

Supplementary Handouts/Participatory Activities

2012

**Facilitator’s Answer Sheet**

**Activity Sheet: Gender Terms**

1. **Gender Norms:**

\_\_\_\_\_ are the accepted attributes and characteristics of male and female gendered identity at a particular point in time for a specific society or community. They are the standards and expectations to which gender identity generally conforms, within a range that defines a particular society, culture, and community at that point in time. \_\_\_\_are ideas about how male and females should be and act. They can establish a life cycle of gender socialization and stereotyping.

1. **Gender Roles:**

\_\_\_\_ refer to the different socially ascribed work or responsibilities assigned to women, men, girls and boys.

1. **Gender Relations:**

\_\_\_\_ have to do with the ways in which a culture or society defines rights, responsibilities, and the identities of men, women, boys and girls in relation to one another. \_\_\_\_ refers to the balance of power between males and females.

1. **Gender Blind:**

\_\_\_\_ is the failure to recognize that the roles and responsibilities of men/boys and women/girls are given to them in specific social, cultural, economic, and political contexts and backgrounds. Projects, programs, policies, and attitudes which are \_\_\_\_ do not take into account these different roles and diverse needs. They maintain the status quo and will not help transform the unequal structures of gender relations.

1. **Gender Neutral:**

\_\_\_\_ refers to anything—a concept, an entity, a style of language that is unassociated with either male or female gender.

1. **Gender Lens:**

\_\_\_\_ means recognizing the needs, capacities, and contributions of women, girls, men and boys. These differences have serious implications when evaluating how to protect and preserve populations affected by emergencies.

1. **Gender-Based Violence**

\_\_\_\_is an umbrella term for any harm that is perpetrated against a person’s will; that has a negative impact on the physical or psychological health, development, and identity of the person; and that is the result of gendered power inequities that exploit distinctions between males and females, among males, and among females. Violence may be physical, sexual, psychological, economic, or sociocultural.

1. **Gender Equality:**

\_\_\_\_ refers to the equal enjoyment by females and males—of all ages—of rights, opportunities, and resources and rewards.

1. **Gender Equity:**

\_\_\_\_ refers to an environment where males and females equally realize their full human rights and potential to contribute to national, political, economic, social, personal, and cultural development to benefit equally from their results.

1. **Gender Balance:**

\_\_\_\_ the degree to which men and women hold the full range of positions in a society or organization (more accurately, “sex ratio”).

1. **Gender Disparity:**

\_\_\_\_ refers to reasons or contributing factors behind the gender gap in education (and other issues) for girls in comparison with boys.

1. **Gender Discrimination:**

\_\_\_\_ is based on the belief that one sex is superior to the other and that the superior sex has endowments, rights, prerogatives, and status greater than those of the inferior sex.

1. **Gender Parity:**

\_\_\_\_ means that there is a 50:50 ratio of males and females accessing education, in the work place and holding public office.

1. **Gender Mainstreaming:**

\_\_\_\_ aims to achieve gender equality, whereby women and men have equal agency, equal access and power concerning resources and decision-making. It is the process of assessing the implications for women and men of any panned action, including legislation, policies or programs, in all areas and at all levels. It is a strategy for making women’s as well as men’s concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programs in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated.

1. **Gender Perspective:**

\_\_\_\_ With respect to any social phenomenon, policy or process, exposing gender-based differences in status and power, and considering how such discrimination shapes the immediate needs, as well as the long-term interests, of women and men.

