

CARE INTERNATIONAL IN GHANA
REPORT ON GENDER TRAINING FOR COMMUNITY LEADERS
24th-25th June 2022 FOR PUSIGA DISTRICT
AND
1st-2nd July 2022 FOR BAWKU WEST DISTRICT
BY
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1.0 BACKGROUND

In Ghana, backyard poultry and goat production systems are the most predominant and play a key role in the livelihoods of smallholder farmers especially women, who are usually in charge of these species in the household. However, women do not get the full benefit of rearing these species because of many factors including diseases such as Newcastle, peste des petits ruminants (PPR), and contagious caprine pleuropneumonia, which are the main causes of death for chicken and goats. These are viral disease, which has no treatment but can only be prevented through vaccines. Although vaccines for these diseases exist in Ghana, they are often inaccessible by women due to a variety of barriers, including delivery systems that are not centered on women's needs, preferences, and capabilities; mobility challenges for women livestock owners; and gender norms that affect women's ownership and management of livestock.

To address this challenge, several community engagements were held in all GTA and GAA communities in both districts. The activities carried out included conducting community gender dialogues and social norms identification and prioritization sessions, the outcome of these engagements identified three main social norms that are likely to affect the success of the project as well as women's timely access to vaccine delivery.

- Women's timely access to vaccine delivery
- Access to adequate animal housing
- Open declaration of ownership of animals
- Women's right to purchase and sale of animals

The norms are interrelated on each other, if one norm change is realized, subsequently other norm changes will be enhanced.

It is against this backdrop that a gender training was organized for community leaders from twenty scaling communities in Pusiga and Bawku West districts. The training content is same as the one used in January 2022 for the GTA communities.

2.1 TRAINING OBJECTIVES FOR COMMUNITY LEADERS

- To enable community leaders, understand the project and roles they can play in supporting social norm change and preventing backlash in their communities.

- To increase awareness about gender inequality and implication of existing norms on men and women in livestock production.
- To support community leaders, determine practical actions that can be taken to addresses underlying causes of inequality.

TOPICS TREATED

- Introduction and Objectives of the workshop
- Overview of the Women Rear Project
- Introduction to Gender and its linkage to the Women Rear project
- Existing social and Gender norms and their implication on livestock production.
- Roles and Responsibilities of Community Leaders in the Project
- Addressing backlash in communities
- Conflict Management and Mobilization skills
- Visioning a gender transformative community
- Drawing of Action Plans

TOOLS EMPLOYED

- The Gender Game
- Daily clock

Introduction and Objectives of the workshop and Overview of the Women Rear Project

The gender training targeted one hundred and twenty community leaders from both districts but however, 102 (19f, 83m) were able to honor the invitation, The first batch of (50) community leaders were trained in January 2022, ten participants were recommended alongside these, but they could not honor the invitation. Our attention was drawn to the fact that two communities did not have a Pastor, and another did not have a Muslim cleric. Six assembly men were overseeing two communities each. The session was for the community leaders to have firsthand information about the project and to provide the needed support towards the smooth implementation of the project.

The leaders were introduced to the project goals and objectives during the community entry discussions however it was not as detailed as provided during the session. The leaders were taken through the background, objectives, and outcomes of the project. Based on previous expectation of leaders around the benefits for them. The team took the opportunity to outline their expected roles and responsibilities required of them as leaders in the Project. Most of them came for the training with the perception that, their role is to identify individuals from their respective communities to benefit from free livestock distribution, some of them affiliated it to political parties due to previous experiences with other groups. These perceptions were however cleared after briefing them about the project.

Introduction to Gender and its linkage to the Women Rear project

The community leaders were introduced to gender using the gender box tool, the purpose of the tool is to identify and critically analyze typical roles, behavior, and norms that are attributed

to or expected of men and women in the community, how they are maintained, and how they are changed. The participants were divided into two groups to discuss their own experience of the roles, behavior, and norms that society expects of the typical woman and typical man, they drew symbols and wrote key points inside the box.

