



# **GENDER SENSITIVITY AND GAD PERSPECTIVE**

**A TRAINER'S GUIDE**

Department of Social Welfare and Development  
Pantawid Pamilyang Pilipino Program  
Gender and Development Division



## **P**REFACE

Pursuant to Republic Act 9710 or the Magna Carta of Women (2009), and in alignment with Administrative Order No. 5 series of 2012 as amended through Administrative Order (AO) 15 series of 2018 or the DSWD Gender and Development (GAD) Mainstreaming Framework, the Pantawid Pamilyang Pilipino Program employs gender mainstreaming (GM) as a process and strategy to achieve the twin goals of women empowerment and gender equality. To concretize such mandates, it employs GAD both as a development approach and practice perspective in its core processes, operational procedures, mechanisms, structures, people, and policies. As a development approach, Pantawid ensures that GAD is integrated in the cycle of program development, implementation, monitoring and evaluation. As a practice perspective, it seeks out solutions to reduce if not totally eliminate the impediments to one's capacity to comply with conditions, fully participate, and access and benefit from the Program. As a conditional cash transfer program, it increases and strengthens the poor and the vulnerable sectors' access to health, education, and other complementary and development services.

As a Program that contributes to the achievement of women empowerment, Pantawid creates opportunities for women to transcend beyond her traditional reproductive and stereotypical roles by promoting awareness of basic rights, and building on her capacities and potentials that will lead to the eventual development of her leadership skills and ultimately active community participation. Moreover, Pantawid Pamilya Program concretizes achieving gender equality through effecting "transformed gender relations" among Pantawid homes. It firmly emphasizes that its contribution to the Department's organizational outcome of "improved well-being of poor families" will mean hollow if structural changes in gender relations and dynamics are overlooked. Thus, it works to strengthen men's involvement in the Program as allies, champions, and advocates of GAD through advancing positive masculinities, in fighting against all forms of

gender-based discrimination, and in promoting family welfare, as well as the protection rights of women and children.

Gender sensitivity training entails an understanding of existing gender relations and the obstacles to women's active participation in the training process. It addresses these obstacles by proposing content that addresses both women's and men's interests and needs, and by adopting training and facilitation methods that will enhance women's participation and optimizing capacities and potentials for leadership and active involvement in the community. More precisely, gender sensitivity training takes into account the needs, priorities, and expectations of both women and men while planning, implementing, and evaluating training activities to ensure that they both receive equitable benefits from the learning process.

This training guide is based on the feminist pedagogical approach, which questions prevailing social constructs, problematizes by deconstructing them, and ultimately comes up with new and healthy constructs that depict shifts in paradigm and hence, social transformation. The session contents and methodologies embody the creation of new knowledge and commitments to transformative action.

## *A*CKNOWLEDGEMENT

This Training Guide would not have materialized if not for the dedication of the Pantawid GAD Trainers' Pool and Regional GAD Officers: Mr. Pent Elyria Dawn Liongson (FO NCR); Mr. Edwin Olivas, III (FO I); Mr. Philip Amiel Lopez (FO CALABARZON); and Ms. Ma. Consuelo Gonzales (FO MIMAROPA), and NPMO GAD Working Group, especially, Mr. Arnold Jan Ford Buhisan, (CBD), Ms. Remilene Marcelino and Ms. Chok Reyes (FDD), and Mr. Allan Peligrino (CVD). The shared technical knowledge, experiences, efforts, creative juices and perspectives have produced a training module intended to have a significant impact on the GAD capability building activities towards gender mainstreaming in Pantawid Program and to DSWD as a whole.

Sincere appreciation is also extended to the members of DSWD GAD Secretariat who provided technical inputs to the Session Guides, most especially Ms. Norilyn Quesada-Rivera and Ms. Sylvia Alegre of Policy Development and Planning Bureau.

The preparation of this Training Guide would not be possible without the support provided by the former National Program Manager (NPM), Dir. Leonardo C. Reynoso, and current NPM, Dir. Gemma B. Gabuya.

To the Gender and Development Division of the National Program Management Office, under the supervision of Ms. Nellibeth V. Mercado, to her staff Ms. Wina Panuelos- Beltran, Ms. Rosemarie Pol, Mr. Shellmark Carlos, Mr. Arjay Navida, and Ms. Andyleen C. Feje who worked hard in realizing this module through fulfilling all the administrative tasks from the writeshop development to proofreading and final editing of this training module. Special thanks also goes to the interns from Xavier University: Mark Ronald D. Rodriguez, Lukezel L. Vestal, Arnel John Dayata, and billy Joe Macale for developing icons and drafting the cover design, and layout.

Also, to former Field Program Manager Dir. Marita C. Pimentel (July 2016 - May 31, 2018) for aptly putting the context of gender mainstreaming in the government. To the rest of the Regional GAD Officers for substantiating the contents of this guide through countless GST conducted within and outside of the Program.

To all who conscientiously work for gender equality, our sincerest gratitude and appreciation.

## MESSAGE FROM THE SECRETARY



As the lead agency in social protection, one of the main tasks of the Department of Social Welfare and Development (DSWD) is to champion gender equality and equal access to opportunity, which are essential factors in achieving inclusive and sustainable growth and development.


I laud the Pantawid Pamilyang Pilipino Program-National Management Office for being one of the offices in the Department that has fulfilled this task. This is by mainstreaming Gender and Development (GAD) in its over-all program operations through the crafting of the Gender Sensitivity and GAD Perspective: A Trainer's Guide.

This vital document, which is anchored on Administrative Order No. 15 Series of 2018 or the DSWD Gender and Development Framework, guides resource persons and facilitators in conducting gender-related training activities. The module reflects the commitment of the Department for a gender-responsive program for all stakeholders.

Likewise, I commend the GAD advocates and experts who took part in the consultation dialogues and provided their invaluable insights in the development and completion of this training module.

I encourage all stakeholders to use this trainer's guide to further enhance their skills in dealing with gender-related issues and concerns and in eliminating gender-based biases and discrimination, especially among program beneficiaries.

May this tool serve as an instrument of positive social change with the end-in-review of building a just and humane society for everyone.



**ROLANDO JOSELITO D. BAUTISTA**  
Secretary



## MESSAGE FROM THE UNDERSECRETARY



Gender sensitivity and Gender and Development (GAD) perspectives are some of the most important components in achieving an eventual growth of a country. A country's economy and industry will prosper if we help promote an environment where every individual can develop his/her full potential, regardless of age, race, status and most especially gender.

In the long years of Philippine history, layers of marginalization, especially among women, can be traced. Poverty are worsen because of discrimination and oppression against women such as unequal access to opportunities. They are left behind, if not set aside.

GAD-related interventions and policies will not surface if there is equality; if there is equity. GAD sensitivity and perspective recognizes the importance of both sexes as it is neither applied to pro-women alone, nor anti-men—it is pro-people.

We have long lived in the presence of sex and gender typecasts and false impressions—in the sex and gender roles that have been reinforced by the dominant hegemony.

This is the history that we hope to change. These are the chains that we wish to break.

We start this change with this GAD Foundational Module—we start this change within ourselves.

A handwritten signature in black ink, appearing to read 'Aimee S. Torre Franca-Neri'.

**AIMEE S. TORREFRANCA – NERI**  
Undersecretary for Operations

## MESSAGE FROM THE DSWD GAD-TWG CHAIRPERSON



It was in 2012 when the Department issued the Gender and Development (GAD) Mainstreaming Framework through the Administrative Order No. 05. It actualizes the Department's contribution to achieve the twin goal of women empowerment and gender equality. It aims to strengthen the GAD Focal Point System of the Department and at the same time, to ensure that all our programs and services developed, piloted, and implemented are gender-responsive.

By gender mainstreaming, we hope to ensure that GAD perspective is infused from the planning stage, to policy and program development and evaluation. With this, we hope to inspire and foster a culture of change, where gender biases and all forms of discrimination are eliminated.

The development, distribution, and use of this Training Guide affirms the organizational goal of the Department in adopting a gender-responsive culture. A gender mainstreaming entry point—both through enabling mechanisms and through gender sensitive personnel, this module can steer and row functions towards excellence, while advocating more sensitive interactions among organizational sponsors, enablers, actors, and advocates of change.

A handwritten signature in black ink that reads "Luzviminda C. Ilagan". The signature is fluid and cursive, with a horizontal line above the first name.

**LUZVIMINDA ILAGAN**  
DSWD GAD-TWG Chairperson;  
Undersecretary and Department  
Legislative and Liaison Officer

## MESSAGE FROM THE NATIONAL PROGRAM MANAGER



The Pantawid Pamilyang Pilipino Program or commonly known as 4Ps has truly evolved to become the centerpiece of the social protection efforts of the national government. After witnessing gains from its pilot implementation in 2007 with only 4,589 households from 6 poorest municipalities, to date, it was able to serve 4,880,422 million poor households nationwide.

This year the Program was enacted into law as RA 11310. It recasts 4Ps as the national reduction strategy and human capital investment program that provides conditional cash transfer to poor households to improve the health, nutrition, and education aspect of their lives.

As 4Ps program implementers here at the Department of Social Welfare and Development (DSWD), our mantra is to apply a human rights-based approach in our work as this will ensure that each of our poor child-beneficiary is kept in school, learning, healthy, and nurtured by their parents who are informed and knowledgeable of the rights and responsibilities.

All these would be impossible to translate if the program implementers—from the policymakers down to the fieldworkers—lack the eye for social justice and equality. Empowerment then would not be anywhere near, as well.

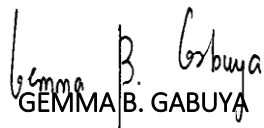
Along this direction, we developed a Trainers' Guide, titled, "Conducting Gender Sensitivity and GAD Perspective Training". This contains session guides that will help understand more and clarify the basic GAD constructs, as influenced by culture and socialization processes; how these are reinforced and perpetuated in our daily lived experiences; how these are personally and professionally translated to

bring potent influence and impairing, if not completely hindering our service delivery undertakings.

The Trainers' Guide will further illuminate us on what personal and professional values and practice we should adopt and/or give up in order to become effective, efficient, and gender-fair program implementers, professionals and individuals.

As we usher the Program to newer heights, let us be guided by this instrument to enhance our capabilities towards inclusive, transformative, gender-fair and responsive Pantawid Pamilyang Pilipino Program.

Mabuhay!



GEMMA B. GABUYA

National Program Manager  
Pantawid Pamilyang Pilipino Program

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## INTRODUCTION

This Foundational Training Guide on Gender and Development (GAD) is a product of a series of consultations, workshops and writeshops with and among the Pantawid GAD Trainers' Pool and selected Regional GAD Officers. It aims to provide guidance to resource persons and facilitators of gender sensitivity and GAD Perspective Trainings, intentions of which are to intensify the level of awareness and commitment of program implementers, stakeholders, and partner beneficiaries for gender-responsive program implementation.

To assure the implementation of gender-responsive programs and services, Gender and Development (GAD) as a development approach was introduced in the government in the early 1990s, as an alternative development strategy. As a development approach and strategy, GAD ensures that the government pursues gender equality in all aspects of development process. It warrants the actualization of a gender-responsive society where women and men equally contribute to and benefit from development. It is a set of processes and strategies aimed at recognizing and addressing gender issues in legislation, policies, programs and projects and institutional mechanisms of the government on a sustained basis. It is essentially institutionalizing gender concerns in the mainstream development processes and agenda, and not just in the peripheral programs and projects of the government (Magna Carta of Women, 2009).

Anchored on the DSWD GAD Agenda (2017-2019), the Department continues its efforts to mainstream GAD, as a strategy to promote women's human rights and eliminate gender discrimination in its systems, structures, policies, programs and processes. As an approach, GAD seeks not only to integrate women in development, but to look for the potential of Pantawid Program as a development initiative to help TRANSFORM UNEQUAL GENDER RELATIONS within Pantawid homes by primarily empowering women as key program partners. Foundational

Training (or Gender Sensitivity and GAD Perspective Training) participated by all program staff, is one of the basic requirements to raise awareness, build knowledge, and change one's attitudes so that gender mainstreaming can seamlessly take place in program implementation processes.

GST/GAD training also primarily intends to strengthen and solidify staff gender lens, which is necessary for gender mainstreaming in various components of Pantawid. Also, it entails a deeper understanding of existing gender relations and the obstacles experienced by women and men constraining them from actively participating in the development process.

Society places different expectations on women and men resulting in their different roles and responsibilities. This also often explains why women and men have different needs and priorities, which every program should take into account and appropriately address. Cultural practice, gender role and stereotypes tend to proliferate social structures, which fuel unequal status of women and men. Notably, evidence demonstrates that when women and men are relatively equal, economies tend to grow faster, the poor move quickly out of poverty, and the well-being of men, women, and children is enhanced (World Bank 2001).

Pantawid Pamilyang Pilipino Program, in essence, plays premium in building capacities of its people to change mindsets and shift paradigms. As agents of change, they would be able to use GAD perspective in viewing their work and the way they deal with the sectors that they serve. As such, they would be enabled to contribute to creating safe spaces for the development of everyone.

Further, GAD as a practice perspective recognizes that gender biases may be inadvertently carried out in implementation and therefore may impede development. As such, the Pantawid Program through its GAD component enables actors and partners and household beneficiaries to



become effective contributors to development and nation-building. In summary, this training guide seeks to expand everyone's capacities "TO DO" and "TO BE".

## **TRAINING MODULE OBJECTIVES**

The overall objective of this training module is to provide an avenue for the participants to be sensitized on gender—experience their individual transformational gender journey, and be equipped on GAD perspectives, frameworks and tools necessary for GAD mainstreaming work.

By the end of all the sessions, the target participants shall be able to:

1. Differentiate sex and gender and their relation to the roles that women and men portray in the family, community, and the society;
2. Identify the manifestations of gender biases and their impact on being women and men;
3. Situate gender biases and specific gender issues in the global and local statistics and how these entail individual, organizational, and systemic actions for change; and,
4. Assess their stage or level in their individual transformational gender journey.
5. Be familiar with GAD Laws, Frameworks and Tools, and situate Pantawid Program in its role of affecting transformed gender relations in the households and communities;
6. Be equipped with basic gender lens and analysis tools in carrying out their program functions and contributions;
7. Describe the basics of Sexual Orientation, Gender Identity and Expression (SOGIE) in various learning activities; and,

8. Formulate all possible ways that will contribute to the alleviation of any form of discrimination based on SOGIE.

## LAYOUT AND STRUCTURE OF THE TRAINING MODULE

In the development of this training module, the ADIDS (Activity, Discussion, Input, Deepening and Synthesis) model was adopted to guide the flow of modules' content. This also considers the various learning styles of the target participants anchored on the principle of adult learning. Creative pedagogy served as a guiding principle in developing activities and choosing methodologies and strategies for the content delivery. Specifically, the session guides contain the following parts:



### 1. OBJECTIVES

The objectives are the statement/s of the expected, observable, and measurable learning outcomes from the participants. After the session, the participants are expected to build on their current KSA (Knowledge, Skills and Attitudes) and perspective.



### 2. RITUALS

At the start of every session, a ritual is put in place to gauge the participants' level of knowledge regarding the topic at hand. This also levels off the facilitator with the participants.



### 3. PROCESS QUESTION

This is a set of questions to surface the participants' perspectives, thoughts, and feelings with regards to a given activity.



#### **4. INPUT**

This pertains to the set of concepts that need to be presented and explained to enlighten the participants toward expanding their knowledge, attitudes, and perspectives. This is presented to either validate or challenge the participants' perspectives during the discussion.



#### **5. DEEPENING**

This section brings the participants to reflect and re-examine their views, with the intention of raising their consciousness to possibly influence the creation of a new one. Guided with reflection questions, participants are encouraged to commit to actions out of their learnings and realizations.



#### **6. SYNTHESIS**

This part summarizes the learnings and insights generated from the discussion.

# **D**OVERVIEW of the GAD FOUNDATIONAL TRAINING MODULE



## ***Participants***

- Pantawid Pamilya Pilipino Program staff.
- Representative of agencies involved in the implementation of Gender and Development (GAD).



## ***Objectives***

By the end of each session guides, the target participants shall be able to:

1. Differentiate sex and gender and their relation to the roles that women and men portray in the family, community, and the society;
2. Identify the manifestations of gender biases and their impact on being women and men;
3. Situate gender biases and specific gender issues in the global and local statistics and how these entail individual, organizational, and systemic actions for change;
4. Assess their stage or level in their individual transformational gender journey;
5. Be familiar with GAD Laws, Frameworks and Tools, and situate Pantawid Program in its role on affecting transformed gender relations in the households and communities;
6. Be equipped with basic gender lens and analysis tools in carrying out their program functions and contributions;

7. Describe the basics of Sexual Orientation, Gender Identity and Expression (SOGIE) in various learning activities; and,
8. Formulate possible ways that will contribute to the alleviation of any form of discrimination based on SOGIE.



### *Session Guide*

#### Session 1: Why we advocate GAD?

This presents the rationale for advocating Gender and Development (GAD) within the government bureaucracy or with any other program or organizational settings.