**ACTIVITY SHEET: GENDER TERMS**

*Place the correct number of the definition next to the term below.*

**\_\_\_\_\_\_Gender Norms**

**\_\_\_\_\_\_Gender Mainstreaming**

**\_\_\_\_\_\_Gender-Based Violence**

**\_\_\_\_\_\_Gender-Lens**

**\_\_\_\_\_\_Gender Parity**

**\_\_\_\_\_\_Gender Discrimination**

**\_\_\_\_\_\_Gender Equality**

**\_\_\_\_\_\_Gender Perspective**

**\_\_\_\_\_\_Gender Equity**

**\_\_\_\_\_\_Gender Disparity**

**\_\_\_\_\_\_Gender Balance**

**\_\_\_\_\_\_Gender Neutral**

**\_\_\_\_\_\_Gender Roles**

**\_\_\_\_\_\_Gender Blind**

**\_\_\_\_\_\_Gender Relations**

1. \_\_\_\_ With respect to any social phenomenon, policy or process, exposing gender-based differences in status and power, and considering how such discrimination shapes the immediate needs, as well as the long-term interests, of women and men.
2. \_\_\_\_\_ are the accepted attributes and characteristics of male and female gendered identity at a particular point in time for a specific society or community. They are the standards and expectations to which gender identity generally conforms, within a range that defines a particular society, culture, and community at that point in time. \_\_\_\_are ideas about how male and females should be and act. They can establish a life cycle of gender socialization and stereotyping.
3. \_\_\_\_ refer to the different socially ascribed work or responsibilities assigned to women, men, girls and boys.
4. \_\_\_\_ have to do with the ways in which a culture or society defines rights, responsibilities, and the identities of men, women, boys and girls in relation to one another. \_\_\_\_ refers to the balance of power between males and females.
5. \_\_\_\_ is the failure to recognize that the roles and responsibilities of men/boys and women/girls are given to them in specific social, cultural, economic, and political contexts and backgrounds. Projects, programs, policies, and attitudes which are \_\_\_\_ do not take into account these different roles and diverse needs. They maintain the status quo and will not help transform the unequal structures of gender relations.
6. \_\_\_\_ refers to anything—a concept, an entity, a style of language that is unassociated with either male or female gender.
7. \_\_\_\_ means recognizing the needs, capacities, and contributions of women, girls, men and boys. These differences have serious implications when evaluating how to protect and preserve populations affected by emergencies.
8. \_\_\_\_ refers to the equal enjoyment by females and males—of all ages—of rights, opportunities, and resources and rewards.
9. \_\_\_\_ refers to an environment where males and females equally realize their full human rights and potential to contribute to national, political, economic, social, personal, and cultural development to benefit equally from their results.
10. \_\_\_\_ the degree to which men and women hold the full range of positions in a society or organization (more accurately, “sex ratio”).
11. \_\_\_\_ refers to reasons or contributing factors behind the gender gap in education (and other issues) for girls in comparison with boys.
12. \_\_\_\_ means that there is a 50:50 ratio of males and females accessing education, in the work place and holding public office.
13. \_\_\_\_ aims to achieve gender equality, whereby women and men have equal agency, equal access and power concerning resources and decision-making. It is the process of assessing the implications for women and men of any panned action, including legislation, policies or programs, in all areas and at all levels. It is a strategy for making women’s as well as men’s concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programs in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated.
14. \_\_\_\_ is based on the belief that one sex is superior to the other and that the superior sex has endowments, rights, prerogatives, and status greater than those of the inferior sex.
15. \_\_\_\_is an umbrella term for any harm that is perpetrated against a person’s will; that has a negative impact on the physical or psychological health, development, and identity of the person; and that is the result of gendered power inequities that exploit distinctions between males and females, among males, and among females. Violence may be physical, sexual, psychological, economic, or sociocultural.

**ACTIVITY SHEET: GENDER TERMS**

*Cut on each line to create Definition and Term Cards for participants.*

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| **Gender Norms** | **Gender Discrimination** |
| **Gender Mainstreaming** | **Gender Based Violence** |
| **Gender Perspective** | **Gender-Lens** |
| **Gender Disparity** | **Gender Balance** |
| **Gender Neutral** | **Gender Roles** |
| **Gender Blind** | **Gender Equality** |
| **Gender Equity** | **Gender Perspective** |
| **Gender Relations** |  |

**Gender PowerWalk Case Scenario**

**Background:**

The Eastern region of Marta is made up of small fishing villages with a large port city on the southern tip of the region. It’s predominately a patriarchal society with men making most of the family decisions and providing the household income while women stay home to care for children and the elderly. The two primary livelihoods in the region are fishing and tourism. The tourist industry largely consists of foreigners coming from neighboring countries in the Middle East. There are several brothels in the town ports and two large hotels that include casinos and various types of entertainment including cinema and gaming centers.

