



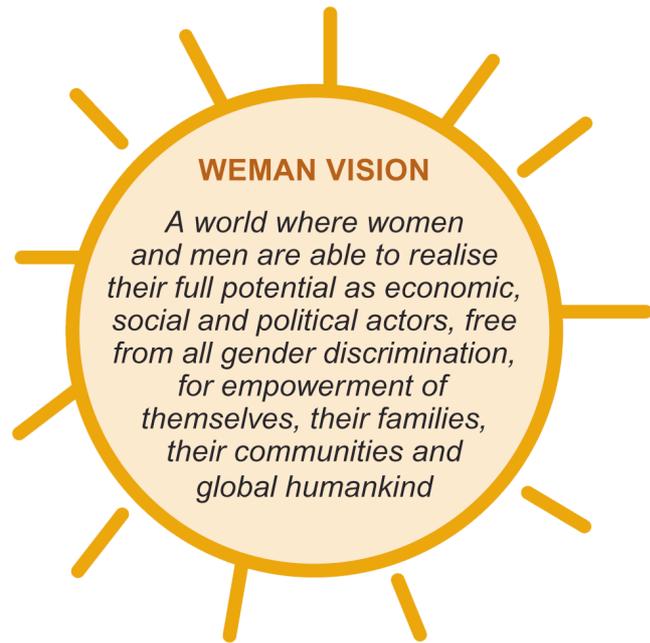
# Tree of diamond dreams

Visioning and committing to action on gender justice

Manual for field-testing and local adaptation  
GALS stage 1



Spearheaded by  
 Oxfam Novib



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WEMAN stands for Women's Empowerment Mainstreaming And Networking (WEMAN) for gender justice in economic development. It is a global programme of Oxfam Novib.

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 **Oxfam Novib**

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Front cover: a gender *diamond* exercise at PASED/LEAP in Sudan.

Back cover: an example of a gender *diamond*, made at FINCA Perú in Peru.

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## 1. GALS overview

This manual is part of the series of manuals for Gender Action Learning System (GALS) methodology. GALS is a key part of Oxfam Novib's Women's Empowerment Mainstreaming And Networking (WEMAN) programme for gender justice in economic development interventions, including market and value chain development, financial services and economic policy and decision-making. GALS is a community-led empowerment methodology aiming at 'constructive economic, social and political transformation' on gender justice.

GALS works with women and men to develop their visions for change, appreciate their strengths and achievements and analyse and address gender inequalities within the family and community as challenges which prevent them from achieving their vision. It empowers women and men, as individuals and collectively, to collect, analyse and use information to improve and gain more control over their lives at the micro- and macro levels.

Use of diagram tools as well as the participatory principles enables full and equal inclusion of very poor people who have not had the opportunity to learn to read and write as informed and enable them to be respected partners in participatory planning processes. The methodology also develops the analytical, participatory, listening and communication skills of institutions and policy-makers to increase the effectiveness of their pro-poor interventions – as well as staff's own personal planning. GALS tools and participatory processes can be adapted for gender mainstreaming in any issue including life planning, livelihood and value chain development, environmental management, health and so on.

GALS is a gender adaptation of a more general methodology called Participatory Action Learning System (PALS) for action learning and planning. The PALS methodology evolved from work on livelihoods development and poverty reduction in 2002 by the author with Kabarole Research and Resource Centre in Uganda, together with its partner organisations Green Home Women's Development Association and Bukonzo Joint Cooperative Micro Finance Society Ltd. It has been adapted for gender action learning in many other contexts: ANANDI in India, PASED/LEAP in Sudan, FINCA Perú and Movimiento Manuela Ramos in Peru and was used as part of a series of gender trainings for the Pakistan Microfinance Network. The principles, processes and tools build on a number of other established methodologies for community empowerment and participatory monitoring and impact assessment: Paulo Freire's community conscientisation, Action Aid's REFLECT literacy methodology, Appreciative Enquiry, Helzi Noponen's Internal Learning System and above all Participatory Action Learning methodologies developed by Robert Chambers and others. It also draws on other methods for leadership development and counselling techniques.

GALS differs from many participatory and gender training processes. The ways in which other methodologies have been adapted and combined, together with new tools like the *road journey* and *diamond*, as a community-led change and advocacy process based on individual life planning is innovative.

