants to draw lines between the stakeholders and the community in the following way: the thicker the line, the more supporting the stakeholder; the thinner the line, the more resisting the stakeholder.

Step 6. To make the analysis easier, the information can be put in the form of a table as shown in the example below, ranking importance, access, and support from low (1) to high (4).

Example Analysis Table:

Stakeholders	Access	Importance	Supporter/Resister
Man	3	1	Resister
Woman	1	1	Supporter
Board Members	2	2	Resister
Conservancy manager	1	3	Resister
Religious leader	4	4	Resister
Rangers	1	3	Supporter

Step 7. Ask the participants to brainstorm strategies to influence the stakeholders. Each strategy should be written on a separate card and placed next to the appropriate stakeholder.

Step 8. To conclude, collectively analyze which stakeholder to influence first and how to influence the stakeholder. The following reflection questions will help arrive at a decision:

- Why is the stakeholder important in challenging the norms?
- What is the community's power relationship with the stakeholder?
- Is it better for the community to go for a person who is easier to access and more important for the change process as smaller victories will boost the confidence of the group, or to go for the more difficult ones as they may be the most influential?
- What are the roles different stakeholders can play in challenging the norms?
- What are the rewards or consequences if people do not follow the norm?
- Who are most powerful stakeholders in terms of support needed for taking action to change these norms?
- Who are most powerful stakeholders who would resist the change process?
- How can stakeholders help to challenge the norms?

Step 9. Close the discussion by responding to any questions or concerns or participants. Then, remind participants that we are seeking change so that the lives of everyone in the community improves. To do that, we must work with stakeholders, even though some may resist change. Thank participants for their work and for being part of positive change in the community.

Step 10. While reminding participants that personal stories and experiences shared during the dialogue should be kept within the group, encourage participants to share what issues were discussed and what they learned with the family and friends who were not present if they feel comfortable doing so. Finally, ask participants to think of how to deal with some of the challenges discussed during the session, which would help to continue the dialogue for the next session.

Notes for facilitators: Stakeholders are of different categories and hence engagement with stakeholders should also be unique and strategic. Some gender and social norms are essential for stakeholders to keep their power, and challenging such norms will be strongly resisted by such stakeholders. On the other hand, some other stakeholders will be important allies to challenge harmful norms.

3:19 Tool "But why"

Objective	To analyze underlying causes of problems related to gender view of developing strategies to challenge them.
Material needed	Flip chart papers, bold markers or sketch pens of different colors, adhesive tapes.
Timeframe	45 minutes-1 hour
Ideal workspace	Enough space for moving around

Steps to follow for the activity

Step 1. Introduce the exercise to the participants by explaining its purpose.

Step 2. Divide the group in smaller groups of five-six participants.

Step 3. Each sub-group is given a social norm for analysis by the facilitator or identifies a social norm that they wish to explore. If possible, each group should have a different norm to analyze.

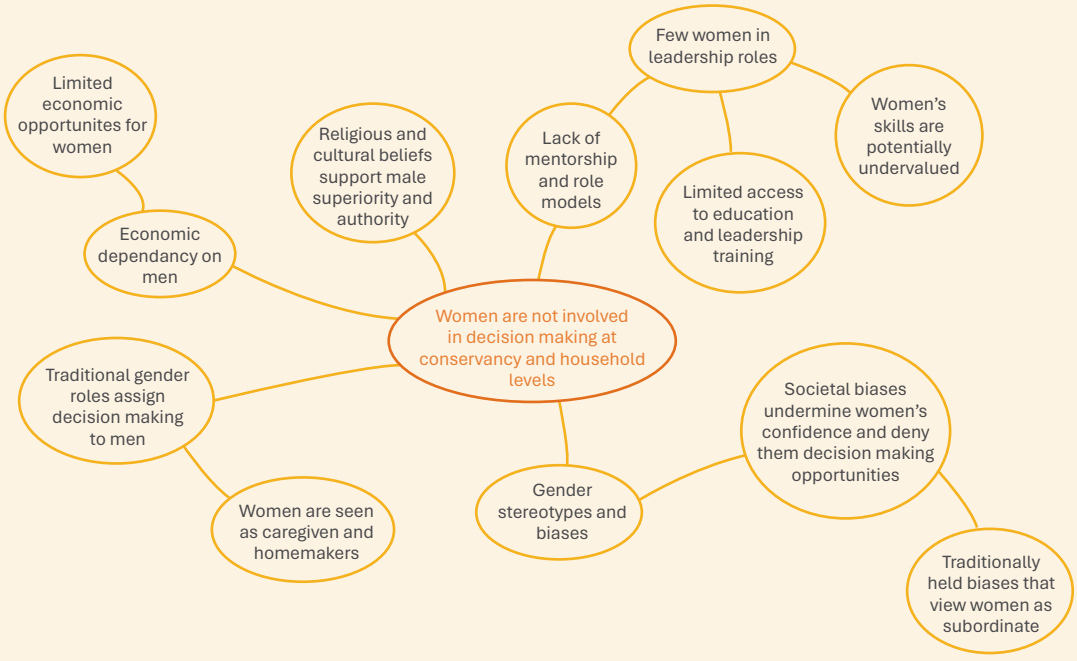
Examples of norms:

- Gender stereotypes and biases.
- Women are seen as caregiven and homemakers.
- Economic dependancy on men.

Step 4. Each group draws a circle in the middle of a sheet of flipchart paper and writes or draws the norm inside the circle to begin the analysis.

Step 5. Each group discusses "but why does this norm exist?" Each immediate answer is written in separate circles around the central circle.

Step 6. Repeat the activity for each of the immediate answers and keep asking "but why does this happen?" until the group can think of no more answers and the root causes have been surfaced.



Step 7. After completing the process each sub-group presents its "But Why" diagram and initiates a discussion within the group using some of the following questions:

- What are the most common reasons found for the norm discussed? Why are these the most common?
- Did you learn anything new about this norm through this exercise?
- How are norms you discussed in groups interconnected?
- Who are adversely affected by these norms?
- Does anyone benefit from these norms?
- Is there a need to change any of the norms we discussed? Why? Why not?
- What can be done to change it? Who can support this change?

Step 8. While reminding participants that personal stories and experiences shared during the dialogue should be kept within the group, encourage participants to share what issues were discussed and what they learned with the family and friends who were not present if they feel comfortable doing so. Finally, ask participants to think of how to deal with some of the challenges discussed during the session, which would help to continue the dialogue for the next session.

Notes for facilitators

- This tool helps understand some underlying, common causes for different problems. It also helps identify some common social norms that promote certain kinds of behavior and practice.
- By using probing questions, the facilitator helps analyze the reasons for each social determinant or barrier to positive behaviors.



A facilitation session on safeguarding by CREAW Kenya during the National Conservancies Women Forum.
Photo Credit: KWCA

3.20 Tool: SHOWED (Decision making at community level)

Objective	◦ To identify who is involved in most community and conservancy level leadership organizing, guiding activities. ◦ To promote discussion about division of labor and decision-making roles amongst women and men (and the different age groups) – and how this affects equitable participation on men and women in developmental activities

Tool: SHOWED

SHOWED stands for:

S: What do we SEE here?

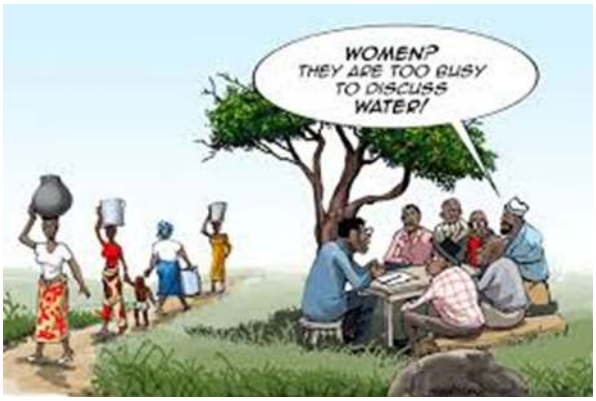
H: What is HAPPENING here?

O: How does it relate to OUR own experiences and work. and how do we feel about it?

W: WHY is it happening? Why has this situation (problem) arisen?

E: How can we become EMPOWERED based on our new social understanding/ critical consciousness. What other options do we have?

D: What can we DO to change the situation/problem in our lives? (probe for specific techniques/'facilitator of social change' skills as part of this)



What is the effect of women's marginalization/ non participation of such meetings.

Participation in activities at community level

Objective: To make 'visible' women's and men's (within the different age groups) decision making for household, conservancy and community.

What to do

- List the conservancy roles and leadership roles , and then indicate who does what including the the time spent conducting the activity.

Analyzing the results: Lead Facilitator to lead a small discussion:

- Is time spent differently or equally (consider older and younger, women and men)? Why?
- From your experience, are leadership related responsibilities different for women and men at conservancy level?
- **Discussion**

a. What enables participation in community and conservancy leadership activities for:
   - Women.
   - Men?

b. Are some conservancy and community related tasks valued more that others? If so, why?

c. What are the barriers to participating in community and conservancy leadership activities for:
   - Women;
   - Men? What are the differences and why?

