

GENDER ACTIVITIES REPORT

Atia Gladys ;

;

© 2021, CARE



This work is licensed under the Creative Commons Attribution License (<https://creativecommons.org/licenses/by/4.0/legalcode>), which permits unrestricted use, distribution, and reproduction, provided the original work is properly credited.

Cette œuvre est mise à disposition selon les termes de la licence Creative Commons Attribution (<https://creativecommons.org/licenses/by/4.0/legalcode>), qui permet l'utilisation, la distribution et la reproduction sans restriction, pourvu que le mérite de la création originale soit adéquatement reconnu.

IDRC Grant/ Subvention du CRDI: 109064-001-Transforming the vaccine delivery system for chickens and goats in Ghana: what approaches and what benefits for women?

GENDER ACTIVITIES FOR WOMEN REAR PROJECT

1.0 INTRODUCTION

The women Rear Project seeks to test two approaches GTA/GAA to find out which approach transforms the vaccine delivery for chicken and goats in Northern Ghana, and benefits women livestock keepers and service providers.

2.0 MAIN OBJECTIVE

To develop the vaccine delivery system for ND-chicken and PPR-goats in selected districts of Ghana into a gender-responsive system with the goal of increasing the use of vaccines by women small-holder livestock farmers and also, enhancing their ability to benefit from healthier livestock, leading to improved livelihoods including increased empowerment and greater food security.

2.1 MAIN RESEARCH QUESTION

How is a transformative approach - adopted to support the capabilities of women farmers and animal health service providers and to enhance the gender-responsiveness of the vaccine delivery system - affecting women's ability to benefit from vaccines as compared to an accommodative approach?

2.2 SUB RESEARCH QUESTIONS

- What are the institutional requirements for a vaccine delivery system to become responsive to the needs of both women animal health service providers and women farmers?
- What capabilities need development/support (e.g. access to information, business training, markets),
- What gender norms need addressing - for all animal health service providers and women farmers to benefit from an improved vaccine delivery system (including also benefit from healthier livestock)?

3.0 ACTIVITIES CARRIED OUT FROM MARCH-SEPTEMBER 2021

- Staff capacity building
- Community gender dialogues
- Prioritizing the set of SAA and FFBS gender tools to be used in GTA and GAA communities based on results of initial dialogues about social norms.

3.1 STAFF CAPACITY BUILDING

A five-day training on GAA/GTA interventions, concepts, methodology and tools was organized for the Project team from the 7-11 of June 2021.

Training Objectives

- Build capacities of staff with the required facilitations skills for effective program delivery

- Enhance staff understanding on CARE's Gender Theory of Change and other relevant frameworks

Major Topics Discussed

- Introduction to gender
- Introduction to GAA/GTA
- Applying GAA in the communities
- Livestock Husbandry Activities
- Marketing of livestock
- Introduction to CARE's Gender Equality Framework
- Introduction to Social Analysis and Action (SAA)
- Staff Capacity Transformation and Facilitation Skills
- Gender Norms Measurement and GTA/SAA Implementation Mechanisms

Participants deliberated on the concept of gender and the responses were quite impressive. Building on the responses it was agreed that gender refers to the socially constructed rules, behaviors, expressions and identities of girls, women, boys, men and gender diverse people. It influences how they perceive themselves and each other, how they act and interact and the distribution of power and resources in the society. Gender identity is not confirmed to binary (girls/women, boys/men) nor is it static it exists along a continuum and can change over time. There is a considerable diversity in how individuals and groups understand, experience and express gender through the roles they take on. The expectations placed on them, relations with others and the complex ways that gender is institutionalized in society.

3.1.1 Introduction to GAA/GTA

A detailed explanation between the approaches was discussed as: Gender Accommodative Approach are policies and programs that acknowledge but work around gender differences and inequalities to achieve project objectives. Although this approach may result in short-term benefits and realization of outcomes, it does not attempt to reduce gender inequality or address gender systems that contribute to differences and inequalities. Whereas Gender Transformative Approach are policies and programs that seek to transform gender relations to promote equality and achieve program objectives by:

- Fostering critical examination of inequalities and gender roles, norms, and dynamics.
- Recognizing and strengthening positive norms that support equality and an enabling environment.
- Promoting the relative position of women, girls, and marginalized groups, and transforming the underlying social structures, policies, and broadly held social norms that perpetuate gender inequalities.