For women, examples include, know how to cook well, take care of siblings and small children, have completed basic education, be married before a certain age, have at least one child/son, look beautiful, be a virgin until marriage, not oppose their husbands in public, etc.

For men, examples include, having a job, being sexually experienced having completed secondary education, being married before a certain age, having a child or a son, be physically strong, control one's wife, participate in community events, etc.

After the exercise participants were asked where those expectations come from or from where or whom they are learned, participants from Pusiga said the instructions were from God they referenced the Bible, Quran, and traditional religion to buttress their points. In Bawku West some seemed to have an idea about gender they said society prescribed these roles whilst others indicated that it was God's direction.

Participants were asked to discuss within their groups the roles, behavior, and norms that society attributes to the "non-typical" woman and man and draw or write this outside of the box. The groups were asked to discuss consequences that result from practicing behaviors outside of the box.

- For women, examples include dressing up like a man, being sexually active before marriage, having more than one sexual partner, speaking loudly or in public, smoking and drinking alcohol, going out without permission, or at night, etc.
- For men, examples include not having an income or money, being gay, crying in public, being weak, speaking softly, cooking, fetching water or other household chores etc.
- Following the presentations, participants were asked the following questions: What kinds of roles and expectations are assigned to women? To men? Are these the same or different? Why do these differences exist?
 - ✓ Are these expectations helpful or beneficial? If so, who do they help and how?
 - ✓ Are these expectations harmful? If so, who do they harm and how?
 - ✓ Are these typical and non-typical expectations different for certain groups? Which groups and how different?
 - ✓ Do people in our lives and communities force certain roles, behavior and norms for men and women? If yes, who, why and how?
 - ✓ As we look at the attitudes and behaviors that are outside the box, what are the consequences (Both positive and negative) people experience when they "step outside" the box? Are the consequences the same for men and women?
 - ✓ Is there a cost (terms of social cost, opportunity cost, financial cost, rights cost etc.) to these roles, behaviors and norms existing in your community?
 - ✓ Who has more freedom to "step outside" the box? Are there any advantages of being outside of the box?
 - ✓ Do *you* conform to these expectations of a "typical" woman or man? Why/why not?

When do you choose to “stay in the box” and when do you choose to “step out of the box Why?

After the analysis on the tool, community leaders expressed surprise at the type of discrimination women face in their communities, they indicated that as change agents they will have to champion this course to liberate women and settlers in their respective traditional areas.

- Gender Box is a good foundational tool clearly showing the gender and social expectations of women and men, boys, and girls and to highlight the ways in which women and men both benefit from and are restricted by these norms.

We must be aware of the consequences and risks of making change. If participants are not ready to change, we need to understand their reasons while not making judgment. Whenever they are ready to move out of gender box, they know where they can seek support.

The second tool used during the training is the daily clock the purpose of the tool is to illustrate the inequality in workload and to show the value of women’s work. To practice sharing household responsibilities more equally.

Daily Clock Tool

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

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

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

The participants were introduced to the tool by asking for five key activities that are carried out in every home that keeps the household running irrespective of ethnicity.

Participants were divided into single-sex groups (separate men and women). Some men were asked to join the women since their numbers were not equal to that of men.

KEY STEPS

- Participants were asked to imagine a typical day for a typical man/woman like themselves, from the time they wake up to the time they go to bed.
- Since most of them not being able to read or write they were asked to pick 24 pebbles representing the hours in a day, from sunrise to sunrise

- Participants were asked to demonstrate their hourly activities using the pebbles to demonstrate all the tasks they do throughout a typical day (from the time they wake up to the time they go to bed). If they wake up at night (ie to breastfeed), include those times as well. Include leisure and rest time, paid and unpaid work.
- Participants were given 15-20 minutes to illustrate their activities

Participants were asked to briefly describe their timelines/clocks and point out:

- How are the days similar?
- How are they different?
- What happens during busy times of the year (ie, harvest or planting). Does this timeline change?