Concluding exercise:

Participants discuss cards depicting key decision points or factors within a conservancy and community.

- They then vote on who a man, woman, village leader, official, water committee, and extension worker made what decision.

NB. Giving men and women different coloured chips with which to vote brings out differences between men's and women's perceptions of who makes decisions. What are the challenges men and women face.



An SAA dialogue session with Team Lioness who are a group of women community wildlife rangers from Olgulului-Ololarashi Group Ranch in Amboseli. Photo credit: KWCA

3.21 Tool: Power and Privilege Walk (1 hour)

Objective	Identify privileges and power that exist for different groups of people
Material needed	◉ Character roles (enough for everyone to have one) ◉ A waste paper basket or box (something to throw the paper into)

Privilege Walk (30 Minutes)

(This activity has been copied from "Preventing Sexual Exploitation and Abuse Staff Training Facilitator Guide", by DiPaolo and Associates for CARE Burundi, DRC and Rwanda)

Say: *"We will now explore basic concepts related to gender and wildlife conservation"*

Without further explanation bring participants into an open space where they can line up side by side, with enough room to take 18 steps forward. Hand out the index cards with the Privilege Walk characters on them. Ask participants to keep their character secret.

Tell participants they will hear a series of statements. For every statement to which their character would respond "yes", tell them to take one step forward. If a statement does not apply to their character they should stay where they are. If they are unsure, they should guess.

Read out the statements (10 minutes):

1. I am actively involved in decisions regarding how resources are managed in the conservancy.
2. I am free to move within the conservancy area without restrictions.
3. I regularly receive updates and information about conservancy activities.
4. I can attend community and conservancy meetings without needing permission from others.
5. I understand how conservancy funds are used and how benefits are distributed.
6. I have the skills or qualifications to apply for employment in the conservancy.
7. I have access to training and capacity building opportunities offered by the conservancy.
8. My livestock has access to agreed-upon grazing areas within the conservancy.
9. I know whom to approach if I have a concern about the conservancy's operations.
10. I feel that my opinion is valued and respected when I speak in conservancy or community meetings.
11. I am aware of the benefits provided by the conservancy, such as tourism revenue, scholarships or jobs.
12. I feel confident speaking out when I believe a conservation-related decision is unfair.
13. I do not depend on others to access grazing land, water, or information about natural resources.
14. I am consulted during the development of conservancy bylaws/constitution, management plans and grazing plans.
15. I have directly benefited directly from conservation-related income-generating activities such as tourism, beekeeping, crafts and beadworks
16. I understand the roles and responsibilities of the conservancy board and how its members are selected.
17. I can access conservancy offices or leadership without fear or barriers.
18. I do not have to choose between my household responsibilities and participating in conservancy meetings and activities.
19. I have some influence over decisions related to the selection of individuals for conservancy jobs or training opportunities.

Debriefing questions (15 minutes):

- Ask participants to stay exactly where they are, and in character, for the debriefing
- Starting at the back, ask each person their character
- Ask a few people at the back how they feel being at the back
- Ask a few people in the middle how they feel
- Ask a few people at the front how they feel
- If a character has ended up in a surprising position, ask the person for some clarification on their answers that got them there. Allow the group to discuss.
- Ask for observations or patterns that have arisen
- Link this to power and privilege if no one else does it. Ask "what does this tell us about power? About privilege"? Highlight that privilege is often "unearned power".
- What gives people power and privilege? (wealth, social position, authority, sex, gender, etc) What are some things that lead people to abuse power and privilege?
- Ask, "are power and privilege" always bad things? Why or why not? ASK: What kind of power/privilege do we have? (Write these down on a flip chart so you can refer to them at a later point). (10 minutes)

Paper Toss (15 minutes)-Optional. This can be taken out if the Privilege Walk takes more time than planned.

Say: *Staying exactly where you are, we are now going to conclude this activity with a competition. Those who win, will gain much wealth, security, and happiness. Those who lose will not.*

1. Ask participants to crumple up their character papers. Place a wastepaper basket at the front of the room.
2. Tell participants that they need to throw their crumpled paper into the wastepaper basket without moving from their position. If it goes in, they are among the winners. If it doesn't, they lose.

Debriefing Questions:

1. What did you notice in that game? Expect answers like: it was unfair, it was easy for those in front, but hard for those in the back, some people were set up for failure from the start.
2. Ask why it was unfair-point out that everyone had the same materials needed to win, and the same amount of time, and the same instructions. It's also likely that the skill level for tossing paper balls into a waste paper basket is likely similar for everyone.
3. Explain that this is an illustration of privilege or "unearned benefits" that often arise simply from one's membership in a specific group. Stress the fact that most privilege is unearned-the holder of it has usually (but not always) done nothing to earn it.
4. **Ask:** *"Does this last activity highlight anything else about power and privilege"?*
    a. It is unfair for those left behind
    b. If is often not noticed by those at the front (if it's the people at the back who point out the unfairness, point this out)
    c. It often has nothing to do with skill (likely everyone has the same paper-throwing skills)
    d. We often can't choose our "starting points". Link this back to the idea that power/privilege are often (but not always) unearned.

Session Debrief (15 minutes)

Ask *(This is a very important question!): Why do you think that we are talking about power and privilege on a day we've set aside for sexual exploitation and abuse? How do these concepts link together?*

Correct answer: SAA involves an abuse of power! As CARE staff, SAA facilitators we hold privileges and power within the communities where we work. We must not abuse this power!

Key Messages to summarize at the end:

1. With dominant group membership comes certain privileges and power. More often than not, we are not normally aware of these privileges if we are part of the group that has them. That limits our understanding about the problems or obstacles faced by those who belong to the subordinate group. For example, a person who was born in a wealthy family and received a good quality education may not be aware of the struggles of a person born to illiterate and poor parents in trying to receive an average education.

2. Apart from being aware of the advantages we have as dominant group members, it is our responsibility to be sensitive towards those who do not enjoy those privileges and never to misuse or abuse this power discrepancy.



KWCA Program staff facilitating a session on SAA during a conservancy board training. Photo credit: KWCA

3.22 Tool: Participation in Leadership & Decision Making in Public

Objective	To explore women's representation in formal/informal institutions and challenges women face in gaining leadership and decision making roles. To identify the attitude of the society towards women's leadership and decision-making ability.
Material needed	Flip chart papers, bold markers or sketch pens of different colors, adhesive tapes.
Timeframe	45 minutes-1 hour
Ideal workspace	Enough space for moving around

Introduction

Women's empowerment is needed for a woman to realize her full human rights: the combined effect of changes to her own aspirations and capabilities, the environments that influence or dictate her choices, and the interactions she engages in each day. Formal and informal spaces may include village committees, government administration, conservancies,rangers,village savings and loans groups, in addition to other public groups and forums. The ability to participate meaningfully in public spaces and claim one's rights goes beyond token representation and quotas for under-represented groups within a forum or association. Meaningful participation involves environments where individuals may actively contribute to decisions, where their ideas are heard and considered, and where they can take part in leadership or decision-making. This module will focus on engaging participants to explore the relevance of women's involvement and voice in formal and informal institutions.

Activity Steps

Step 1: Brainstorming

Introduce the topic and objective of the session. Ask participants to brainstorm on the relevance of the topic to their context. Ask participant to brainstorm their perceptions towards women speaking in public and representation in leadership in the conservancies.

Step 2: Case Study of Maidei and Husband Kurauone

Maidei and Kurauone are married and have four children. Often, Maidei and her husband go to meetings together. But most of the time Maidei does not say anything in meetings, whether she has opinions or not. One day, they both went to a village meeting where Maidei finally decided to put forward what she thinks is important to the community, and so raised her hand. However, the chairman didn't give her a chance to speak and so she was sad about the situation.

On the way home, Kurauone yelled at his wife about how disappointed and embarrassed he was that she raised her hand to speak in front of the meeting participants. He said, "why do you want to talk in public? What important things do you have to say to demand to speak in front of all these people? Do you want to embarrass me in front of the people? You know well that women are not supposed to talk in public". Finally, he told Maidei that from now on, she will no longer attend meetings with him.

Step 3 : Discussion points.

Pose the following questions for participants to discuss.

- Does Maidei's story relate to your situation?

- Do you know anyone who has similar story to Maidei and her husband?
- What do you think are the solutions for Maidei's problem?
- What do you think Maidei's husband has to do?

Step 4: Value clarification.

Tag the following value statements on different corners of the space/place of the room.

- Women are fragile and emotional hence unfit to be leaders
- Women don't have knowledge to represent their HH or community in formal and informal associations
- Men are natural leaders because they are rational beings
- All women are better at communicating with their children over communicating their ideas to the public

Read the statement out loud. Ask participants to stand with the statement that they think best suits their beliefs and attitudes towards women and men. Ask participants the reason why they choose their stand/ statement.