GTA is framed to understand three interrelated dimension of change including;

- Individual capacities (knowledge, attitudes and skills), with a particular emphasis on agency and actions “to critically examine gender norms and inequality”
- Social relations, within different sites of the household, community etc., with an emphasis on power relations within the formal and non-formal sphere.
- Social structures and engaging with institutional rules, practices and norms that (re)produce gender inequity.

3.1.2 Livestock Husbandry Activities

Livestock housing was one of the critical areas that required serious attention. The M&E officer systematically presented on how to improve the knowledge of project participants on the importance of livestock housing, types and how to construct improved pen/coop for goat and chicken. He stated that it is very important for livestock keepers to construct good housing structures to protect animals (goat and chicken) from parasite/diseases and bad weather such as; rain, sun and wind. One may decide to construct a walled and roofed structure for goats and wood/thatch structure for chicken.

The session also covered the kind of feed that produces the right proportion of nutrients for the survival and growth of animals. Goats are natural browsers however, they need a balanced diet comprising of water, carbohydrates, protein, vitamins, minerals and fibre to grow faster and ready for mating or market. Chickens on the other hand need water for survival, growth, activity and egg production. Although chicks can survive for several days without feed, the same is not applicable to water. They can die quickly without access to water.

In addition, Routine Health management for chicken and goats is another important factor livestock keepers need to understand. It was indicated that knowledge of this activity would help livestock keepers to identify healthy and unhealthy animals, causes of diseases, different ways in which disease can spread among livestock and the basic disease prevention methods for chicken and goats. He further highlighted on the signs of health and signs of disease in chicken and goats and preventive measures to be undertaken.

3.1.3 Marketing of livestock

The marketing tool of the FFBS was presented by the Agro-Source project officer. He indicated that the objective of the tool is to introduce the marketing of farmers’ livestock and to come-up with a common marketing vision for the group. He went further to state that in introducing marketing to the groups, facilitators should help producers understand that in order to successfully adopt a market focus, the group has to change its approach towards production and improve their own practices he also indicated the it will be useful to allow members discuss marketing constraint and find collective solution to the issues He indicated that marketing challenges can be overcome

if the farmers learn to produce with the market requirements and needs in mind. Also, he posited that facilitators should further ask participants to visualize what changes they would make if they were to be more successful in their production and marketing activities.

3.1.4 Introduction to CARE's Gender Equality Framework

CARE's Gender Equality Framework is underpinned by three key elements: Building Agency, changing Relations and transforming Structures. Building Agency is about building consciousness, confidence, self-esteem, aspirations, knowledge and capacities. Changing Relations has to do with the power relations through which people live their lives through intimate relations and social networks. Transforming Structures is changing the discriminatory social norms, customs, values and exclusionary practices which are non-formal and formal sphere such as laws, policies, procedures and services. Achieving the key elements will lead to women and girls realizing their human rights and people of all genders and life stages live in gender equality.

3.1.5 Introduction to Social Analysis and Action (SAA)

Social norms are informal, unspoken and unwritten rules, beliefs and behaviors that members of a group or society accept and follow. Whereas gender norms are social and cultural expectations and behaviors that are appropriate for men and women. Social Analysis and Action(SAA) is a facilitated process through which individuals and communities explore and challenge the social, gender and power norms and practices that shape their lives.

SAA is built on four core elements that is; reflect, challenge, explore and learn. However, it is different from some development approaches because SAA is centered around ongoing critical reflection and dialogue. It starts with ourselves, builds trust, engages community partners who lead the change and it can be used for identifying and reaching the marginalized. She added that for SAA to be a success there is need to evaluate one's (staff) own biases, beliefs, behaviors and how they impact the work, have strong facilitation skills to effectively lead reflection and dialogue about sensitive subjects and ask why and how questions.

3.1.6 Staff Capacity Transformation and Facilitation Skills

Transforming staff capacity means to prepare staff to experiment with SAA and reflective practices, reflect on how staff opinions influence their work and strengthen skills to facilitate critical reflection and dialogue with community and partners. The Women Rear Project will achieve its objective if staff reflect and work on our own biases, attitudes, beliefs and values based on our own societies of orientation. They shape our assumptions that has a great impact on our work. Staff will have to identify and manage their own biases to ensure they do not inadvertently reinforce stereotypes and power inequalities.