The region consists of several ethnic and religious groups. The Banyu ethnic group are typically in the fishing industry and much poorer, whereas the Luna ethnic group make up most of the tourist industry and tend to hold most of the government jobs in the region. Although the country as a whole is largely Christian, this particular region consists primarily of Hindus making up 70% of the population with 28% Islamic and 2% other.

The country has ratified the Convention on the Rights of the Child and some national laws have been harmonized to support these rights. The government has created the Education for All policy for children under 12 years. The government also passed a law last year that does not allow for any headwear or religious artifacts to be worn during school indicating that this distracts from learning.

Children make up about 55% of the population. Boys have a literacy rate of 87% while girls’ literacy rate is less than half of that at 41%. Although most schools integrate the different ethnic groups and religions, curriculum is based around the history and teachings of the Luna ethnic group as they make up over 82% of the entire country population.

Families within the fishing industry of Banyu ethnic group tend to marry their girl children early at around age 12 years. However, many Islamic families restrict girls from going to school in general.

**Emergency:**

Five weeks ago, an earthquake 100 miles off the coast of the region sent a massive tsunami inland destroying many communities. Families living close to the ocean experienced their homes destroyed. Over 50,000 people are still living in IDP camps. Those whose houses were further inland survived and were undamaged.

The fishing industry has been hit hard as boats and fishing equipment were destroyed. Many women and children were killed in the tsunami. Schools have been flooded and since many teachers were female and died in the tsunami, the schools now lack educators. Emergency Education programs have been started in many of the IDP camps. Curriculum consists of basic education and first aid and safety lessons on natural disasters. Most of the teachers recruited are male and do not have formal training. The schools encourage both boys and girls to attend.

Psychosocial Support is offered in the school by male teachers.

Despite the tsunami, the tourist industry is still attracting business as the region is the only place to gamble. Unfortunately, the sex industry of brothels and pornographic films has increased giving rise to various forms of abuse and forced prostitution. Young Banyu girls and boys are specifically at risk as they lost their homes, family income and cannot afford to go to school. Trafficking in the region has increased. There have been several incidents of children being offered fake scholarships to take them out of the country. Children are abused and end up in extreme child-labor practices.