Pose the following questions to ignite a discussion.

- Do women speak in public? If yes, give some examples.
- Do you feel comfortable being represented by a woman?
- Is it acceptable for women to speak in public? Do you think their ideas are respected?
- Do women safely move from one place to another by themselves? E.g., to market, health post,meetings or other places?

Step 5: Wrap up session

Take the group through an analysis of why women do not feel at ease speaking in public and try to find out cultural and attitudinal perception on the issue of speaking in public. Highlight how this is due to their exclusion from the public space and major community concerns are taken care of only by men. Meanwhile, women are not accustomed to how to engage with formal institutions in their vicinity. It is inevitable that women need to be empowered to meaningfully participate in community discussions and decision-making.



An SAA dialogue in progress during the Taita Taveta Wildlife Conservancies Association (TTWCA) women forum. Photo credit: TTWCA

3.23 Tool:Leadership qualities

Objective	To Identify responsibilities and desired qualities of leaders and leadership characteristics
Material needed	Flip chart papers, bold markers or sketch pens of different colors, adhesive tapes.
Timeframe	45 minutes-1 hour
Ideal workspace	Enough space for moving around

Allow participants to brainstorm and mention qualities of good leadership they know



Introduction

This module will help participants identify leadership qualities of their own and that of people they admire as leaders. Participants will be able to share values the group seek in a leader and show that women, men and young people can have to serve in their respective groups and run management positions or committees.

Activity Steps

Step 1: Ask the participants, individually, to think of someone they see as a good leader.

It could be their mother, grandfather, former teacher, aunt, elder leader, community leader, etc. and think of why they admire them. How does this person act? What qualities does this person have to make them admire her/him?

Step 2: Then ask the group to pair up with the person next to them and take turns to explain why they have chosen that person and the things they admire about the person's actions, attitudes and values.

Step 3: After about 5 minutes, ask each participant to present to the group the person chosen by the other person in the pair. They should state why they admire this person. How do these leaders relate to the person they want to become and things they want to achieve?

Step 4: **Ask participants the following questions:**

- What leadership qualities or skills did many of the admired leaders have in common?
- Are most of the mentioned leader's men or women?
- Are there any leadership positions open only to men or only to women? If so, why is this?
- What leadership roles do women hold in your community? They can be people who are influential in maintaining traditions, or who perform a function necessary to the community. [For the Facilitator: If the leadership roles of women, young people and PWDs in the community is minimal, ask why?]

Step 5: Ask participants:

Do women and young people have the qualities for the admired leaders mentioned? (Emphasize that there are no leadership positions for only men or women. Also explain that both women and men have the desired qualities for leadership. Both women and men also have the potential to develop the qualities.)

You can tell participants some additional qualities of a good leader as: a leader is a leader everywhere s/he goes; and every person is a leader and has a responsibility to practice the above qualities.

Step 6: Ask participants to think of the leadership characteristics they feel they have?

Step 7: Ask each person to think if they identify themselves as a leader? Why or why not?

Step 8: After 5 minutes, ask would others consider you a leader? Why or why not?

Step 9: What are the reasons holding women and men from becoming a leader? (Take note of the answers).

Step 10: What are some ways one may use to overcome these reasons/challenges? (Take note and **use** these for informing participants' action plan).

Step 11: Summarize the main points as:

- Both women and have the potential to become leaders .
- Leaders are responsible to guide and support group gently to their goals.
- Remember the qualities of a good leader. Leadership is a skill that people can develop. Even if they are not elected as leaders for this period, they can develop their skills and be better leaders for the next election.

Step 12: Ask participants to discuss with their family and reflect on the session they had; leadership skills of men and women; and the possible things they could do to improve their leadership skills before they come for the next session meeting.

3.24 Tool:Taking leadership roles

Objective	To explore what holds women back in terms of participating and taking leadership roles within conservancies and their communities
Material needed	Birdcage Code with questions on the back (Birdcage Code)
Timeframe	45 minutes-1 hour
Ideal workspace	Enough space for moving around

Introduction

To provide an opportunity for small groups to reflect on the barriers towards gender equality.

Activity Steps:

Step 1: Divide the participants into small groups no bigger than 5 people in each group

Step 2: Pass out the Birdcage hand-out with the discussion questions printed on the back

Step 3: Ask participants to choose one person to facilitate the discussion (reading the discussion questions on the back of the picture, one at a time, and allowing time for discussion before moving on to the next questions.

The Birdcage Code



Step 4: Study the picture carefully and discuss using the following questions on the back of the picture:

- Describe the picture in your own words. What do you see in the picture?
- What is the problem? How does this happen in real life?
- What "cages" (related to women taking leadership roles in the conservancies and other establishments) exist in their women's lives?
  - Look for answers like, not confident enough, we have house hold chores, we can't read and write etc.
- What "cages" (related to women taking leadership roles in the conservancies and other establishments) exist in the community?
  - Look for answers like, women are expected to stay home and raise kids, it's not recommended as the areas is not safe for women to leave the house and attend public meetings, the community will tease such women's husbands e.t.c

- Why do we stay in these cages?
- What will it take to fly out of the open door?

Step 5: Reassemble the group and ask them to share insights on each question from their small group discussions.

Input: Women's aspiration to engage in leadership roles and opportunities is determined by many elements starting from their personal interest that is influenced by the social and cultural norms, believes, and expectations. Other related roles and responsibilities such as parenthood and household responsibilities also affect women's engagement in leadership. This would affect women's representation and even their livelihoods restraining their opportunity for important information and life skill opportunities.



04. Annexes

Annex 1: SAA as a Training: Getting Started

1) Trust Exercise:

It is important to build a community of trust as you start an SAA Training. This can be done with an icebreaker that allows participants to get to know each other and to begin to feel comfortable. Icebreakers do more to create a sense of community than the standard introductions of name, origin, position, etc. These exercises are never a waste of time as they are key to building a sense of community among the participants in a non-threatening way. Many such exercises exist, but below are a few examples; you should feel to try others that you know have worked.

Some examples of possible trust building icebreakers are:

1. **Animal Intro:** Have each person draw an animal with which they identify. Ask them to pick a partner they do not know, share their animal and why they picked it. Have each person introduce their partner to the group as their animal and why they chose it,

2. **Self-Portrait:** Have each person draw a picture of him/herself that tell what is important to them. Each person then shares their portrait with someone that they do not know. Each person then introduces their partner to the group with t heir self-portrait.

3. **Personal Coat of Arms:** Each person is given a blank copy of a shield divided into 4 parts, each participant is asked to answer these 4 questions, each in one quadrant:

   - A significant influence in my childhood was....
   - A major accomplishment is my life has been...
   - I would never give up...
   - My dream is to....

Each participant then shares their shield with a partner who then introduces them or, if the group is fairly small, with the entire group.

2) Norms and Guidelines:

The norms and guidelines are the principles of mutual respect which participants establish at the beginning of the training and which they agree to follow throughout the training. Ask the group to come up with their own set of norms and guidelines that will create the best learning environment. Have a volunteer write all the suggested norms on a flip chart that is posted on the wall and stays posted in the room for the duration of the training. This allows you and the participants to refer back to the norms if situations contrary to the agreed norms develop. Norms that typically arise include punctuality, active participation, positive criticism, confidentiality, actively listen when others speak, no “sidebars,” and others. As the list is finalized if there are norms not included that you think are important, ask “How about....?”

3) Expectations:

Distribute sticky notes or pieces of paper to participants. Everyone should write down what they expect out of the training that will follow. This could include expectations concerning how time is spent, how much they are willing to participate and interact, or the norms listed above. Have participants put these up on a wall and pick a few to review if the group is not comfortable voluntarily sharing, asking for feedback from participants. Ask participants if these are realistic expectations and what the group can do to ensure reasonable expectations are met.

Annex 2: SAA Planning Template

Venue	Target group	Which tools will be used with this target group?	Objective (Incuding gender and social norm to be addressed and program outcome)	When tool will be used	How it will be monitored	Comments

Annex 3: Most Significant Change

Objective	Reflect on changes that have occurred over time, analyse the implications of the change and evaluate why the change happened
Material needed	Flip chart paper, bold markers or sketch pens of different colors, cards, and adhesive tape.
Timeframe	2-3 hours to collect and synthesize participant stories
Ideal workspace	Enough space for moving around

Gender & Power Issues discussed in this tool: Recorded changes in perceptions of gender and power norms prioritized by the community.

Background

Most Significant Change is a story-based method of monitoring that uses the basic question: "What is the most significant change in your life that has happened since the project/training started?" It relies on active participation and critical thinking from facilitators and participants.

Steps to follow for the activity.

STEP 1. Agree how often to use the most significant change tool, and with whom. For example:

- At the end of the project with primary stakeholders (participants, community members, and project leaders), to evaluate the impact of the program or initiatives
- Every 3 to 4 months with all the project stakeholders to monitor progress
- At the end of a training that involves SAA activities, to monitor changes in perceptions, beliefs, attitudes and behaviours

STEP 2. Ask participants to identify what they feel some of the most significant changes related to the project/initiative/training during the designated time.