The participants were asked the following reflective questions

- Who generally seems to have more tasks during the day?
- Who is involved in paid work? How is paid work valued?
- Who is involved in growing food? How are these activities valued?
- Who is involved in caring and household activities? How are these activities valued? Are they easy? What would happen if these care-giving activities stopped for a day or several days?
- Who gets more sleep and leisure time? Why? Why is leisure time important?
- What type of activities do you consider work? What activities are not considered work? Why?
- Are there men in this community who share household work with their wives? What do you/other people think about such men?
- Are there women who do paid work? What happens to household responsibilities when women do paid work?
- Men were asked activities their wives can never do. What activities can you as men never do? Why?
- Women were asked activities their husbands can never do. What activities can you as a woman never do? Why? Ask questions around rearing
- Both were asked about their thoughts on the overall pattern. Is it fair? What would you do to make the picture fairer?

The responses to the questions directed to participants clearly demonstrated that they had been influenced by tradition and believed that women did not contribute to household income, they also explained that they never imagined that women were overburdened and needed support. They also indicated that they are now aware that gender roles are assigned by people and not God, as such these could be changed over time since the world is now a global village

They admitted that once they are the custodians of culture, they will support the project to bring about changes in respective their communities. As community leaders they pledged their support for the success of the Project.

4. Reflection and summary

Participants were asked to summarize the main points of what they learned during this exercise.

Key points:

- Men and women both could be good caretakers, income-earners.
- Household work is very valuable and important to keeping the whole family going.
- When household tasks are shared more equally between men and women, women can be more productive on their farms, participate in important group meetings, and have better health.
- When men/fathers participate in caring work, they can enjoy more time with the family, be good role models for their sons, and feel proud of caring for the family and their wives.
- Sons can support mothers to perform some household chores.
- Days are same but different in relation to workload sharing.

Existing social and Gender norms and its implication on livestock production

During the base survey that was conducted in 2021 and community gender dialogues carried in 2022 several social and gender norms were recorded as barriers that could affect the Project's Goal. These norms were measured by assessing their impact on the project, the norm prioritization tool was used to analyze these norms. The tool was used to analyze the following categories.

- People affected the norm.
- Consequences of the norm on the lives of people especially women and the vulnerable
- Impacts on households
- Positive changes resulting from norm change.
- How easy is it in changing these norms?

This led to the identification of four Norms that needs to be addressed to enable women participate effectively in the project.

- Women's participation in vaccinations (timely access to vaccines)
- Adequate animal housing for women livestock keepers
- Women's open declaration of ownership of animals
- Women's right to the purchase and sales of chicken and goats

The community leaders unanimously agreed that the norms were not necessarily taboos and they could work collectively to change them. They however admitted that most men consider

animal production as a preserve for men by deceiving and intimidating women not to come close. As community leaders the Pusiga team said change is going to be resisted by traditionalists but once each community has a Tindana present in the meeting it will help minimize the backlash because they are the custodians of the law.

In Bawku West District the chiefs also indicated that activities of middlemen in the markets frustrates women from participating in the business. The chiefs also shared their willingness to work together as a common force to address some of these issues in their communities, they also indicated they will be communicating to share challenges with each other and call for support in resolving cases around women rearing.

- **Roles and Responsibilities of Community Leaders in the Project**

As a research project, the community leaders were sensitized on their roles for the successful implementation of the project, key amongst the roles was their collaboration with Gender champions and lead farmers in dispute resolution which may arise because of livestock vaccination and rearing. Their knowledge on the background and objectives of the project will enable them give proper judgement on cases related to livestock without being bias. This will help in demystifying some of the key social norms identified.

As community leaders their key role is to provide protection for the vulnerable, they will play a role that will ensure sustainability of the shift in norms. A participant at the meeting commented that, the selection of participants was very appropriate since everyone represented a set of people who believe and trust in their religion or association. The leaders mentioned that the issues during the community engagements were not taboos, they were passed on from their ancestors to ensure that there was law and order.

- **Conflict Management and Mobilization skills and addressing backlash in communities**

The community leaders from both Districts outlined some steps in managing conflict and addressing backlash.