**Gender PowerWalk Cards**

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| **You are an 11 year old boy of the Luna ethnic Group.**  You are Hindu. You face no discrimination.  Your family survived the tsunami although your house was destroyed. You have role models and people to talk with. | **You are a 7 year old girl of the Luna ethnic group.** You are Islamic. You can afford school fees. After the emergency, you are emotionally distressed.  Sanitation facilities at the school are poor. You feel alone. | **You are a 15 year old boy of the Banyu ethnic group.** You are Hindu. Your mother and father were both killed in the tsunami. You are now the head of your household carrying for 2 younger siblings. You must provide income for family. You seek advice from your neighbors and friends for help. | **You are a 13 year old girl of the Banyu ethnic group.** You are Islamic. Your mother and father died in the tsunami and you are now responsible for supporting your siblings and finding an income. You feel alone. |
| **You are an 8 year old boy from the Banyu group.** You are Islamic. You lost your parents in the tsunami and were taken to orphanage in the Capitol city. The orphanage has a school that you attend. You speak a different language than the other children and you are bullied at school.  You have no role models at school. | **You are a 9 year old girl from the Luna group.** You are Islamic. Your family supports your education, however you walk to school alone. The school you attend has no female teachers at school and you feel harassed by both the students and male teachers. | **You are an 11 year old boy from the Luna group.** You are Hindu. After the tsunami, you have been working on the street several days during the week to earn extra money for your family. You attend school sometimes. You eat only 1 meal a day. You have friends on the street, but not in school. | **You are 16 year old girl from the Banyu group.** You are Hindu. You were married young at age 13 and you have a 1 year old daughter. Your husband survived the tsunami but lost his livelihood. Your husband wants you to work in one of the brothels to help bring in money for the family.  You feel isolated and alone. |
| **You are a 10 year old boy from X ethnic group.** You are Islamic. Distance to school is far. There is a local bus that takes you there, but you can only go when your family has enough money to pay your bus fee. Your mother survived the tsunami but your father was killed. | **You are a 17 year old boy from X ethnic group.** You are Islamic. Before the tsunami you attended secondary school. Your school was destroyed in the tsunami and the only emergency education programs close to you are for primary school-going children. Tourists have offered you a scholarship in another country. | **You are an 11 year old girl from X group.** You lost all your family members in the tsunami and are living alone.  You want to attend the emergency school, but you are often harassed by men as you walk to the school.  The school has no feminine hygiene kits, so you do not attend during menses. | **You are a 10 year old girl from X group.** You are Islamic. One of the teachers at your school believes girls should not be attending and harasses you. You have no one to talk to about this problem. |
| **You are a 14 year old boy from Luna ethnic group.** You are Hindu. Your school was destroyed, but all the emergency education programs focus on basic education and there is no secondary school.  You have no risks. You are not discriminated against. | **You are a 4 year old girl from the Luna ethnic group.** You are Hindu. Your family survived the tsunami. There is an early childhood program in your camp that your mother takes you to daily. You laugh and enjoy the songs and games. You are cared for and feel protected. | **You are a 7 year old girl from the Luna ethnic group.** You are Islamic. At home and in town you wear the Islamic headwear, but in school you are not allowed. Children who see you outside class bully you. You feel emotionally distressed in school. | **You are an 11 year old boy from the Banyu ethnic group.** You are Islamic. Your school was not destroyed in the tsunami. It is close to your house and safe to walk to. However, it is next to a military compound. Soldiers often approach you and harass you. You want to appear strong so you don’t tell anyone. |
| **You are a 10 year old girl from the Banyu group.** You are Hindu. Your school building was destroyed.  The closest school for you is an hour away.  You attend school sometimes, but other days you work in the market near the hotels. It’s hard for you to concentrate in school because you are afraid of another emergency. You have friends and people to ask for help from. | **You are a 10 year old girl from the Banyu ethnic group.** You are Islamic. You lost both parents, but your older sister of 17 is carrying for you. Although your parents did not allow you to go to school before the tsunami, she encourages you to attend. The emergency education program is in close proximity to your home and you have friends who walk with you. You enjoy the classes and you are learning. You feel safe. | **You are a 16 year old boy from the Luna group.** You are Hindu. You are living in an IDP camp with your family since the tsunami destroyed your home. Although you were attending school before, the emergency education curriculum is very easy for you. You still attend, but are often distracted because of fear that the tsunami will hit again. You feel like you do not have emotional support. You lost most of your friends in the tsunami. | **You are a 6 year old boy from the Luna ethnic group.** You are Islamic. Your school was destroyed in the tsunami. The emergency school you attend is very crowded and there are no learning materials. Your family has lost its livelihood which has resulted in you only eating one meal a day. You feel hungry often. It’s difficult for you to concentrate in school. |
| **You are a 16 year old girl from the Banyu group.** You are Hindu. You were married young at age 14. Although married, your husband encouraged you to continue your education. Unfortunately, your husband died in the tsunami and his family is remarrying you to your husband’s brother who does not want you to go to school. You feel alone. | **You are a 9 year old girl from the Luna ethnic group.**  You are Hindu. Emergency education is offered but is not challenging for you. Teachers in your school do not have equal benefits and do not come to school every day therefore, sometimes there is class and sometimes class is cancelled. The school you are attending is close to your home and you walk with your friends and feel safe. | **You are a 9 year old boy from the Luna ethnic group.** You are Hindu.  Your classes are relevant.  School is affordable.  You have no risks.  You are not discriminated against. | **You are a 12 year old boy from the Luna group.** You are Hindu. Before the tsunami you were the top student in class. You are now attending school in one of the emergency education programs. The classes are basic. Your family survived the tsunami and your home was not damaged. You have friends and feel safe. |
| **You are a 13 year old girl from the Luna ethnic group.** You are Christian. Prior to the emergency you were attending school but to get good grades you would have sex with the teacher in exchange for high marks. The tsunami destroyed your school and the teacher died. You now have access to an emergency school, however, all your teachers are male and you fear you will be sexually abused again. | **You are an 8 year old boy from the Luna ethnic group.** You are Christian. Your school was destroyed in the tsunami. Aid agencies have targeted girls to attend school and have tailored the curriculum around Islamic teachings. You don’t like to go to school as you feel there is no one to talk to. You skip school and hang out near the cinemas and hotel. | **You are a 5 year old boy from the ethnic group Banyu.** You are Islamic. You lost your mother in the tsunami and your father does not know how to care for you. Your father is looking for work in the hotel industry and he takes you with him daily. You do attend school anymore, but you play with the kids on the street when your father is looking for work. | **You are a 14 year old girl from the ethnic group Banyu**. You are Hindu. Your father died in the tsunami and you decide to take on extra work to help with the family income. You look for work around the Hotel and tourist spots. |