A summary of the distinctive features of GALS are given in box 1. The series of GALS manuals are supplemented by other video, multimedia and written materials, including examples of community pictorial manuals and manuals developed by field staff. These can be accessed through the WEMAN website [www.wemanglobal.org](http://www.wemanglobal.org) (see chapter 10 for further resources).

### **Box 1, distinctive feature of GALS**

**Women are intelligent agents of development:** Women are not seen as 'victims of subordination in need of consciousness-raising' but as intelligent actors who already have aspirations and strategies but need collective and organisational support to better realise these.

**Men are allies in change:** Men are seen as potential partners in a process of change and pursuit of justice who also need support in order to go against established attitudes and patterns of behaviour to work for a better world.

**Start with the individual:** The process first catalyses individual changes, giving people the skills to reflect on their personal situation as the basis then for collective reflection at group and/or community levels.

**Respect difference:** GALS starts by clarifying differences, and acknowledging the potential for conflict, before negotiating these into a consensus, or at least acceptance of the need to acknowledge and adapt to different interests.

**Focus on action:** Every learning 'event' focuses on tangible actions for change which can be taken by individuals immediately, before waiting for other actions identified at group and institutional levels.

**Peer learning:** Every learning event contributes to building capacities and systems for ongoing peer action learning as the basis for a sustainable process of change.

**Integration in existing activities:** The methodology is integrated into existing activities, rather than being a one-off exercise or extra activity.

**Inclusion** and prioritisation of the needs of the poorest and most disadvantaged.

**Gender justice is non-negotiable:** Gender justice and rights-based principles are non-negotiable and underlie the way in which process is facilitated, and the types of actions which are supported by development agencies. Although the main focus is on promoting constructive communication between women and men, the ultimate aim is removal of all forms of gender discrimination and empowerment of women and men to realise their full human potential. In some cases this requires strategic negotiation of conflicts of interest in favour of women's rights.



Figure 1, women from PASED/LEAP in Northern Sudan draw their *diamond* cards.



Figure 2, a member from Green Home Women's Development Association in Uganda shows his new life plan.



Figure 3, tree of dreams on women's rights, presented to the First Lady of Uganda at a civil society fair organised by RANNET.

## 2. How to use this manual

This manual outlines practical steps for stage 1 of the GALS process: Visioning and committing to action on gender justice. The manual draws inspiration from the 'Tree of dreams' activity developed by ANANDI in India as part of its area networking events (Mayoux and Dand 2005). This was further developed by Josephine Kasande for Kabarole Research and Resource Centre in Western Uganda as part of their civil society fairs (Kasande 2009).

The manual presents ideas for a one-day 'gender justice event' designed around two core GALS activities:

- The **gender justice diamond** which looks at local views of gender inequality and priorities for change. It establishes a common and culturally relevant agenda on women and men's human rights.
- The **tree of diamond dreams** takes 3-5 of the gender justice priorities identified through the *diamond*, brainstorms possible solutions and develops concrete action commitments to change at individual level. These *trees* are then combined into a '*mother tree*' as an action plan for the group and organisation, including peer training at community level.

It also contains suggestions for adapting the activities as a series of shorter events for field-testing with single groups or field-testing and up scaling. The process starts with around 60 women and men from communities and organisation staff. Once there is a core of experienced expertise at community and organisational levels, they can be used with larger of people.

The outputs for communities and organisations are:

- a prioritised list of culturally relevant gender justice priorities as a mandate for change and progress towards the United Nations Convention on Elimination of all forms of Discrimination Against Women (CEDAW, see box 2) and/or national gender policies;
- a range of possible individual action commitments which can be followed up as immediate steps to change;
- an agenda for action by communities and organisations, including peer training, which can then be further refined and adapted to their other activities and structures.

The outputs for all participants (community and staff) are:

- drawing, analytical and participation skills as the basis for subsequent GALS phases;
- a personal set of action commitments for change to achieve their gender vision.

GALS is best learned through practice and experience with communities and organisations already implementing the methodology, not from written texts. This generic manual is designed for those in senior positions designing and coordinating a

GALS process as a complement to community-based training in a GALS resource organisation. Conceptual understanding of the gender goals and distinctive participatory processes are necessary in order to ensure that GALS becomes over time a truly sustainable, community-led process.

