Methodist
Development and
Relief Agency

GENDER ON-THE-GO

A quick reference guide on gender mainstreaming for MeDRA Field Officers in Zimbabwe

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The manual is for MeDRA staff to address gender issues in emergency response and resilience-building. It also provides insights for project gender-related outcome monitoring. This On-The-Go reference document helps officers to conduct gender analyses every day and make tactical decisions that align projects with MeDRA's gender policy and national gender guidelines. This booklet focuses on praxis and how a field officer with limited gender expertise can easily grasp and apply topics.

Disclaimer: The gender perspective of this manual was shaped by consultants Nixon Nembaware and Chipiwa Mundandanda, who ensured that the content is accessible to officials working on diverse projects. Drawing inspiration from the 2023 Buhera Cholera outbreak, this manual to exemplifies the importance of gender-sensitive programming in emergency situations

Credit and Acknowledgements:
The manual aims to simplify and organize existing gender concepts, frameworks, and theories for daily use by field officers. Thus, we do not claim to have created these ideas. We adapted theories and concepts to fit MeDRA's working conditions and Zimbabwean cases. Occasionally, we create and utilize our own visuals and tables to effectively illustrate concepts.

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OBJECTIVES OF THIS MANUAL

Specific objectives of the manual are to:

- Trigger the field officer's excitement about Gender issues.
- Simplify gender concepts to manageable basics that can be applied on-the-go.
- Stimulate creativity in the design, tracking and reporting on gender Indicators in emergency and resilience projects.
- Ignite the culture of carrying simple gender analyses in every situation including emergency programming.

KEY FEATURES OF THE MANUAL

- Point form-to simplify basics.
- Prioritize Coherence - Utilize clear and concise language, avoiding academic jargon and NGO terminology, to ensure effective communication.
- Use of simple graphics and tables to allow the reader to get the concepts at a glance
- Textbox: Almost all the longer passages have a textbox that summarises the key point in a recap format.
- Famous participatory appraisal tools by key scholars and practitioners have been added.

> This manual gathers, tools, resources, methods, and processes in one place so that the project officer may easily find and use them efficiently

- This manual is not a page-by-page book, but you can go straight to a concept that you want to understand and leave the rest.
- Simplified examples.

INTRODUCTION

1.1 Understanding Gender in development projects

Gender is a social construct built through cultural, political and social practices that define the roles of women, girls, men and boys, as well as the social definitions of what it means to be masculine and feminine. Gender often defines:

- the duties and responsibilities expected of women, girls, men and boys at any given time of their lives
- some of the barriers they may face or opportunities and privileges they may enjoy throughout their lives.

Gender roles are taught, learned and absorbed and vary between and even within cultures.

Gender varies from place to place and time to time.

Although many international legal frameworks guarantee equal rights to women and men, the lived experiences of women, girls, men, and boys are different because gender, age, sexual orientation, and gender identity determine power and resource access. Gender roles usually give males and boys more social, economic, and political advantage compared to women and girls. Thus, men and boys have greater control over their lives and their communities and families than women and girls.

Gender is therefore a potent framework of Analysis and that is why you hear people saying use a gender lens!

We say so because effective, equitable, and participative programming requires recognizing and meeting the needs, priorities, and capacities of various women, girls, men, and boys of different ages. Gender equality promotes a human rights-based strategy that improves programming by respecting and preserving everyone's human rights and dignities.

> **Gender** is what society expects men and women to do (i.e. roles, behaviors, activities, and responsibilities). For example, in Buhera and Zimbabwe in general men are the family breadwinners and decision makers, whereas women exclusively tend to home and children. It is also about the image society is expecting from men and women to convey (personal characteristics and attributes). For example, society expects that women will be more sensitive and submissive (femininity qualities) whereas men are to be strong and dominating (masculinity qualities)

1.2 What about men and boys?

Oh yes! Gender equality is not only a women's issue but also concerns and requires the full engagement of men. While globally women and girls are most often constrained by historical unequal power imbalances within gender roles, the lives of men and boys are also strongly influenced by these roles, societal norms and traditional expectations. Men and boys are also held to rigid expectations of masculinity that shape their behaviour and limit their actions and responsibilities. The achievement of gender equality consequently also implies the inclusion of

men for the development of more equitable relationships and equal participation of women, girls, men and boys.

GENDER IN A PROJECT: A QUICK CONCEPTUALIZATION

Mainstreaming
- Level of integration.
- Gender transformation continuum?

Gender analysis
- Position & condition.
- Who has power?
- Individual, household, community, Institutions
- Knowledge, Attitudes, Beliefs, Norms & Practices
- Differential vulnerability

Gender at the centre

Equality & Equity
- Disparity, disadvantage & justice
- Substantive Equality: Opportunities & Outcome
- Affirmative action and quotas.

Gender Indicators
- Quantitative & Qualitative
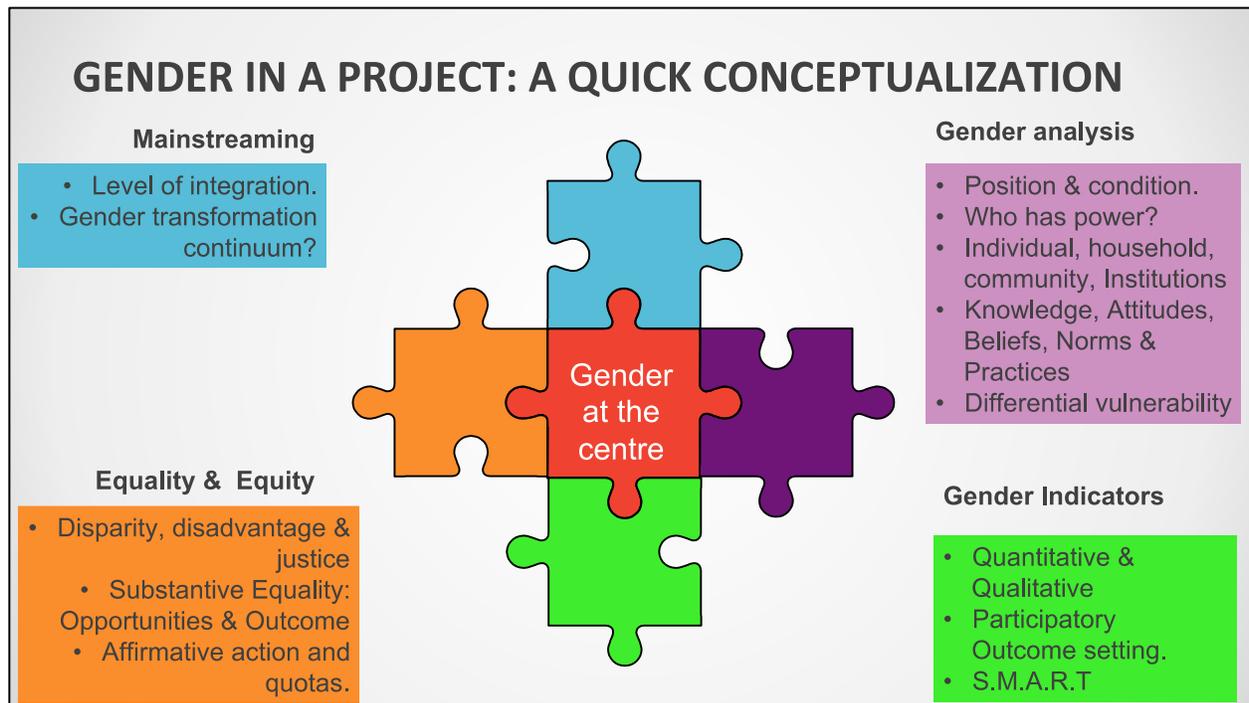- Participatory Outcome setting.
- S.M.A.R.T

Figure 1 You carry out a gender analysis at every stage of the programming cycle, to ensure gender is effectively mainstreamed to achieve equality and equity and the indicators will verify the good changes that you are aiming for (Graphic Developed by Nixon Nembaware)

1.3 Gender Mainstreaming[1]

Gender mainstreaming is a practical process of putting gender equality at the centre of your work. It means considering gender in, for example, policy decisions, planning, budgeting, and organisational structures and operations. Gender mainstreaming does not mean adding on "something for women" to an existing activity, or ensuring women form a certain percentage of participants, such as 50 per cent of those taking part in training or a project. Gender mainstreaming may mean changing your goals, plans and actions to ensure that both women and men can influence, participate in and benefit from development interventions. It may require changes to organisational structures, procedures and cultures to create environments that truly help to promote gender equality. Mainstreaming gender means that:

> **Gender mainstreaming is a strategy to ensure women's and men's concerns and experiences are included in the design, implementation, and evaluation of policies and programs. Its eventual goal is achieving gender equality**

I. The legitimacy of gender equality as a fundamental value is reflected in development choices and practices.

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[1] A separate manual on mainstreaming has been developed.