It was agreed that reflective practice is an ongoing participatory process of critical reflection and dialogue that we undertake among ourselves. This enables the individual to reflect on own biases

and beliefs that influence work, build comfort with new perspectives and ideas, utilize SAA tools and activities and explore new teams that arise from community dialogues.

Essential skills for facilitating critical reflection and dialogues. Skilled SAA facilitators build trust, create welcoming spaces, and use tools to explore sensitive issues and enable communities to question harmful norms.

3.1.7 Core Facilitation and Communication Skills

- Creating welcoming, inclusive and respectful spaces
- Building trust with colleagues and the community
- Encourage interaction and exchange amongst participants
- Respectfully managing different points of views
- Avoid using messages but instead use probing skills to prompt critical thinking
- Active listening, inviting everyone to speak up not interrupting
- Manage conflict and tension over sensitive issues and deeply held beliefs
- Withholding judgment and not discouraging opinions
- Summarizing dialogue and emphasizing key points

3.2 A PLAN OUTLINING DETAILED ACTIVITIES FOR THE PROJECT HAS BEEN DEVELOPED

A detailed plan outlining activities in both GTA/GAA communities has been shared with the team sectors addressed include:

- Activities and targets at the village level, Partners, AHSP'S, Gender champions and Traditional Authorities for both GAA/GTA.

Tools for the activities at both District and Village level include:

- Gender division of labour,
- Household Decision-making
- Control over assets and income

Tools from the SAA manual will be applied in the GTA communities, and some additional tools from the FFBS manual will be used, tools from other projects on human rights education will be adapted o suite the project's context. Some of the selected tools will be on human rights , human values, and women's rights

The training ended with the following agreed next steps :

- Finalizing the GTA/SAA Implementation Mechanism.

- Monitoring gender norm changes by using the Gender norm prioritization tool
- Prioritize gender norms that WR needs to:
 - Challenge and transform by
 - Identifying people affected by the norm,
 - Consequences, effects on households.
 - Positive changes resulting from changing the norm.

3.3 COMMUNITY GENDER DIALOGUES

Community Gender Dialogues is one of the major tools used in addressing gender issues in CARE's Projects. The success of every dialogue is dependent on the norm identified and the corresponding tool used in addressing the issue. Social norms are the unwritten rules of beliefs, attitudes, and behaviors that are considered acceptable in a particular social group or culture. Norms provide us with an expected idea of how to behave, and function to provide order and predictability in society. Over the years, Development Organizations have had some level of engagements with communities on addressing some of these norms; however, minimal change is seen in most instances because of because the approaches used do not address the root causes of the existing norms.

The different ethnic groups identified celebrate and embrace diversity, this can be seen in the number of ethnic groups living in the communities, and these include Kusaasi, Bisa, Moosi, Yaama, Fulani, Frafras, Mamprusi and Wangara. The Kusaasis however is the predominant ethnic group among the twenty communities.

Culturally, these ethnic groups are descendants of the Mole-Dagbani group and have virtually the same cultural practices though some are slightly modified based on religious backgrounds. They share similarities such as Decision-making, burial practices, ownership of assets and inheritance especially in the Agricultural sector. Responses from the participants 937 (231M: 706F)

Men mainly handle leadership roles within all the communities, such roles include: Chieftaincy titles and positions, Assembly representatives and opinion leaders and this is so because it is a patriarchal society where every power and authority is vested in the hands of men.