**Activities:** Word-mapping or drawing, Lecture-discussion

**Materials:** Old magazines, newspapers, scissors, glue/paste, manila paper or old calendar, masking tape, marker and crayons.

#### Session 2: Understanding Sex and Gender

This session expound on the difference between sex and how their constructions influence the way one understands their roles in various life spheres.

**Activities:** Plenary discussion, processing questions

**Materials:** White board, Whiteboard markers, meta cards

#### Session 3: SOGIE (Sexual Orientation, Gender Identity and Expression

This session introduces the participants the basic concepts of sexual orientation, gender identity and expression. Such basic understanding

hopes to lead the participants to align with the issues of the LGBT community and their struggle and fight for rights and recognition.

**Activities:** Getting to know me, Processing questions and discussions.

**Materials:** Metacards, markers and crayons

#### **Session 4: Social Institutions that affect Gender Role**

##### **Socialization**

This session tackles the different social institutions and how they become channels of cultural and gender norms that people usually and naturally follow, enact, and reinforce through socialization processes.

**Activities:** Tableau, Processing questions & discussions

#### **Session 5: Gender Division of Labor**

This session deepens the concept of gender division of labor and further explains the gender divide between men and women in various spheres of social life as a result of gendered socialization process

**Activities:** One day in a woman's/man's life, Processing questions, discussions

**Materials:** Manila paper, Marker, Masking tape, Meta cards

#### **Session 6: Manifestation of Gender Bias**

This session talks about how, through socialization process, individuals get to embrace gendered perceptions and expectations across intersectional interplay of gender, class, age and ethnicity among others.

**Activities:** Act it out

**Materials:** Manila paper, Marker, Masking tape, Meta cards

### Session 7: Understanding the Concept of Power

This session discusses the importance of understanding how power works and interacts with gender relations and social structures.

**Activities:** Strings of Powers, Power Walk

**Materials:** Manila paper, Marker, Masking tape, Meta cards, coupon band, crayons

### Session 8: Understanding Gender and Development as an Approach to Development

This session explains about Gender and Development (GAD) as an approach and practice perspective as it is applied in every program component of Pantawid Pamilyang Pilipino Program. The session seeks not only to integrate women in empowerment in development, but to look also for the potential of Pantawid Program as a development initiative to influence transformed unequal gender relations within Pantawid homes.

**Activity:** My Personal Gender journey

**Materials:** Meta cards, Whiteboard, whiteboard marker

## **D**EFINITION OF TERMS

### **1. Sex**

is the identification of the biological differences of a human body. Male, female and intersex are three main categories into which human and many other living things are divided into and are basis of their reproductive functions. *(Source: Philippine Commission on Women)*

### **2. Gender**

used to describe those characteristics of men and women which are socially determined, in contrast to those which are biologically determined. *(Source: Philippine Commission on Women)*

### **3. Gender Mainstreaming**

is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in any area and at all levels. It is a strategy for making the concerns and experiences of women, as well as of men, as an integral part of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic, and societal spheres, so that women and men benefit equally, and inequality is not perpetuated. *(Source: International Labour Organization)*

### **4. Gender and Development**

refers to the development perspective and process that is participatory and empowering, equitable, sustainable, free from violence, respectful of human rights, supportive of self-determination and actualization of human potentials. It seeks to achieve gender equality as a fundamental value that should be reflected in development choices and contends that women are active agents of development, not just passive recipients of development. *(Source: Magna Carta of Women)*



## **5. Gender Analysis**

refers to a framework to compare the relative advantages and disadvantages faced by women and men in various spheres of life, including the family, workplace, school, community and political system. It also takes into account how class, age, race, ethnicity, culture, social and other factors interact with gender to produce discriminatory results. *(Source: Philippine Commission on Women)*

## **6. Gender Issue**

is any issue or concern determined by gender-based and/or sex-based differences between women and men. *(Source: European Institute for Gender Equality)*

## **7. Gender Awareness**

is the ability to identify problems arising from gender inequality and discrimination. *(Source: Philippine Commission on Women)*

## **8. Gender Equality**

is the state of equal access to resources and opportunities regardless of gender, including economic participation and decision-making; and the state of valuing different behaviors, aspirations and needs equally, regardless of gender. *(Source: International Labour Organization)*

## **9. Transformed Gender Relations**

refers to an ultimate outcome among Pantawid homes where intra-household dynamics is influenced to change towards sharing in all spheres of life i.e., shared decision-making, shared parenting, shared budgeting, elimination of all forms of gender-based discrimination and violence.



### INTRODUCTION

This presents the rationale for advocating Gender and Development (GAD) and is encouraged for discussion especially with and among government workers. The latter are the main duty bearers in advocating Gender and Development, as agencies and instrumentalities are mandated to mainstream gender in all its structures, processes, and mechanisms.<sup>1</sup>

**Gender and Development (GAD)** refers to the *development perspective and process that is participatory and empowering, equitable, sustainable, free from violence, respectful of human rights, supportive of self-determination and actualization of human potentials. It seeks to achieve gender equality as a fundamental value that should be reflected in development choices and contends that women are active agents of development, not just passive recipients of development.*<sup>2</sup>

Gender and Development as an approach and practice perspective should be carried out by all, especially those working in the government, but how?



### RITUAL

As a means of gauging the participant's knowledge on Gender and Development, the participants will do the activity called "Word Mapping."

**Activity 1:** Word Mapping

**Duration:** 30 minutes

**Materials:** Manila paper, permanent marker, masking tape

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<sup>1</sup> However, the facilitator has to assess if this is necessary to the participants at hand.

<sup>2</sup> <http://www.popcom.gov.ph/59-press-releases/gad-events/294-gender-and-development-definition>

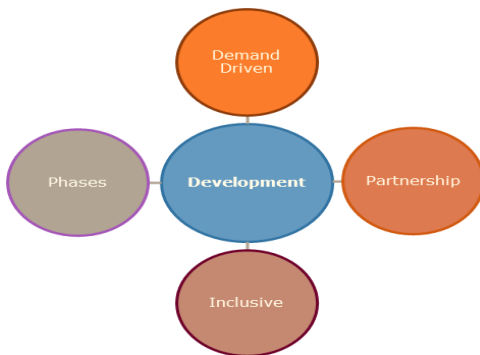
## Mechanics:

1. Group the participants into five.
2. Each group will be assigned with a word or set words, which they will do “word mapping” on. Word mapping is simply associating meaning or set of meanings for a given word by mapping them out or by visual diagramming.

Appropriate questions are as follows:

- a. What first comes to mind when you hear a word or set of words?
- b. Present your thoughts through a diagram or a map that will show relationship of these meanings.

Below is an example:



3. After flashing the example of a word map, assign each group the following word/s:
  - a. Gender
  - b. Development
  - c. Gender and Development
  - d. Family

- e. Filipino
- Each group will assign a facilitator and a presenter.
  - Give time for the groups to formulate their outputs.



**Note to the Trainer**

After each group presentation, the trainer will affirm their output and explain that these will be referred back to as GAD concepts that will be discussed all throughout the 3-day activity.



INPUT

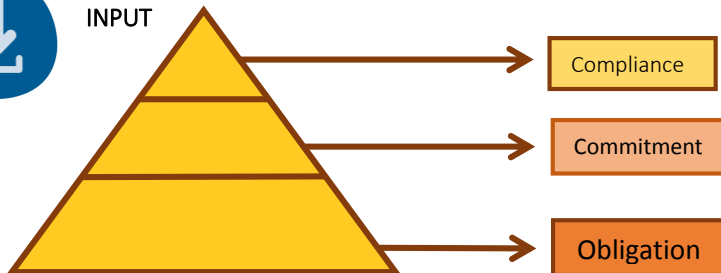


Figure 1: Presents the rationale on advocating GAD



**Note to the Trainer**

Present Figure 1 from top (Compliance) to bottom part (Obligation), to reiterate the grading of each rationale on advocating GAD.

Figure 1 generally sums up the rationale for Gender and Development through<sup>3</sup>:

- **COMPLIANCE.** The General Appropriations Act (GAA) states that our government should have a GAD Program to which at least 5% of an agency's total budget should be allotted. An example would be the 2017 GAA of DSWD which amounts to around Php 130 Billion, computing for the 5% means that the Department should have a budget of around Php 7.3 Billion.
- **COMMITMENT.** The Philippines is committed internationally by virtue of being a signatory in the Convention on the Elimination of Discrimination Against Women (CEDAW) or otherwise known as the International Bill on Rights of Women. As a signatory to this international law, which was signed by 179 countries, the Philippines is committed to advocate Gender and Development.

**Nationally**, the 1987 Philippine Constitution, Article II Sec. 14 states that "The State recognizes the role of women in nation building and shall promote the FUNDAMENTAL EQUALITY before the law of women and men." Additionally, the Magna Carta of Women (MCW) – Republic Act 9710 establishes the Philippine government's pledge of commitment to the CEDAW. It is the local translation of the provisions of the CEDAW, particularly in defining gender discrimination, state obligations, substantive equality, and temporary special measures<sup>4</sup>.

Secondly, developed countries have commitment to the underdeveloped and developing countries through the development goals or plan. Development is not for an individual person or country; development should be communal or

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3 Presentation of Dir. Marita Castillo Pimentel, National GAD Resource Pool, PCW and Field Program Manager, DSWD. TOT on Gender Sensitivity and GAD Perspective, May 17-19, 2017

4 <http://pcw.gov.ph/law/republic-act-9710>

worldwide. Thus, these developed countries have a commitment to help/aid these developing and underdeveloped countries.

This commitment is translated through the Millennium Development Goals (MDG) – 2000 – 2015. The development indicators in this plan are as follows:

1. Eradicate extreme poverty and hunger.
2. Achieve universal primary education.
3. Promote gender equality and empower women.
4. Reduce child mortality.
5. Improve maternal health.
6. Combat HIV/AIDS, malaria and other diseases.
7. Ensure environmental sustainability.
8. Develop global partnership for development.



Source: <https://www.mdgmonitor.org/>



#### Note to the Trainer

Highlight indicator #3-Promote gender equality and empower women for MDG as well as indicator #5-Gender Equality and #10-Reduced inequalities for Sustainable Development Goals

## What has been achieved so far?

The Guardian, reports that “The millennium development goals have targeted eight key areas – poverty, education, gender equality, child mortality, maternal health, disease, the environment and global partnership. Each goal is supported by 21 specific targets and more than 60 indicators.” Looking at MDG 3: About two-thirds of developing countries have achieved gender parity in primary education.”<sup>5</sup>



Source: <https://www.mdgmonitor.org/>

Today, the Sustainable Development Goals (SDG, 2016-2030) has 17 goals which are:

1. No poverty.
2. Zero hunger.
3. Good health and well-being.
4. Quality education.
5. Gender equality.
6. Clean water and sanitation.
7. Affordable and clean energy.
8. Decent work and economic growth.
9. Industry innovation and infrastructure.
10. Reduced inequalities.
11. Sustainable cities and communities.
12. Responsible consumption and production.

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<sup>5</sup> <https://www.theguardian.com/global-development/datablog/2015/jul/06/what-millennium-development-goals-achieved-mdgs>

13. Climate action.
14. Life below water.
15. Life on land.
16. Peace, justice and strong institutions.
17. Partnerships for the goals

Nationally, the government has Philippine Development Plan (2011 – 2016 , then PDP 2017 – 2022) The PDP has three pillars: *Malasakit* or enhancing the social fabric, *Pagbabago* or inequality-reducing transformation, and *Patuloy na Pag-unlad* or increasing growth potential.

The PDP 2017 – 2022 is the first of the four phases in achieving the goals of *Ambisyon 2040*.

It is also interesting to share the highlights of the survey on :

- What do the Filipinos want to achieve for themselves in 2040?

An overwhelming majority of Filipinos aspire for a simple and comfortable life (70%) followed by a smaller segment of the population who want an affluent life (16.9%) while very small portion aspires for the life of the rich (3.9%).

- What should the country have achieved by 2040?

By 2040, the Philippines shall be prosperous, predominantly middle-class society where no one is poor. Our people will enjoy long and healthy lives, are smart and innovative, and will live in a high-trust society.

- **OBLIGATION.** Gender and Development is an obligation of the government.

Development that is national and has a government that advocates:



- Good governance;
- Inclusive growth;
- Quality, equitable, culture-based, and complete basic education; and,
- Gender equality.

## DEVELOPMENT

Aims the fulfillment of three (3) basic human needs:

1. The ability to provide for basic necessities;
2. The ability to become persons with identity, dignity and self-worth; and,
3. The ability to exercise freedom and responsibility.



### Key Learning Points

1. Development is communal, national and international. Development is not individualistic. Therefore, development should be felt by all, whether they are male, female, gay, lesbian, etc.
2. In making development happen, government employees as duty bearers are enjoined to use GAD as an approach and a practice perspective from program identification, to implementation, to monitoring, and development.
3. GAD is “everywhere” as development has to be inclusive.
4. As government employees, everyone should make a conscious effort that government monies (5% GAD budget) are allocated for



### INTRODUCTION

As discussed in Session 1 (Rationale of Gender and Development), development is encompassing and universal and therefore **MUST** be felt, experienced, and appreciated by all human beings. In order to understand what Gender and Development (GAD) is, it is important to first discuss the fundamental concepts of Sex and Gender.

Sex and Gender as two fundamental concepts in understanding GAD as a development approach and a practice perspective are often misconstrued as one and the same. Such misunderstanding is often rooted in the mindset that both are “naturally designed” and therefore should not be questioned. As a result, biases arise.



### Session Objectives:

At the end of the session, the participants should be able to:

1. Differentiate sex and gender as fundamental concepts of GAD;
2. Differentiate sex roles and gender roles; and,
3. Boil down the common misconceptions about these two concepts.



### RITUALS

#### Note to the Trainer

There are three activity options (see Activity 1, 2, and 3 below) to choose from, which would allow the participants to have a deeper examination of their personally held beliefs and assumptions about the capacities and characteristics of males and females. All are good transition activities towards introducing SEX and GENDER



**Activity Option 1**

**Duration:** 20-30 minutes

**Materials:** Words written in Meta cards Markers

**Mechanics:**

- 1. In advance, prepare metacards with written words (see word options below and add more depending on the number of participants).

Clerk of Court	Barbie doll	Breast feeding
Lawyer	Firefighter	Gardening
Nurturing	Child-rearing	Secretary
Vagina	Penis	Teacher
Toy car	Menstruation	Child-Bearing
Domestic helper	Toy guns	Toy tea set
Cook	Construction worker	Judge
Farmer	Fish vendor	Hairbrush

- 2. Randomly distribute the metacards to all participants.
- 3. Designate a space in front for “FEMALE” and “MALE” under which, the participants will place their chosen metacards.
- 4. Direct the participants to place their chosen metacards either under the column “FEMALE” or “MALE”. If they think that their metacards fall in neither of the columns, they may place them in the middle. This will later be clarified in the Processing.

Below is an example of possible answers by the participants:

FEMALE		MALE
Menstruation	Lawyer	Penis
Vagina		

### Process Questions:



1. Read each word pasted on the allocated column. Start with the “Male Column” first. For instance, “clerk of court”.
2. Then ask the participants why the metacard is placed under the said column. Follow up by asking whether the “clerk of court” could also be placed under the “Female Column”.
3. Do the same for the rest of the words.
4. Once finished, ask the participants about their observations. As much as possible, pick and write down on the board major words, insights, or observations shared by the participants in the plenary.
5. Be guided by insights regarding *sex* (as biological) and *gender* (as social construct) which will be used as examples during the INPUT part.

### Activity Option 2

**Duration:** 15-25 minutes

**Materials:** two (2) whiteboards, whiteboard markers

### Mechanics:

1. In advance, designate a whiteboard for each group. Label the first white board as “MALE” while the second, “FEMALE.” Ensure that a white board marker is assigned to each group.
2. Group the participants into two. Assign Group 1 in the “MALE” group while Group 2, the “FEMALE” group.

3. Ask the participants to line up before their designated spaces.
4. Within an allocated time, let the participants from each group write a word (*as many as they can*) that comes to mind when referring to male and female. Provide the following categories:
  - A. Qualities (*Katangian*)
  - B. Things (*Kagamitan*)
  - C. Work (*Hanapbuhay*)
  - D. Parts of the Body (*Bahagi ng Katawan*)
5. To create an upbeat atmosphere, play an appropriate music as background. The music will serve as a cue for the participants to start and end writing on the board.

### Process Questions:



1. Read the words written in the “Male” group, first. Start from the first category (Qualities). Compare whether there is a similar description written in the “Female” Group. If there isn’t any, ask the participants if this particular quality can also apply to the “Female” group. Allow participants to share their views.
2. Do the same for the rest of the words.
3. Once finished, ask the participants about their observations. As much as possible, pick and write down on the board major words, insights or observations shared by the participants in the plenary.
4. Be guided by insights regarding *sex* (as biological), *gender* (as social construct), etc., which will be used as examples during the INPUT part.

### Activity Option 3:



#### Note to the Trainer

This activity may be given to participants who have “advance” knowledge on the basic GAD concepts such as Sex and Gender. A documenter is needed to tally responses on the board, for everyone to see. For each word, put a check on the correct.