II. Gender equality is pursued from the centre rather than from the margins.
III. Women and men equally or meaningfully participate as rights holders who can claim their rights rather than passive recipients of mercy or pity (benevolent sexism).

Field Officers often face the challenge of effectively incorporating gender throughout the project cycle, as outlined in the process of mainstreaming. Consequently, they may find it difficult to meet the expectations of gender specialists and donors. To address this, it is helpful to conceptualize gender considerations as a continuous thread woven into all stages of the project lifecycle. This approach ensures that gender is integrated seamlessly and systematically, promoting a more comprehensive and impactful project implementation
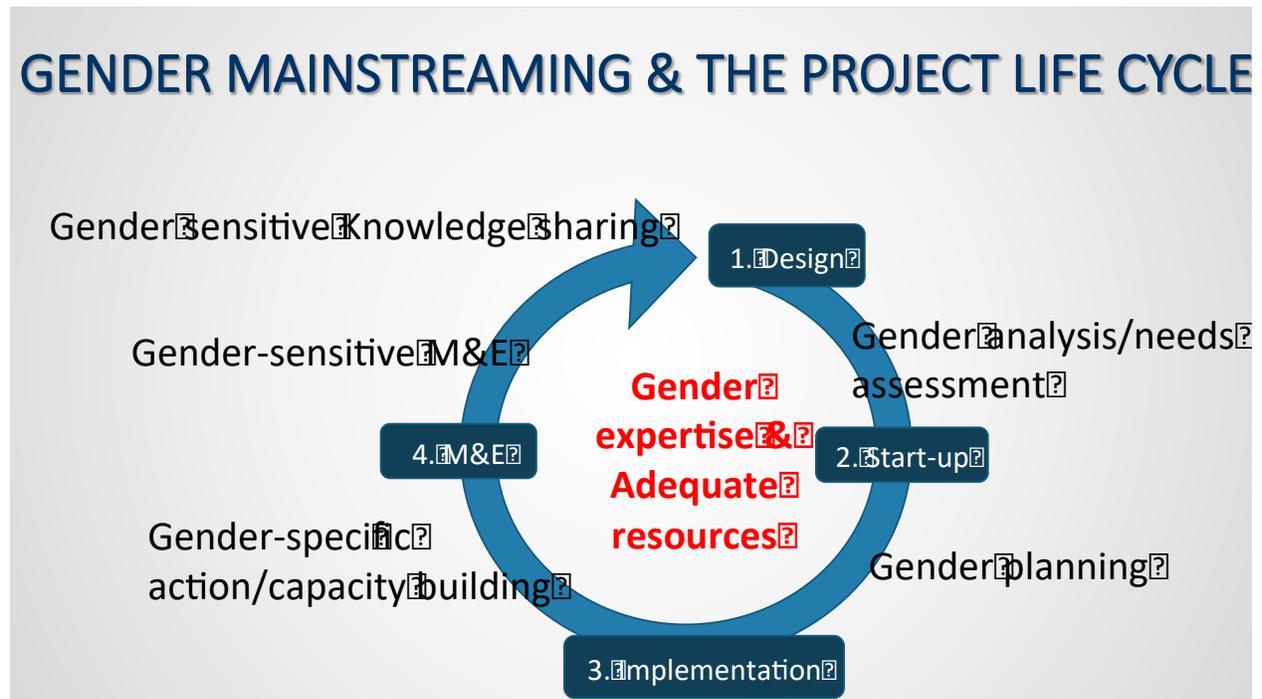
Figure 2 Gender Mainstreaming and the project lifecycle (Source-National Democratic Institute NDI)

1.4 Rating the level of Mainstreaming our intervention/Project or Activity

The Field Officer should be able to **CONSTANTLY** pause and reflect on a **program, project, policy, interventions and activity** and do a quick assessment of the level of integration of gender. **The eventual aim is to move toward gender transformation but sometimes the situation only permits** us to gradually challenge existing gender inequities through promoting incremental positive changes in gender roles, norms, and power dynamics. Though we wish to see rapid wholesale changes, the reality of programming is that changes in activities, interventions, projects and programmes are a process as opposed to an event, taking place at different levels. It is a continuum of stages showing efforts at which the project is addressing gender. At every stage we can rate and locate ourselves within the continuum. Whilst there are

several other methods, the following are three quick methods that an officer can use to rate their role and capacity in an intervention:

1.4.1 Method 1: The gender integration/mainstreaming continuum[2]
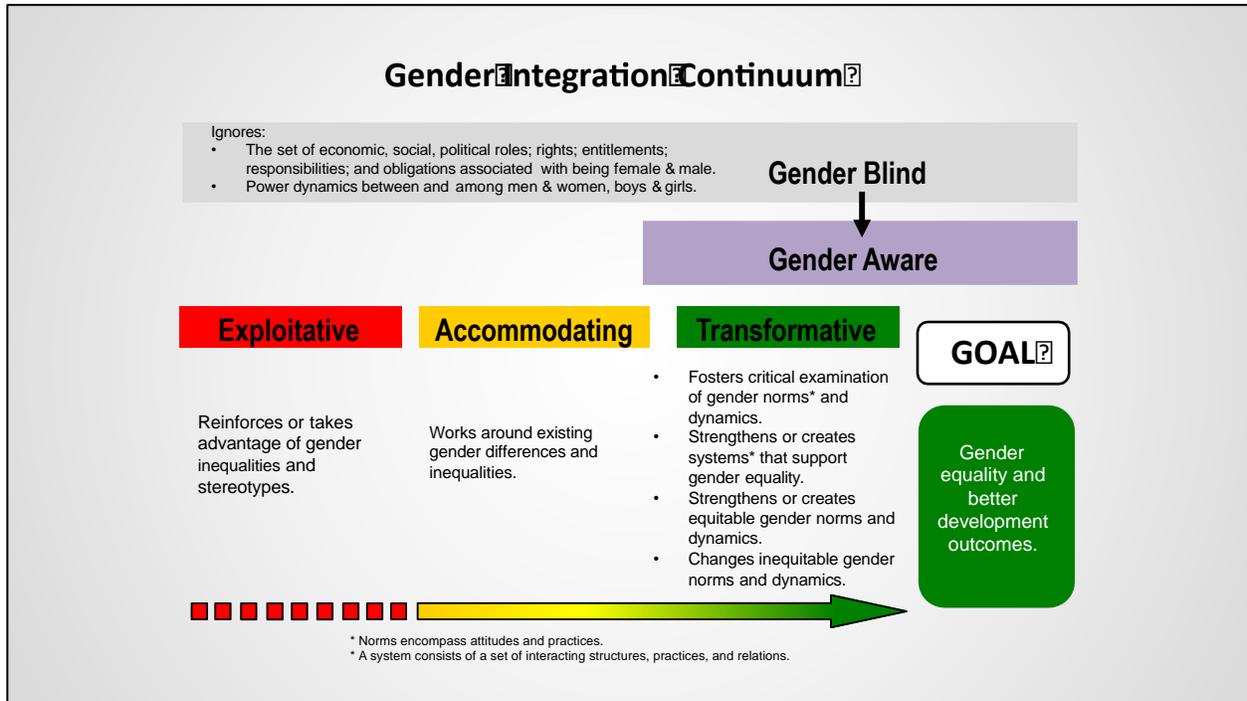
Figure 3: The Gender Integration Continuum (Source-Interagency Gender Working group 2019[3])

The gender integration continuum looks at projects as a cognitive framework or mental structure which ranges from Gender Blind to Gender transformative. Projects can make several changes and climb up the schematic ladder of integration as below.

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[2] The gender transformation continuum refers to a conceptual framework that illustrates a range of attitudes, beliefs, and behaviors related to gender equality and social change. It represents a spectrum of progress, with one end representing traditional, patriarchal norms and the other end representing transformative, egalitarian values. The continuum recognizes that individuals and societies can exist at different points along this spectrum, and it highlights the need for ongoing efforts to move towards more inclusive and equitable gender norms.