3.3.1 DECISION MAKING

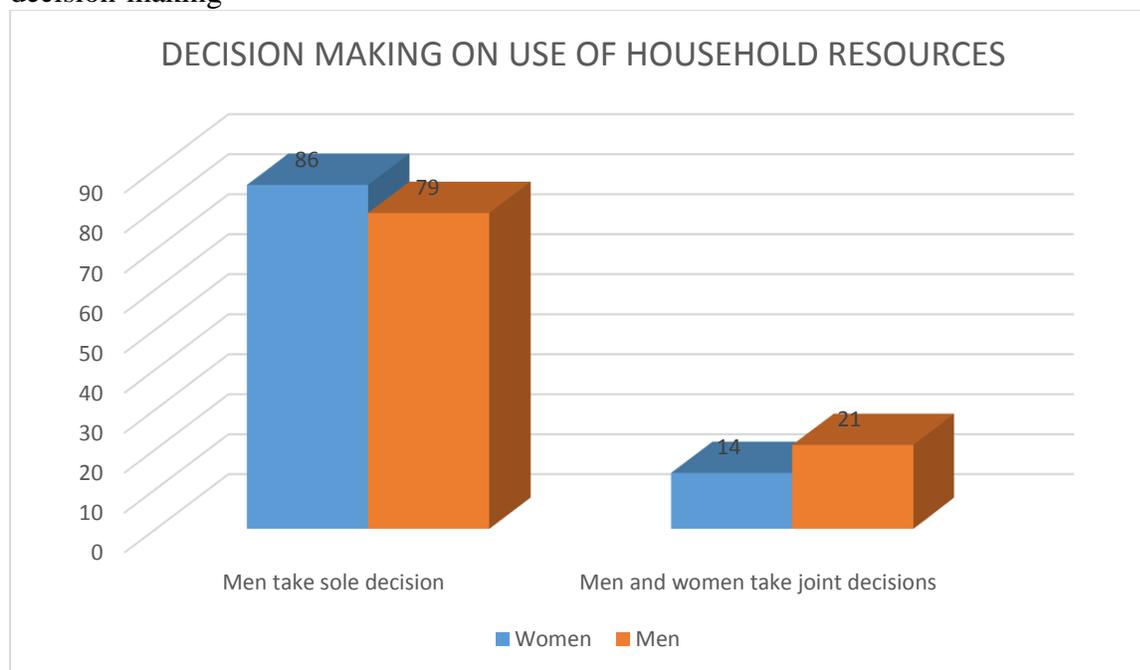
From the discussions, community members admitted that decision-making lies solely in the hands of men, they take decisions regarding social activities (such as funerals, festivals) dowry systems, access to natural resources (such as lands, water bodies and economic trees), control over household assets and landlords take decision on the choice of religion for their families.

In relation to agriculture, women cannot take decisions on the choice of farmland; it is only the men who have the prerogative to decide on the type of land to allocate to women. The women may only have access to the land but cannot have secured tenure and control. The woman loses the land when the marriage fails or when she is widowed and has no son. She may not be allowed to pick

natural fruits (shea and dawadawa) from that land except from the wild. She may not equally have access to lands from her family of orientation because the lands would be vested in the hands of her uncles and brothers.

During the discussions, men mentioned that women are not allowed to negotiate with potential in-laws or accept the dowry of their daughters. The men take sole decision on the type of dowry and its usage, and this dowry comes in the form of cattle, goats, sheep, dogs and guinea fowls. The goats and dogs serve as gift to the woman's brothers for feasting while the fowls are used for sacrificial purposes. Women are exempted from benefiting from the dowry.

From the discussion 618 out of the 706 women representing 86% agreed that decision-making is solely done by men while 88 women representing 14% stated they are consulted by men during household decision making. 183 men representing 79% indicated they take sole decisions without consulting the women while 48 men representing 21% indicated they consult women during decision-making



From the above illustration, it can be concluded that women will continue to serve at the lower domain where every decision has to be driven by the men. This will require intervention that focus on addressing the underlying norms that limit intra household decision making for women. As part of the SAA approach, participatory dialogues will be held with both male and female community members to facilitate reflection and planning to improve equitable decision making. From our previous experience, activities that have promoted increase in knowledge, leadership skills and confidence of women have improved their participation in decision making. Same approach will be replicated in the project communities.

3.3.2 LIVESTOCK REARING AND MARKETING

Women are not allowed to own or build animal pens but they are allowed to share the limited space with their husbands or other males in the same households this is so because men are considered

the owners and overlords of the family homes by tradition. The woman is considered as a ‘stranger’ from a different clan married to that family and hence cannot build her own pen because she is considered as a “*property*” to the family. In the case of a widow, her adult son assumes the role of the landlord and building a pen would be his responsibility. This limits the ability of women to rear animals in sufficient quantities.