**Duration:** 15-20 minutes

**Materials:** two (2) chairs

**Mechanics:**

1. Place two chairs in front of the training space.
2. Label the chair 1 'Sex' and label the other 'Gender'.
3. Instruct the participants to line up on either 'Sex' or 'Gender' options depending on what they think of the words to be given or flashed.
4. Note the words with the most number of participants who answered correctly; and those with the least. Possible words are as follows (*trainer can formulate his/her own or add more to the list, depending on the allotted time*):
  - Vagina (Sex)
  - Butch (Gender)
  - Chromosomes (Sex)
  - Transwoman (Gender)
  - Intersexual (Sex)
  - Woman (Gender)
  - Testes (Sex)
  - Pregnant (Sex)
  - Feminine (Gender)
  - Preference (Gender)

After the participants made their choice (by lining up), randomly ask one or two why they answered the way they do. For example, ask why "Vagina" is "Sex", etc.

### Process Question:



1. What were your insights and realizations about the activity?
2. What have you noticed as the difference between Sex and Gender.



### INPUT

#### Definition of Sex and Gender

**SEX** – is the identification of the biological differences of a human body. Male, female, and intersex are three main categories into which human and many other living things are divided into and are basis of their reproductive functions. There are determinants in identifying a person's sex which includes the following: sex chromosomes, primary sex characteristics or reproductive organs, gametes (male – sperm, female – egg), hormones, and secondary sex characteristics.

- a. **Sex Chromosomes** - are involved in the determination of the sex as well as the development of sexual characteristics in an organism. It occurs in pairs in somatic cells while singly in sex cells (gametes).
  - Every person has 23 pairs of chromosomes in each cell. It is in this 23rd pair that differentiates the sexes.
  - Two types of sex *chromosomes*: **X and Y**. Female egg cells contain only X. A male sperm may either be X or Y. XX combination is a female and XY combination is a male. **But**, note that not all people have either XX or XY, some have XO, XXY, XXXY, etc. and could be anatomically intersexed (the latter is a term used to refer to someone whose anatomy or genetics at birth (XX for women and XY for men) does not correspond to the typical expectations for either sex.
- b. **Primary Sex Characteristics/ Reproductive Organs**- organs and parts which function in **reproduction** consisting in the male

especially of the testes, penis, seminal vesicles, prostate, and urethra and in the female especially of the ovaries, fallopian tubes, uterus, vagina, and vulva.

- c. **Gametes** (gamēts) - a reproductive cell or sex cell that contains the haploid set of chromosomes, e.g., spermatozoon or sperm cell (male reproductive cell) and egg cell or ovum (female reproductive cell).
- d. **Hormones** - are powerful chemical messengers that help organs, tissues, and cells communicate within the body. They are silent drivers of behavior and personality. A hormone affects the brain and then a person's behavior. They are responsible for the development of secondary sex characteristics. Testosterone (a type of androgen) is the hormone associated with male while progesterone/estrogen is present in female.
- e. **Secondary Sex Characteristics** - any physical characteristic developing at puberty which distinguishes between the sexes but is not directly involved in reproduction. Examples for this are: *pitch of the voice for boys, well-developed Adam's apple and thicker hair on skin in males, well-developed breasts in females.*

**GENDER** - refers to the differentiated social roles, behavior, capacities, intellectual, emotional, and social characteristics attributed by a given culture to women and men. The term implies the cultural roles expected of a person. Gender is a variable concept, as its construction varies across cultures and over time. Definition of masculine and feminine often varies from one race and culture to another. Variations in gender definitions are due to specific economic, political, and social conditions of each class, culture, or era. Gender is a learned behavior and identity. It refers to all differences except those that are biological.





### Note to the Trainer

Give examples that are drawn from the previous Activity i.e., child-rearing and being a nurturer are tasks associated with women while managerial and leadership tasks are for men. Make sure to emphasize that “gender” is not the same as “sex”

When running the activity, keep a mental note who among the participants have incorrect answers and especially those with inconsistently incorrect answers without putting them on the spot.

## Determining Sex Roles from Gender Roles:

**Sex roles** - are roles that are according to the reproductive function of a person's body.

Example: A female produces an egg cell; a male provides sperm to fertilize the egg.

Female has the capacity to bear a child, male cannot.

A female body produces milk, as the baby's first food while a male body does not.

On the other hand, a person's **gender role** refers to the way a community defines what it is to be a woman or a man. Each community expects women and men to look, think, feel, and act in certain ways, simply because they are women or men.

A **gender role** is a set of societal norms dictating the types of behaviors which are generally considered acceptable, appropriate, or desirable for people based on their actual or perceived sex or sexuality.

During early childhood, a person learns to react according to how the society and culture expects an individual to think, behave, and feel. The outcomes of these are called the male gender role and the female gender role.

For instances, it is the sex role of a woman to get pregnant, **and** society defines their gender roles to be the primarily in relation with the “care” work (rearing children, housework), and at the same time, society

expects them to be nurturing. This set of expectations is different for men. Because they do not get pregnant, therefore, they are less expected to do “care” work and more so, being nurturing is a quality that is “not too manly”.

Furthermore, gender roles has been passed on through generations. At age three (3), children start becoming aware of the differences between “girls” and “boys” in accordance with what they see as the actions of their parents.

- Lucy may continually be dressed in pink, purple, and flowery outfits while her brother, Jack, is given blue and gray ones.
- When Lucy is at kindergarten and picks up a truck to play with, her teacher might remark, 'That's for boys. I'll go get you a girl toy.'

As the children grow a few years more, they start learning what behaviour is appropriate and expected for their age.

- Lucy notices her mother cooks for the family, so she pretends to cook for her dolls.
- Jack gets a lawn mower-like toy to use in the den, so he can be like his father.

These behaviours are reinforced when the parents praise or reward their children for their actions. On the other hand, they can also be punished and challenged to change, if such behavior is considered inappropriate.

- When Lucy pretends to cook, her mother may tell her, 'That's great Lucy, one day you will be a great cook for your family.'
- Conversely, when Lucy takes a toy from Jack and he starts crying, his father may tell him, 'Now, Jack, stop that. Boys don't cry.'



### Note to the Trainer

An interesting fact: allowing boys to play with dolls teaches them unconditional love and giving; and experiencing unconditional love is a joy that must be shared by everyone. Pictures from Dir. M.C. Pimentel may be used as a material in the slides.

Show the AVP on “Boys Don’t Cry”.



## SYNTHESIS

Sex and gender are two different concepts, which should be understood, correctly. There is a great need to distinguish the differences between them because misconceptions can lead to stereotypes and possible issues between men and women. The way each person understands these concepts often dictates him/her and the society as a whole, to expect men and women, boys and girls to fulfill specific roles that in the end may deprive them of realizing their full potential as individuals.



### Key Learning Points

1. Sex is biological while gender is social/cultural.
2. Sex is largely unchangeable.
3. Gender is cultural and social, it can be changed, as culture itself is relative and dynamic.
4. Misconception needs to be clarified and corrected. For instance, sex roles are not similar to or should not be misconstrued as gender roles. While women get pregnant and breastfeed, taking care of babies, care work, and being nurturing should not be predominantly be associated with them alone. Men should share these gender roles with women so as not to deprive them of the joy of nurturing, regardless of their biological sex.

## REFERENCES

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[http://en.hesperian.org/hhg/Where Women Have No Doctor:  
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*CEDAW Training Manual of UN Women*

*Science Dictionary*

*Ms. Remy Rikken's GST Module*

## SESSION 3: SOGIE (SEXUAL ORIENTATION, GENDER IDENTITY, AND EXPRESSION)



### Note to the Trainer

After the discussion of Sex and Gender, the participants should already have the basic information about the distinction of the two concepts. The subject matter expert should do a quick recap on the difference between sex and gender and relate this to SOGIE.



### INTRODUCTION

They say that we fail to understand something new, we tend to judge and discriminate. We believe that since it is not part of the norm of our society, we make them invisible and we do not acknowledge their specific needs, and ultimately, we deny them their rights.

Like women, there is also another sector in society that experiences oppression, abuse, and discrimination. The LGBT (Lesbian, Gay, Bisexual and Transgender) community has been doing major efforts nowadays to push for the passage of bills and laws that would protect the community from any forms of abuse and discrimination. Many of these abuses are linked to sexual orientation, gender identity, and expression (SOGIE). It is happening as we speak, and the abuses in many places become more and more prevalent based on statistics from various organizations.

Along with our efforts to end abuses based on SOGIE is to advocate for public awareness and campaign for activities that would provide perspective to better understand SOGIE. People need to be oriented on what these terms are and its relevance to our cause for social protection and marriage equality.

This module will introduce to the participants the basic concepts of sexual orientation, gender identity and expression. In due course, it will provide understanding as to why the LGBT community needs protection and access to basic rights as a couple.



## SESSION OBJECTIVES

After the session, the participants will be able to:

1. Describe the basics on Sexual Orientation, Gender Identity and Expression in various learning activities;
2. Discuss all relevant treaties, conventions and laws discussing the rights of LGBTQIA+ in local and international setup.
3. Examine common stereotypes that affect the LGBT community through dialogues with co-participants.
4. Formulate all possible ways that will contribute to end discrimination based on SOGIE, specifically in the context of their homes.

## CHECK-UP

**Time Requirement:** 10 Minutes

### Mechanics:

Ask the participants to express their opinions on the following statements by shouting **Push** if they agree, and **Charot** if otherwise.

1. Female and Male are what we call genders. (*Answer: Charot*)
2. A girl wears clothes that are for boys and that makes her a lesbian. (*Answer: Charot*)
3. Gender changes. (*Answer: Push*)
4. Being lesbian or gay is a personal choice. (*Answer: Charot*)
5. Transwomen are still men. (*Answer: Charot*)



## ACTIVITY

### Activity 1: “*Getting to Know Me*”

Time Requirement: 10 minutes

#### Mechanics:

1. Distribute two metacards of different colors per participant.
2. Ask the participants to answer the question “What is your gender?” on the first meta card.
3. On the second metacard, ask them to write their answers to the question “What is your sex?”
4. Note the participants who were able to identify their sex and gender easily. Also, determine the challenges encountered by the participants who had a hard time to do such.

#### Process Questions:

1. What’s your answer to the first question? How about the second question?
2. How did you feel when you were answering the first question? The second question?
3. What were the challenges you have encountered in identifying your sex and gender?
4. What are your discoveries in terms of understanding the concepts of sex and gender? In identifying your sex and gender as a person?



## INPUT

Discuss the following concepts including their definitions as indicated below:

**SEX** - refers to either of the two main categories, male and female, into which humans and many other living things are divided on the

basis of their reproductive functions.

\*Intersex - an individual having reproductive organs or external sex characteristics of both male and female.

*Chromosomes:*

1. XY – Male
2. XX – Female

\*Males are the ones that identify the sex of the baby. This is different from the misconception of the society that expects women as the determinant of the baby's sex.

*Primary Sex Characteristics:*

MALE	FEMALE
XY Chromosome	XX Chromosome
Testes	Ovaries
Testosterone	Oestrogen
Penis and Scrotum	Vagina and Clitoris

*Secondary Sex Characteristics:*

- Boys - enlargement of the testes, penis, prostate gland, and seminal vesicles,height (10-16 y/o), facial & body hair, deepening of voice.
- Girls - uterus starts to build a lining that will later be shed through the process of menstruation, and the vagina begins to produce a widening of pelvic bone, development of breasts.



**Note to the Trainer**

Before moving on to the discussion about orientation, ask first the participants who among them are married. Ask them who among them are in a relationship. Proceed to asking what they love most about their partner. Most of the answers will be about characteristics and attitudes of their partners (caring, understanding, loves to cook, loves the outdoors, and etc.). This will be the take-off point of your discussion on orientation since it will answer the question, “Who do I love?” More than 90% of the answers will not involve sexual characteristics such as big boobs, impressive genitals and etc. Ask the participants if these characteristics (things that they like) can be interchanged between men and women. The answer should be yes. Start your discussion from there.

**ORIENTATION** - each person’s capacity for profound emotional and sexual attraction to, and intimate and sexual relations with. This answers the questions “Who do I love?”

1. Heterosexual – a person that is attracted to the opposite sex.
2. Homosexual – a person that is attracted to the same sex.
3. Bisexual – a person that is attracted to both sexes.
4. Asexual – a person who does not have any attraction to anyone.
5. Pansexual – a person who is open to having a relationship with anyone regardless of their sexual orientation.

**Note to the Trainer**

Highlight the element of time in the discussion of orientation. Common misconception for pansexuals is that they are capable of loving many at the same time. Emphasize that loving two or more people at the same time is not a discussion of orientation. Polygamy is not an orientation.

**GENDER IDENTITY** - refers to each person’s deeply felt internal and individual experience of gender, which may or may not correspond with

the sex assigned at birth. This answers the question “Who am I?”

	SEX ASSIGNED AT BIRTH	IDENTITY
Woman	Female	Woman
Man	Male	Man
Transgender Woman	Male	Woman
Transgender Man	Female	Man

Heterosexual people are also called Cis-Male/Cis-Female. Their sex assigned at birth corresponds with their gender identity. In the language of SOGIE, you may also call them heterosexual man or heterosexual woman.

There are more than 200 gender identities out there, but for now, we don’t need to identify everything as gender identity is personal. We just need to understand how we identify ourselves based on sexual orientation and gender identity.

**EXPRESSION** - the way in which a person expresses their gender identity, typically through their appearance, dress, and behavior, language, etc.

In the Philippines, where the society has great influence in how we live our lives, even LGBT people submits to stereotypes such as how LGBT people should express themselves. This is evident especially among transgender people. The society expects transgenders to dress accordingly, feminine and masculine.

Meanwhile, although expression is highly influenced by gender identity, we need to understand that it is not entirely dependent on it. Anyone can dress, look and express themselves the way they want to be understood. There should be no limits as to how one can express him/herself.

If you try to visualize SOGIE, you may refer to the gender bread person.

- Reproductive organs/Genitals – Sex
- Heart – Sexual Orientation
- Mind – Gender Identity
- Body – Expression

## STEREOTYPES

### Activity 2: “Let’s Talk About Stereotypes”

Mechanics:

1. This activity is based on points-system.
2. You may choose to have a scale of 1-10. One being the lowest, ten being the highest.
3. Divide the group into four.
4. Let the groups choose a “speaker of the house”.
5. For every statement that you present, give the group five (5) minutes to discuss the statement among themselves.
6. The groups need to decide if they agree on the statement or not and they need to prepare their argument.
7. Each group will have a chance to present their argument in not more than two (2) minutes.
8. After the group has presented, you need to process all their arguments and decide who gets the most points.

How you process the stereotypes can be relative. The explanations below will help you out on how to facilitate the discussion. This might not be enough so you may opt to research on other arguments, as deem necessary.

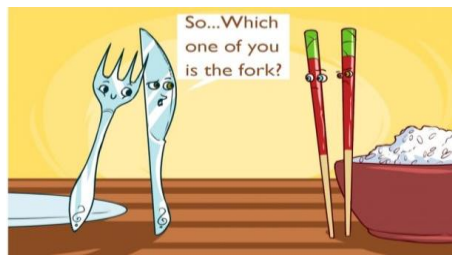
1. “Hindi naman kayo nanganganak pero ang bilis niyo dumami”
  - Compared in the past, there’s already a higher tolerance/acceptance among LGBT people. You already see LGBT icons on TV even children who came out as LGBT.

Many issues of the LGBT are already featured on TV and there is a higher understanding on the struggles of the LGBT community. It is imperative that we understand that the environment plays a big role in the process of coming out among LGBT. You cannot force this process to happen. You need to create a healthy and safe environment in order for them to come out and that may take time.

2. “Pag bakla/tomboy gusto maging babae/lalaki”
  - Now that they already know the separation of sexual orientation and gender identity you can ask them again. Find examples like homosexual men, they are attracted to the same sex but they identify themselves as man.
3. “Wala naman yang titi, ba’t niya nagustuhan yan?”
  - Try to go back to sexual orientation. Most of their answers were about characteristics of the person that they like. There is a 99% chance that their answers were never directed towards the genitals of the person when asked about their attraction. Bank on their answers.
4. “Pera perang lang yan”
  - Everyone is capable of loving anyone. Sometimes it goes beyond their sexes but more on chemistry and attraction to their personality. Research also on love languages. It may give you a different perspective.
5. “Pag nakatikim yan ng lalaki magiging babae din yan”
  - This statement is downright offensive as it is stereotypical. Self-identification is more than sexual experience. It’s a gender experience that is formed through various factors in the environment.
6. “It’s a choice”
  - This is the trickiest stereotype. Many will say it’s a choice but try to mirror this question to our heterosexual participants most especially the males. Ask them to decide right this instant to be gay since everyone has a power to choose. You can also ask the participants the experiences of their friends about resistance to being LGBT. Some actually went far as medication and spiritual interventions

but did not help them actually become heterosexuals.