STEP 3. Ask participants to describe these significant changes in detail. Asking them to draw pictures of the most significant change can be used to help the discussion. Ask why the person thinks this change is significant. Collect 3 to 5 stories of most significant changes.

STEP 4. To find out about specific changes, it may be helpful to ask participants what they think is the most significant change for:

- Themselves as individuals
- The peer group they belong to
- The community as a whole
- The services in the community

STEP 5. You can use how people define significant change to set community-based goals for the project. For example, if people say that a significant change for them was 'the community works closer together now,' then 'the community works closer together' can become a new goal of the project.

STEP 6. Share most significant change stories with another group of people, they should reduce the number of stories to 2 to 3 depending on how many they received. Those 2 or 3 stories then go to a third group of people who select 1 or 2 that truly represent the most significant changes that occurred during the project implementation.

This represents 3 levels of selection: first by the participants themselves, then a second and a third tier. After completing a SAA training, you may see results that indicate improvements in the project, Women's Empowerment, and/or find places that need improvement in a project.

Facilitator's Notes: Changes that result as a consequence of a program, initiative, or training may be unexpected. They may be changes for the better, or changes for the worse. Unless these changes are monitored, the effects of a program or SAA training may go unrecognized. It is important to monitor these changes to see the overall effects of a program, and to do so at regular intervals encourages constant monitoring and evaluation.

Additional Notes to the Facilitator:

- Describe time periods according to local calendars
- Encourage participants to tell stories about their frustrating experiences or negative changes in order to build a balanced view, and note areas in need of improvement
- If people have trouble identifying changes related to project activities, explore the reasons why. Perhaps there have not been any significant changes?

Annex 4: SAA Supervision and Monitoring Tool

I. Observations

Observation of Community Group

1. Which group did you observe?
2. What was the level of participation in the group?
    a. Who was participating?
    b. What proportion of participation was women?
3. What topics were discussed
    a. How were sensitive issues addressed?

Observation of how did different community team members interact.

1. What community team members were involved with this session? Who was missing that is normally involved?
    a. Observations on how the different team members interacted and supported each other.
2. How were the facilitation skills during the discussion?
    a. Was the information accurate?
    b. Did the facilitator manage to ask open questions to explore why certain attitudes exist or how they might change.

II. Reflection and Discussion

Reflection with group members on social norms related to gender and power related to the conservancy.

1. What has been changed in participants' life?
2. What has not been changed?

Discussion with Community Team

1. What are the progress and challenges in addressing social norms in this community?
2. What are the progress and challenges in addressing gender relations around conservancy efforts in this community?
3. How do each of the team members contribute to the effort? (roles and responsibilities)
4. How might we improve the work?

III. Supportive Supervision

A Supportive Supervision Checklist (below) is provided for supervisors or managers to use as an observation checklist and mentoring tool for staff or partners facilitating the Social Analysis and Action process.

Supervisory Checklist for Social Analysis and Action in the Conservancy.

Instructions for the Supervisor: As you observe the Facilitator (F) put an X in the Yes column if they have adequately performed the behaviour and an X in the No column if they have not adequately performed the behaviour.

Write quick, simple notes in the Comment column.

Fill in the spaces that identify the facilitators, supervisor, type of group (community members, community champions,landscape association staff, conservancy board, conservancy staff, men's group, traditional leaders, VSLA, etc.). There is also the space for you to write your Reflections that will assist you in mentoring the facilitator and improving his/her performance.

Facilitator's Name: _____ Supervisor's Name: _____

Group Description: _____ Community/Village: _____

Conservancy affiliation: _____ Landscape:_____

Date of Observation: ___/___/____ Date of Mentoring: ___/___/____

Observation	Yes	No	Comment
1. Seated the group appropriately?			
2. The Faciliator sat at the level as the participants?			
3. The Faciliator presented the objectives & content of each session?			
4. The Faciliator introduced each activity emphasizing the relevance to the participants?			
5. The Faciliator respected the time frame of the session?			
6. The Faciliator used the names of the participants?			
7. The Faciliator clarified questions without being authoritative?			
8. The Faciliator provided opportunities for all participants to contribute their ideas and opinions and experiences, encouraging quieter participants to share?			
9. The Faciliator affirmed and valued all contributions of the participants?			
10. The Faciliator provided learning in different styles? (visual, auditory, action)			
11. The Faciliator maintained eye contact with the participants?			
12. The Faciliator used open questions to promote dialogue?			
13. The Faciliator used active listening skills?			
14. The Faciliator used appropriate body language while facilitating the session?			
15. All appropriate content was adequately covered by the Faciliator?			
16. Materials were appropriate for the participants			
17. The Faciliator provided opportunities for the participants to reflect on changes in their own behaviours?			
18. An Action plan for group members commitment to a small no-able action was discussed			

Score_____ Total# of "Yes" Responses

Reflection: _____

IV. Vignettes for Evaluating individual Transformation:

1. I will tell you a story of James, a KWCA Staff trained in SAA. James is a field officer and facilitates groups in the community. James and his wife, Ria, have two small boys and live in one of the communities that James supports. Benneh came by their house one evening when James was bathing his small sons. Benneh laughed and said, "Hey James, you do women's work now! What's the matter, you got a lazy wife?"

   Questions:

   a. What would most men in James' position do in this situation?

   b. What do Benneh and most of James' friends expect James to do?

   But James believes he and other men should help their wives who work hard all day.

   c. What will Benneh and the other men say about James' decision?

   d. Will the opinions and reactions of his peers make James change his mind about helping his wife?

e. Are their circumstances where it can be more or less acceptable for James to help his wife with the children and household chores?

2. Here is the story of Bina who is 20 years old and has been married to Abraham for 2 years. She has a 18-month-old daughter. Bina's mother-in-law, Mara, is asking Bina when she will be pregnant again. She adds, "It is time to make a boy." Abraham doesn't say much but makes it clear that he supports his mother's view. He tells Bina that Henry and Elim's wives are already expecting their 2nd child.

   Questions:

   a. What would most young wives in Bina's place do in this situation?

   b. What do Mara and Abraham's friends expect Bina to do?

   Bina does not want another baby yet. She wants to wait until her daughter is at least 2 years old before trying to get pregnant again.

   c. What will Mara and Abraham's friends say about Bina's decision?

   d. Will the reactions and opinions of Mara and Abraham's friends cause Bina to change her mind about delaying her pregnancy?

   e. Are their circumstances where it can be more or less acceptable for Bina to delay her next pregnancy?

Annex 5: Facilitation Skills for SAA

1.1 Qualities and Tools of a Good Facilitator

Objective	To build practical skills and help SAA facilitators feel informed and confident about their role and ability to facilitate a participatory learning session.
Material needed	Handouts: Moderator-led discussion; Managing Group dynamics; Common concerns for new facilitators A balloon, volleyball, or inflatable beach-ball. If you don't have a ball, you can construct one with crumpled-up paper and masking tape
Timeframe	Determined by the sessions.
Ideal workspace	Enough space for moving around

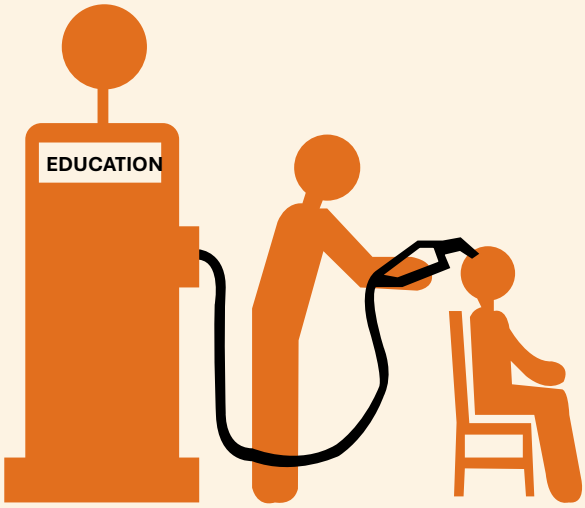
Background

In this session, participants will be able to clarify the roles, skills, and techniques of a good participatory facilitator. They discuss some of the challenges of facilitating group discussions and how to manage difficult scenarios. They also discuss some of the various participatory tools that can be used to guide an effective learning session.

Steps to follow for the activity.

Step 1. Role-play: Good and bad facilitator qualities

Show participants the Petrol Pump picture from last session. Ask if people have experienced a training session similar to that in the picture.



- What is happening in the picture?
- What type of learning is it?
- How does the teacher view the pupil?
- Is it an effective learning method? Why or why not?
- Have you experienced this type of learning before?

1. Ask for volunteers to do a quick **role-play** of a **bad** facilitator.

Discuss: What qualities did you notice in the facilitator? What did he/she do poorly?