**Script for Gender PowerWalk**

Explain to participants that they should imagine that they are the person described on the card. There are some details about this person, but they should also use their imagination and think about issues that may affect this person given the little bit they know about the person, the context, and background that is provided to them prior to the activity.

Explain to participants that you will now read the case scenario and describe the emergency that has hit the region where they live. After you read the scenario, you explain that you will read off statements. Based on the person they represent, if they believe the statement to be **True** for them, they should take a step forward. If they believe the statement is **False** for their situation, they should not move. If they feel that the statement is false and also presents a **protection risk**, they should take a step back. If the statement is **irrelevant** to their situation and does not affect their education, they should not move.

**The Facilitator reads the following statements:**

“Prior to the emergency, you were able to attend school.”

“Prior to the emergency, you received quality education that was safe and did not discriminate against you.”

*After the emergency:*

“You are able to attend school.”

“You can walk safely to school.”

“You have role models at school.”

“You are not at risk of abuse within your school environment.”

“You are not at risk of abuse outside your school environment.”

“There is a policy that protects your right to education.”

“You can walk to school with friends or guardians.”

“You are able to concentrate at school.”

“The courses taught are relevant to you.”

“The school has male and female teachers that attend regularly.”

“You are not discriminated because of your clothes or headwear or because of your ethnic group.”

“Your family recognizes the importance of education for you.”

“The school structure is safe and well-constructed.”

“School fees are not a problem for you.”

“Your household chores and responsibilities do not interfere with your learning or going to school.”

“You can enjoy learning without worrying about providing an income for your family.”

“You are healthy.”

“Your religion does not interfere or prevent you from learning.”

“You are not harassed or sexually abused within your school environment.”

“You have people you can talk to if you are abused or harassed.”

“The school materials and curriculum are relevant and plenty.”

“There are hygiene kits and safe and clean latrines at your school.”

“You are not at risk of being trafficked.”

“You do not have family pressures that impact your education.”

“Aid agencies providing support to your education have carefully looked at gender to ensure your education is equitable and protected.”

**Aesop’s Fable Fox and the Crane Handout**

**The Fox and Crane**

**Once a fox and a crane became friends. So, the fox invited the crane to dinner. The crane accepted the invitation and reached the fox's place at sunset.**

**The fox had prepared soup for his mate. But as we all know that foxes are cunning by nature, he served the soup in flat dishes. So, he himself lapped the crane's share with his tongue enjoying its relish a lot. But the crane could not enjoy it at all with his long beak and had to get back home hungry. The shrewd fox felt extremely amused.**

**After few days, the crane invited the fox to dine in with him. The fox reached his place well in time. The crane gave him a warm welcome and served the soup in a jug with a long and narrow neck.**

**So, the crane enjoyed the soup with great relish using his long beak. The fox's mouth couldn't reach the soup through the narrow neck of the jug. He had to return home hungry. Now he realized that he had been repaid for his behavior with the crane.**

**Participatory Activity: Constraints and Solutions**

**Emergency:**

Civil unrest has erupted between two different caste systems within Country X resulting in an all out war between the two different groups. Over a 100,000 people have been displaced and there are numerous accounts of human right violations including reports of gender-based violence by peace keepers in the region. Schools have become target locations for recruitment of children into armed forces and although children of both castes attended school in the past, they are now forced to go to different schools. Many teachers fear returning to school to teach because school grounds have been attacked by both sides.

**Background:**

The community is a mixed society of several different caste systems where the importance of education varies depending on the caste and the traditional gender roles within that caste system. For many girls in the lower caste system, the value of education is low. Girls take on much of the household work and at around age 12 are seen ready to marry. In the higher caste system, girls attend school but many girls do not attend past primary school because most secondary schools do not have female teachers and parents are reluctant to send girls to school out of fear of abuse.