- ✓ Talk about the project in every gathering within their communities.
- ✓ Openly declaring support for the project.
- ✓ Counsel men who do not support their wives to rear
- ✓ Honor women who adhere to all protocols in animal rearing.
- ✓ Sanction men who do not vaccinate their animals

- **Visioning of a gender transformative community**

The leaders from both districts indicated that a gender transformative community is one that provides space and freedom for women to engage in livestock production, men working closely with women to improve their livelihood. A community devoid of the following

- No outbreak of PPR and other related small ruminant diseases.
- Access to timely vaccine delivery
- Young women involved in animal rearing and carrying the practice to their marital homes.
 - Women practicing livestock marketing

- Men respecting women and seeing them as partners and not objects purchased by dowry.
- Men taking collective decisions with their wives on the use of family resources especially animals.
- The tradition of gifting chicken to baby boys by their maternal grandparents and uncles should be same for girls instead of a calabash or earthen ware bowl.
- They also indicated that a transformative community is one that does not witness any gender-based violence, women are supported by their husbands to expand their livestock production.

Above all in a transformative community couples should be transparent to each other and women acknowledging men as the heads of households.

- **Drawing of Action Plans -PUSIGA**

COMMUNITY	ACTIVITY	TIMELINE	RESPONSIBILITY
Siminatinga	Debriefing on workshop objectives to community members	July	Assembly representative, Pastor, and Women's leader
	Sensitize community members on the Women Rear Project at all meetings and during festivals.	August-December	Chief and elders
	Debriefing on project goals and objectives at the Mosque and in the Church	July-September	Imam and Pastor
Basda	Debriefing on workshop objectives to the community	July	Assembly representative and Women's leader
	Debriefing on project goals and objectives at the Mosque and in the Church	July - August	Imam and Pastor
	Sensitize visitors to the shrine and the Tindaana's house on the Project	August -December	Tindaana
Tesgbeego	To create awareness of Women rear project through churches and PTA	July	Chief and all representatives

	Create gender awareness among VSLAs	August	Lead farmers, gender champions and community leaders.
	Create gender awareness during festivals in the communities	September	Chiefs and elders,
	Advocate for the importance of women in purchasing and sale of livestock	October	Pastors and elders and Imams
Saraboogu	Importance of vaccination of livestock and rights of women	15 July	Community leaders
	Men supporting women in animal rearing	8 th August	Community leaders
	Discussions in churches and mosque on women livestock production	5 November 2022	Pastors and Imams
Yarigu no 2	Visit the Junior High School and share information on the project with students and teachers.	September	All team members (community leaders)
	Share information on the Barriers limiting women's participation in the livestock sector in churches and mosques.	August – December	Pastor and Imam
	Sensitize community members on the Women Rear Project.	Every Friday of the month	All community leaders
	Share new knowledge acquired from the workshop with other sub chiefs.	August	Chief and Tindaana
Silterga	Share information of the Project with	September	Women's leader, Assembly

	students during PTA meetings.		representative, and Gender Champions
	Hold a community durbar to share the activities and achievements of the project	September - November	Chief and elders
	Sensitize community members on the Women Rear Project at all meetings and engagements.	July - December	Community leaders
	Debriefing on project goals and objectives at the Mosque and in the Church	Throughout the year	Pastor and Imam
Tambiigu/Ayaago	Meeting with sectional heads/ landlords to debrief them on the project and the support required of them	July 2022	Community leaders, and gender champions as well as lead farmers.
	Meeting with Christ Apostolic members	August 2022	All community members who attended the workshop
	Meeting with Assemblies of God church members	September 2022	Pastor and Imams
	Meeting with Pentecost members	October 2022	Community leaders, gender champions and lead farmers
	Organize grand community durbar	November 2022	All community leaders
Zoogu	Meeting with community members and visitors to share information on the social norms identified	During the festivals and community durbars	Community Chief and team
	Share workshop objectives in	August - September	Pastor and Imam