2. Ask for volunteers to do a **role-play** of a **good** facilitator

Discuss: What qualities did you observe in the facilitator? What did she/he do well?
Capture the qualities of a good and bad facilitator on a flipchart. Discuss the qualities, referring to the box below,

A good facilitator.

Encourages everyone to participate. It is one of your main jobs to get all participants to both speak and listen throughout the session. Learn to identify when people want to speak, but may be too shy to say something unless called upon, and encourage everyone to share their experiences.

Promotes active listening for all participants. Both you and the group of participants should practice active listening at all times. A good listener: Shows sincere interest.

- Gives their full attention
- Maintains eye contact (where appropriate)
- Avoids interruptions
- Repeats back what they think has been said (paraphrase)
- Respects moments of silence
- Is honest if they don't have the answer or don't know what to say
- Indicates that they are paying attention through words and body language

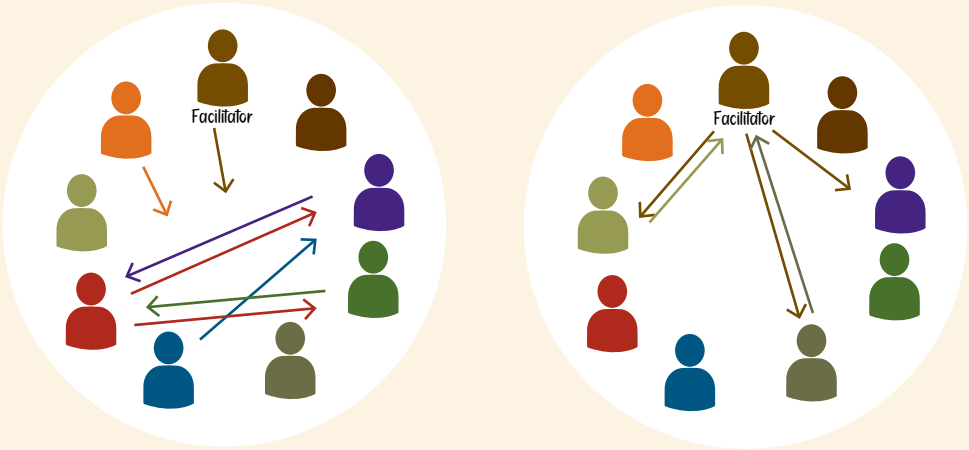
Sticks to the objectives of the session. Groups have a tendency to wander from the original objectives, sometimes without knowing it. When you hear the discussion wandering off, bring it to the group's attention. You can say, "That's an interesting issue, but perhaps we should get back to the original discussion."

Is flexible with the group. Sometimes important issues will arise and take much more time than you planned. You may run over time or have to alter your agenda to discuss them; check with your group to see what would be appropriate. Be prepared to recommend an alternate activity and drop some agenda items, if necessary.

Hands over the "stick". When your group participants look to you as an expert, it can be more comfortable to lecture about your ideas than encourage dialogue, which is less effective than helping them to learn forthemselves. When you can "hand over the stick" —do less talking than the participants— participants learn from each other and by themselves. They are more likely to remember and apply the lessons in their own lives.

STEP 2. Moderating an interactive group discussion

Hand out the picture below and have a quick discussion:



Moderator dominated discussion

Interactive group discussion

1. Describe what is happening in the pictures: What is the role of the facilitator in each?
2. Which is the better situation for a learning session? Why?
3. What are some of the advantages and challenges in each scenario?
4. What do you observe about the participants?
5. As a facilitator, how might you encourage equal participation of all?

Quick action: Have the group form a close circle. Blow up a balloon or a ball and explain to the participants that the objective of the game is to keep the balloon in the air for as long as possible without dropping or breaking it. Start the action and set the timer, until the balloon is dropped. (Repeat 2-3 times if need be.)

Discuss: How is the game related to facilitating a participatory discussion?

Key points: A well-facilitated group discussion is like a game of playing with a balloon or beach-ball, in which everyone is trying to keep the ball or balloon up in the air. The facilitator's job is not to hand the balloon to each person, but to start the game, explain the objectives, and help make sure that the ball/balloon stays in the air and that no one is hurt or aggressive. The facilitator launches questions or activities, and then the participants themselves take the conversation from there. For this game to work, no single participant should dominate the balloon/conversation; all have to be participating actively exchanging ideas among themselves.

STEP 3. Dealing with difficult participants

Ask: Who has facilitated a focus group discussion before? What are some of the challenges and difficult scenarios you've encountered with facilitating?

Collect a list of some of the challenging situations and personalities, such as:

- Participants start to leave
- One person dominates

- Participants argue
- People are going off topic
- Language barriers, group doesn't understand

Discuss: How might you handle some of these situations? What can a good facilitator do to manage a group well?

Role-play: sabotage!

Ask one volunteer to *facilitate* a discussion on any topic; ask for others to play the group members. Secretly (without the volunteer's knowledge) ask for several participants to play these "saboteur" roles:

- The quiet participant
- The dominant participant
- The self-appointed expert
- The rambling participant
- The deferent participants (who agree with whatever the dominator says)

Discuss:

- What was the role of each participant? Have you encountered such types before?
- How did it feel to manage this group? (to the facilitator)
- What did the facilitator do well to handle the participants?
- What other strategies could a facilitator try?

(Refer to the handout "Managing Group Dynamics" for further guidance on how to handle difficult situations)

STEP 4. Beyond brainstorming: Tools for facilitating adult learning sessions.

Explain: Adults can learn even when you are not lecturing or giving information. Facilitated group discussions are one common tool for participatory workshops—but it's not the only one. There are many ways to keep a workshop lively and to facilitate discussion and learning. Here are some common tools that you can use in designing a workshop.

Ask: What are some of the different exercises you've used in participatory training sessions? Collect a list, suggesting some of these below, if need be.

Participatory tools:

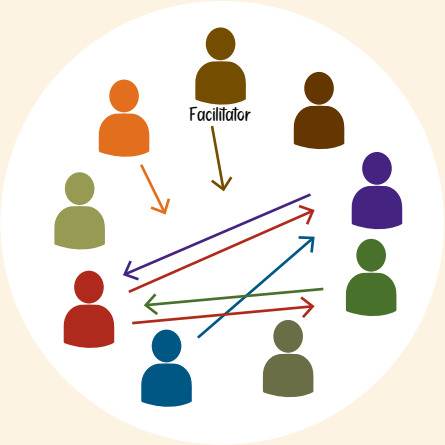
- Demonstrating a technique
- Plenary discussion
- Creating a group statue
- Drawing a picture
- Reading a case study
- Doing a role-play
- Playing a game
- Brainstorm— Quickly surfacing ideas from the group
- "Buzz" group – Turning to your neighbour for a quick discussion

Discuss each tool:

- What are each of these tools good for?
- When are they most useful?
- When might they be less appropriate?
- Which are most challenging to you – why?

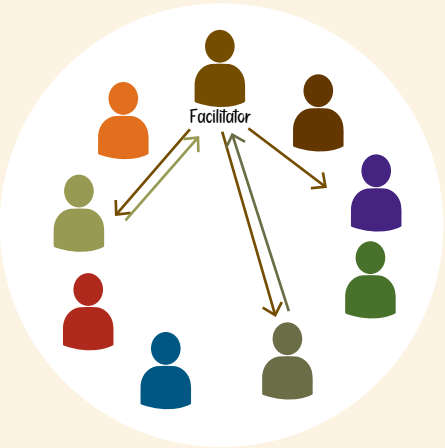
Key points: Using a combination of methods keeps the session interesting helps you manage time and make sure that all participants have a forum in which they feel comfortable participating. It's best to alternate plenary, full-group exercises with more intimate small-group or buzz-group activities, so that participants can dig deeper into concepts and learn effectively from each other.

Handout: Moderator-led vs. interactive group discussions



Moderator dominated discussion

Discussion 1



Interactive group discussion

Discussion 2

Handout: Managing Group Dynamics – Common Participant Personalities

One of the most challenging tasks of the facilitator is to manage different personalities of participants in the group, to ensure that everyone is given a chance to contribute to the discussion. Most group discussions will have at least one quiet participant, one dominant participant, a rambling participant, and a self-appointed expert. Some strategies for managing these common personalities are below.

1. Quiet Participants: Some participants will remain silent during the discussion or provide only short responses to the discussion issues. Quiet participants can be easily overlooked by a moderator; however, their opinions are equally important. It may take some effort for a moderator to draw out the views of quiet participants.

Strategy: Use gentle probing, open body language and eye contact to welcome their contributions. A moderator may also encourage a quiet participant by reinforcing the value of their views by saying, for example, 'Miriam, we also value your views: do you have an opinion about this issue?'

2. Dominant Participants: Dominant group members monopolize the discussion by being the first to respond to issues or by taking more time than others to contribute their views. The challenge for a moderator is to allow the dominant person to make their point, but not to allow them to dominate the discussion and restrain the contribution of others.