[3] Graphic collected from this site https://artpictures.club/autumn-2023.html on 03-07-2024
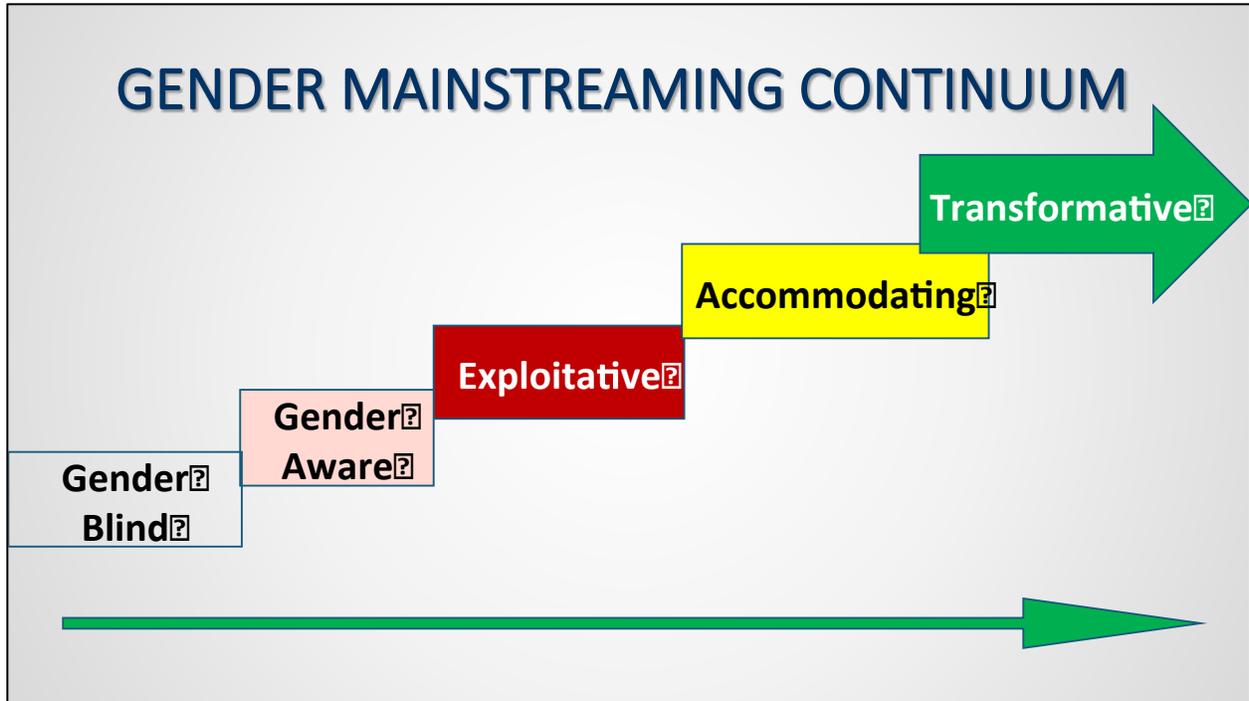
Figure 4: Gender Mainstreaming continuum simplified (Source-Interagency Gender working Group)

Gender Blind
Policies and programs that ignore gender considerations altogether. Designed without prior analysis of the culturally defined set of economic, social, and political roles; responsibilities; rights; entitlements; obligations; and power relations associated with being female and male; and the dynamics between and among men and women, boys and girls.

Gender Aware
Policies and programs that examine and address the culturally defined set of economic, social, and political roles; responsibilities; rights; entitlements; obligations; and power relations associated with being female and male; and the dynamics between and among men and women, boys and girls.

N**ote:____Under no circumstances should projects or activities adopt an exploitative approach since one of the fundamental principles of development is to "do-no-harm."**

Gender Exploitative:
Policies and programs that intentionally or unintentionally reinforce or take advantage of gender inequalities and stereotypes in pursuit of project outcomes, or whose approach exacerbates inequalities. These inequalities and stereotypes are harmful and can undermine program objectives in the long run.

Gender Accommodating:
Policies and programs that acknowledge but work around gender differences and inequalities to achieve project objectives. Although this approach may result in short-term benefits and realization of outcomes, it does not attempt to reduce gender inequality or address gender systems that contribute to differences and inequalities.

Gender Transformative
Policies and programs that seek to transform gender relations to promote equality and achieve program objectives by:
1. Fostering critical examination of inequalities and gender roles, norms, and dynamics.
2. Recognizing and strengthening positive norms that support equality and an enabling environment.
3. Promoting the relative position of women, girls, and marginalized groups, and transforming the underlying social structures, policies, and broadly held social norms that perpetuate gender inequalities.

1.4.2 Method 2: The CARE Gender Marker

This method is a simplified version of the Gender Integration continuum developed by CARE International. Although it is associated with CARE, the Care Gender Marker is used by many organisations to assess the level of integration of gender at all stages - including the strategy, design, and implementation. Instead of describing each stage, it simply assigns a code. Some view it as a simplified a coded continuum. The major difference is that in the care marker the very bottom level is the harmful not the blind (not aware at all). It also does not acknowledge those who are aware of the need for gender equality and equity i.e. gender exploitative. The Gender Marker can also be used for learning and accountability.

Figure 5; The CARE Gender Marker by CARE International

1.4.3 Method 3: Inter-Agency Standing Committee IASC Gender Marker

The Inter-Agency Standing Committee (IASC) Gender Marker is a tool that codes, on a 2-0 scale, whether or not a humanitarian project is designed well enough to ensure that women/girls and men/boys will benefit equally from it or that it will advance gender equality in another way

Figure 6; The IASC Gender Marker: Source-The IASC Gender Working Group

It's a simple coding tool designed to measure 'who' benefits from humanitarian action. Being used in emergencies, it is a quick and simple assessing tool which assesses the level of Gender mainstreaming in a project and assigns codes **(0, 1, 2a and 2b)**

Code 0: means that a project is gender blind
Code 1: means that the project includes gender equality in a limited way
Code 2a: means that a gender analysis is included in the project's needs assessment. This gender analysis is reflected in the project's activities and outcomes.
Code 2b: refers to targeted actions; the project's principal purpose is to advance gender equality

15 FEATURES OF PROGRAMMES THAT MAINSTREAM GENDER

1. Inclusion of power holders and those who need to be empowered in the programme
2. Training and resources are allocated to enhance women's capabilities.
3. Transforming gender relations is central to the programme.
4. The project or programme:
   - Strengthens the decision-making role and representation of different equality groups.
   - Increases access to and control of resources by marginalised people.
   - Contributes towards empowerment.
   - Promotes behaviour change and the reduction of stigma
   - Raises awareness of rights and entitlements
   - Clarifies right-holders and duty-bearers' roles
   - Contributes to GBV prevention and response
5. The obstacles to participation in programme activities for different people have been identified and actions are taken to address them.
6. The obstacles to access to the potential programme benefits for different groups of people have been addressed
7. The indicators are disaggregated by sex where appropriate
8. The outcomes are disaggregated according to how they will affect men, women, boys, girls, and their intersecting identities.
9. There are outcomes related to the equality and empowerment of men, women, boys, and girls.
10. The outcomes are the logical consequence of achieving a combination of outputs
11. There are outputs, which specifically promote equity for men, women, boys, and girls.
12. The expected outputs are the tangible consequences of project activities
13. Staff use meetings, training sessions, follow up visits, field days, workshops and community days to initiate discussions about gender issues with men and women
14. The images and language used in information, education and communication materials, promotes gender equality
15. Evaluation plan has objectives related to gender equality.

Figure 7: Features of programs that mainstream gender (Source-Characterization Developed by Nixon Nembaware)

1.5 Gender Equality and Equity

Equality and Equity are two concepts that are unavoidable in programming. The first step in appreciating these concepts is to acknowledge that there are barriers that limit someone because they are either a man or woman.

1.5.1 Equality: It is a situation where women and men experience equal conditions and treatment to realize their full potential. Refers to the absence of discrimination, based on a person's sex, in

the allocation of resources or benefits or in the access to services. Gender equality entails the concept that all human beings, both men and women, are free to develop their personal abilities and make choices without the limitations set by stereotypes, rigid gender roles, or prejudices. Gender equality means that the different behaviors, aspirations, and needs of women and men are considered, valued, and favoured equally. It does not mean that women and men must become the same, but that their rights, responsibilities, and opportunities will not depend on whether they are born male or female. Inequality, discrimination, and differential treatment on the basis of sex can be structural (i.e., it is practiced by public or social institutions and maintained by administrative rules and laws and involves the distribution of income, access to resources, and participation in decision making).