7. “Paano ninyo palalakihin ang bata eh wala naming mama/papa? Baka maging tomboy/bakla din sila.  
– Start by identifying who among the participants have children. Proceed to identifying the general things that they teach their children in order to be a good person/citizen of the country. Most of the answers would be about respecting other people, be kind to others, have compassion, etc. Ask the participants again if they need their sexual organs in order to teach these things to their children. The answer would be no. This only means that child rearing does not specifically require you to be male/female. Each one of us has the capacity to teach good things and morals to children. On the basis that LGBT parents will produce more LGBT children, they need to go back to the parents of LGBT children who are actually heterosexuals and yet they have LGBT children. This is a counter argument to their false argument on child rearing.
8. “Sino ang Girl at Sino ang Boy sa inyo?”  
-I always give the example of the spoon and fork talking to chopsticks. The LGBT community does not need to conform to the social construct of a heterosexual relationship, therefore, we do not need to identify as such because they are two different kinds of relationships.



Source: <https://www.reddit.com/>

## TIME TRAVEL

This is the part where you go back in time and present the different

practices of the LGBT community in the past. The facts are about homosexuality around the globe. The takeaway point here is that communities around the world have different treatment to homosexuality. Many are part of their daily lives and are not consider as deviant. In some places, LGBT people have positions in the society and they have a vast scope of influence.

The second “dark” world presents the horrendous experience that the LGBT people deal with in their everyday lives; from discrimination, to violence and even death. This is a mix of experiences in school and in the community setting. Focus on the effects of these discriminations to children and adults. Children skip school because of discrimination and many people die because of the violence they experience in their country. The video (see link below) in Indonesia is about the public caning of men who engage in sex with other men.

Before transitioning to the next slide, the participants need to understand that these things are happening as we speak. People are psychologically and physically abused. People are being tortured in some parts of the world. That is the very reason why we need all LGBT people to be protected. That is why we need our rights.

Video - [http://www.huffingtonpost.com/entry/indonesia-gay-sex-caning\\_us\\_59248004e4b0ec129d2fd0a7](http://www.huffingtonpost.com/entry/indonesia-gay-sex-caning_us_59248004e4b0ec129d2fd0a7)

## **LGBT RIGHTS**

This section will talk about the existing laws and the proposed rights of the LGBT people. We will try to check how are we, so far, in terms of the government’s efforts towards equality. It starts with the Yogyakarta Principles. These principles can be used in crafting bills and laws focused on the needs of the LGBT.

**Yogyakarta Principles** - In 2006, in response to well-documented patterns of abuse, a distinguished group of international human

rights experts met in Yogyakarta, Indonesia to outline a set of international principles relating to sexual orientation and gender identity. The 29 principles were formulated and signed by 29 human rights experts across the globe. There is a video presentation that explains the Yogyakarta history and efforts. Look for it on YouTube.

Video - [https://www.youtube.com/watch?v=YZqiL\\_NdWSE](https://www.youtube.com/watch?v=YZqiL_NdWSE)

The Magna Carta of Women and the Philippine Constitution also mentions about the rights of the LGBT people.

**Magna Carta of Women** – *“All individuals are equal as human beings by virtue of the inherent dignity of each human person. No one should therefore suffer discrimination on the basis of ethnicity, gender, age, language, sexual orientation, race, color, religion, political or other opinion, national, social or geographical origin, disability, property, birth, or other status as established by human rights standards.”*

**Philippine Constitution** – *“The State values the dignity of every person and guarantees full respect for human rights” (Article II, Section 11). It also guarantees every person the right to life, security of person and privacy, right to be free from torture, arbitrary arrest and detention, the right to be free from discrimination and the right to freedom of expression, and the right to organize associations (Article III, Section 1, 2, 4, 8, 12).”*

**CSC Memorandum Circular No. 29 series of 2010** – *“Prohibits discrimination against LGBT people applying for civil service examinations. In addition, the CSC’s Revised Policies on Merit and Promotion plan include a provision that inhibits discrimination in the selection of employees based on various criteria including gender.”*

**DSWD Memorandum on Office Uniform** - *“In view of providing a gender-inclusive workplace, please be reminded that DSWD*

*personnel have the right to comply with the office uniform styles prescribed by the Department in a manner consistent with their gender identity and expression. Preferred uniform styles of personnel belonging to the LGBTQ community will be respected i.e., either they opt to wear pants (in lieu of skirt) or skirt (in lieu of pants), following the grant of clothing allowance for 2016. The Department pledges to cultivate an environment free from discrimination, where diversity and inclusion are valued at all levels."*

**LGUs with Anti-Discrimination Ordinances** – Quezon City, Agusan del Norte, Vigan City, San Julian of Eastern Samar, and etc.

**Ladlad Partylist** – a success story among our efforts for equality in terms of participation in the legislation process. Representation is crucial and there should be a champion that can bring our issues to congress.

## **SEPARATION OF THE CHURCH AND STATE**

This is a prelude to the specific provisions of the rights that the LGBT people will enjoy when the state legalizes same-sex union. The participants should understand that same sex union talks about civil rights and not about the ceremonial church marriage. They need to understand that the next discussion will not dwell on beliefs and religious affiliation, thus questions related to them will not be entertained. This will also answer the last stereotype presented earlier.

## **HOW IMPORTANT IS OUR RIGHTS?**

This part is one of the most important aspects in our efforts to claim the rights of the LGBT people. You will see here how they affect our LGBT families (rainbow families) without these rights.



- **Adoption** – An LGBT couple cannot adopt a child as a family. They need to choose which of them will adopt the child. It only means that one of them is not a legal parent of the child. This has implication in different aspects of being a family.
- **Travel** – Since one is not legally recognized by the state as legal parent, one cannot bring the child outside the country without a permit from DSWD and consent from the legal parent. Imagine asking for all these documents so you can bring you “own” child abroad. There is also a chance that the parent will be subjected to kidnapping or child trafficking if s/he is not aware of the legalities.
- **Disaster** – In disaster situations, DSWD profiles the affected families. Since a rainbow family is not recognized by the state, one of the parents will not receive relief goods and other support from the government even if they have been together for 20 years or more.
- **Inheritance** – You cannot pass your wealth and resources to your partner or your child.
- **Hospitalization** – If you are not a relative, there are limitations as to visits and decision making. What if you have been together for 40 years?
- **Insurance/Retirement/Tax Exception** – Research on the implications. You can also try to see it from the perspective of heterosexual couples that are not married.



#### **Note to the Trainer**

Before you end your discussion as the participants this question, “What if this is your world? Would you also fight for your right?”

## DEEPENING



### Note to the Trainer

These are the answers to your previous Check-Up Exercise

1. Female and Male are identified based on sex
2. This will be discussed under expression. Everyone has the right to express him/herself through the clothes s/he wears and this is not necessarily linked to the person's gender identity.
3. Gender is a social construct, thus it can change through time.
4. This is the trickiest argument but you can do a mirroring to the participants. Ask them if they can decide to be LGBT this instant if their argument is a choice.
5. Notice the words used (transwomen and transmen) are not related to sex compared to the words male and female. Being a woman, a man and LGBT is under gender identity so being a transwoman is already being a transwoman and not a man.

Additional activity for the deepening can be done through these videos that discuss diversity and respect.

Video 1 – World's Apart -

<https://www.youtube.com/watch?v=8wYXw4K0A3g>

Video 2 – All That We Share -

<https://www.youtube.com/watch?v=jD8tjhVO1Tc>

Video 3 – Love Has No Labels -

<https://www.youtube.com/watch?v=PnDgZuGIhHs>



### Note to the Trainer

Process each video before playing the next. Video number 1 talks about differences and how people change when we get to know each other deeply. Video 2 talks about our commonalities than our differences, as people. We come from different backgrounds and we have different upbringing but in reality we are more likely the same than different. Video 3 talks about love and that love has no labels, no religion, no age. Love is love.



## SYNTHESIS

- In the end, we live in a world of diversity. Everyone should have equal opportunities to participate in development.
- People should not be discriminated against based on SOGIE.
- SOGIE is everyone's story and not just to LGBT.
- SOGIE is Self-Identification.
- Respect is the formula to understanding SOGIE.

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<http://unesdoc.unesco.org/images/0023/002354/235414e.pdf>

## SESSION 4: SOCIAL INSTITUTIONS THAT AFFECT GENDER ROLE SOCIALIZATION



### Note to the Trainer

To introduce the session, the trainer can ask the participants about their opinion about the phrase “Culture shapes people and people shape culture”. This will somehow gauge their understanding about the interplay of gender and culture.



### INTRODUCTION

“Culture shapes people and people shape culture” (*unknown author*). Culture has influenced people on how they live their lives and this is manifested in roles that men and women perform every day. These roles are often based on the norms that men and women follow, which are learned from birth through socialization processes. As people interact with culture, they also influence and shape it. As they do, culture is changed, however slow and resistant.

This module discusses how the social institutions become the channels of culture that people follow, enact, and reinforce through socialization processes. People, then become products of how they are and had been shaped by these institutions. In the same manner, gender roles came about as a result of men and women being socialized by these institutions.

This module will also show how social institutions such as the family, school, church, media, and the government socialize men and women, however, differentially resulting in the perpetuation of biases, double standards, and inequality.



## SESSION OBJECTIVES

At the end of the session, the participants should be able to:

1. Identify the institutions that influence gender role differentiation
2. Understand how social institutions perpetuate gender role differentiation

Demonstrate gender sensitivity by being able to recognize gender issues that they personally play out, reinforce, and continually reproduce.



## RITUALS



### Note to the Trainer

The activity will gauge how much the participants understand or come to realize that indeed institutions socialize women and men differently, which often result in a society having double standards and more favorable to one sector over the other.

This offers two possible activities depending on the process. The first is for the created groups to depict gender role differentials as a result of socialization while the second is for the participants to cull-out gender role differentials from the tableau presentations.

**Title:** Tableau

**Materials:** none

**Duration:** 30-45 minutes

## **Mechanics for Activity Option 1**

1. Group the participants into five.
2. Ask a group representative to pick one card from the fishbowl. The card that each group picks contains one social institution (e.g., family, school, church, media, and state).
3. Tell the group that they will think of concrete examples how their chosen institution differentially affects boys and girls or women and men. Try to cite an example.
4. Give time for the groups to create their tableau that depicts the preceding instruction (No. 3).
5. Arrange the group by order of presentation by asking them to pick a number from 1 to 5—1 as the first presenter and 5 as the last.
6. Each group shows their tableau in front. Trainer asks them to “freeze”.
7. While acting out their tableau, the participants shall guess what the group is showing or acting out.

## **Mechanics for Activity Option 2:**

1. Group the participants into five.
2. Ask a group representative to pick one card from the fishbowl. The card that each group picks contains one social institution (e.g., family, school, church, media, and state).
3. Arrange the group by order of presentation by asking them to pick a number from 1 to 5—1 as the first presenter and 5 as the last.
4. Each group shows their tableau in front. Trainer asks them to “freeze”.

After the participants have guessed the answer to the tableau, the trainer asks what they think are the gender role differentials perpetuated by each institution.

## Process Questions:



1. How did you feel about the activity?
2. Which part of the activity was easy or difficult, why?



## INPUT

Social institutions have ways to ENCOURAGE and make people CONFORM to society's norms and expectations. These institutions create social control mechanism through laws, customs, folkways, and fashion, among others, which often define gender role differentiation.

There are Five (5) Social Control Mechanisms that make these happen:

### 1. FAMILY

At pregnancy and upon learning the sex of the baby, "gendering" can start. This progresses and continues through a person's life cycle. But, at the early stage of a child's development, it is the parents who unconsciously promote gender role stereotyping through the following process:



#### Note to the Trainer

Ask participants who among them have a son and/or a daughter and whether they handled their children differently when they were still infants. In what ways these differences are/were manifested?

#### a. Manipulation

It is the first stage of gender stereotyping where parents handled "boys" and "girls" differently. It is manifested in the ways infants are handled differently, *e.g. congratulating a boy for completing an obstacle course but discouraging a girl from attempting the obstacle course.*

b. **Canalization**

It is the stage where people direct children's attention to gender-appropriate objects. Choice of toys is gendered and often predicts future prescribed gender roles for children. For example, girls are given dolls, which predict that it is their future roles to care and nurture for another life. On the other hand, boys are given cars predicting that it is their future role to predominate motoring as well as the public sphere of roads, infrastructures, traffic, etc. Even the choice of sports activities is gendered. For example, girls are encouraged to enroll in ballet dances while boys are into ball games.

c. **Verbal Appellation**

This is a gendered practice where children are given nicknames or pet names that people think are appropriate for their sex. For instance, girls are referred to as "*little angel*" while boys are called "*little monster*".

d. **Activity Exposure**

- This is when parents or family members encourage children to involve themselves in different activities, which are classified as "for girls" and "for boys". For examples, "girls" should stay at home and help their mothers cook food and do other house chores while "boys" are exposed to carpentry or as what their fathers do. Additionally, girls are exposed to indoor activities while boys are more likely to be allowed outdoors for a longer period.





### Note to the Trainer

Ask participants who among them have a son and/or a daughter and whether they handled their children differently when they were still infants. In what ways these differences are/were manifested?

After defining the above-mentioned processes, ask some of the participants:

1. In what ways were you raised as a girl that is different from your brothers? In what ways were you raised as a boy that is different from your sister?
2. What behaviors were punished?
3. What behaviors were rewarded?
4. What are your realizations?

During this part, some participants may express support or resistance to these processes. The trainer should then be ready to probe and understand more where a particular participant is coming from. Try to also throw the questions or concerns of resistance back to the group or other participants and ensure healthy and open discussions. Emphasize that resistance or confusions are normal reactions and the purpose of discussions is not to create further divide or hostilities between sexes but to come up with common grounds of respect and mutuality.

## 2. SCHOOL

Schools and teachers play a vital role in shaping children's understanding about gender relations, roles, caste, class, history, etc. Historically, formal education is only available for male. However, it was only at the beginning of the 19<sup>th</sup> century that women gained (for they fought for it) entrance to higher education – mostly in teaching, nursing and secretarial courses.

How schools contribute to gender role stereotyping?

**a. Classrooms**

– Most primary schools in the Philippines separate boys and girls when it comes to the seating arrangement. Some seating arrangements are based on the color of the chair. There is also gender tracking in subjects; math, science and sports are for boys, while arts, literature, and home economics are for girls. Such practice of gender tracking therefore tends to stereotype men as logical (as they are associated with subjects that shape logic) while women are creative. In the past, female children are taught of home economics while male children are taught of industrial arts. It is only recently that gender tracking in subjects was abolished in the curriculum. Technology Livelihood Education (TLE) for secondary students, where component subjects on Home Economics, Agri-Fishery Arts, Industrial Arts, and Information and Communication Technology are offered to both male and female children.

**b. Text and Books**

– However, there still remain teaching materials that are sexist and gender insensitive. They still depict gender role differences as natural and connected with one's biological sex.



#### **Note to the Trainer**

After discussing the preceding, the trainer can ask some of the participants who have children in primary/secondary schools and whether they encounter such types of textbooks while helping them with their assignments. Ask what their opinions are about the matter.

During this part, some participants may express support—support if they agree that the schools also perpetuate such gender role arrangements, or resistance if they see such as normal, essential, and not a problem at all.

The trainer should then be ready to probe and understand more where a particular participant is coming from. Try to also throw the questions or concerns of resistance back to the group or to other participants and ensure healthy and open discussions. Emphasize that resistance or confusions are normal reactions and the purpose of discussions is not to create further divide or hostilities between sexes but to come up with common grounds of respect and mutuality. Also emphasize that these differences in socializing boys and girls are being discussed, as they beget systemic and systematic proliferation of double standards; that they limit both boys and girls, women and men, to experience and enjoy what will best mold them to become more well-rounded persons.

### **3. CHURCH / RELIGION**

The church is a social institution that forms and informs the belief system of a group or organization. It sets the orientation of and direction to individual and group actions as well as sets the norms and standards of human behavior and lifestyle. In general, an institutional religion reinforces and reproduces the stereotypical roles of “women” as mothers, wives, and sisters, as if they would do best in these roles and domains and therefore limiting other possibilities for them.

How does the church influence belief systems and practices that shape gender role socialization?

**a. By stereotyping the roles of women as mothers, wives, and sisters**

- During the wedding ceremony, the priest would always say that the woman should submit herself to the man (for it is written in the bible). It is implied that the man/husband is the head, thus the woman/wife should submit to her husband—that the man/husband should be the decision-maker and the woman/wife is the follower. Such stereotypes are often played out or reproduced during actual decisions regarding family planning practices. For instance, the use of contraceptives is the woman's sole responsibility because she is the one who gets pregnant and gives birth. The husband is often not expected to share the family planning responsibility. Another practice reinforced by this is that during sexual act as part of married life, the man/husband being the "head", can demand sex whenever he wants it. And, because the woman/wife should be submissive, she "must" only follow and give in to her husband's demands.

**b. The church has high moral expectations on women vis-à-vis men.**

- For example, a woman has to be a virgin when unmarried, and faithful when married. Conversely, the man can explore and "should" be "initiated" to sex before marriage. Because the man/husband is the head of the family, he is expected to initiate sexual act with his wife and the latter will have to give in, submit, and do as requested. Also, because of higher moral expectations on women, her sexual sins are seen as worse than men's. When a man cheats his wife, it can be justified by saying that "men are by nature polygamous" but when a wife cheats on her husband, she is called a lot of condescending names. The former seems acceptable to society while the latter condemns women more, while in fact, both acts are unacceptable in a monogamous society.