Strategy: An effective strategy to manage a dominant participant is for the moderator to use body language to signal reduced interest once they have made their point, by reducing eye contact or turning a shoulder towards them. If these strategies fails, then a moderator can give verbal cues to redirect the discussion to allow others to contribute to the discussion. For example, 'Thank you for your opinion, John.' (Then turn to the rest of the group). 'Does anyone else have a different opinion?'

3. Self-Appointed Expert Participants: Some participants may state that they are experts on the discussion topic, proclaim more knowledge than others on the issues and offer their opinions as facts. Although these participants are seldom true experts, they can quickly create a hierarchy within the group and intimate other members making them feel that their contributions are less valued.

Strategy: The moderator should disempower the self-appointed expert by stressing that everyone in the group is an expert and that this is why they have been invited to participate.

4. Rambling Participants: Often feel comfortable in the group environment and will monopolize the discussion time by giving overly long accounts of their experiences, which are often of marginal relevancy.

Strategy: The Moderator should manage a rambling participant by avoiding eye contact, redirecting the discussion, or by interrupting them to enable others to also contribute to allow everyone in the discussion to contribute.

5 The 'Deference' Effect: This occurs when participants say what they think a moderator wants to hear rather than voicing their own opinion about an issue. If participants all tend to agree on an issue or the discussion lacks diversity of opinions, or only expresses positive views, it is possible that participants are being influenced by the deference effect.

Strategy: Some strategies for avoiding this are for the moderator to stress that individual opinions are valued, to encourage both positive and negative views, and for the moderator to refrain from sharing their own viewpoint so that participants are not aware of the moderator's stance on the issues.

Handout: Common Concerns for New Facilitators

Here are some common frustrations that facilitators may face, and some suggested responses. Use these as a starting point for discussing your own challenges and solutions.

CHALLENGES	SUGGESTIONS
I am giving people very good information, but they are not doing what I tell them to do! Why is that?	• Remember, your role is not to give people orders but to help them make good decisions • Ask people what is preventing them from taking action and help them identify ways to address those issues • Use more participatory methods instead of lecturing • Get community leaders involved
How will people know what to do if I do not tell them?	• People are much more likely to change their behaviour if it is their own choice. A facilitator's job is NOT to tell people what to do • You do have an important role to play in helping guide people in the right direction, giving them accurate information, and helping them to see an issue from a different angle • Very often, members in the group will already have solutions. Encourage participants to support and encourage each other.
Sometimes I am the one doing all the talking. How can I get other people to talk as well?	• Try participatory activities, where you don't do all the talking (brainstorm, roleplay, values-clarification) • Ask open-ended questions • Break a large group into smaller groups, and let discussion happen among the smaller groups
How do I know if people are practicing what they say they are? What if they are only saying what I want tohear?	• Probe for specific examples, challenges, and successes • Share your own experiences to create an atmosphere of honesty and trust; talk about a behaviour change that you are trying to make, including your struggles with it • Reassure people that behaviour change takes time and encourage small actions • Ask other group members to share their successes and concerns
What if I hear about something negative or harmful?	• Do not put individuals on the spot; if participants are not comfortable discussing an issue in group, try to pull aside a smaller group to understand the situation • Inform your team members and manager
What if I don't know the answer to a question?	• Be honest; tell people you don't know but you will find out • Refer people to another source of information
Sometimes, people disrupt the meetings because they don't agree with what I'm saying. What can I do?	• Invite the person(s) to speak with you after the meeting • Offer to organize a separate meeting to discuss individual concerns • If one person or small group dominates, think about sub-dividing your group (men/women, small groups, or even pairs) • Use a "talking stick," so that only the person holding the stick can speak their mind; pass the stick around the group

1.2 Unpacking the Exercises

Objective	To build practical skills and help SAA facilitators feel informed and confident about their role and ability to facilitate a participatory learning session.
Material needed	Warm-Up Tools
Timeframe	Determined by the sessions.
Ideal workspace	Enough space for moving around

Background

How to Facilitate the Tools in this Guide – Unpacking an Exercise

Each of the dialogues and tools in this toolkit are designed around a participatory process, based on an understanding of adult learning principles. In this session, the participants will learn the different stages of "unpacking" a game or exercise to learn from it. We talk about how to prepare for a smooth learning session.

Steps to follow for the activity

Step 1. Preparing to facilitate

A big part of facilitating a session is being prepared for it. Ask participants to brainstorm some of the key preparations they need to make in order to ensure an effective learning session. Cover some of these key points.

Preparations:

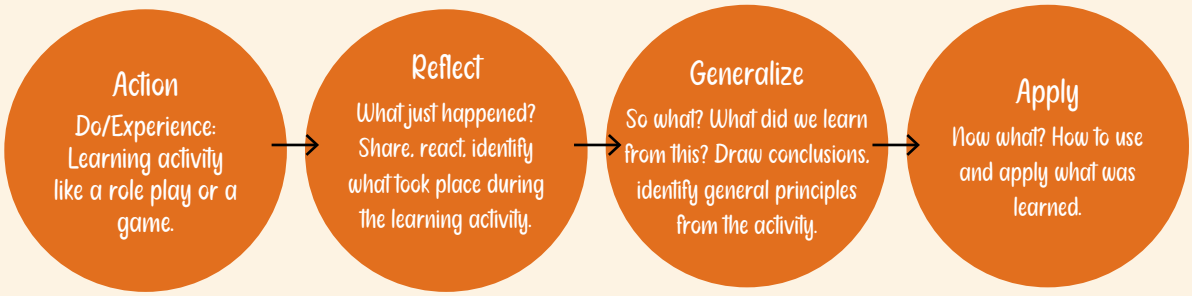
- **Prepare the space:** Make sure the sitting/standing arrangement is comfortable for all to participate, especially if you will be dividing participants into groups. Also ensure that you have all materials that you will need during the session.
- **Understand the session:** Read the guidelines all the way through. Be sure you can answer, in your own words, "What is the objective of the session?", "What are the key messages or skills that participants should take away from the session?"
- **Prepare your questions:** You should also think of some key questions that you will use to start off the dialogue. Consider probing questions that you can use to start, and for the reflection, generalization, and application stages.
- **Do introductions:** At each meeting with a group, introduce yourself and allow all participants to introduce themselves. If you've met with the group before, ask them to briefly summarize the lessons that they learned last time, and how they've tried to apply it in their daily life.
- **Explain the objectives and timeframe:** Before each session, always give the participants an idea of what the topic of the session is and be clear about how long it will take.

Step 2. The stages of unpacking an exercise

Read through the information in this chapter. Present the "**Action-Reflect -Generalize -Apply**" diagram (see following page) on a flipchart. Explain what each step of the process means to the participants. In the last session, we discussed some tools (brainstorms, games, discussions) that can be used as learning tools. Even simple activities can lead to rich and important discussions.

The key role of the facilitator is to help participants "unpack" the activity –or find the meaning and relevance of the activity to their own lives. Each of the tools in this toolkit start with an action or activity, and the facilitator's role is to help participants "unpack" the lessons through dialogue and discussion. The process of unpacking usually follows three basic questions:

- What just happened? (What?) = action and experience
- What does it mean? (So what?) = reflection and generalization
- What will we do about it? (Now what?) = planning and application



This process always applies—whether you are leading a hands-on planting session, a cooking demonstration, a market visit, or facilitating a gender dialogue. The process of facilitating successful adult learning has been broken down into several key steps. Following these steps will help you prepare for and successfully facilitate a session.

The steps for unpacking an exercise are:

1. **Start the action:** In this step, you will put the learning process in motion for the group participants. This action could be a role-play, a planting demonstration, a visit to a market, or a group drawing; the action will be whatever activity is listed in the session's tool(s). You should give clear instructions (including the timeframe),then step back and let participants do the action.

2. **Reflect on the action (What happened?):** Many of the key learning lessons will come from what happened in the activity. After the initial action, bring the group back together. Using language specific to your actions, ask participants to recollect the activity using the questions:
   - What did we just do?
   - What did you see?
   - What did others see?
   - What did you feel when we _____ ?

Remember that there are as many perspectives as there are people in the group— it's important to hear as many perspectives as possible. Continue to draw observations from different people in the group, even if it means asking the same question many times. Be sure to take note of the feelings and observations, so that you can you can refer back to them later in the discussion.

3. **Generalize the lessons (What does it mean?):** After reflection, help participants draw conclusions and identify general principles of the activity. They should apply what they have seen or done in the action to their own life and the life in their community. Ask:
   - Does this happen in real life?
   - How does this activity relate to your own life?
   - What scenario is more common in this community?
   - How do you usually respond when this situation is happening?
   - Does everyone respond the same way?
   - Why do you think people respond/act/do things this way?