GALS is very flexible and can be adapted for any context and integrated into many different types of organisations. The ways in which the activities discussed here will vary between contexts and organisations. This 'mother manual' contains a range of ideas and detailed suggestions to help GALS coordinators adapt and streamline the process for optimum effectiveness and cost-efficiency in their own specific context and organisation. As discussed in more detail below, it is suggested that the activities are introduced and adapted in stages, starting slowly with the community-level and developing a pictorial manual and capacity of community women and men to be central to the staff training in order to have a community-owned and community-led process from the beginning. The more people (communities and staff) who are involved in designing the manuals they themselves will use, the greater the sense of ownership and local creativity, and hence likelihood the change process will be dynamic, sustainable and up scaled through community actions.

The tools can then be integrated into existing organisation activities to reinforce the skills and deepen the change process. They can also be adapted for a range of other issues on which organisations are working to reinforce the basic skills developed. GALS stage 1 prepares participants for subsequent GALS stages like 'Steering life's rocky road', or an organisational self assessment like Oxfam Novib's Gender Mainstreaming and Leadership Trajectory (GMLT). The subsequent GALS stages build on the gender awareness and community ownership developed in stage 1 for a much systematic process of planned change, gender advocacy and livelihood development.



**GALS stage 1:**

**'Tree of diamond dreams, visioning and committing to action on gender justice'**



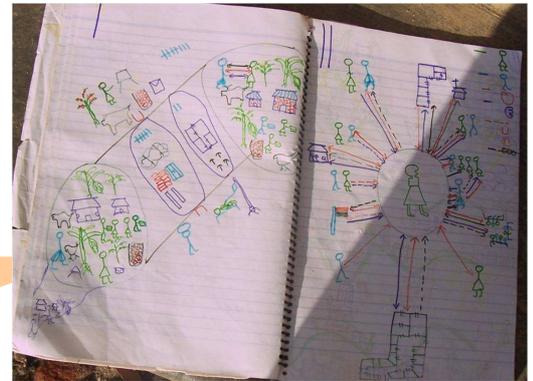
**Individual reflective action**



**Collective action learning**

**GALS stage 2:**

**'Steering life's rocky road, gender action learning for individuals and communities'**



**Peer learning and scaling up**

**GALS stage 3:**

**'Gender mainstreaming in economic interventions'**

**Community-led value chain development from a gender perspective**



**Leadership and advocacy for women's economic rights**



Figure 4, overview GALS stages 1 to 3.

### **3. *Tree of diamond dreams*, introducing the gender justice event**

There is now overwhelming evidence that gender inequality is a key cause of poverty worldwide. It is a serious constraint on economic growth and social and political development. Many women live in unacceptable situations, facing serious abuse. Men are also constrained by norms of masculinity which deny their human feelings, deny the importance of relationships within their families often leading to illnesses like alcoholism, HIV/AIDS and mental trauma of war. This affects not only their health but also happiness and ability to achieve their life's goals.

Women's human rights are internationally recognised in agreements like the 1979 UN Convention on Elimination of All Forms of Discrimination Against Women (CEDAW) which has been signed by most national governments worldwide. Legislation outlawing gender discrimination in different areas of economic and social life exists in many countries. Many governments have set targets for women's representation in decision-making at local levels. Most national and international development agencies now have gender policies setting guidelines for gender mainstreaming across the range of their development interventions.

However gender discrimination persists, despite the importance of gender justice for development and some progress towards achieving it. Women are still significantly disadvantaged compared to men on all Human Development Indicators in most countries. In many countries women's rights legislation is rarely enforced and national gender policies remain largely unimplemented. Organisational gender policies often exist mainly for donors and staff are unaware of them.

Discussing gender issues is often a very sensitive process arousing very strong feelings, in both women and men, at community-level and in organisations. Initially both women and men may deny gender inequalities exist and/or assert that gender issues are not important - merely a diversion from the 'real task' of poverty reduction or wealth creation. Or it is claimed that gender inequalities are 'natural' or 'god-given' and therefore cannot, and should not, be changed. Promotion of women's human rights is often dismissed as an external imposition by a middle class urban elite, or Western feminist extremists, or international donors as an instance of cultural imperialism.