**Note to the Trainer**

Discuss church as an institution that proliferates gender role differences, but do not cite a specific religion or denomination. Let the participants realize how gender role differences are embedded in the beliefs and practices propagated by the church as an institution. Focus on the messaging that GST is a government-funded activity that deals with gender issues affecting men and women and how institutions such as the church is one of its carriers.

Again, participants may resist especially if to them such arrangements and differences are naturally designed by God and should not be questioned. The trainer's stance should be to probe and return the question back to the resistant participant whether such arrangements are helpful to develop an individual to be who and what he/she is when he/she is unhappy, often judged, and subjugated. Engage the participants to discuss and reflect together whether they have "objectionable" experiences as a result of rules and expectations set forth by the church and what they think should be done to correct these.

Reiterate that GST is not to further create divide or hostilities between sexes but to encourage deeper respect, understanding, non-judgmental attitude and mutuality.

**4. MEDIA**

Mass media play a vital role in a modern world by broadcasting information in fast-pace and giving entertainment to vast audiences. It consists of press, television, radio, books, and internet.

Media promotes gender stereotyping through the following:

## a. Advertisements



### Note to the Trainer

#### Note to the Trainer

Flash pictures of print and TV ads and ask the participants of their views on how gender stereotypes are produced, reinforced, and reproduced. The following are examples:

- Detergent ads – women are most likely to do the laundry
- Shampoo and conditioner – women are expected to have long, shiny black hair
- Whitening Soap – women are expected to have smooth, clear, white skin
- Alcoholic beverages – show print ad “nakatikim ka na ba ng kinse anyos?”

Ask further:

Q: Why are women often the subject of these ads?

A: Because they are the target market

Q: What products are often produced with ads that target women as buyers?

A: Personal and household consumer goods

Q: Why do you think the messaging are as they were as we see them on ad every day?

A: Participants will share their analysis and reflections related to gender stereotyping

Q: Are there products intended for men yet it uses women to capture their attention?

A: Yes. Alcoholic beverages

Q: What are their usual messages?

A: Participants will share their analysis and reflections

## b. Radio and Television



### Note to the Trainer

Trainer may use focus examples or flash pictures of DJs and known TV personalities. Engage the participants by having probe questions (see examples in a – advertisements)

Q: What is the standard for a DJ? For men who are DJs?

A: Baritone voice (ask participants to analyze and reflect)

Q: What is the standard for female DJs?

A: Seek answers from the participants and note the differences in expectations; why such differences?

## c. Soap Operas



### Note to the Trainer

Give examples of known soap operas and engage the participants regarding their observations on how women and men are differentially depicted. Why do they think so?

Most soap operas are still projecting that women do the household chores, do the supporting roles like as a secretary of a male boss. If a woman is strong, she is depicted as evil or as antagonist or a mistress.

Think of soap operas that depict women positively. Compare the depiction of women in these soap operas vis-à-vis the usual depiction of women in average soap operas. How the participants think such depictions would affect the consciousness of the masses regarding gender roles.

## d. Article Highlights and News Items



### Note to the Trainer

Trainer may give actual examples of clips from tabloids or news articles.

In general, tabloids still depict women as sex objects to catch reader's interest.

## 5. STATE

The state promotes gender stereotyping through the following:



### Note to the Trainer

Give examples on how women and men are differentially treated under the laws and policies.

Ex.: Revised Penal Code Articles:

1. 333 and 334 (on Married Infidelity)
2. 202 (Vagrants and prostitutes; Penalty)
3. 351 (Premature marriages)
4. 247 (Death or physical injuries inflicted under exceptional circumstances-destierro)

Family Code:

1. 55
2. 96 and 124
3. 221 and 225

### a. Laws and Policies



### Note to the Trainer

During disasters, DSWD is giving food packs; however, we forget to provide for the practical gender needs of women such as feminine/sanitary napkins, place for breastfeeding, etc.

For working mothers, for example in DSWD, though the state provides maternal leave, there is still lack of institutional support for the breastfeeding mothers. Child-minding centers are limited in capacity and support.



## b. Participation and Representatives



### Note to the Trainer

Trainer may give more examples.

In the Philippines, there is still a huge disparity on the participation of women in politics. Sometimes, women involving in politics are called “Term breaker”.

Though Filipino women are highly visible because they already are getting elective posts in congress and down to the local councils, still, gender disparity in their political participation remains high. To further exemplify the point, ask the participants to count lady senators vis-à-vis male senators; male vs. female representatives; mayors; barangay chairpersons, etc. But, when this is asked, make sure that the trainer gets his/her updated data.



### SYNTHESIS

Gender roles are deep-seated in the culture, as well as belief and value systems, of a given society. Pervasive mechanisms of social control further reinforce, maintain and sanction the gender roles which often result in gender issues. Gender sensitivity must always be practiced and observed to prevent the perpetuation of gender issues in personal, family, community and social relations of everyday life.



### Key Learning Points

Gender differences as the effect of mechanisms of social control often contribute or lead to double standards, discrimination, and systemic oppression of the more disadvantaged sector—the women, girls, LGBT. They create gender disparities and affect women and men, as well as boys and girls. These are problems that women and men experience as a result of societies' definitions and expectations of femininity and masculinity, which are converted to limiting roles, rights, and capacities.

**Gender sensitivity** is an ability to recognize gender issues. Through it, gender responsive measures are done to respond to issues affecting men and women. This means to realize that social norms have led to differences in the roles and expectations of women and men, resulting in discriminatory practices against them, especially women, to believe that human relationships should be guided by the principles of equality, equity and active non-discrimination in all spheres of interaction.

## SESSION 5: GENDER DIVISION OF LABOR



### INTRODUCTION

Gender roles are products of a society's culture, beliefs, and value system. These are further reinforced by the different socialization agents like the family, school, mass media, the church, and even by the state. Because of socialization processes embedded in these social institutions, gender roles have become quite fixed, which have been limiting men and women to be at liberty to attain their fullest potentials. As a consequence, women are often placed in a subordinate status, as the society gives lesser value to their gender role assignments. On the other hand, men have also been confined to their designated gender roles depriving them of expressing emotions, care, and nurture. Gender roles have been dichotomized and became one major obstacle to realize one's capacities (to do) and achieve personal development (to be). In the field of Gender and Development, this dichotomy is known as "Gender Division of Labor."

### SESSION OBJECTIVES

At the end of this session, participants are expected to:

1. Discuss the concept of gender division of labor;
2. Identify the gender divide between men and women in various spheres of social life; and
3. Identify the effects of gender divide to men and women and to the society in general.



### RITUAL

**Activity: One day in a woman's / man's life**

**Objectives:**

1. For the participants to enumerate the female and male roles;  
and
2. For the participants to recognize the usual differences  
between female and male roles.

**Duration:** 25 minutes (*7 minutes for the activity, 3 minutes for plenary presentation and 15 minutes for the processing of activity*)

**Materials:** Manila papers, markers, masking tape

**Mechanics:**

1. Group the participants into four.
2. Ask one representative from the group to draw from a fishbowl a piece of paper that contains any of the following:
  - Father during weekdays
  - Mother during weekdays
  - Father during weekends
  - Mother during weekends
3. Each group is to list down in manila paper/s the activities conducted by men and women based on the drawn statement (e.g. father during weekdays) from sun-up to sun-down.
4. After listing down their 24-hour activities, ask the participants to put corresponding monetary value.
5. Have the participants present their output in plenary through creative song and dance with the identified activities serving as lyrics with their corresponding action as the choreography. For example, “*naglalaba*” (and all other activities) shall be acted out into a song and dance.

**Process Questions:**

1. What did you notice in terms of the roles of mother and father in your output? Who has more work?

In terms of valuation, how much does the mother/father earn? Who earns more?



#### Note to the Trainer

1. Allow enough time for the participants to share their responses. Acknowledge the sharing.
2. Ask trigger questions that participants could relate to such as those related to gender division of labor in their own homes and how this is perceived and valued on a personal level.
3. Post the outputs on the wall to serve as reference during the input part.

#### Core Message:

- ✓ Gender division of labor came about and was intensified as a result of the socialization processes entrenched in social institutions (*as also discussed in Session 3*).
- ✓ Women were taught or socialized to do reproductive tasks as these are closely associated with their “sex roles”, or child-bearing functions. Often, reproductive tasks are invisible and undervalued because the economy barely counts nor consider their contribution to the gross domestic and gross national product of a country. Despite invisibility and undervaluation, women’s reproductive tasks are never-ending, necessary for the maintenance of everyday life, and bring about profound benefits for the family and community.
- ✓ Women are also visibly performing community roles but these are often the extension of their reproductive roles at home. Women serve as volunteer workers and often, their work is undervalued. Comparatively, when men get involved with community work, they usually perform leadership roles which are given more value over women’s community contributions.
- ✓ While childbearing will always be done by women, childrearing and housekeeping need not be, as it should be **shared** between parents. It is just equitable that reproductive responsibilities such as parenting and housework be shared by both sexes.

Fulfilling reproductive and productive roles is not a function of sex roles and thus, they should not be fixed. They can be performed by both women and men.



## INPUT

This section explores the relationship between sex roles and gender roles and how they affect the overall being of both men and women, and which impede them to be “who” they can be. The way work is divided between men and women is usually referred to as the “gender division of labor”. Clarifying these concepts shall help deepen one’s understanding that women and men need not be only confined to how their roles have been dictated by the society, especially if these are not helping them grow as individuals.

### Review of Related Concepts:

**SEX ROLES** refer to a *biological function* for which a necessary qualification is to belong to one particular sex category in order to perform or fulfil the role. For example, pregnancy is a female sex role because only members of the female sex may bear children while it is only the males who can provide the sperm cell needed for procreation.

**GENDER ROLES** are *learned behaviors* in a given society / community, or other special group that condition us to perceive certain activities, tasks and responsibilities as for males or for females. For example, a woman is expected to bear a child as her sex role, and because of this, the society expects that childrearing and other attached responsibilities are a woman’s gender role. Men, because they do not bear a child, are expected to provide for the needs of the family and seemed exempted from sharing childrearing activities with women.

**Gender Division of Labor** refers to the allocation of different jobs or types of work to female and male. This is also one of the by-products of the institutions that promote gender stereotyping—the institutional rules, norms and practices that govern the allocation of tasks between

women and men and girls and boys. The gender division of labor is categorized as follows:

- a. ***Productive Work*** – refers to the production of goods and services for consumption and trade (farming, fishing, employment, self-employment). This is paid work usually rendered in public or outside of the home, and thereby generates cash income. Historically, productive work is associated with men. Holding a job and earning a salary has been considered to be a husband's traditional family obligation.
- b. ***Reproductive Work***- refers to the care and maintenance of the household and its members (bearing and caring for children, food preparation, shopping, housekeeping, family health care, etc.). Work performed directly in the service of families e.g. housework and childcare is often unacknowledged because of the cultural assumptions that wife or mother should do such, as her primary roles. This is unpaid work. Unpaid work does not constitute an economic value, as this is not recorded. But at a closer examination, without the reproductive work, productive work and the generation of goods and services for the cash economy would be crippled.
- c. ***Community Work*** – refers to collective organization of social events and services (ceremonies, celebrations, community improvement activities, participation in groups and organizations, local political activities, etc.). Both women and men have community management roles, however, their contributions are differentially valued. Men lead while women volunteer.

## *Roles of Men and Women vis-à-vis the Spheres of Work*

	WOMEN	MEN
<b><i>Reproductive Work</i></b>	<p>-Childbearing and child rearing</p> <p>-Housework/Household Chores</p>	-No clearly defined role
<b><i>Productive Work</i></b>	<p>-Rural areas: often disguised in subsistence economy or domestic work (engaged as a laundry woman, and in farming)</p> <p>-Urban Areas: Many are in small scale enterprises (sari-sari store; Direct Selling)</p>	-Often primary income earner
<b><i>Community Work</i></b>	<p><u>Community managing:</u></p> <p>-An extension of reproductive role into community action</p> <ul style="list-style-type: none"> <li>• Because services they need in reproductive role not/badly provided</li> </ul> <p><u>Community politics:</u></p> <p>-Tend to be leaders by virtue of relationship with other men</p>	<p><u>Community politics:</u></p> <ul style="list-style-type: none"> <li>• Organized at formal political level i.e. traditional decision-making structures;</li> </ul> <p>Leaders (often paid)</p>



	<i>-Rank and file (voluntary) (BHW, Day Care Worker)</i>	
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The following information can further substantiate the Input:

**Production** refers to the production of goods and services for exchange rather than for personal or immediate consumption. These goods or services usually have a corresponding fee, salary or economic value or known as paid work. This is considered a male sphere, and generally known as the public sphere. (e.g. construction work, factory work, office work, etc.)

**Reproduction** refers to both biological reproduction and tasks usually associated with it such as childrearing, housekeeping, etc. that are necessary for survival but given no economic value. This is usually viewed as the “women’s world,” and often known simply as the private sphere. Even when women work outside their home, their jobs are frequently a replication of their tasks in the private sphere, such as domestic work and care giving. However the identical work in the private sphere is not given any economic value (e.g. housework, childrearing).

While males are engaged in the public world of work and politics, women are confined to the private concerns of the home and family. While females nowadays are in the paid economy, most jobs are mere extensions of their domestic functions.

- ✓ Because a female’s primary role of being a mother is a 24-hour/7-day role, females typically perform multiple roles.
- ✓ Because a male’s primary gender role as set by the society is to be the economic provider or breadwinner in the household,

males are usually judged by their success in this role which puts pressure on them.

- ✓ Reproductive role is cyclical and never-ending and therefore, a woman's work is never done, which a multiple burden issue could emanate, along with other responsibilities and role expectations.

### How does gender division of labor affect men and women?

- GENDER HAS IMPLICATIONS FOR achieving EQUALITY BETWEEN MEN and WOMEN. It limits the potential of both men and women, making them both victims by how they were molded by their social institutions into fulfilling their gender roles.
- Gender role boxes men and women and limits them from reaching their full potential as individuals. This manifests in the following examples:
  - **Leadership opportunities:** Patriarchal system that is so entrenched in modern-day societies, gives importance and privileges to men over women. Though women are becoming more visible in the political and economic spheres, still, men hold higher positions. The world's political leadership is still dominated by men and still needs to close in gender gaps by pushing for women's leadership.
  - **Career and work opportunities:** The female sex roles limit them to have competitive career growth and to climb the corporate ladder on a faster pace. Companies invest less in women workers particularly those in their fertility age, because they will have to take maternity leaves or lessen their productivity due to their child-caring roles.

- **“Equal pay for work of equal value”:** Payment equality (equal pay for equal work) refers to the requirement that women and men be paid the same if performing the same job in the same organization. For example, a female electrician must be paid the same as a male electrician in the same organization. Reasonable differences are permitted if due to seniority or merit. However, in most cases, men are paid higher than women even if they perform the same set of tasks in an organization.
- **Women are overburdened due to the triple roles they are expected to perform:** Triple roles emanate from their involvement primarily with the reproductive sphere and in doing community management roles. Added to these, since they started joining the labor market in order to serve as co-providers for the family, they were not unloaded from their reproductive tasks. As a result, women had to juggle various tasks simultaneously. They had become burdened from fulfilling all these gender role expectations having less help from men/husbands who are primarily expect to simply fulfill productive tasks.
- Although women across the world do engage in paid work or income-generating activities, they tend to lose out in terms of access to, control over, and benefits from productive resources. This is because women's reproductive and community management roles are often perceived to be ‘natural’, as they do barely generate income. For example, if a mother or other female relations take care of children during ‘working hours’, they are not financially rewarded. However, professional ‘careers’ receive remuneration for the same tasks and are considered in economic statistics.

- The professionalization of domestic tasks consequently brought women's labor force concentration in certain work categories such as nurse, domestic help, teaching, etc. This further reinforces the stereotype that as women perform sex roles related to childbearing, it is apparent that they were considered as natural nurturers who should also fulfill domestic work and other allied care work.
- **Males are burdened due to the society's expectations of them:**
  - **Breadwinners:** Male are accustomed by the society to be the breadwinner of the family. They need to provide for all the needs of his family.

*The facilitator can ask the group who among them are the breadwinner of their family, how they are coping with this expectation?*
  - **The need to be strong and tough:** Males are expected to hold their emotions because of machismo.

Because men are expected to be strong, the society does not allow softness in them (such as crying)—they should keep their emotions to themselves. Thus, “boys don't cry.”



#### **Note to the Trainer**

In this part, play the video *Impossible Dream*. This will reinforce the discussion on the gender division of labor. Show also the following short videos: “Thai Father”, and “The World's Toughest Job”

#### **Process Questions:**

1. What did you notice in terms of the roles of mother and father, son and daughter in *Impossible Dream*; gender stereotypes in roles of a mother and father in the two more videos?