4. **Apply the lessons (What will we do about it?):** In this final stage, you should help participants problem-solve to find realistic and simple starting points to change the behaviours, address problems, and try new practices that were discussed in the generalization stage. Probe the group to develop very specific, small actions rather than vague, sweeping promises. For example, rather than "From now on, my husband and I will share all work equally," probe for, "This week, I will ask my spouse to fetch water in the morning, so that I have more time and energy for weeding." This can be done with the following questions:
   - What should be done about _____?
   - What will you do about _____?
   - What support would you need to _____?

If a problem seems beyond the group's control, identify what support they would need or what key players would need to be involved to start making a change or addressing a problem. Identify areas where Pathways could provide support.

Summarize and Conclude:

Before the group leaves, summarize the main messages and themes from the day's session. Refer back to the learning tool's table to see if you've met the learning objectives. Also summarize any specific actions participants have committed to, and give information about the next follow-up meeting, if applicable.

Step 3. Identifying the stages of the unpacking process

Divide group into pairs or small groups. Have each select and read through one of the warm-up exercises in this chapter for example, River Code, Trust Walk, Telephone Game, Race for the Resources. (Beginning on page 26) In pairs/groups, discuss the objectives, materials needed, and how the exercise works. In pairs/groups, identify the different steps of the learning process, as they are described in the tool guide:

1. **Action** – What happened?

2. **Reflection** – What does it mean? (So what?)

3. **Generalization** – How does this activity relate to real life?

4. **Application** – What will we do about it? (Now what?)

Discuss. Coming back into plenary, discuss the way each pair identified the stages of unpacking the exercise. Are they similar? Different? Make sure everyone understands what the four steps of the exercise are.

Step 4. Facilitation practice.

Using the chosen warm-up exercise, have each small group/pair play the facilitator, leading the rest of the group through one of the warm-up exercises.

As a group, discuss how the exercise went. Ask the facilitator:

- How did it feel to facilitate the exercise?
- What felt easy? Challenging?
- Did anything about the facilitation process surprise you?
- Is there anything you feel you would like more practice with?

Ask the participants:

- How did it feel to be a participant in this exercise?
- What did the facilitator do well?
- What could be improved?

Discuss the "unpacking" stages:

- What was the **action**? How did it go? Was the facilitator well prepared?
- What questions did the facilitator ask to get participants to **reflect (what?)**
- What questions did the facilitator ask to get participants to **generalize (how this applies to their lives)?**
- What questions did the facilitator ask to get participants to **apply the lessons (now what?)**

Repeat with a new facilitator and different roles, ensuring all participants have a chance to practice.

Warm-up Tools

1.3 River Code

Objective	To inform the community that the role of the "facilitator" is to empower the community and assist in guiding them to where they would like to go
Material needed	Two pieces of rope or sticks,3 stones, pieces of paper or circles drawn in the ground
Timeframe	1-2 hours.
Ideal workspace	Enough space for forming circles, both standing and sitting

Background

The role of a good facilitator in a program is to serve as an initial guide that will help empower a group in order for the group to transition into guiding themselves in the future. Understanding the concept of this role is key for successful Pathways participation.

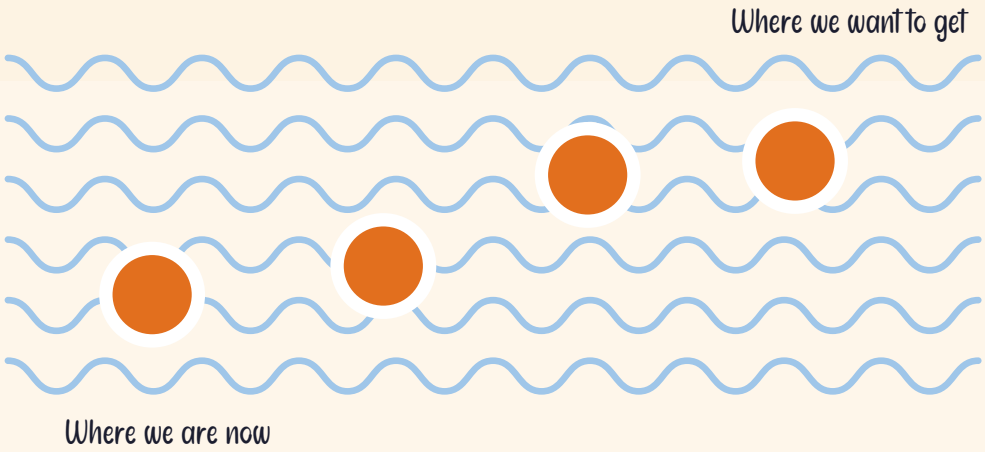
The purpose of this exercise is to highlight the idea of community empowerment and to clarify that the facilitator will help the community develop new options, rather than act as a supplier of goods and services. This approach also helps show the value of participatory approaches and to start a process of considering where we are today, where we would

like to be, and how we might get to our goal. This idea of comparing where we are today to where we want to go is a theme that will be revisited in many of the exercises and will be used by the group to develop more systematic plans.

Steps to follow for the activity.

Step 1. Before the session, take 3 participants aside and give them instructions for a three-act "role play". One will play the facilitator, one will be the assisted person to cross the river, and one will be the guided person. Their roles are listed in steps 2-7.

Step 2. Lay 2 pieces of rope or branches to represent the banks of a river, put some paper, stones or draw large circles on the ground to represent stepping stones, by which to cross the river (see figure below).



Step 3. Ask the actors to do the play in mime for the rest of the group. Tell the audience that the rope or sticks are the riverbanks and that the 2 people are trying to cross the river. Tell them that the actors want to find something better on the other side of the river.

Step 4. In the first act, 2 people attempt to cross the river. One person, representing a service provider, tries to carry the other person across the river on his / her back. They really struggle. The one carrying the person gets too tired to continue and leaves the person being carried stranded in the middle of the river and returns back to the original side of the river. The person being carried receives no more help.

Step 5. In the second act, the river crossing task is repeated with the same person, representing the service provider, leading another person. In this second act, the leading person does not carry the other but holds their hand and shows him/her, very clearly, where the next stone is positioned. The 2 people take some time to cross the river but by showing the second person where the next stone is located the 2 people manage to cross. Upon reaching the other side of the river they celebrate.

Step 6. The person who showed the way then waves goodbye and leaves the play. The person who was shown the way returns back to the original side of the river.

Step 7. In the third act, the person who was successfully shown how to cross the river takes one of the members of the audience and shows them again how to cross the river. Not holding their hand but by leading them to the edge and then showing them where to step. The role play ends when the 2 people have crossed for the last time.

Step 8. Reassemble the entire group.

Step 9. Lead a discussion with the following questions:

- What did you see during this exercise? What were the problems?
- Why do these problems happen? How has this happened in your life or community?
- How can we do things differently to make sure people succeed on their own?

Possible points for the discussion:

The key element to the story is that the river is the challenge.

- In the context, this is the work that has to be done to improve the social, health, and gender statuses.
- The first side of the riverbank is where we are now, today.
- The other side of the river is where we would like to be.
- The members must cross the river in order to achieve their goal.

1.4 Race for the Resources

Objective	To illustrate the meanings of equity and equality; to practice identifying gender discrimination and identifying core issues being addressed through Pathway
Material needed	Blindfold/scarf, rope, or material for tying hands & feet, 1 bag of candy; Flipchart
Timeframe	1-2 hours.
Ideal workspace	Enough space for participants to move.

Background

In most communities, not everyone has the same or equal access to different resources. This can make it more difficult for those with limited access to do things or have a business.

Women in particular are often the ones that have limited or no access to many of the resources needed in the conservancy and business. This exercise will help demonstrate how limited access can make tasks more difficult.

Steps to follow for the activity.

Step 1. "Impair" most of the participants by blindfolding them, tying their hands or feet, or giving them a heavy bag to carry. At least one participant should remain unimpaired.

Step 2. Establish a starting line and have participants stand behind it. Lay out the "resources" (for example, candy) a moderate distance away from the starting line. Tell participants that when you tell them to start, they may race to the resources and may collect as many as they can. There are no other rules.

Step 3. Tell the participants to "go" or "start." Allow them to race and collect all of the "resource" until it is gone.

Step 4. Reassemble the entire group. Lead a discussion, asking participants:

- What did we do? Were the rules the same for everyone?
- Was the game fair? Was the outcome equal for everyone?
- How would we change the rules to make it fairer?

Ask the participants how this activity reflects gender equality in their communities and conservancies.

- What are some of the impediments that women carry in the communities and conservancy? (Collect ideas – discrimination in land access, money, tools)
- Some of the impediments are invisible. Think of some of the gender ideas that we referred to this morning. How can these ideas/beliefs be impediments to women's success?

Output: List some of the discriminations that women face throughout the conservancy. How do these negatively affect women participation and decision making? Other outcomes?

Input: Draw a Gender Equality framework on the flipchart.

CARE' GENDER EQUALITY FRAMEWORK

Build Agency

Building consciousness, confidence, self-esteem and aspirations (non-formal sphere) and knowledge, skills and capabilities (formal sphere).



Change Relations

The power relations through which people live their lives through intimate relations and social networks (non-formal sphere) and group membership and activism, and citizen and market negotiations (formal sphere).