Boys from all caste systems attend school; however those in poorer communities are unable to attend school due to economic constraints on their household. Many boys work outside the house to earn extra income for their families. They do not have time to attend school.

Children living in poverty have a difficult time paying school fees which consist primarily of uniforms and books.

Teachers have limited training on gender issues and focus on route learning methods. Curriculum is targeted primarily at higher caste systems and children attending from other castes are often discriminated against and/or bullied by peers and teachers alike. Girls able to attend secondary school often find it difficult to compete with their male counterparts due to differences in learning style and priority given to boys in lessons, learning opportunities, and extracurricular activities.

Boys from lower castes systems wear special head wear that often creates discrimination. Although they may attend school, they have a difficult time learning because of the various forms of abuse they receive.

Although the policy in country X indicates that ALL children should receive equal access to school and the same quality education, the situation in many communities does not reflect this. Literacy rate in country X is 66% among boys and only 31% among girls.

Most teachers are underpaid and there are few female teachers in the secondary school system. Many females with a strong teaching background indicate a reluctance to teach in secondary schools because of protection risks for themselves.

**Organization X Emergency Response Program:**

* Conducted a rapid assessment on the education situation following the civil unrest and displacement of people into IDP camps. IDP Camps are divided into separate caste systems.
* Attend regularly the education cluster coordination meetings.
* Identified top priorities:
  + School has become a protection risk and where schools are operating, they are discriminatory.
  + Low numbers of teachers willing to attend school
  + Incidents of gender-based violence reported; no reporting system in place
* Set up 4 tents for education programs (2 in camps containing people from Caste #1 and 2 in camps containing people from Caste #2)
* Installed 2 latrines per tent.
* Set up efforts to recruit male teachers.
* Distributed education in emergency kits. Kits include basic learning materials for both teachers and students, and recreational materials. There is also a first aid kit and a few sample lesson plans about protection issues concerning Gender-Based Violence and landmines.
* The organization has also met with camp leaders to set up a reporting mechanism on gender-based violence indicating the school tents and teachers can be part of the system.
* The organization intends to apply for further funding and is beginning its proposal development.

**Participatory Activity: Constraints and Solutions**

**Emergency:**

Country X has experienced a 7.6 earthquake that has hit the western region of the country leaving over 20,000 people dead and over 100,000 people displaced. Most of the schools were destroyed in the earthquake and have left children idle and prone to protection risks including child labor and child trafficking. Families are concerned that school programs will not start back up quickly and when approached by individuals offering school scholarships and opportunities in neighboring cities and countries, parents are eager to send their children not aware of some of the protection risks. The devastation of the earthquake has also destroyed livelihoods and many children (both boys and girls) are now engaged in work outside the house to help supplement the family income.

**Background:**

The community is a mixed society of several different caste systems where the importance of education varies depending on the caste and the traditional gender roles within that caste system. For many girls in the lower caste system, the value of education is low. Girls take on much of the household work and at around age 12 are seen ready to marry. In the higher caste system, girls attend school but many girls do not attend past primary school because most secondary schools do not have female teachers and parents are reluctant to send girls to school out of fear of abuse.

Boys from all caste systems attend school; however those in poorer communities are unable to attend school due to economic constraints on their household. Many boys work outside the house to earn extra income for their families. They do not have time to attend school.

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Most teachers are underpaid and there are few female teachers in the secondary school system. Many females with a strong teaching background indicate a reluctance to teach in secondary schools because of protection risks for themselves.

**Organization X Emergency Response Program:**

* Conducted a rapid assessment on the education situation following the earthquake.
* Attend regularly the education cluster coordination meetings.
* Identified top priorities:
  + No school structures and all education materials lost
  + Dangers of child trafficking in the area promising parents scholarships
  + Hygiene and health issues rising
* Set up 4 tents targeting 10 different camps to create a place for primary school children to come to school.
* Installed 2 latrines per tent.
* Recruited several male teachers to lead classes
* Distributed education in emergency kits. Kits include basic learning materials for both teachers and students, and recreational materials. There is also a first aid kit and a few sample lesson plans about protection issues concerning water, hygiene, nutrition and also what to do if another earthquake occurs.
* The organization has also organized an immunization campaign and will immunize all children in school.
* Started an awareness-raising campaign on the dangers of child trafficking. The campaign consists of posters and camp meetings organized by camp leaders.
* The organization intends to apply for further funding and is beginning its proposal development.