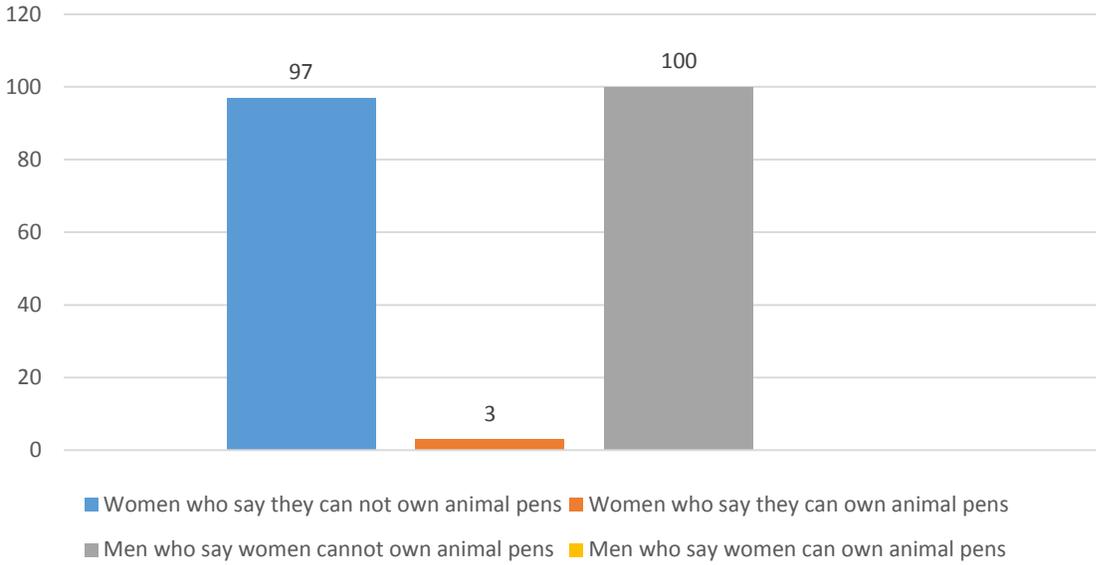
During the discussions, the women mentioned that it is uncommon for women to seek for a veterinary expert/ Animal Health worker to attend to the health needs of their animals without the consent of the husband or male family head. In the situation that the family head disagrees with the intention, the animals remain unattended to and this results in high animal mortality for the women. This has also affected the participation of women in animal vaccination exercises and their willingness to rear as a business.

Women are not allowed to declare their assets such as livestock, houses and other properties in public; this is so because the women are considered as the man’s “*property*” and any assets she acquires belongs to the man. To this effect, women are not allowed to send their properties to the market for sale. They are required to ask the family head to sell and afterwards decide on the usage of the money before giving the woman a little quota of the money. The men then take advantage to cheat the women and this may demoralize the women and affect their effective engagement in the livestock business.

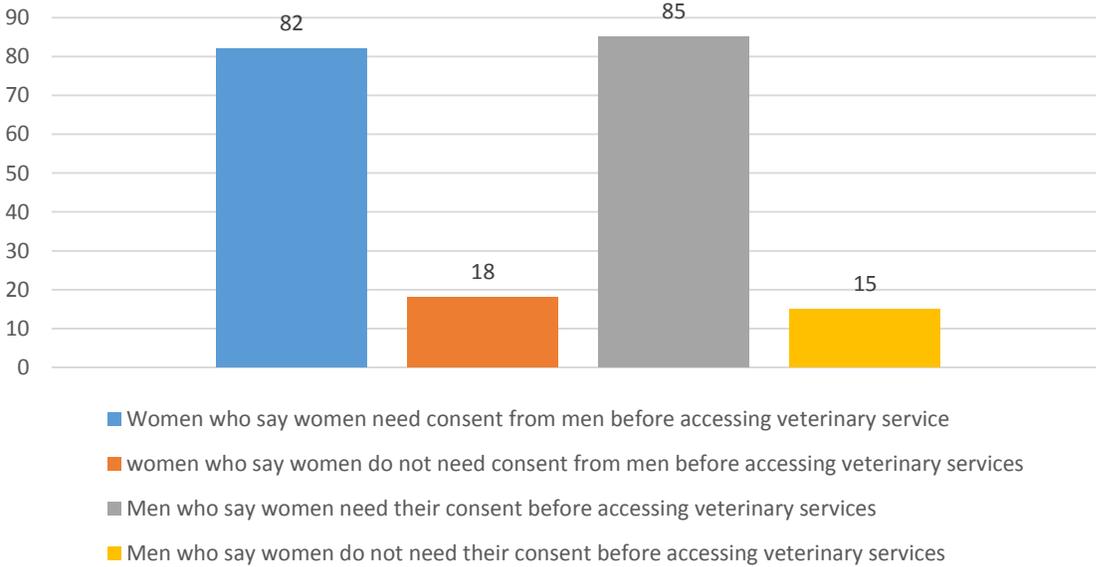
The women have over the years perceived the sale of animals as a prerogative of men; hence, women who take animals to the market are tagged as wayward women or disrespectful to their husbands. The animal market is equally dominated by men and making it difficult for widows who by tradition are allowed to sell their own livestock. Some men from their communities take advantage of the situation and serve as intermediaries who will purchase the animals from the women at a lower price and sell them at a higher price in the market.