## 2. What are your realizations after watching the videos?



### Key Learning Points

- Gender roles are assigned by the society;
- Gender roles lead to gender division of labor’;
- Gender division of labor limits males and females potentials;
- Since gender division of labor is assigned, it can be changed and addressed;
- Reproductive work constitutes economic value and thus merits recognition that it deserves;
- As government employees and as individuals affected by the gender divide, we have a role to play to eliminate gender division of labor through our personal practice i.e., advocating for shared responsibilities in the private/domestic/reproductive sphere with our significant others. We also should work towards the closing in gender gaps, where they are present e.g., women should be given more opportunities to take lead posts in the community, not only as volunteers but recognized voices and leaders.



### SYNTHESIS

Gender roles are mistakenly classified as roles attached to one’s sex roles. This session has clarified the misconception—gender roles are different from sex roles. Gender roles are social and not biological, and therefore cultural and relative (or varies from one culture or society to another), however, resistant to change. This common misconception should be corrected so that social institutions will also cease typecasting women and men into roles that are supposed to be functions of their biological make-up. Correcting misconceptions is necessary because stereotyping, having double

standards, and ultimately gender discrimination, subordination, and systemic oppression, may emanate from them. Everyone has the responsibility to correct such misconception by ceasing to resist the molded idea that women and men are solely and naturally defined to do certain roles and tasks based on their biological functioning. Such myopic view often results in constraining both women and men in these roles, which prevent them from developing their fullest human potentials.

If gender roles are viewed using the proper perspective, that they are just social constructs and therefore can be changed, thus gender subordination, discrimination, and oppression, no matter how long-standing, can be addressed and changed. This is one way of breaking dichotomies (gender division of labor), which can deprive each person, either man or woman, from realizing their fullest potential and becoming empowered.

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### INTRODUCTION

Gender biases are rooted from people's experiences and realities. It is a result of how individuals embrace the perceptions and expectations of different institutions about women and men. Also, gender biases are influenced by intersectional interplay of gender, class, age and ethnicity among others. With these factors present, people view gender differently which most often results in inequality and discrimination.



### SESSION OBJECTIVES

At the end of the session, the participants should be able to:

1. Identify different gender issues that exist in the contemporary society; and
2. Demonstrate different manifestations of gender bias that is evident in the society through a role playing activity.

### CHECK-UP

**Time Requirements:** 10 minutes

**Materials Needed:** pen and paper

**Mechanics:**

Answerable with True or False, ask the following questions to the participants.

1. Men are more knowledgeable than women.

2. It is just right that women are excluded in decision making for they are fickle minded and emotional.
3. Women should stay at home and do the domestic work. Men are breadwinners and should provide for the family's needs.
4. Women, men, and LGBTQ could equally contribute to development.
5. Violence is inevitable the reason it should be accepted.

**Note to the Trainer**

Park the answers and discuss in the DEEPENING

**ACTIVITY: “ Act It Out!”**

**Time Requirements:** 40-50 minutes

**Materials Needed:** different manifestations of gender bias written in Meta cards, numbers written in Meta cards





### Note to the Trainer

The activity is a Role Playing Activity. This measures the understanding of the participants on the manifestations of gender bias and creates positive perspectives towards gender equality.

In advance, give the participants the following mechanics:

1. Group the participants into five and have them pick a Meta card with a scenario written on it;
2. Give them time for brainstorming on how they could creatively deliver the assigned gender bias;
3. Make sure to inform them of the time constraints of 10 minutes per group during the session proper.
4. Require a group name and title of the play.

(Optional)

You could give awards to those who among the group bests deliver their assigned scenario.

1. In advance, provide them with the criteria for judging.
2. Prizes could also be given to the winners.

### Scenarios:

*Marginalization* - Under or non-valuation/recognition of women's work

*Subordination* - Women are not included in planning and decision-making processes

*Multiple Burden* - Involvement in the three spheres of work; reproductive; productive and community work

*Stereotyping* - Gender stereotypes in media and culture (attributes or set of characteristics, roles and traits, favorable or unfavorable, to all members of a social group based on sex)

*Violence* - any situation that shows violence against women

## Process Questions:



Ask at least one (1) volunteer from each group any of the following questions:

1. How do you feel about the presentations?
2. What are your realizations on the presented scenarios?
3. What have you learned after seeing the presentation?



### Note to the Trainer

Jot down glaring issues that surfaced in the activity and use it as example in the input part of the module.

**Gender Bias** – is a preference or prejudice toward one gender over the other. Bias can be conscious or unconscious and may manifest in many ways both subtle and obvious.

### a. Marginalization

Marginalization is when women's participation in development is limited to traditional programs and projects, especially those, particular related to maternal and child care, day care centers and nutrition. It is a process which forces women out into the periphery of economic and social life; on the periphery of decision making process; and as well as diminishing the value of the activities in which they engage and through which they contribute to the national development process. It results in failure to recognize women's concerns in other areas, particularly within the economic sectors. Hence, women are unable to develop their potential to the fullest.

Below are some specific facts resulted from being marginalized.

- Individuals or groups who are marginalized have the perception that they do not belong or fit in (Schlossberg, 1989), are not significant to others, and are not needed by others (Rosenberg & McCullough, 1981).

- Being marginalized constitutes being defined as “other” by the dominant group, which within the social hierarchy places an individual into the category of lower status (Migliaccio, 2001). Specifically, Cheng (1999) defined marginalization as peripheral or disadvantaged unequal membership.
- Individuals who perceive their marginalized status may experience feelings of irritability and unhealthy levels of self-consciousness when encountering new environments or taking on new roles and their accompanying expectations (Schlossberg, 1989).

The examples of what the marginalized women are experiencing are: under or non-valuation/recognition of their work, unequal pay for work of equal value, limited opportunities, last to be hired, first to be fired, exacting sexual favors, and women have less access to and control over resources and benefits.

The paper “Equal Opportunities for men and women in the labour market in the context of the EU-Georgia Association Agreement” drafted by Andrzej Adamczyk in February 2017, stated the following results that shows women being marginalized.

- Breadwinner: Man or Woman? Only 11% think that man and woman should contribute equally to the family budget.
- Breadwinner in Reality: Man or Woman? 34% think that the woman is the breadwinner in families nowadays.
- Woman and Man should make decisions equally: only 37% of men think that woman and man should make decisions together.
- Employment: 60% of women are employed in insecure low-paying jobs.

The vision/what should be: *equal pay for work of equal value; economic independence; economic opportunities.*

## b. Subordination

Subordination means, “Something else is less important than the other thing” (Cobuild 2010:1559). According to Advanced Learners Dictionary, “subordination means having less power or authority than somebody else in a group or an organization” (Hornby 2003:1296). Gender Subordination is when one sex is inferior to the other; it is the institutionalized domination by men of women

The feeling of powerlessness, discrimination and experience of limited self-esteem and self-confidence jointly contribute to the subordination of women. Thus, women’s subordination is a situation, where a power relationship exists and men dominate women. It is a central feature of all structures of interpersonal domination, but feminists choose different locations and causes of subordination.

It is the secondary status of women in society. Because of this, women have less access to and control over development resources and benefits.

The term *women subordination* refers to the inferior position of women, their lack of access to resources and decision making etc. and to the patriarchal domination that women are subjected to in most societies. *The subordination of women is in fact prototype of discrimination* - it means the inferior position of women to men.

Examples of Gender Subordination:

- Domination of man over woman (relational dominance)
- Women follow the total dictates of men (Even what to eat, drink, wear and when to speak is dictated by men)
- Women are not part of decision making in the home
- Where women inherent freedom, dignity, integrity, and equality is being undermined by men
- Women only considered as appendages to men

The vision/ what should be: *quality participation in decision-making*; and *recognition of capabilities*.

### c. Gender Stereotyping

Gender stereotyping is defined as over-generalization of characteristics, differences, and attributes of a certain group based on their gender. It is a process of attributing a set of characteristics, roles and traits, favorable or unfavorable, to all members of a social group based on sex. It is a rigidly held and oversimplified belief that all males and females possess distinct psychological and behavioral traits. Gender stereotypes create a widely accepted judgment or bias about certain characteristics or traits that apply to each gender. If a man or a woman acts differently from how they are expected to act, based on their assumed gender, then they do not conform to the norm.

Some specific examples are women who are assertive are called “bitches” and “whores”, while men who do not appear or act masculine are called “sissies” or “wimps” or assumed to be gay, which is an offensive stereotype in the LGBT community.

Gender stereotypes are dangerous because they might create unequal or unfair treatment to a certain person who chooses to defy people’s assumptions about his/her gender. When gender inequality occurs on the background of gender stereotyping, this is called *sexism*.



#### **Note to the Trainer**

Ask the participants to give examples and use the examples in the discussion.

There are four (4) basic examples of gender stereotypes:

1. ***Personality Traits:*** Women are supposed to be shy, passive and submissive. Women are organized and clean. Men are

expected to be tough, aggressive, dominant and self-confident. Men are lazy and messy.

2. **Domestic Behaviors:** Women are supposed to cook and do housework. Women are “better” at raising children. Stay-at-home mothers are better than working mothers. On the other hand: Men are better at household repairs. Men cannot cook, sew or care for their children. Men always tell their wives what to do.
3. **Occupations:** Women are supposed to have “clean” jobs such as teachers, nurses, secretaries and librarians. Women are not good at math. **Women are supposed to make less money than men.** Women are not politicians. Women cannot be presidential candidates. On the other hand, men are supposed to have “dirty jobs” like mechanics, construction workers, plumbers and engineering. Men are all good at math. Men are better doctors. Men are supposed to be in charge at work and should make more money than women. Men are better politicians.
4. **Physical Appearance:** Generally speaking, women are expected to be short and slender, small and delicate while men are supposed to be tall with broad shoulders. However, physical appearance gender stereotyping varies from culture to culture. In cultures where men are small in size, masculinity is determined by acting macho. Acting macho for men would mean getting involved in fights, drinking alcohol, smoking unfiltered cigarettes and getting into fights. Female gender stereotype occurs for women who act “macho” in some cultures. Women who smoke, drink, and swear often are considered “masculine”. For there are objects that are “only” associated to the male figure (e.g. alcohol and cigarette).

The vision/what should be: *liberation from stereotype images; non-sexist child rearing; and non-sexist language.*

**Note to the Trainer**

Always emphasize that it is never right to stereotype a person.

#### d. Multiple Burden

Multiple Burden is the condition in which women perform several tasks and responsibilities despite their limited time and energy. It is the involvement in the three spheres of work: reproductive, productive, and community work. As a result, women could barely realize and do what they personally need and want. I also refer to doing unpaid work in the home, paid work as a member of the workforce, and volunteer work in the community.

Women's triple role refers to a reproductive, productive and community managing role. The way these forms are valued affects the way women and men set priorities in planning programs or projects. The taking or not taking into consideration of these forms can enhance or limit women's chances of taking advantage of development opportunities.

In most societies, low-income women undertake all three roles, while men primarily undertake productive and community politics activities, which usually generate payment, status or power.

The reproductive role of women includes the care and maintenance of the actual and future workforce of the family (childbearing responsibilities and domestic tasks). The productive role of women relates to work performed by women and men for pay in cash or kind (market production, informal production, home production, subsistence production). The community managing role of women includes work mostly related to care and unpaid work, and provision of collective resources as water, healthcare, etc.

The vision/what should be: *shared parenting; shared housework; and shared breadwinning.*

## e. Violence Against Women (VAW)

VAW is any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life. It is a manifestation of the historically unequal power relations between men and women, which have led to domination over and discrimination against women by men. It is one of the crucial social mechanisms by which women are forced into a subordinate position compared with men. This constitutes a violation of human rights and a form of discrimination against women (*DEVAW*).

Violence against women includes:

- Violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation;
- Violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women and forced prostitution;
- Violence perpetrated or condoned by the State, wherever it occurs.

The vision/what should be: *freedom from violence; freedom from harassment; effects on personhood; personhood development—self-esteem; and control over one's body.*

## DEEPENING



**Note to the Trainer**

Get back to the questions from the “Check-Up” Section and ask it back again to the participants. Call a volunteer to explain his/her answer.

1. Men are more knowledgeable than women. (F)

- No one is made knowledgeable over another. Everyone has the capacity to do and to be. If given the chance to develop their potential as a person, everyone could be as knowledgeable as others. Every individual is unique.

2. It is just right that women are excluded in decision-making for they are fickle minded and emotional. (F)

- Gender stereotyping is defined as over-generalization of characteristics, differences and attributes of a certain group based on their gender. The statement is not true to all and *should not be affixed in a specific gender*. Anyone, regardless of their SOGIE, is free to whatsoever they planned/wanted themselves to do and to be.

3. Women should stay at home and do the domestic work. Men are breadwinners and should provide for the family’s needs. (F)

- Reproductive work and productive work are not a pre-designed to one’s specific SOGIE. Both men and women are capable to do the productive and reproductive work. What is ideal is that both men and women are doing shared responsibility when it comes to parenting, breadwinning and house works.

4. Women, men, and LGBTQ could equally contribute to development. (T)

- Women, men and LGBTQ have their own distinct capability as a person. If they are given the right to life, right to education, involvement in decision-making, leadership and etc. This could contribute to their personal growth, and leads to being a

productive person in the family, community and in the society as a whole, therefore everyone could contribute to development.

5. Violence is inevitable therefore it should be accepted. (F)

Everyone deserves to live in a society free of violence where they can develop their personhood, exercise their full potential as a person and have a control over one's body. Violence if not addressed can cause mental effects. This could lead to depression, anxiety, lower self-esteem and even suicidal tendencies. If we are not doing something about it, it will stay inevitable.



### SYNTHESIS

- Manifestations of Gender Bias are results of how family, media, school, church and the society affects the gender roles socialization of a certain person.
- These manifestations of gender bias limit the potential of a person to contribute to development.
- It discriminates a person and further violates human rights.

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## SESSION 7: UNDERSTANDING THE CONCEPT OF POWER



### INTRODUCTION

In the previous Session on Manifestations of Gender Bias, we have observed that women are mostly treated as secondary sex status. They are often stereotyped, marginalized, and subordinated in both public and private economic spheres. Their contributions are often overlooked or ignored as shown by how the society in general regards the reproductive sphere of work. With the demands of the modern society, women were no longer solely confined to the reproductive sphere of work. They have begun joining the labor force and the productive sphere of work. They have increasingly contributed to the cash economy while still dominantly performing roles within the “care economy”. Because gender roles were resistant and not prepared to change, women consequently perform triple roles (reproductive, productive, and even community work) which often make them suffer multiple burden. As a result of women’s systemic and systematic oppression as a class, they also suffer VAW, which is the ultimate perpetuation of inequality between women and men.

Such manifestations of gender bias are linked with the concept of POWER. By virtue of differential positioning of women and men in the society, power is clearly unequally distributed between them. Gender relations are power relations. Often what it means to be a ‘woman’ is to be powerless (passive) and to be a ‘real man’ is to be powerful (aggressive). Such power arrangements had been part of social routines and conventions that overall “male dominance” had been socially accepted. This has implications on the pursuit of expanding one’s capabilities—that if one has lesser power in a gendered manner, then there is an evident barrier to that person’s development.

In GST, it is important to understand how power works and interacts with gender relations and structures.



## SESSION OBJECTIVES

At the end of the session, the participants should be able to:

1. Define power and its various forms and dimensions and how it interacts and affects one's personal and gender relations; and
2. Discuss the functioning of power through writing and sharing of personal experiences.

## CHECK-UP

**Time requirements:** 15 minutes

**Materials Needed:** Pen and Paper

### **Mechanics:**

Using the open forum method, ask the following questions to check the level of knowledge of the participants. The participants will write their answer to the paper provided. Park the answers and discuss in the DEEPENING.

1. What is POWER?
2. Do you have POWER?
3. True or False: Just like the concept of gender and gender roles, power is defined relatively across time and space.
4. True or False: In historical terms, access to resources and decision-making has been monopolized by few. This concentration of power has contributed to widespread poverty, marginalization and the violation of human rights.

True or False: Power as a concept is both negative and positive in nature.



## RITUALS

### Activity 1: Strings of Power



#### Note to the Trainer

This activity should help the participants understand what it feels like to be a person in authority and to be a subordinate.

**Time requirements:** 20 minutes

**Materials Needed:** None

#### Mechanics:

1. Ask the participants to choose their partner and decide who will be partner A or B.
2. Partner A acts as the puppeteer while partner B plays as the puppet.
3. Instruct all Partner As to arrange all partner Bs in a position that they please i.e., fold arms, bend the body, loosen the hair, etc. Partner As will be given three minutes to accomplish his/her desires over Partner Bs.
4. Ask all Partner Bs to freeze in their current position.
5. Afterward, Partner As trade places with Partner Bs following the same instructions

#### Processing Questions:

1. How did you feel when you were the puppet? Why?
2. How did you feel when you were the puppeteer? Why?
3. What insights can you derive from the activity?



#### Note to the Trainer

In processing the responses, make sure to capture and write down the key points that will be important in the succeeding input discussion.



## INPUT

**POWER**, as defined in Webster International Dictionary (1933), is the ABILITY TO ACT, whether physical, mental or moral; the FACULTY of DOING or PERFORMING SOMETHING; and is synonymous with STRENGTH, VIGOR, ENERGY, FORCE, and ABILITY.