**Participatory Activity: ADAPT and ACT Collectively**

|  |  |
| --- | --- |
| **Gender-Specific Challenges** | **Possible Responses** |
| **General lack of school facilities and/or overcrowding** |  |
| **Lack of appropriate school facilities for girls.** |  |
| **Loss of girls’ [especially the first girl in the family) domestic labour/income may be a factor that prevents them attending school.** |  |
| **Parents’/ fathers’ negative attitudes to education in general – affecting both girls and boys or girls in particular** |  |
| **Low marriage age of girls that impacts their attendance or dropping out early: Increased early marriage as a negative coping mechanism in times of increased food insecurity** |  |
| **Lack of qualified teachers in general, impacting both girls and boys access to education and/or lack of qualified female teachers, impacting girls’ access to school in particular** |  |
| **Targeted attacks on girls’ schools in particular** |  |
| **Class schedules are inconvenient for boys who have income-generating and/or domestic or agricultural labour responsibilities; and/or for girls who have domestic and/or agricultural tasks** |  |
| **Non-recognition of community-based education by the MoE** |  |
| **Lack of transparency within communities with respect to activities taking place in schools can lead to mistrust. Need to consult with and involve the whole community before schools/classes commence.** |  |

**Handout #1:**

**Stabilized Emergency Phase**

**“What to do if….”**

|  |  |
| --- | --- |
| Gather disaggregated data by sex, age, gender, poverty, disability, ethnicity, language. | Launch a media campaign on the importance of girls’ education. |
| Develop a mapping exercise with the community to identify protection risks for boys/girls from attending school. | Evaluate whether emergency education programs are hindering or harming individuals. |
| Train teachers and staff on gender related issues. | Develop peace-building and conflict resolution curriculum that challenge cultural norms on gender roles. |
| Identify individuals within the community that can serve as point persons and champions of education for all. | Establish a gender focal point for Education in Emergencies. |
| Coordinate with other sectors/clusters on gender. | Create a protective learning environment by developing a code of conduct for teachers. |
| Stock up on Education in Emergency Kits and ensure they have gender-sensitive materials. | Create a registration check-point to identify all school-aged going children. |

**Handout #2**

**Early Acute Emergency (First Two Weeks)**

**“What to do if….”**

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| --- | --- |
| Develop funding proposals that explicitly include gender needs and activities. | Coordinate a rapid joint education needs assessment that collects sex and age disaggregated information. |
| Establish flexible hours. | Recruit female/male teachers. |
| Identify a safe learning environment for both males and females. | Set up a community-based reporting mechanism for GBV. |
| Develop curriculum to support gender appropriate psychosocial care. | Establish a gender focal point for Education in Emergencies. |
| Work with water and sanitation colleagues and the local community to build male and female toilets and washing facilities. | Develop participatory observations and spot checks by practitioners and community members to discuss problems and solutions for specific gender issues that prevent quality education. |
| Develop an internal and external advocacy strategy to ensure gender is mainstreamed throughout all education in emergency programs. | Hold meetings within camps to determine the education needs of male and female learners. |

**Handout #3:**

**Emergency Preparedness Phase**

**“What to do if….”**

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| --- | --- |
| Identify partners on the ground that can champion gender issues during an emergency. | Train staff on gender-responsive education in an emergency. |
| Develop M&E tools that can be used to measure gender-responsive education programs. | Create public awareness campaigns around gender and education in emergencies. |
| Set up a community-based response mechanism to respond to GBV during times of an emergency. | Carryout a detailed assessment of the gender issues as they relate to education in the community. |
| Ensure there is a focal point for gender and education in emergencies. | Develop gender-responsive programs that “Build Back Better” during an emergency. |
| Develop tools to identify early warning signs on gender equality, risks, and disparities when an emergency arises. | Create a protective learning environment by developing a code of conduct for teachers. |
| Create gender-sensitive curriculum that looks at how to support boys and girls differently with psychosocial issues that might occur because of an emergency | Develop contingency plans if gender-responsive programs are not working. |