1.5.2 Equity: If treat men and women equally without looking at barriers and historical events and beliefs there will be a problem. Equity looks at proportionality in view of the specific needs and requirements (enablers) of men, women, boys and girls. Gender Equity is thus concerned about proportionality, justice and fairness in the treatment of women and men to eventually achieve gender equality. It often requests differential treatment of men and women (or specific measures/affirmative actions) to compensate for the historical and social disadvantages that prevent men and women from sharing a level playing field.

> **Example:** A Field Officer was reading the project document and realised that it was required that leadership in the committees established during the project implementation phase required 50-50 representation of men and women. The problem he faced was that all the women lacked the confidence and experience to be leaders and so all the elected women refused to take up posts. People ended up voting for men. They then provided leadership training for women and further established quotas for women in decision-making positions in order to achieve the state of gender equality. Gender equity was thus used in the process to achieve the goal of gender equality.
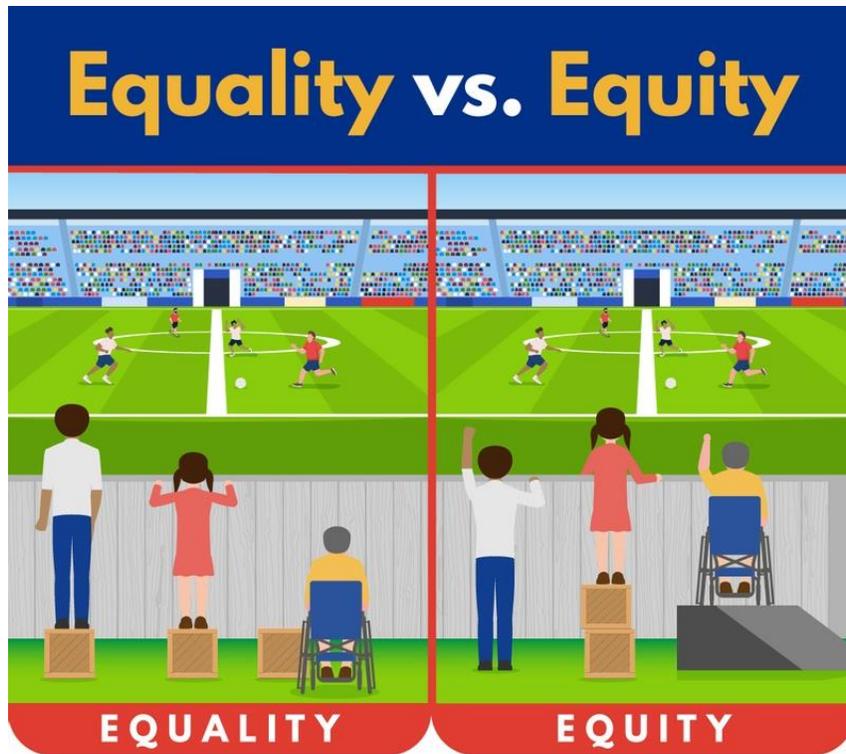
Figure 8: It is not only about giving people equal chances but equitable chances. (Source-The United Way[4])

Equality under CEDAW: It is important for project officers to be aware of the expectations of CEDAW	
Principle of Substantive Equality	The CEDAW's standard of equality is substantive equality. It is interpreted by the CEDAW Committee to mean *de facto* **equality** (equality in fact or actual equality) or equality of results and the achievement of substantive equality entails that women are given equal opportunity, equal access to opportunities and enabling environment to achieve equal results. It looks beyond legal grantees of equal treatment and inquiries into the impact of interventions *Example-Providing equal opportunity for women and men to work in a night shift job and at the same time putting in place conducive environment such as transportation, streetlights and security for both to benefit from the opportunity provided.*
Principle of Discrimination	The Article 1 of CEDAW defines discrimination against women as "any distinction, exclusion, or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment, or exercise by women, irrespective of their marital status, on a basis of equality

of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil, or any other field."

Discrimination as per CEDAW can be:

- ❖ **Direct:** an action or omission that has the "purpose" of discriminating against women. *Example - Wage disparities based on sex, unequal age for legal marriage, etc.*
- ❖ **Indirect:** an action or omission that has the "effect" of discriminating against women, even if there was no intention of doing so. *Example - Sanctions on women based on the socio-cultural practice as in preventing women to go out at night or travel alone to places away from home.*
- ❖ **Multiple:** Discrimination faced by certain groups of women based on additional grounds such as socio-economic status, race, ethnicity besides suffering from discrimination based on their sex. *Example - Restriction to enter temples for during their monthly period for some groups of women.*

NOTE: In areas like Buhera, one of MeDRA's operational areas, it may be necessary for the officers to note the following forms of equality:

- ❖ **Formal approach:** It is providing similar treatment to similar people. In formal equality approach, men and women are seen as similar, therefore they will be provided with the same treatment. As a result, differences based on biology, such as pregnancy or maternity, are ignored.

  Example: Employment for all based on merit.
  Example: A blanket invitation for men and women to join a project that requires access to loans based on asset ownership.
  Example: Asking men and women to throw in their names in a hat for nomination for leadership with due consideration of the culture around leadership in Buhera.

> ❖ **Protectionist approach/Benevolent Sexism:** A protectionist approach to equality assumes that women are weaker than men, therefore require protection. Women's choices are restricted, and their rights are ignored to keep them safe. Women are blamed for their supposed inability to protect themselves rather than the failure of public order and security measures or the lack of appropriate occupational health and safety measures. Instead of addressing the dangerous environment for women and men as well as facilitating the movement towards equality, the protectionist approach reinforces the inferiority of women, and hence fails to deliver actual equality
> *Example: Denying women from crossing a bushy area to sell their wares in Murambinda for fear of robbers.*
> *Example: Restricting young women from doing a night shift job as a security guard at Murambinda growth point to protect her from abuse and exploitation.*

1.6 Gender Analysis:

Gender Analysis is simply a systematic approach, usually using objective social science methodologies, for examining problems, situations, projects, programs, and policies to identify the gender issues and impacts. Gender analysis of a development program involves identifying the gender issues for the larger context (i.e., structural factors); specific sites; and the issues and differential impacts of program objectives, strategies, and methods of implementation. Gender analysis must be done at all stages of the development process; one must always ask how a particular activity, decision, or plan will affect men differently from women in areas such as access and value of labour, property access and ownership, access to information and services, and social status. Consider the following questions:

❖ How do we know if equality or inequality exists?
❖ How do we know if there is injustice?
❖ How do we know if the norms are discriminatory?
❖ How do we know if women are doing more work but getting less pay?
❖ How do we know if a cholera outbreak is affecting women more than men?
❖ How do we know if the distance to school is affecting girls more than boys?
❖ How do we know if our intervention is reaching both men and women?

Answer: We can only know if we carry out a Gender Analysis!

There are several tools available for conducting gender analyses. Listed at the end of this manual.

1.7 Power Analysis and GBV

Power involves the ability, skill, or capacity to make decisions and take action; physical force or strength. The exercise of power is an important aspect of relationships. The more power a person has, the more choices are available to that person. People who have less power have fewer choices and are, therefore, more vulnerable to abuse. For example, some poor women and girls in poor rural communities and apostolic white garment churches in Buhera consistently experience different ways of oppression(unknowingly), because they do not have power. Gender-based violence involves the abuse of power. To address GBV effectively, you must understand and analyse the power relations among men and women, women and women, men and men, adults and children, and among children.

Multiple forms of power: The concept of "power" extends beyond physical strength. While many associate power with physical attributes and roles like soldiers, police, and gangs, it encompasses more in the context of violence and abuse. The table below highlights some common categorisation of forms of power.

Forms of Power
SOCIAL / COMMUNITY POWER: Community leaders, tribal leaders in Buhera, Church leaders & teachers, & parents are very powerful because of their roles in the family,the church & community.
ECONOMIC POWER: Control of money or access to goods, services, money, or favors Husbands and/or fathers often hold the economic power in families. In communities, big business owners can be extremely powerful.
POLITICAL POWER: Elected leaders have power/self-proclaimed leaders/dictators have even more power.
GENDER-BASED POWER: In most cultures, males are usually more accorded more power than females and boys more power than girls.
AGE-RELATED POWER: Children and the elderly often have less power.