The activities in this manual are designed to demonstrate clearly for all participants that gender justice, is not only necessary, but an essential component of helping not only women, but also men, to achieve their life's dreams. The gender justice event opens up a culturally-sensitive debate about women's human rights, in a way that is non-threatening, but extremely powerful, based on women and men's own perceptions and aspirations. The focus of the event is firmly on inspiring motivation and positive steps towards a future where women and men live and work together for a more just society. In this just society women's human rights as stated in CEDAW are an integral and non-negotiable part - for the benefit of women, men and children.

## Box 2: Convention on Elimination of all forms of Discrimination Against Women (CEDAW)

Adopted by the UN General Assembly in 1979 Convention on Elimination of Discrimination Against Women (CEDAW) clarifies the fact that the 1948 Declaration of Human Rights also includes women. By 2005 this had been signed by 179 countries.

Women's rights include:

- rights to life, liberty, security of person and freedom from violence and degrading treatment and freedom of movement;
- legal equality and protection by the law including women's equal rights to make decisions in their family regarding marriage and children, property and resources;
- right to own property and freedom from deprivation of property;
- freedom of thought, opinion and association;
- right to work, freedom from exploitation and right to rest and leisure;
- right to a standard of living adequate for health and right to education including special care for mothers.

The *gender justice diamond* explores how women and men feel about their gender identity, the aspects they like or dislike and the aspects they want to change. The facilitator does not direct this discussion, but manages the process to ensure all voices are given space to be heard responding to whatever comes up, and pointing to potential contradictions between these different aspirations. It is then possible to build on these aspirations, and the contradictions, to start to gain consensus on at least some common human rights on which both women and men can start to move forward towards the WEMAN vision and CEDAW principles.

This is followed by group drawing of *challenge action trees* for 5 priority areas of action from the *diamond*. Starting with analysis of the reasons and dimensions of each issue, participants then identify potential solutions for the different dimensions. Finally, and crucially, they identify and commit to personal 'SMART action fruits' (specific, measurable, achievable, realistic and time bound) which are tracked over time.

The final *tree of diamond dreams* then combines these different trees into a quantified '*mother tree*' with all the action commitments on the different dreams from the *gender justice diamond*. This includes personal plans for sharing what they have learned with others in their households and communities and starting to develop a 'GALS culture' with songs, poems and theatre.

All contexts are different, and some contexts may be more difficult than others. Experience suggests that the outcomes vary from group to group in the same context, as well as - or maybe more than - between contexts. There are usually also considerable differences of opinion within groups, leading to rich and sometimes heated discussions. However common themes arise, and generally the outcomes are commitment from both women and men to at least some dimensions of the changes envisaged in CEDAW.

### Box 3: aims of the gender justice event

#### For community participants

- to help both women and men see that eradicating gender inequalities is a logical way forward to enable them to achieve their individual dreams;
- to help both women and men see that change is possible, and that they themselves can act now to bring about this brighter future;
- to enable women and men to share strategies for change and identify a clear set of individual action commitments for change in the immediate future;
- to build capacity in the GALS methodology, including drawing, analytical and participatory skills, which can then be adapted and applied over time – on their own or as part of GALS stage 2;
- to develop a plan for peer training within communities.

#### For organisations

- to begin the process of developing a community-led gender justice agenda and gender indicators;
- to inspire motivation and commitment to gender justice within the organisation through demonstrating clearly that gender justice is a key cause of poverty and important to women and men in the communities where they work;
- to establish the relative roles of individuals, groups and organisations in the process of change, based first on the initiative and ingenuity of people themselves;
- to strengthen capacities of staff in listening, communication and participatory skills for working better with women and men from poor households;
- to give staff experience of tools which they can use themselves for change in their own personal and organisational life;
- to provide inspiring and compelling community-led input to an organisational gender assessment process like Oxfam Novib's GMLT.



Figure 5, women in Pakistan preparing a GALS diamond.



Figure 6, a GALS *diamond* from Pakistan.



Figure 7, a GALS *diamond* from Pakistan, with the symbol of WEMAN in the left upper corner.