	churches and in Mosques.		
	Meeting with youth group leaders to share information on the Goals and Objectives of the Project.	July - October	All community leaders
	Identify and visit men who are entrenched in cultural beliefs and are likely to resist change.	July - December	Tindaana and gender champions.
Moogu	Debrief community clan heads and family heads on the outcomes of the workshop	July	All community leaders
	Visit VSLAs on the importance of the project especially rearing	August-September	All community leaders
	Educate community members and PTAs on the negative cultural norms and its implications	October-November	All community leaders
Dabia-Laisa	Meeting with family heads to sensitize them on the project	August	All leaders
	Visiting churches, mosque to debrief and solicit their support	September	Pastors and imams
	Discussions with VSLAs	October	Community leaders.
	Community durbar	November	Community leaders
BAWKU WEST			
Community	ACTIVITY	TIMELINE	RESPONSIBILITY
Kamega	To create awareness of Women rear project through churches and PTA	July	Chief and all representatives from Galaka at training sessions.

	Create gender awareness among VSLAs	August	Lead farmers, gender champions and community leaders.
	Create gender awareness during festivals in the communities	September	Chiefs and elders,
	Advocate for the importance of women in purchasing and sale of livestock	October	Pastors and elders and Imams
Kuboko	Meeting at the chief palace to talk about the importance of women in rearing	3-15 July 2022	Chief and Tindaana.
	Meeting community members to role play on the importance of women rear project	18 – 30 July 2022	Imam and Pastor
	Meeting with VSLAs on the need to involve women in rearing	1 – 15 August 2022	Community leaders
	Meeting in churches to talk about women rear activities	1-30 September 2022	Community leaders, lead farmers and gender champions.
Agatusi	Meeting with family heads to sensitize them on the project	August	All leaders
	Visiting churches, mosque to debrief and solicit their support on norm change	September	Pastors and imams
	Discussions with VSLAs on benefits of norm change	October	Community leaders.
	Community durbar on the Project Objectives.	November	Community leaders
Kobore	Importance of vaccination of	15 July	Community leaders

	livestock and rights of women		
	Men supporting women in animal rearing	8 th August	Community leaders
	Discussions in churches and mosque on women livestock production	5 November 2022	Pastors and Imams
Zabzorga	Meeting with sectional heads/ landlords to debrief them on the project and the support required of them	July 2022	Community leaders, and gender champions as well as lead farmers.
	Meeting with Christ Apostolic members to discuss the objective of the Project.	August 2022	All community members who attended the workshop
	Meeting with Assemblies of God church members to discuss the objective of the Project.	September 2022	Pastor and Imams
	Meeting with Pentecost members to discuss the objective of the Project.	October 2022	Community leaders, gender champions and lead farmers
	Organize grand community durbar to discuss the barriers that affect women's participation in livestock rearing.	November 2022	All community leaders
Kansoogu	Debrief community clan heads and family heads on the outcomes of the workshop.	July	All community leaders
	Visit VSLAs on the importance of the	August-September	All community leaders

	project especially rearing		
	Educate community members and PTAs on the negative cultural norms and its implications on women's livestock production.	October-November	All community leaders
Gunga	Benefits of timely vaccinations of animals	July	All community leaders
	Women's access to animal husbandry practices.	August	All community leaders
	Open declaration of animals by women	September	All community leaders
	Women's right to sell and purchase animals	October	All community leaders
Googo	Visit VSLAs to discuss the importance of the project especially rearing.	August	All community leaders
	Meeting with Pentecost members	September	Pastors
	Importance of vaccination of livestock and rights of women	October	All community leaders
Adonsi	Men supporting women in animal rearing through group meetings	August	All leaders
	Meeting with VSLAs on the need to involve women in rearing	September	All leaders
	Meeting with churches and mosque within the community to discuss Project objectives.	October	Pastors and Imams

	Meeting with sectional heads/ landlords to debrief them on the project and the support required of them	November	All leaders
Tanga	Importance of vaccination of livestock and rights of women	July	All leaders
	Meetings within churches and mosque in the community	August	Imams, Pastors, and church leaders
	Open declaration of animals by women	September	All leaders
	Women's right to purchase and sale of animals	October	Chiefs and other leaders.

NEXT STEPS:

The CARE team at both field and sub-office level will continue to supervise the activities in the communities to ensure that action plans are executed and SAA working groups are equally working to realize the Project's goals.