Figure 9: Categorization of forms of power (diagram developed by Nixon Nembaware)

1.8 Gender Indicators:

1.8.1 The Four Domains of Gender Transformation

The domains of gender transformation highlight the areas where we are expecting to see change. This is important because of the following reasons:

- If we don't know the change, we want to see anything good or bad can be mistakenly celebrated.
- We become intentional in our design and implementation
- By assessing our communities and being realistic about our aspirations for change, we can effectively design projects. For instance, when working on a project in Buhera, it is important to acknowledge the influential grip of informal cultural and societal norms and address them accordingly.

Figure 10: The four quadrants demonstrate the domains of gender change (Source-Adapted and improved from Gender at Works framework to Gender Equality and Institutional change[5])
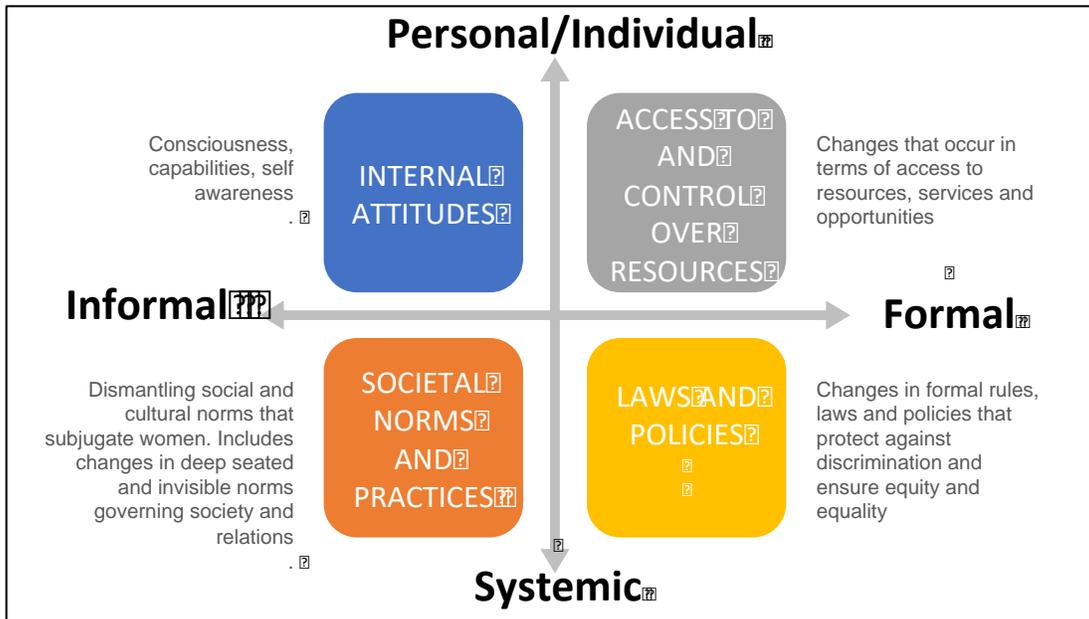
Systemic (formal laws and engrained social norms): The systemic level changes focus on the institutionalised barriers and issues which have been neatly engrained into the fabric of the society such that it is difficult to tell. The laws may be discriminatory both in their substance and their procedures. This includes the cost of accessing justice mechanisms, the distance to reporting.

Local Example: If rape is a crime in Buhera, access to police for reporting, access to immediate healthcare and quick access to justice that also protects the identities of the raped girls is key

Informal (internal attitudes and engrained social norms): It is important to consider the informal mechanism when dealing with gender issues particularly religious and cultural norms.

Local Example: In Buhera, the communities are aware that child marriage is a crime under the formal justice mechanisms, however it thrives because their mental attitudes are still not transformed and the social cultural (*kuzvarira, bondwe, chimwaramu*) and religious norms (giving daughter to the older man in church for grooming till marriage) still permit child marriages.

Formal (laws and access): Accessing and owning resources can be limited by formal mechanisms such as collateral and policies of the state which favour males on inheritance and registration of assess and this is solidified by laws. There is need to creatively ensure transformation in these areas.

Local Examples: Are women's access to banking services and collateral limiting their meaningful participation in economic activities.

Personal/Individual (Internal attitudes and access): this quadrant seeks to achieve transformation in terms of knowledge attitudes beliefs and 'individual' practices. It is the same attitudes of men who limit the growth potential of women and girls together with women and

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[5] http//genderatwork.org

girls who have no confidence in their won capacity because of the way they were socialised by their community.

Note: These domains are not separated into clean cut segments, they are all interconnected and as such you need to strike a balance when you design, implement and evaluate a project.

1.9 Intersectionality: Analysis Beyond Man, Woman, boy or girl

Nowadays many donors, scholars and project designers require that we go beyond gender as the only way of analysing advantages and disadvantages faced by the populations we program for. They require us to look at the multiple axis upon which vulnerabilities and capacities are hinged. This kind of consciously factoring in the multiple identities of a person when analysing is what is called the intersectional approach. Intersectionality is simply an analytical framework of understanding how an individuals' or group's multiple identities result in unique combinations of discrimination and privilege.

> **Intersectionality: Imagine the life of a poor, uneducated, rural, Ndebele, woman, disabled teenage mother, divorced, living with HIV, supporting a minority political party and attending an indigenous apostolic church. She lives in a remote village called Gwevo in Buhera with no access to the interent.**
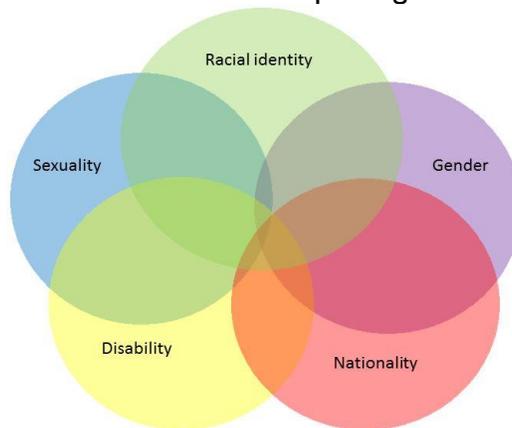
Figure 11 Graphic to demonstrate multiple intersecting identities (Source-Womankind[6])

Figure 12: Intersectionality: Multiple Intersecting identities and their effect on discrimination and privilege

Localising an intersectional approach in Buhera

Intersectionality in the context of women in Buhera, Zimbabwe would need to consider the complex, overlapping systems of oppression they face:

1. African Traditional Religion: The influence of traditional religious and cultural beliefs can reinforce patriarchal norms and limit women's agency, autonomy, and access to resources.

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[6] www.womankind.org.uk

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2. Poverty and Patriarchy: Poverty disproportionately affects women due to entrenched gender inequalities and male dominance in the household and community. This compounds the challenges women face.

3. Low Levels of Education: Limited access to education, especially for girls, restricts women's opportunities for economic empowerment and participation in decision-making processes.

4. Apostolic White Garment Churches: These religious institutions may also perpetuate patriarchal structures and teachings that marginalize women further.

An intersectional approach would recognize that these factors intersect and interact to create unique and compounded barriers for women in Buhera and it will then focus on:

- Challenging traditional gender norms and power structures within the community and religious institutions.
- Advocating for increased access to education, healthcare, and economic resources for women.
- Amplifying the voices and leadership of women, especially those from marginalized backgrounds.
- Collaborating with local organizations and community leaders to address the intersecting issues holistically.
- Pursuing policy changes and legal reforms to protect the rights and interests of women.

Intersectionality, age and Gender in Buhera: When considering an intersectional approach for women in Buhera, Zimbabwe, the factor of age must also be taken into account as an additional layer but without forgetting the other factors mentioned above (African traditional religion, poverty and patriarchy, low levels of education, and the influence of apostolic white garment churches) Age intersects with these (and other) dimensions in the following ways:

1. Generational Dynamics:
- Older women may be more entrenched in traditional gender roles and religious/cultural beliefs that limit women's autonomy.
- Younger women may be more receptive to challenging these norms but face resistance from elders.
- Intergenerational tensions and power dynamics can affect how women of different ages navigate these systems.