Transform Structures

Discriminatory social norms, custom, values and exclusionary practices (non-formal sphere) and laws, policies, procedures and services (formal sphere).

- List under each point of the triangle the changes that we want to see in each domain
- Identify the core themes of the dialogues
- Point out that through dialogues on these different topics, we'll try to change the rules of the game

Ask: How have we been addressing these issues to date? What has worked well? What has been hard?

Summarize. In the conservancy, we are working at empowerment from these three dimensions and trying to create opportunities to encourage behaviour change, help people see clearly what the impediments are and how they hamper both women and men.

1.5 Bead Game

Objective	To offer a concrete demonstration of how men and women both contribute to the sex of a baby, and how it is actually the man's gene contribution and a matter of chance that determines whether the baby will be a boy or girl. This game serves to educate a community on how a male child or female child is conceived, reduce stigma to women who give birth to a girl child, and discuss the repercussions of son.
Material needed	Two sets of beads in two different colours, such as red and white
Timeframe	20 minutes
Ideal workspace	Enough space for moving around

Introduction:

In some contexts, significant pressure is placed on women to have sons, as well as blame if they give birth to girls instead of boys. This exercise offers a demonstration of how men and women both contribute to the sex of the baby, and how it is actually the man's gene contribution that determines whether the baby will be a boy or girl. While the intention is to get away from pointing blame on either partner, this has worked very well in places where the society tends to blame women for not delivering sons. The Bead Game is an effort to educate men and women in a community about the roles of the XX and XY chromosomes in determining a baby's sex.

Activity Steps

Step 1: You will need two sets of beads in two different colours, such as red and white. [If you do not have beads, other items such as beans or two types of cereal will work, just make sure they are big enough for view and are two different colours or shapes.]

Explain: Hold up a red bead and explain to the group that it represents the X sex chromosome. Then hold up the white bead and explain to the group that it represents the Y sex chromosome. Tell the group that females have two XX chromosomes (two red beads) and that males have an X and Y chromosome (red and white bead).

Ask the participants if they know how the sex of a baby is determined and who has the determining factor? Then ask the group how much time does it take for a baby to be born? (9 months) Tell them that you will make a baby in just 5 minutes, and you need their help.

Step 2: Ask for 5 volunteers. Tell the volunteers that they will play the role of the women for the purpose of this activity. Then give each volunteer two red colour beads. Tell them that these beads represent X chromosomes, the two chromosomes all women have. Then ask the participants to put one bead away and keep only one in their hand.

Step 3: Now ask for another 5 volunteers and tell them they represent the men. Now give each of the volunteers two beads – one red bead and one white bead. Tell the participants that these beads represent the X & Y chromosomes, the two different chromosomes all men have.

Tell the volunteers to close their hand around the beads and to hold them in their palm without looking. Now ask the "men" to pair up with one of the "women" and to give the woman one their two beads, **but without looking at which colour bead they give**. Ask the "women" participants to accept the bead without looking at the colour and to keep their hand closed around the two beads they now have. [Or the facilitator can just distribute a second bead to the original 5 volunteers – again randomizing the colour and without letting the participants see the bead colour.] Ask participants not to open their palms yet.

Step 4: Tell the participants that those who have both the colours (red and white–XY) will have a boy baby, whereas those with two of the same–colored beads (red ones– XX) will have a baby girl. Then ask the "women" if they can guess what they have in their closed hands before opening their hands; then ask the "men" if they can do that same. (Only those who volunteered to guess can say what they think or wish to have – a boy or a girl). Ask them to open their palm one–by one and ask who got a boy and who got a girl? Then ask the volunteers what they felt when they 'got a boy or a girl'.

Explain: that when making a baby, each parent contributes one of their chromosomes, and can only contribute one. Since women have only one type of sex chromosome, X, they can only contribute that chromosome to making the baby – that's why all the "women" volunteers were only able to contribute a red bead. As such, the baby's sex is determined by which chromosome the man contributes X or Y, as they have both – that's why the "men" volunteers received both a red or white bead. But, in real life, just like in this game, the man cannot determine which of their two chromosomes (beads) they contribute to making the baby, nor can the woman determine which chromosome (bead) she receives.

Step 5: Close the activity by asking participants some questions for a facilitated discussion about the activity:

- What happens if a woman gives birth to only girl children? How does the woman feel, the man, and the family?
- How is a woman treated that has only had girls? What are the repercussions of this treatment towards her and her baby?
- What is the result of son preference in the society?
- How do we as providers/community members reinforce son preference?
- What difference does this activity make? What does everyone think?
- Question for facilitators: How else can we change son preference? How might we use this in the community?

Annex 6: SAA Dialogue Example: Addressing Normalisation of GBV

Visual Flow of the Dialogue Process

1. Identify & Define the Norm (GBV as Normal) → 2. Explore & Understand the Issue → 3. Analyse Stakeholders & Root Causes → 4. Reflect on Consequences → 5. Decide on Change → 6. Propose Actions → 7. Identify Barriers → 8. Plan Risk Mitigation

Facilitation Script

Step 1: Identify & Define the Norm

"What social or gender-related issues are considered 'normal' in our community, even when they cause harm?" (Guide toward GBV examples: beating wife seen as discipline, forced sex in marriage, etc.)

Step 2: Explore the Issue

"What does Gender-Based Violence look like here? In what forms is it accepted or ignored?"

Step 3: Analyse Stakeholders

"Who is most affected by GBV? Who excuses or justifies it? What beliefs allow it to continue?"

Step 4: Reflect on Consequences

"How does the normalization of GBV affect women, families, children, and community social cohesion?"

Step 5: Decide on Change

"Do we think GBV should be accepted or is it time to challenge it?"

Step 6: Define Actions

"If we choose to act, what steps (small or big) can we take to reduce GBV?"

Step 7: Identify Barriers

"What might stop us from taking action? (Fear, stigma, culture, power)"

Step 8: Mitigate Risks

"How can we safely overcome these challenges?"

Annex 7: SAA Dialogue reporting tool: Activity Report Template



PROJECT ACTIVITY : RISE – SAA COMMUNITY DIALOGUES
Activity Purpose (Lengo la majadalo)
SAA champions:
Date(s) of Activity (Tarehe (s) za Shughuli (Mjadalo))
Location(s) of Activity: Enter the location (e.g. town) that the activity took place and the physical setting (**Mahali pa Shughuli:** Weka eneo (kama mji) ambapo shughuli ilifanyika na mpangilio halisi.)
SAA Tool(s) used: Enter a list of tool(s) used to facilitate the dialogues (**Zana za SAA zilizotumika:** Weka orodha ya zana zinazotumika kuwezesha mijadala.)
Facilitation Team Members: Enter the names and organisations of the people who helped facilitate the activity (**Washiriki wa Timu ya Uwezeshaji:** Andika majina na mashirika ya watu waliosaidia kuwezesha shughuli)

Dialogue process (Mpangilio wa mjadalo)
Activity Action Points: Enter any follow up on activities that were agreed between the participants and facilitation team during the course of the meeting. (**Mambo ya Shughuli**: Andika ufuatiliaji wowote wa shughuli ambazo zilikubaliwa kati ya washiriki na timu ya uwezeshaji wakati wa mkutano.)
Discussion Points: Enter details of any discussions held between participants and facilitators during the course of the activity(**Hoja za Majadiliano:** Andika maelezo ya majadiliano yoyote yaliyofanyika kati ya washiriki na wawezeshaji wakati wa shughuli.)
Participant Questions & Issues Raised: Enter any direct questions or issues raised by participants. (**Maswali na Masuala Yaliyotolewa kwa Washiriki:** Andika maswali au masuala yoyote ya moja kwa moja yaliyotolewa na washiriki)

Responses to Questions & Issues; Enter any answers or clarifications given by the facilitation team to the points given in the previous section (**Majibu kwa Maswali na Masuala;** Andika majibu au ufafanuzi wowote uliotolewa na timu ya uwezeshaji kwa hoja zilizotolewa katika sehemu iliyotangulia)

Male & Female Participation & Influence (Ushiriki wa Mwanaume na Mwanamke na Ushawishi)

	# wanawake	# wanaume	Notes
Nambari inayohudhuria			
Nambari ya watu wanotoa maoni			
Nambari ya waliopendekeza jambo ambalo limekubaliwa			

Observation Notes: Enter your observations on how the activity was conducted. Enter any additional information gathered during the activity that is relevant to SAA. Enter any factors that affected the delivery of the activity e.g. dominant participants or funeral in the community. (Vidokezo vya Uchunguzi: Andika uchunguzi wako kuhusu jinsi shughuli iliendeshwa. Ingiza taarifa yoyote ya ziada iliyokusanywa wakati wa shughuli ambayo ni muhimu kwa SAA. Weka vipengele vyovyote vilivyoathiri utoaji wa shughuli k.m. washiriki wakuu au mazishi katika jamii.)



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