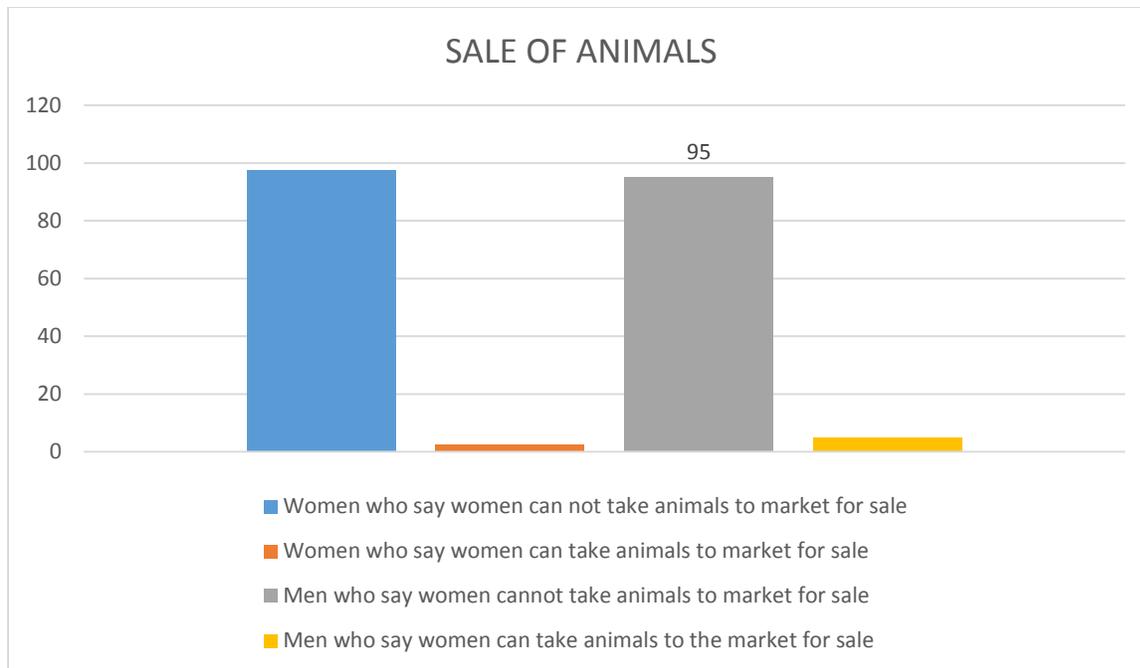
From the discussions, it was noted that 687 women representing 97% stated that they could not build or own animal pens while 19 widows representing 3% stated they could build or own animal pens. On the other hand, all 231 men representing 100% stated that women were not allowed to build or own animal pens except they are widowed and have no adult son. 576 women representing 82% said they could not access veterinary service without the consent of the husbands or family head while 130 women including widows representing 18% stated they could access veterinary service without the consent of their family heads. The men stated (85%) that women needed their consent before access veterinary service while 15% stated that women do not need their consent before accessing veterinary service. 691 women representing 97.5% stated their inability to take animals to the market for sale while 15 widows representing 2.5% are able to sell their animals. 95% of the men were still of the view that women could not take their livestock to the market while 5% mentioned that women can take their livestock to the market especially widows.

OWNERSHIP OF ANIMAL PENS



WOMEN'S ACCESS TO VETERINARY SERVICES





These findings will inform the use of gender dialogue topics that will focus on property rights and access to services. Trainings for key actors such as Animal Health Service providers and traditional leaders will be targeted at highlighting these gender inequalities and determine practical actions that can be taken to contribute towards influencing change through the delivery of their routine services and functions. The establishment of women led marketing committees will be an important step towards addressing barriers that limit women’s participation in the sale of livestock.

NEXT STEPS:

- Prioritize gender norms that Women Rear Project will be addressing.
- Use the identified norms to guide in the selection of tools for gender dialogues