2. Life Stages and Vulnerabilities:
- Younger women, especially adolescent girls, may be more susceptible to early marriage, pregnancy, and school dropout, further entrenching their marginalization.
- Older women, particularly widows, may face increased economic insecurity and social isolation due to cultural practices and lack of legal/social protections.

3. Access to Resources and Opportunities:
- Younger women may have better access to education and economic opportunities but face societal barriers to participation.

- Older women may have less access to resources and decision-making power within the household and community.

An intersectional approach would need to address these age-related dynamics and ensure that the unique needs and experiences of women of all ages are considered for example through:

- Developing programs and policies that specifically target the challenges faced by adolescent girls and older women.
- Fostering intergenerational dialogue and collaboration to bridge the gaps between younger and older women.
- Advocating for legal and social protections that safeguard the rights and wellbeing of women across the life course.
- Empowering women of all ages to become agents of change within their communities.

2. APPRECIATION OF GENDER IN EMERGENCIES-USING CHOLERA AS AN EXAMPLE

2.1 Gender in Emergencies: Gender is an important consideration in emergency situations, as crises can have different impacts on people of different gender identities. Women and girls often face heightened risks of gender-based violence, exploitation, and abuse during and after emergencies. Men and boys may also face different vulnerabilities, such as being pressured to engage in risky rescue/recovery efforts or experiencing mental health impacts from changing gender norms because society expects them to play the *'protector'* role. Gender norms and roles can shift during crises, creating both challenges and opportunities. Access to resources, information, and decision-making power can be unequal across genders during emergencies. Engaging women, men, and gender minorities as active participants in all stages of emergency management is thus key to ensuring an effective, inclusive, and equitable response. Integrating gender analysis throughout the emergency management cycle is an essential part of a rights-based, people-centred approach. This section will use the example of cholera which hit Buhera where MeDRA works. The likelihood of a cholera outbreak striking Buhera is high making it more necessary to use such an example in clarifying gender in emergencies for officers.

Gender in Emergency Projects: In emergency response projects, the temptation to consider speed of delivery and forget the important nuances is high. The skilful and thoughtful consideration of gender throughout the emergency intervention, therefore, is a powerful means to accurately identify the rights, needs, priorities and capacities without discrimination of all crisis-affected persons, particularly those women, girls, men and boys most in need.

2.2 When Cholera Strikes: During a Cholera outbreak several protection risks may arise which can impact the safety, mental health and psychosocial wellbeing of individuals and communities. This includes;

- Reduced access to essential protective spaces and services.
- Disruption of care for children and other dependents (older persons, persons with

disabilities) due to absence (while in treatment) or loss of caregivers.

- Disruption or loss of livelihoods during treatment or following death especially if the primary income generator affecting the household and support network.
- Negative attitudes and behaviors (violence, exclusion, stigma, discrimination, restriction of movement,) toward disease survivors, families of patients, and those who could transmit the disease. **Local Example:** People from communities in wards that were cholera affected in Buhera were stigmatized when they tried to sell their wares after the cholera outbreak.

2.2.1 Women and Girls: differential vulnerability to cholera

- Cholera is transmitted principally through contaminated water and food. Women and girls have a heightened risk of encountering cholera through their domestic roles, including taking care of sick family members, cleaning latrines, fetching and handling water, and preparing contaminated raw food.
- Women and girls can also face a greater emotional, physical, and socio-economic toll during a cholera epidemic. (The emotional and physical impact of care giving for sick relatives.)
- The division of labor during a cholera epidemic can fall particularly hard on women and girls. The increased workload at home can result in decreased work outside of the home in terms of income generating activities and even school absence.
- Research done elsewhere including during the Covid-19 outbreak shows that gender-based violence increases during emergencies and outbreaks of infectious diseases.
- Traditional gender dynamics tend to disadvantage women and girls due to less decision-making authority within the household and less access to resources such as transportation for life saving medical care or clean and potable water, particularly for female headed households who tend to be even more disadvantaged (In Buhera you add the religious norms that conflate with traditional norms)
- Access to menstrual hygiene and health

2.2.2 Intersectionality: It is important that beyond being a man, woman, boy, or girl people have other identifying factors that heighten their disadvantage during a cholera outbreak. Below are some worth considering: age, gender, disability, education level (some women in the apostolic sects have low education levels), language, gender identity and religious affiliation, must be taken into account:

- **Children living in the streets and women vendors selling their wares in Murambinda or moving from village to village** who may have limited access to clean drinking water, hygiene and sanitation conditions, and limited access to information as these individuals may fall outside of prioritized 'high-risk areas'
- **Children especially under 5 years old and children with severe acute malnutrition** (SAM), who are at risk of mortality.
- **Pregnant and breastfeeding women**, more vulnerable to malnutrition and higher risks of developing dangerous/fatal complications if they contract cholera
- **Immuno-compromised individuals:** People living with HIV and AIDs, Infants and older persons whose immune systems are often more vulnerable due to co-morbidities.
- **Women and girls are more exposed to cholera due to the roles and status**

they traditionally holding in the home and in the community as caregivers.
- Women, children and other vulnerable groups such as **language minorities, people with disabilities and older adults due to limited access to information** tailored to their needs, developmental or literacy level, about how to protect themselves and how to access treatment and support services

2.2.3 How then do we factor in gender in an emergency response initiative? The table below will give about 3 examples of gender considerations under each phase of a cholera response initiative: This will exemplify how the officer should conceptualize incorporating gender.

PHASE	EXAMPLES OF GENDER INTEGRATION MEASURES OR METHODS
PREVENTION	Provision of gender, age and intersectionally appropriate IEC materials Consider multiple languages and different formats (written, visual / pictorial, and audio formats) and distributed through different access points (community centers, health facilities, schools) to enhance accessibility to information as well as to reach at- risk populations (mid-wives as an entry point for pregnant/lactating women)
	Data on cholera should be collected; analyzed, reported using disaggregated disability, age, sex, gender, and inform vulnerability assessments and targeting of outreach. Avoid stigmatizing certain communities and nationalities.[7]
	Outreach efforts must engage communities to inform them about different gender roles in cholera prevention and response. Engage women's groups and other community-based actors with emphasis on promoting messages and community dialogue about what family members can do to protect themselves and their family members from cholera. Encourage men and boys to participate in domestic chores. For example, helping to buy soap, or cook, or take care of the sick.
	Protection Specialist should work with gender specialists to ensure protection standards to avoid (stigmatization, discrimination, retaliation, violence, eviction, etc.)
PREPAREDNESS	Community engagement and mobilization is essential for the success and acceptance of the Cholera preparedness plan. Community stakeholders should be engaged in consultations for feedback and inputs on cholera preparedness planning (incl. youth, older persons, women groups).
	Community health focal points should have refresher sessions on safe identification and referral training to protection and GBV services.

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[7] The Apostolic community in Buhera really feels stigmatized by the rest of the people in the district. At the same time the rest of the people, feel that some actions of the members of the apostolic sect put everyone at risk. A delicate but necessary line should always be drawn between objective analysis of facts and blanket stereotyping and profiling

	The WASH sector must ensure sex separated latrines with locks and appropriate barriers to provide for privacy and safety; and install lighting to make them accessible at night and accessible for children and persons with disability.
RESPONSE	Teams should Include female staff to ensure women and girl's access to information.
	Teams must be able to dedicate time to properly supporting individuals with late healthcare seeking behaviors such as women from the white garment churches whose beliefs limit their access to the needed care. They should be provided with the needed reassurance, confidentiality, guidance, and support.
	WASH/health and Protection partners to monitor the impact of water shortages and cholera outbreaks on menstrual hygiene practices and ensure women and girls have access to sanitary wares and commodities for healthy menstrual hygiene, as part of the hygiene kits.
	Promote the participation of women and girls in the design of prevention and control interventions. Work with partners in the GBV sub sector to meet women's and adolescent girl's groups in female friendly safe spaces to elicit their participation. Promote breastfeeding through women's groups. Mobilize grassroots women's groups in cholera prevention and response.
	Ensure there is female staff presence in the temporary treatment units so that services are accessible to women and girls. This may also help facilitate disclosure of GBV and mitigate risks for sexual exploitation and abuse. Workers who are part of the cholera response must have basic skills to respond to disclosures of GBV and know to whom they can make referrals for further care.