For gender activists, **Power** is “simply and instrumentally defined as the ability to get what you need, keep what you have, and influence others in order to meet your interests.”

To better understand **Power** (as a major and central concept in understanding social structures and relations), it is also important to understand its **CHARACTERISTICS** and the **MODES** where it operates.

### Characteristics of Power:

- ✓ **Power is everywhere:** For as long as there are groups of people interacting with one another, power is at work. It operates in many levels, in public and private, in the workplace, market and family, in relations with friends and colleagues and even at a very personal level within each individual. It has both positive and negative sides. On a positive side, power can serve as a source of strength to promote people’s involvement and struggle for justice. On the other hand, power can work negatively if it works to prevent people’s participation and the fulfillment of their rights.
- ✓ **Power is dynamic:** It is never dormant or immovable but shifts according to context, circumstance and interest. These changing dynamics of power form cracks in instances of oppressive systems and can be used as entry points for action. **Example:** the Marcos dictatorship though lasted for 20 years, cracked, which became the opportunity

for the Filipino people to stage the EDSA revolution in 1986.

- ✓ **Power is multidimensional:** Power has multiple forms and expressions that can range from domination and resistance to cooperation and transformation. It also encourages people to identify and use their own sources of power such as commitment, humor, numbers, political awareness, persistence, imagination, solidarity and song, among others.
- ✓ **Power is relational:** Power is established and exercised through human interaction at many different levels ranging from the interpersonal to the global. In each situation, the dynamics of power (who has power over others, who can build power with, who can exercise their power to, who can feel powerful within or not) is defined within each context and each relationship. For example a small farmer or peasant living in utter poverty is vulnerable to the authority, power and sometimes violence of vast estate owners and multinational agribusiness.
- ✓ **Power is unevenly concentrated and wielded:** In historical terms, access to resources and decision-making has been monopolized by few. This concentration of power has contributed to widespread poverty, marginalization and the violation of human rights. Consequently, it is crucial to reverse this pattern and bring previously excluded groups and individuals into arenas of decision-making, while at the same time transforming how power is understood and used. This uneven concentration of power works to privilege some people and oppress others in many different areas of life, from government and business to community and family. As a result, multiple strategies and actions are needed to address these concentrations of power.
- ✓ **Power resides in everyone:** According to Giddens (1984), “power is not necessarily a zero-sum game,” that is because one social actor has power; others do not, or have



lost their own. One's gaining of power does not automatically mean the other actor has accumulated the same amount, which the other has lost.

- ✓ **Power is a social construct:** Just like the concept of gender and gender roles, power is defined relatively across time and space. For example, a powerful and famous star in the Philippines can live ordinarily in New York.

### Different Modes of Power

To understand power is to also understand the different modes where it operates. Here, power could exist simultaneously acting in a number of dimensions. These dimensions could be categorized as **PERSONAL POWER** and **INTERPERSONAL POWER**.

- ✓ **Personal Power:** refers to an individual's ability to know, pursue, and in some cases, achieve their interest. This dimension of power is based on self-images, other-images, skills, resources, and motivations. This includes **POWER WITHIN** and **POWER TO** (discuss in more detail in the **Matrix** below).

**Interpersonal Power:** refers to one's ability to influence other agents and structures around him/her, in order to achieve their interests. This dimension of power can be cooperative (**POWER WITH**) or controlling (**POWER OVER**)

	PERSONAL POWER		INTERPERSONAL POWER	
	<u>Power To Act</u>	<u>Power Within Ourselves</u>	<u>Power Over</u>	<u>Power With Others</u>
Definition	Generative or productive power	People's sense of self-worth, values and self-	*Power over others through rules and	People find common ground

	(sometimes incorporating or manifesting as forms of resistance or manipulation) which creates new possibilities and action without domination	knowledge, central to individual and group understanding of being citizens with rights and responsibilities.	governing processes ( <i>visible</i> ), through determining who has the right to participate in decision-making and all the settings in which people interact ( <i>invisible</i> ), as well as through the power to define what is possible, reasonable or logical within a given context, through shaping ideologies of kinship, capitalism, religion, science and education ( <i>hidden</i> ).	among different interests and building collective strength to challenge injustice.
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Examples	Scientists Experts	Gabriela Silang	Legitimate power	EDSA People Power
		Josefa Llanes Escoda	Delegated power	KADAMAY
		Mother Teresa of Calcutta	Ascribed power	GABRIEL A
		Mahatma Ghandi		DSWD-SWEAP
		Nelson Mandela		
		Malala		

\***Power over** has implications when applied to the structural domain—in visible, hidden, and invisible forms.

- ✓ **Visible Form:** derives from the formal/public forms, rules, and processes governing the interpersonal process (i.e., membership in collectives, electoral laws, budgets).
- ✓ **Hidden Form:** determines which agents/agendas become part of the interpersonal process – and the ability to control (often behind the scenes) the settings in which agents interact (e.g., fashion trends), and which becomes an “agreed-upon” form of domination without actors realizing them.
- ✓ **Invisible Form:** defined through processes of acculturation, the very field of the “possible,” the “reasonable” or the “logical.” Examples include kinship in some societies, capitalism, religion, science, and education. In Filipino society, these are evident in the practice of “utang na loob,” “padrino

system,” where one cannot help but follow as these have become normative practices.

- ✓ Through these forms, the negative practice of **POWER OVER** maintains the status quo, discourages the poor, and excludes people from exercising their rights. Power over further operates by:
  - ***Shaping norms, values and consciousness:*** Influencing how we (as individuals and groups) perceive the world and our own sense of self-value, status and worthiness to be agents of change and holders of rights.
  - ***Shaping the political agenda:*** Defining which rights or issues are priorities for public debate and policy decision-making and which are not legitimate. Controlling the production of, access to, and the information.
  - ***Determining whose voice is heard in decision-making arenas:*** Building hierarchies of citizenship. Defining who is able to participate in, and to influence, the shaping and implementation of public policies.
  - ***Framing formal decision-making and implementation of public policies:*** Setting the structures and mechanisms for governance.
  
- ✓ **Power Over** is an either/or relationship of domination and subordination. It is based on the notion that **POWER COMES IN LIMITED QUANTITY**—that if one has **LESS**, then the other has **MORE**. “If I have **POWER OVER YOU**, increasing my power comes at your expense (contrary to an alternative view that “power resides in everyone.”). This form of power is ultimately based on “socially sanctioned” (1) threats of violence and intimidation; (2) invites active and passive resistance; and (3) requires constant vigilance to maintain.

- ✓ **Power Over** requires the creation of simple dualities:

- **Good and Evil**
- **Man and Woman**
- **Rich and Poor**
- **Black and White**
- **Us and Them**

These dualities purport “differentials” and “different groups do have very different interests.

- ✓ **Power To** is power that is “creative and enabling.” This is the essence of the individual aspect of empowerment. Example, people feel powerful in situations where they solved a problem; understood how something works, learned a skill, etc.
- ✓ **Power With** is when people feel empowered through being organized, tied by a common purpose or common understanding. It involves a sense of the whole being greater than the sum of the individuals, especially when group tackles problems together. The formula:  $1 + 1 = 3$ . This is an important concept of power in community organizing (CO).
- ✓ **Power Within** is the spiritual strength and uniqueness that resides in each person that makes one truly human. Its basis is self-acceptance and self-respect, which extend, in turn, to respect for and acceptance of others as equals. This form of power recognizes the strengths and weaknesses that exist in all of us and does not automatically condemn difference, or categorize in either/or terms.

## DEEPENING

Time Requirements: 20 minutes

To determine if the participants were able to appreciate the discussion, go back to the Check-up questions and discuss each item. Answers are written below.

1. **What is POWER? Answer, POWER**, as defined in Webster International Dictionary (1933), is the ABILITY TO ACT, whether physical, mental or moral; the FACULTY of DOING or PERFORMING SOMETHING; and is synonymous with STRENGTH, VIGOR, ENERGY, FORCE, and ABILITY. For gender activists, **Power** is “simply and instrumentally defined as the ability to get what you need, keep what you have, and influence others in order to meet your interests.”
2. **Do you have POWER? Answer, YES.** Power resides in everyone. According to Giddens (1984), “power is not necessarily a zero-sum game”—that is because one social actor has power, others do not, or have lost their own. One’s gaining of power does not automatically mean the other actor has accumulated the same amount, which the other has lost.
3. True or False: Just like the concept of gender and gender roles, power is defined relatively across time and space. **Answer, True:** Because Power is a social construct. Power is defined relatively across time and space. For example, a powerful and famous star in the Philippines can live ordinarily in New York.
4. True or False: Access to resources and decision-making has been monopolized by a few. This concentration of power has contributed to widespread poverty, marginalization and the violation of human rights. **Answer, True:** Because Power is unevenly concentrated and wielded. This uneven concentration of power works to privilege some people and oppress others in many different areas of life, from government and business to community and family.

5. True or False: Power as a concept is both negative and positive in nature. **Answer, False.** Power as a concept, is neutral. It becomes positive or negative depending on how it is wielded by the “actors” (or agents) who are differently positioned in a given social structure. Power, when wielded responsibly generates better results. For instance, a study of high performance people reveals one common trait—that they DO NOT REGARD ANYONE GREATER THAN THEM and they DO NOT REGARD ANYONE LOWER THAN THEM.

## Activity 2: Individual Reflective Writing

**Time requirements:** 30 – 45 mins

**Materials Needed:** Pen and paper

**Mechanics:**

1. Flash the guide questions as follows:
  - ✓ Think of a significant experience in your life where you felt belittled, unfairly treated, humiliated, taken advantage of, abused, restricted, trampled upon by another, and where you could do nothing but be passive, silenced, and to just endure the pain. (*Mag-isip ng karanasan na ikaw ay minaliit, minaltrato, pinahiya, tinapakan, pinagsamantalahan, inabuso, pinagbawalan, niyurakan, at hindi ka nakapagsalita o wala kang nagawa kung hindi tumahimik at magtiis na lamang*)
  - ✓ If given a chance to go back to that experience, what could you have said to that person? (*Kung babalikan mo ang nangyari, ano sana ang gusto mong sinabi sa taong iyon?*)
  - ✓ Write a letter to that person and tell him/her what you could have said during that time? (*Magsulat ng liham*

*sa taong iyon at sabihin kung ano ang gusto mo sanang sinabi sa kanya noong panahon na iyon)*

2. After the individual reflection and letter writing, participants will form groups of three's for small group sharing.
3. Prompt the participants to practice "responsive listening", meaning, each one should just listen without prejudice, listen without investigating on the other person, but mirror feelings instead; strictly observe confidentiality; and allow the person's sharing to finish his/her story.
4. Give time to share.
5. Once the sharing is done, distribute pieces of paper. Each will put their name on their piece of paper and they will pass it around the group. Pass around the pieces of paper and write down words of affirmation addressed to your group mate, until the paper goes back to you.



**Note to the Trainer**

After each group presentation, the trainer will affirm their output and explain that these will be referred back to as GAD concepts that will be discussed all throughout the 3-day activity.

**Processing Questions:**



1. How do you know personally make sense of power?
2. Do you think it is possible to practice power without necessarily oppressing others? In what ways?



**Note to the Trainer**

At this point, allow the participants to write down their reflections in metacards, which they will post in the "freedom wall" provided. These will be used later for setting personal commitment towards the end of the GST.





## SYNTHESIS

Power as a concept, is neutral. It becomes positive or negative depending on how it is wielded by the “actors” (or agents) who are differently positioned in a given social structure. Power, when wielded responsibly generates better results. For instance, a study of high performance people reveals one common trait—that they DO NOT REGARD ANYONE GREATER THAN THEM and they DO NOT REGARD ANYONE LOWER THAN THEM.

In relation to Gender and Development, power is all about recognizing that women and men are socialized differently and often function in different spheres of life, although there are overlaps and interdependence. Consequently, women and have different life experiences, knowledge, perspectives, priorities, etc. Therefore, one cannot necessarily represent the interests of the other, and neither alone can fully represent their community.

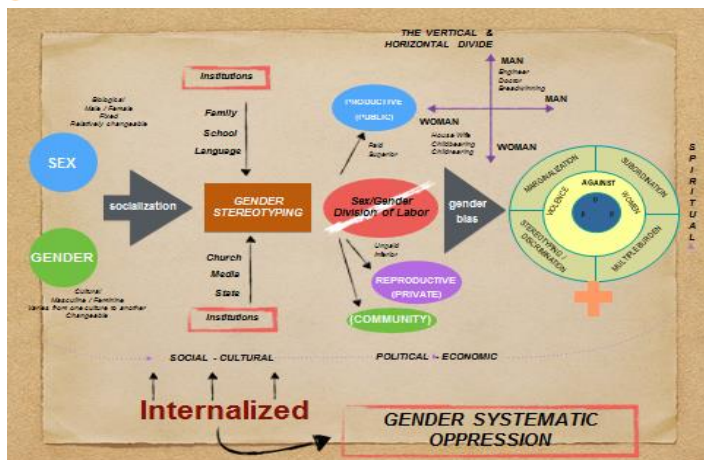
Therefore, there is a need to transform our understanding of power and resist “power over” creatively. We need to explore the concepts of “power to”, “power with”, and “power within” and their interrelationship. Such dimensions of power could be translated in a number of ways such as:

- ✓ Building problem-solving and conflict resolution skills (power to/power within)
- ✓ Strengthen organizations (power with)
- ✓ Building individual and collective skills and solidarity (power to/power with/power within).

Note that “a healthy society will appreciate and value the positive aspects of these differences and use them for the betterment of all.”



## SYNTHESIS (for all the sessions)



### Note to the Trainer

The figure indicates the framework to synthesize GST. This should be explained briefly to serve as the bridge that will bring the discussion on the last Session – GAD as a development approach.

## DEEPENING

### My Personal Transformational Gender Journey

From Day 1, this training is perhaps making us realize how as individuals we have been by-products of our own social milieu contributed by the various social institutions that molded us. Who and what have been internalized and what were “agreed formulations” of our identities. At this point, we may be in the process of “seeing the point” while some may still be resisting. It has to be emphasized that GST opens a path for everyone to venture in an individual journey, which is ideally and desirably, personally transformative. Understand and expect that this transformational gender journey comes in stages or phases

accompanied by certain thoughts and feelings. These are described and illustrated below:

***First phase: ACCEPTANCE*** where one readily accepts the traditional gender roles and thinks that these are naturally designed.

***Second phase: AMBIVALENCE*** where one is unsure or confused and wiggles from acceptance to feelings of discomfort. There are real struggles that will manifest in questions or being “questioning” about ones gender roles and gender relations. It is certainly a difficult stage as there seems to be personal crisis.

***Third phase: ANGER*** because one gets to realize that experiences of stereotyping, discrimination, violence, among others, are not just isolated occurrences but are far too many. One may have had personal encounters but upon looking around, occurrences are not just personal encounters but are rather daily occurrences affecting not just individuals but groups and sectors and they happen across time and space. One realizes that the problem is oppressively systemic and systematic. Gender inequality is perpetuated in the everyday life. Anger takes in and catapults one to the fourth stage.

***Fourth phase: ACTIVISM*** where one begins to make a stand by personally committing to contribute in ending systemic and systematic oppression of women and LGBTQI as a class of people; one calls for change by joining advocacy groups and educative processes to awaken the consciousness of others, especially the marginalized sectors of women and LGBT (including other marginalized groups such as children, elderly, PWDs, etc.).

***Fifth phase: CELEBRATION AND INTEGRATION*** where one's advocacies for a just and equitable society have become a way of life. One is known to have transcended and triumphed over his/her personal biases and problematic relationships. One wields power responsibly as evidenced by his/her just and fair dealings with others regardless of status. One is known for his/her passion to uplift and be of service to others, particularly the vulnerable. In this phase, one is now able to WALK the TALK.



## INTRODUCTION

Gender and Development as an approach and practice perspective is applied in all and by all program components of Pantawid Pamilyang Pilipino Program. As an approach, GAD seeks not only to integrate women into development, but to look for the potential of Pantawid Program as a development initiative to help **TRANSFORM UNEQUAL GENDER RELATIONS within Pantawid homes by primarily empowering women** as key Program partners.

Further, GAD as a practice perspective recognizes that gender biases may be inadvertently carried out in implementation and therefore, impede development. By impeding development, members and partners of the Pantawid Program may in the process be prevented from attaining their full potentials. As such, the Pantawid Program through its gender component enables actors and partners and household beneficiaries to become effective contributors to development and nation-building. It seeks to expand their capacities “TO DO” and “TO BE”.

**Capacity to do** refers to how individuals are able to perform the things they want to do in pursuit of a better life while **capacity to be** gives individuals the opportunity and resources to attain their aspiration for a better life.

This session seeks to heighten awareness and sense of responsibility of each Pantawid worker as **duty bearers** who are obligated to ensure that GAD perspective is integrated in all cycles of program management, from program planning and budgeting, to implementation, to monitoring and evaluation. Furthermore, Pantawid workers should understand the importance of compliance in allocating the 5% of the agency’s budget for GAD by making sure that programs and projects, activities and services are gender-responsive.