3.MEASURING AND REPORTING GENDER TRANSFORMATIVE CHANGES IN Projects

3.1 The Outcomes: What outcomes are we eventually expecting at the end of the day?

The impact of Gender Transformative projects and programmes is characterised by the following:
- Well-being of girls, boys, families and communities
- Empowerment of all girls and boys as agents of transformation
- Restored relationships
- Interdependent and empowered communities
- Transformed systems and structures

3.2 Empowerment?
The term "empowerment" is often misused, as providing handouts does not necessarily equate to true empowerment. As an officer, it is crucial to have a clear understanding of what empowerment entails. The following concise definition can serve as a helpful guide:

"Empowerment is the process of enabling individuals or communities to gain control over their own lives, make informed decisions, and access resources and opportunities to achieve their full potential.":

> "The ability to make strategic life choices where that ability had previously
> Been denied"[8]"

> "The ability to influence the choices available"

3.2.1 How to be sure if there is empowerment:

- Empowerment describes **the process** and gender equality a **state.**
- Empowerment and the state of being empowered are linked to the achievement of gender equality and many of the facets of empowerment represent greater equality between men and women.
- Empowerment is usually associated with the intangible things that make women and men equal (respect, decision making, power, authority, influence, involvement, general regard)
- Empowerment is mainly associated with strategic gender needs more than practical gender needs.

There are several frameworks available to measure or assess empowerment. (all of them, in one-way or the other, focus on three main things i.e agency, relations and structures.)

3.2.1.1 Two famous myths and misconceptions about empowerment:

Myth 1: Providing resources is empowering- the idea of providing a resource such as a goat or chicken to women is used as a demonstration of empowerment. Owning the resource may increase confidence or the ability to negotiate within relationships, but these changes will not arise from giving the resource. Perhaps training in livestock rearing to build confidence around managing the goat, also gender awareness training to ensure that the women is able (allowed) to manage the goat and make decisions about its use, an ownership certificate to ensure the goat remains the property of the women or membership of a women's affinity group around goat rearing. Increase in access to and control over resources can be an outcome of empowerment. For example, an increase in goats may arise from women having more influence in decisions about livestock rearing in the household. *(Having a goat meets the practical needs but may not directly meet her strategic needs)*

Myth 2: Increasing knowledge or skills is empowering- An empowered person can act on new knowledge and utilize their skills. It is the action, which is indicative of empowerment.

3.2.1.2 Methods of locating and identifying empowerment:

The key question is-Where and when do we find empowerment?

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[8] This is a common definition put forward by the feminist Naila Kabeer

Method 1: We find empowerment at the intersection of two dimensions;

1. **Agency:** the ability and confidence (capacity) of an individual to act, make choices, and exert control over their own actions and decisions.

2. **Opportunity structure:** the environment around the individual, which allows them to act.

This is comprised of formal and informal institutions and social/cultural/gender norms. For example, if young women in Mutiusinazita, Ward, Buhera South, report that the STAR study circles have changed their own perceptions about their status, their reproductive rights and right to live free from violence **(agency)** but they fail to translate the knowledge into action because of the lack of service providers to support them in a patriarchal community **(opportunity structure).** This means that more work needs to be done for them to really be empowered to exercise their rights.

Method 2: We find empowerment when we look at position and not condition. This means we find empowerment at the strategic **gender needs level (SGN)** not at the **practical gender needs (PGN) level**: Example-There is a cholera outbreak in Buhera and MeDRA carries out a Rapid Gender analysis. The analysis shows that women and girls have failed to access sanitary ware (hygiene kits). In addition, women's livelihoods (vending) have been disrupted due to travel bans. MeDRA responds by bringing in a consignment of sanitary kits and cash-transfers as a stopgap measure for food shortages. Whilst MeDRA has addressed the immediate needs, they have not addressed the women's subordinate position to men stemming from strong socio-religious practices in Buhera. Their practical needs for food and sanitary ware have been met but their strategic needs for voice, choice, and meaningful participation still remains unmet.

Method 3: We find empowerment at the outcome level not the output level: Example-We have trained 300 women in Buhera on the Income Savings and Lending Methodology (ISAL) and they have formed a goat group buying goats and selling them to off takers in Murambinda and Muzokomba. Will they have power over the income they have? If they insist on being included in decisions about the use of their money, they may face backlash from their husbands. There may be marital disharmony due to the increase in the so called 'own income' of women. At the outcome, level women have been trained but the intended empowerment is yet to be achieved.

SMART Indicators for Measuring Empowerment

Indicators around empowerment will be context specific and related to specific programme interventions and outcomes. How changes related to empowerment are defined should be something that is developed with women and men within the programme(participatory). Of particular importance are changes in agency at an individual level, changes in relations at a household level and collective action to bring about change.

To be useful, indicators should be **specific** about the change (for example women have control over their own income), **measurable** (decide how it will be measured at the same time as selecting the indicator) and **achievable** (given the timeframe of the programme and the nature of the programme activities). Some generic indicators are outlined below:

- Number of people who can list 5 legal rights in Zimbabwe of women **(awareness).**
- Increase in number of married women reporting that they are consulted on all decisions around liquidating of assets for cash **(control).**
- Percentage of wives accompanied by husbands on pre-natal visits **(relational).**
- Women's interests are represented in community and village/ward gender plans **(control).**
- Decrease in number of women who report verbal abuse in the household **(status and sense of self-worth).**
- Increase in number of men who report they agree the timing of sex with their wives **(relational).**
- Increase in number of women who report being able to make purchases of importance to them **(control).**
- Number of women in leadership positions in committees **(mobilisation).**
- Number of women's savings groups accumulating funds over $500 or X amount. Number of emergency loans given to members **(collective action).**
- Number of female and child headed households with land title **(control).**
- Number of women who report decrease in reproductive workload **(mobilisation)**

Figure 13 A summarized list of indicators that can measure empowerment (compiled by Nixon Nembaware)

3.3 Transformative change can be measured by examining agency, relations, and structures:

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

Relations: The expectations and cooperative or negotiation dynamics embedded within relationships between people in the home, market, community, and groups and organizations

Structures: the informal and formal institutional rules that govern collective, individual, and institutional practices, such as environment, social norms, recognition, and status (Martinez and Wu 2009; Morgan 2014)

3.4 The Indicators: So what exactly are we measuring?

Indicators! Is the answer to the question: what exactly should I be measuring? Gender indicators are criteria used to assess gender-related change in a condition and to measure progress over time toward gender equality. Indicators used can be quantitative (data, facts, numbers) and qualitative (opinions, feelings, perceptions, experiences). A gender-sensitive indicator measures change in gender relations over a period, monitoring and evaluating actual behaviour change in a situation the project is addressing. An indicator can be a statistic, measurement, fact, opinion or perception that refers to a specific situation and measures change over time. Gender Analysis and other studies provide additional information necessary for understanding community context and inter-connectedness of indicators. Ideally, indicators are chosen in a participatory fashion. Below is a sample list of indicators: **Please Note-**they have to be further divided into actual units of measurement:

- **Gendered division of labour** – Who does what? What are implications for this work regarding opportunities, constraints and status?
- **Household and community decision-making** – How are decisions made within the household or community? What are strategies for influence?
- **Control over productive assets** – Who has control over and benefits from various productive assets? Communities have assets as well that are used for development, income generation or resilience building for example (Dip tanks, water points)
- **Access to public spaces and services** – accessibility, safety and accountability of public spaces and services for diverse people, with particular attention to gender and age
- **Access to resources -**to advance livelihoods (business, property, financial products and facilities, technologies, services, etc.)
- **Claiming rights and meaningful participation[9] in public decision-making** – knowledge of rights, space and ability to fully engage in public decision-making in terms of representation, movements and spaces for negotiation
- **Control over one's body** – ability to have power over one's own body (e.g. negotiating sex, safe work, family planning, marriage choice, seeking for health services)
- **Violence and restorative justice** – forms, nature and characteristics of gender-based violence, response to it, restorative justice approaches
- **Aspirations for oneself** – self-worth, self-knowledge and aspirations for the future
- **Time and space** – availability and allocation of time, gender division of labour, mobility, reduction in time poverty
- **Knowledge, beliefs and perceptions** – beliefs surrounding gender identities and behaviours, knowledge and perceptions, self-confidence
- **Legal rights and status** – how people are treated in law, courts (judicial, traditional) and policy (e.g. voter rights, property and inheritance, citizenship, etc.)

3.5 Qualitative data: Telling the full story beyond the numbers

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[9] Please note participation has to be meaningful (Roger Haarts ladder of participation is often referred to by as a good reference point against which we can judge the level of meaningful participation)

Qualitative indicators play a crucial role in assessing and understanding gender-related issues. Quantitative data alone may not fully capture the nuanced, context-specific experiences of people of different genders. Qualitative indicators can provide deeper insights into lived experiences, social norms, cultural practices, and power dynamics that influence gender equality. Qualitative data can help uncover the root causes of gender inequalities, such as social attitudes, gender stereotypes, structural and institutional biases, which may not be immediately apparent from numerical data alone.

> **NOTE:** Gender Indicators are one of the hardest parts of programming for gender and it takes time to be able to frame and use them effectively. Even the most experienced specialists make mistakes. So, do not beat yourself too much if you are struggling with them.
>
> **TIP:** When in doubt just ask the women and men the following questions:
>
> I. What was the situation before and how did they feel about it?
> II. What was done and how was it done. Where they involved to their satisfaction.
> III. What changes have they seen since then and how do they feel about the changes?
> IV. How is the rest of the community receiving the changes, what is their response?

3.5.1 Examples of Qualitative Indicators in Gender Analysis:

- Perceptions and attitudes towards gender roles, norms, and stereotypes
- Experiences of discrimination, harassment, or violence based on gender
- Decision-making power and control over resources within households and communities
- Access to and utilization of gender-responsive services and support systems - Participation and leadership of women and other marginalized genders in political, economic, and social spheres
- Narratives and stories that illustrate the lived experiences of people of different genders

3.5.2 Why do people avoid Qualitative data

- Ensuring objectivity and minimizing the impact of researcher bias is an ongoing challenge in qualitative research.
- Qualitative studies often rely on smaller, non-representative samples, which can make it difficult to generalize the findings to larger populations. BUT this is important for example (if one woman is being beaten, it is good enough a case to conclude on her experiences)
- Ensuring consistent data collection and analysis protocols is not easy. Qualitative data can be more difficult to aggregate, compare, and track over time, as the data collection methods and analysis can vary across different studies or contexts.
- Qualitative data collection and analysis can be resource-intensive, requiring significant time, expertise, and financial investment. - This can be a barrier, especially for organizations or contexts with limited resources.
  Qualitative research on sensitive gender-related issues may raise ethical concerns, such as ensuring the safety, privacy, and confidentiality of participants.

Quantitative Indicators for Gender

The greatest challenge faced when dealing with quantitative gender indicators is where people confuse Gender statistics which present facts, provide factual information about the status of women (**Example:** 15% of young women between the ages of 7 and 16 in Buhera are not going to school) and Gender sensitive indicators which involve a comparison element to other population groups and a direct reference to norms or domains of change. Indicators deliberately add an interpretive element to a statistic in view of norms. The quantitative indicator provides direct evidence of the status of women or men, relative to some agreed normative standard or explicit reference group (Example Gender- sensitive indicator: 15% of girls between the ages of 5 and 16 in Buhera are not going to school, as compared to 5% of boys in the same age group. This compares to 3% and 1% respectively five years ago). Quantitative indicators therefore play the following roles:

- They quantify gender related changes in society over time
- Assess progress in achieving gender equality quantitatively, by measuring change in the status of women and men over a period of time
- They are taken in time and are compared against the baseline or the situation prior to the introduction of a change or development response
- They are good for advocacy since they quantify elusive elements such as empowerment, GBV, perceptions and feelings. This helps create graphics and visuals that can be used to create the necessary optics needed to convince decision makers and duty bearers
- By using figures, numbers and percentages, they make gender biases more visible
- Support the formulation of more effective planning and program delivery by pinning development goals to an achievable and measurable figure as opposed to a sentimental expression of wishes encapsulated in qualitative indicators

Why some people avoid quantitative data:

1. Quantitative data can be complex and require statistical knowledge to interpret. This may discourage individuals who are not comfortable with math or statistics. There's a risk of misinterpreting quantitative data or using it out of context, leading to misleading conclusions
2. Some believe that qualitative data provides richer context and deeper insights into human behavior, emotions, and motivations that numbers alone cannot capture. They end up treating qualitative data as competing rather than complementing quantitative data
3. People might feel that an overemphasis on quantitative measures can overlook important qualitative aspects, such as personal experiences or narratives. Some individuals prefer storytelling and qualitative analysis, which can be more engaging and relatable than raw numbers
4. In some fields or situations, quantitative data may be scarce or difficult to obtain, making qualitative approaches more feasible. Collecting and analyzing quantitative data often requires more resources, time, and expertise, which may not be available.
5. The Proxy paradox-Some aspects of life such as private relationships may be difficult to measure leading to the use of proxies. Proxies may not accurately reflect the behavior they're intended to measure, leading to potential misinterpretations or false conclusions

3.7 A mixed method approach is the way to go?

The most effective gender analysis combines both qualitative and quantitative indicators to provide a comprehensive understanding of gender dynamics. By incorporating qualitative indicators, gender analysis can move beyond simplistic binary understandings of gender and capture the diverse experiences and perspectives of individuals across the gender spectrum. (remember intersectionality in the process too) Effectively integrating qualitative and quantitative data in gender analysis can be challenging, as the two approaches may have different epistemological foundations and analytical approaches.

4. GENDER BASED VIOLENCE (GBV)

4.1 Why focus on GBV: Rationale for prioritizing GBV: It is imperative for all project officers to have a comprehensive understanding of GBV due to its significant impact and relevance across various project contexts. One of the areas that is **MUST-KNOW** for all project officers is GBV because:
1. The impact of the interventions may never be realised if GBV is there
2. Good intentions of women's empowerment may result in resistance and backlash from privileged members of the community through GBV

4.2 What is GBV: Gender-based violence (GBV) is an act that violates the human rights of any person based on their gender and has a broad negative impact on their lives. These effects include physical, psychological, and economic harm. Since girls and women are the most affected, specialists in field often tend to refer to GBV and Violence against Women (VAW) as synonymous.

4.3 Causes of GBV

Socio-Cultural Factors: Patriarchy-unequal power relations, low status of women in society, socialization, traditions, customs, beliefs, attitudes, illiteracy, and limited education.
Explanatory Example: Agirl graduates from high school in Buhera, but since there is no university in the town, her family due to their culture doesn't allow a girl to go to study at the university in Gweru and live alone there.
Legal Factors: Dual legal systems, archaic laws, lack of commitment to international laws, inadequate legal provisions, inaccessibility of legal services, attitudes of judicial officers, and ignorance of rights and responsibilities.
Economic Factors: Economic dependence, poverty, limited opportunities, and income sources lack of control of own resources. The economic dependency of females on males in the community increases their vulnerability to violence and gender-based violence, mostly from family members.
Institutional Factors: Lack of or inadequate survivor support services and distances from courts, health facilities, and police services.
Localised example: Lack of trust in the institutions is one of the main causes that survivors don't seek support.

4.4 The GBV Referral pathway is a handy tool for the MeDRA Field Officer: Many people do not have the skills to handle GBV cases and we all should know that it is a delicate issue that should be handled with professionalism. A referral pathway is a simple and flexible mechanism that safely links survivors of GBV to qualified supportive and competent services that he or she needs because of the violence she experienced. The referral pathway prioritises health care first followed by psycho-social support and then legal assistance and justice. As an officer you may not have both the skills and resources to handle GBV cases properly however you have a responsibility to protect, and you should:

- Be able to identify cases of GBV
- Know the types of GBV
- Know the GBV service providers in your area Including community police, community social workers and Community health workers.
- Follow up with the cases to ensure cases are not swept under the carpet
- Notify the police if you suspect GBV is taking place

CONCLUSION

In conclusion, this manual provides a foundational understanding of gender and its relevance to project officers working within MeDRA. It serves as an introductory resource to help you develop a basic appreciation of gender issues. However, it is important to go beyond this and engage with additional sources of knowledge such as CEDAW reports, insights from the national Gender Commission, and new gender-related legislation. Analyzing key issues and emerging stories in your operational areas through a gender lens is crucial. While you may not need to possess an in-depth understanding of gender, you should be capable of conducting simple gender analyses on a regular basis, providing recommendations to other departments, and incorporating key gender considerations into your plans and reports.

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ANNEX: RESOURCES

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