## SESSION OBJECTIVES

At the end of the session, the participants should be able to:

1. Explain gender mainstreaming mechanism in all Pantawid Pamilya areas of implementation given the gender mainstreaming entry points model;
2. Categorize initiatives according to gender mainstreaming entry points namely Policy, People, Enabling Mechanism and PAP's given all the GAD Pantawid Pamilya initiated activities; and

Support gender mainstreaming as a strategy to involve Program stakeholders in breaking prevailing gender inequalities through establishment of commitments to address them.



## CHECK-UP

**Time Requirements:** 10 minutes

**Materials Needed:** pen and paper

**Mechanics:**

Ask the trainees to get a piece of paper and answer the following questions with TRUE or FALSE.

1. GAD is capable of operating alone. (F)
2. We should always focus on policies to strengthen GAD. (F)
3. Through resource mobilization, sponsors can and may help us in developing GAD-related policies, GAD PAP implementation and GAD advocacy. (T)
4. Implementation of programs, activities and projects should be either gender-sensitive or gender-responsive. (F)

5. GAD TWG is an established body that is solely responsible in initiating and implementing GAD activities. (F)

**Note to the Trainer**

Reveal the correct answers and take note of the number of mistakes per number. Then, park the question to be discussed later.

## RITUALS

### ACTIVITY

**Time Requirement:** 5 minutes

**Materials needed:** pen and paper

**Mechanics:**

1. Ask to participants to get a piece of paper and a pen.
2. Then, ask them to list down, for as many as they can, all their GAD-related efforts in their respective posts.
3. Give them 5 minutes to complete the activity.
4. Before asking for trainees to share answers, instruct the trainees to cross-out the efforts, activities or initiatives that will be mentioned by the sharer.
5. Always look for the trainee with the most number of listed GAD-related efforts to share until you find out the unique efforts, activities or initiatives.
6. Ask the participant to share more information about the left listed effort/s, activity/ies or initiative/s and ask them the following questions:
  - What made you say that it is a GAD-related effort?
  - Who are involved in the effort?
  - Are you following a certain policy in doing it?
7. Impart to the trainees that what they listed are necessary in the process of what we call gender mainstreaming.
8. Transition smoothly to INPUT.

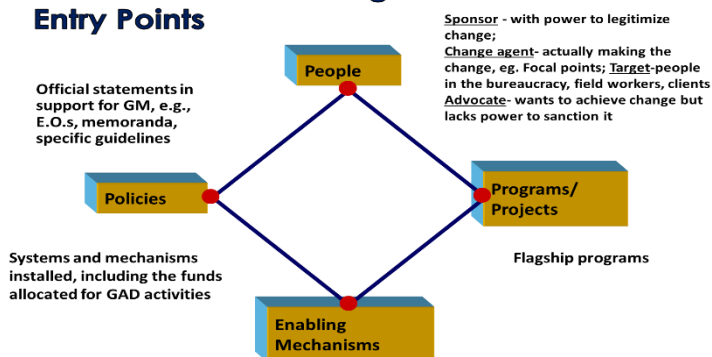


## INPUT

### What is Gender Mainstreaming?

- ✓ Integral to the GAD approach is Gender Mainstreaming (GM), identified as a strategy to integrate gender perspectives in institutional policy, programs and activities. It is operationalized through building GAD capacities and sharing accountability in all areas, and at all levels of program and project implementation.
- ✓ Gender mainstreaming recognizes that development activities may ignore gender biases that lead to unequal impacts among men and women beneficiaries. It also moves from inclusion of women per se in the development agenda to changing or transforming the agenda in order to respond adequately to the realities and needs of both women and men.
- ✓ Gender mainstreaming has four major entry points as indicated in the succeeding figure:

### Gender Mainstreaming Entry Points



These entry points came out from the Enhanced Gender Mainstreaming Evaluation Framework (GMEF) developed by the Philippine Commission on Women (PCW) as a tool to gauge the gender responsiveness of organizations or government departments, or a program such as Pantawid Pamilya. These entry points are as follows:



1. **Policies** - these are official statements and pronouncements of support for gender mainstreaming issued by the organization. These may be in the form of department orders, special orders, administrative orders, memoranda and executive orders that spell out the commitment of an organization to pursue gender mainstreaming. This category also includes national and sectoral plans, specific guidelines, manual of implementation and the GAD Framework/Strategic Plan. *In the case of DSWD, this is indicated in Administrative Order No. 5 series of 2012 or the Department's GAD Mainstreaming Framework. For Pantawid, its customized GAD mainstreaming framework is still being planned for consolidation.*
2. **People** – these are the relevant stakeholders who assume the task of gender mainstreaming in an organization. Critical to the success of gender mainstreaming are the following: (1) GAD champions among top management who actively support the GM program; (2) recognition of GFPS and staff members as GAD experts; and (3) clients (internal and external) able to participate in the planning, implementation and monitoring and evaluation of programs, activities and projects. *In the case of Pantawid, these are manifested in its Ladderized GAD Capability Building interventions for staff.*
3. **Enabling Mechanisms**– these are systems and mechanisms installed in the organization and the funds allocated for GAD activities such as the GAD Focal Point System (GFPS) and Knowledge Management (KM) System. The success of any gender mainstreaming effort depends, to a large extent, on the resources allocated and the mechanisms that are institutionalized to implement it. Another example of an enabling mechanism for GAD is the GAD Funds Audit of the Commission on Audit (COA) that greatly helped to ensure institutional compliance to the minimum 5% utilization of the GAD budgets of agencies and local government units. *In the case of Pantawid, these are seen through its GAD Focal Designates for every division, who are themselves members of the Pantawid GAD Working Group.*
4. **Programs, Activities, & Projects (PAPs)** – these are flagship programs or activities and projects that serve as a strategic entry point to

mainstream GAD in an organization. PAPs are the most practical entry point since it involves the actual implementation of the mandate of an organization. Examples of PAPs are the review and issuance of revised GAD policies, application of gender analysis tools, and conduct of GAD advocacy and regular updating of GAD mechanisms such as the GAD database. In the case of Pantawid, these are demonstrated through the collection of gender red sites through regional GAD mapping activities, generation of gender red flags by each division or program component, which call for improved and gender responsive interventions such as case management.

### Why Gender and Development (GAD) Is Important to our Work?

1. **Because DSWD is a government department with major stakes in improving the lives of the poor, the vulnerable, and the disadvantaged.** By employing **GAD as a development approach and practice perspective**, we should be able to recognize the gaps and differentials that are gender-based and provide appropriate interventions to close them in.
  - ✓ *DSWD Vision:* The Department of Social Welfare and Development envisions all Filipinos free from hunger and poverty, have equal access to opportunities, enabled by a fair, just, and peaceful society.
  - ✓ *Mission:* To lead in the formulation, implementation, and coordination of social welfare and development policies and programs for and with the poor, vulnerable, and disadvantaged.
2. As a human capital investment program through health and education for children 0-18 years old and their mothers, Pantawid Pamilya Program has a strategic duty to address *any possible gender biases in implementation that may reinforce gender-based discrimination and oppression* of the already vulnerable sectors that it serves. Thus, as a program, its gender-responsiveness should be ensured. Through Family Development Sessions, Pantawid has the capacity to heighten

awareness amongst a critical mass having influence over some 4.4 million Filipino households. Such critical mass can be mobilized for having transformed gender relations amongst their own homes, by being allies, champions, and advocates in fighting gender-based discrimination and effecting better and safer families and communities for ALL, especially the vulnerable.



**Note to the Trainer**

The following can be cited as Pantawid’s accomplishment in mainstreaming GAD and using it as a development approach and practice perspective.

**GAD Mainstreaming in the Pantawid Pamilyang Pilipino Program**

ENTRY POINTS	INITIATIVES
1. People	<div>Ladderized GAD Capability Building Intervention for NPMO and Regional Staff</div> <ul style="list-style-type: none"><li>• GST</li><li>• Gender Analysis</li><li>• GAD Planning and Budgeting</li><li>• Learning Sessions on Data Generation and Analysis Processes</li><li>• GAD Audit Training</li></ul>
2. Enabling Mechanism	<ul style="list-style-type: none"><li>• Formation of the Pantawid GAD Working Group</li><li>• Strengthening of the Pantawid GAD Working Group</li><li>• Organizing Pantawid male employees - People of GAD in the New Generation or POGING Pantawid</li><li>• Formulating the GAD Assessment and Budget Attribution Formula</li></ul>

	<ul style="list-style-type: none"> <li>• Formulating, piloting, and enhancing the GAD Mapping Tool</li> <li>• Generating the Regional “Gender Red Sites”</li> <li>• Establishing the GAD Planning and Budgeting in Pantawid and Reportorial Requirements</li> </ul>
3. PAPS	<ul style="list-style-type: none"> <li>• Regional GAD Focus Group Discussions (2015)</li> <li>• Crafting and implementation of Advocacy Messages</li> </ul>
4. Policy	<ul style="list-style-type: none"> <li>• “Legal Safeguards against Discriminatory Practices that may Marginalize Women in the Workplace”</li> <li>• Guidelines for the creation and functions of the Pantawid GAD Working Group – first issued in February 2016 and amended to include additional focals in GAD Working Group at the RPMO level</li> <li>• With JMC 2012-01 as reference, memos were issued regarding the Pantawid GAD Planning and Budgeting Process and GAD Accomplishment Reporting</li> <li>• Memo issued to NPMO Divisions and RPMOs on the use of gender-fair language in reports, communications, forms, etc. and sex-disaggregation of data</li> </ul>

	<ul style="list-style-type: none"> <li>• Guidelines in Implementing the National Search for Modelong Ama ng Pantawid Pamilya</li> <li>• As part of gender mainstreaming in each Program components, the following have been achieved:  <u>CVD</u>: Enhanced the Beneficiary Tracking Report (BTR) to include GAD-related reasons for non-compliance. Incidence of non-compliance is closely linked with gender-related issues experienced by partner-beneficiaries  <u>GRD</u>: Enhanced the Grievance Form to include Gender as a category of grievance  <u>MCCT-IP and SMU</u>: Developed the culture sensitive and gender responsive communications protocols  <u>FDD and CVD</u>: Implementing Rules and Regulations (IRR) for NAC Resolution No. 23 or the Couples attendance in two of the 12 family development sessions tackling topics on gender sensitivity and responsible parenthood</li> </ul>
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### Process Question:



Having known what GAD mainstreaming is and its importance, as Pantawid worker, how do you think you can personally contribute to transforming gender relations at a program level?



### Note to the Trainer

At this point, the participants will be grouped by division or program component. Using metacards, they will answer the process question. Their group responses shall be posted in front and shall be processed.

Afterwards, the presentation on “My Stakes in GAD Mainstreaming in Pantawid” shall be flashed.

## What is my stake in GAD Mainstreaming in Pantawid?

DIVISION	MY CONTRIBUTION(S)
SYSTEMS: BDMD, CVD, GRD, IT	<ul style="list-style-type: none"><li>• I inform decision-makers and implementers who craft policies, PAPs.</li><li>• Gender issues and gaps are determined if data are sex-disaggregated.</li><li>• Because SDD is the Foundation of GAD Mainstreaming.</li><li>• I produce SEX-DISAGGREGATED Data (SDD).</li><li>• I am highly responsible for ensuring accuracy and integrity of Pantawid Data.</li><li>• I am the custodian of Pantawid Database</li></ul>
Planning, Monitoring and Evaluation.	<ul style="list-style-type: none"><li>• I provide feedback to concerned program components when gender indicators are achieved (or not achieved).</li><li>• I make sure that plans, programs, policies have gender indicators that should be measured and evaluated.</li><li>• These gender gaps and issues should be used as basis for informed planning and policymaking.</li><li>• From the SDD, I should surface gender gaps and issues.</li><li>• I should analyse, present, report, SEX-DISAGGREGATED data.</li></ul>

	<ul style="list-style-type: none"> <li>• I am highly responsible for ensuring accuracy and integrity of Pantawid Data.</li> <li>• I am the repository of data and information.</li> </ul>
<b>Training Specialist (Capability Building)</b>	<ul style="list-style-type: none"> <li>• I provide information how each of the Program actors are growing and getting more equipped to be able to deliver gender-sensitive and responsive interventions.</li> <li>• Together with the entire Program, I plan with everyone to have developmental perspective, be skilled and equipped for making the organization gender-responsive and for delivering gender-responsive interventions.</li> </ul>
<b>Institutional Partnership (Pantawid Partners)</b>	<ul style="list-style-type: none"> <li>• I facilitate CONVERGENCE to take place.</li> <li>• I ensure that local enabling environment and support for GAD is created for the Pantawid beneficiaries.</li> <li>• So that the Program is able to deliver its mandates.</li> <li>• With Partners, I foster collaborative relationship that considers GAD as a development perspective.</li> </ul>
<b>Support to everyone in the organization.</b>	<ul style="list-style-type: none"> <li>• I make sure that a healthy and nurturing work culture and environment is created for everyone.</li> <li>• I make sure that everyone's practical and strategic gender needs are identified and addressed.</li> <li>• I make sure that everyone's welfare and developmental needs are addressed and provided.</li> </ul>

MCCT-IP	<ul style="list-style-type: none"> <li>• I make sure that I HAVE ALL OF THE ABOVE + IP and CULTURAL sensitivity.</li> </ul>
GAD	<ul style="list-style-type: none"> <li>• I influence the entire organization, the beneficiaries and the partners to be GADly!</li> </ul>

## DEEPENING

Review the parked questions earlier and ask for volunteers to answer and explain their answer.

- 1. GAD is capable of operating alone.*

**False:** GAD is an approach that is operationalized through building GAD capacities and sharing accountability in all areas, and at all levels of program and project implementation. GAD is not stand alone.
- 2. We should always focus on policies to strengthen GAD.*

**False:** Policies, People, PAP's and Enabling Mechanism should all be given equal focus. Policy is only one of the four (4) entry points that may be in the form of department orders, special orders, administrative orders, memoranda and executive orders that spell out the commitment of an organization to pursue gender mainstreaming.
- 3. Through resource mobilization, sponsors can and may help us in developing GAD-related policies, GAD PAP implementation and GAD advocacy.*

**True:** Sponsor, Change Catalyst, Target and Advocate compose People as a gender mainstreaming entry point. Sponsor is the individual or group who has the power to sanction or legitimize change; Change Catalyst is the individual or group who is responsible



for actually making the change. The agent's success depends on the ability to diagnose potential problems, develop a plan to deal with these issues, and execute the change effectively; Target is the individual or group who must actually change or those that will benefit from development; and Advocate is the individual or group who wants to achieve change but lacks the power to sanction it.

4. *Implementation of programs, activities and projects should be either gender-sensitive or gender-responsive.*

**False:** in the implementation of programs, activities and projects both gender-sensitivity and gender-responsiveness must be observed in the planning, implementation and monitoring and evaluation phases. As a mainstreaming entry point, PAP's refers to flagship programs or activities and projects that serve as a strategic entry point to mainstream GAD in an organization.

*GAD TWG is an established body that is solely responsible in initiating and implementing GAD activities.*

**False:** any of stakeholders may initiate GAD activities or/and intensify the GAD component of Enabling Mechanism, PAPs, Policy and People. GAD TWG is only one of enabling mechanisms which are systems and mechanisms installed in the organization. Funds allocated for GAD will also fall under enabling mechanism.



## SYNTHESIS

✓ GAD is about being faithful to the principle that:  
**DEVELOPMENT IS FOR ALL.** Fairness and Equity demands that everyone in society, whether male or female has the right

to the same opportunities to achieve a full and satisfying life. Gender role stereotyping and consequent subordination of women to men is a deterrent to development since gender issues and concerns are often overlooked in development process. Gender issues affect all. But instead of solving them, we all contribute to their perpetuation.

- ✓ Everyone who believes in the vision of attaining a full and satisfying life for all has an obligation to help pursue GAD. We are mandated by international treaties/ commitments, laws and policies. We are custodians of people's trust and resources. We have the power, knowledge, skills and resources to make development work for everybody. We are committed to the Poor;  
We are committed to Respect to Human Dignity and Service Excellence.

For these reasons, DSWD and Pantawid Pamilyang Pilipino Program are committed to GAD as a development approach and practice perspective. Every one of its staff must be so, too.



**Note to the Trainer**

After the presentation on “My Stakes...” to set the mood for commitment setting by asking the participants to form in a big circle (seated).

## ACTIVITY 2: COMMITMENT SETTING

**Duration:** 30 – 45 mins

**Materials:** Metacards (three different colors), markers and masking tape

**Mechanics:**

1. Each participant shall be given metacards where they will write down their personal commitments related to GAD. Writing of commitments shall follow the format below:

*Pagkatapos kong matuto sa GST, (After learning from this GST)*

*Ititigil ko ( I will stop)...*

*Sisimulan ko ( I will start)...*

*Ipagpapatuloy ko (I will continue ...*

2. In quick rounds, each participant will read/share what they have written while the facilitator shall shout any word of affirmation.
3. Congratulate everyone for finishing a round (first round for some, not so for others) of their transformational gender journey. Allow everybody to give each one a big hug of congratulations.

## REFERENCES

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