Figures 6 and 7 are examples from GALS *diamonds* from microfinance organisations in Pakistan:

- Women wanted houses registered in their names, to be able to buy their own clothes, have mobile phones to keep in contact with their married daughters and friends, and to travel (figure 6, airplane and mobile phone, upper right corner of the drawing).
- Figure 7 shows a woman lying dead in a grave (in the left bottom corner) because she has been murdered or committed suicide because she could no longer carry on with the abuse, her children are crying around her body. The women estimated about 5% women in the community were estimated to be at that level of despair. In the left upper corner the vision of ideal relations between women and men from Pakistan is drawn. This is now part of the WEMAN programme logo.
- Men have also demonstrated a desire for change and greater social justice. Men wanted better relations with their wives and to be able to take their wives to the cinema and enjoy themselves openly. They also want to spend more time with their children, and want their girls to go to school and have computers.

It is important to note that no attempt is made in GALS stage 1 to raise awareness of (rather artificial) distinctions between 'practical needs' and 'strategic interests' - as is commonly done in gender training concerned with teaching gender frameworks. Rather the focus is on helping people address practical needs in strategic ways i.e. simultaneously promoting women's rights in CEDAW, and/or to promote strategic interests in ways which have tangible and practical benefits for all to see. The tools are designed to bring about a 'gut awareness' in all participants the inter-linkages between achieving their material dreams and changing gender relations - thus motivating more people to make at least small steps towards change.

#### **Box 4, examples of practical needs and strategic interests**

##### **Addressing practical needs in strategic ways**

Helping women and men to improve houses and to acquire land but requiring that these assets are registered in women's names or jointly.

##### **Promoting strategic interests with practical benefits**

Promoting women's freedom of thought and association and role in decision-making through the methodology itself so they can then increase incomes for themselves and their families.

Experience shows that focusing on slowly establishing community ownership of the change process makes it much more likely that the proposed gender strategies and commitments will be implemented. This is likely to be more effective than 'conscientisation' by outsiders (many of whom may not be practising what they preach) and/or where people feel obliged to give 'politically correct' responses, rather than having space to express and work through their real feelings and fears. For example, in Uganda many men have now identified the causes for their own adultery, violence and alcoholism and identified action steps to change – on the understanding that such men are not happy as well as their behaviour damaging their wives and children. Information from their wives and others in the community indicates these pledges have often been fulfilled. Moreover men are spontaneously forming men's groups and presenting their experience in church to other men and women and to their friends. The crucial dimension is the commitment to immediate changes when people go home, and following these up through group discussions in whatever other activities the organisation has e.g. savings and credit meetings, cooperative meetings and so on.

The activities described here are designed as a first step to catalyse a gender justice process over an area or region. The outcomes from this first GALS stage are then built on as a more comprehensive process of change, leadership and movement development in subsequent GALS phases and fed into organisational gender strategies.

## 4. General facilitation guidelines

### 4.1 Stages in introducing, adapting and scaling up the event

The ways in which the activities discussed here will vary between contexts and organisations. GALS is very flexible and can be adapted for any context and integrated into many different types of organisations. Based on experience at the time of writing, it is however suggested that the activities are introduced and adapted in a number of stages, starting small and at the community-level:

- **Field-testing and first community-designed pictorial manual(s):** the activities should first be field-tested by the coordinators designing and initiating the GALS process. This should be with 10-15 women and men (very poor people as well as existing leaders) in two to four contrasting communities to see how best to adapt to the local context. These groups can be visited separately, in which case the times given here for plenary discussion will be shorter. Or they can be brought together in one venue, in which case the timings given here will be more typical. The field-testing aims to establish community ownership from the start and to develop a core of women and men in communities who can then be part of the training process for staff and other communities. This includes development of one or more pictorial manuals as an example for use in the peer training process. Unless the whole process starts with community ownership, it is much more difficult to have a sustainable and self scaling up process later on.
- **Design and adaptation:** then GALS coordinators decide with senior staff within the organisation how best to adapt and streamline the process - on the basis of suggestions from the community during field-testing, and the organisation's existing activities. This includes plans for peer training and staff capacity-building, longer-term sustainability of the action learning process and organisational documentation and follow-up.
- **Capacity-building with staff and communities:** then the organisation conducts wider capacity-building of staff and communities along the lines suggested below, but fully incorporating the local pictorial manual(s). The women and men in communities who were part of the field-testing should be at the forefront of teaching the tools to staff and other community members. It is crucial at this stage to build a solid core of very poor community-level peer trainers and not to focus only on staff or existing leaders.
- **Scaling up:** elements from this manual and the community pictorial manual(s) should be combined by field staff into a simplified locally-adapted organisational manual in one or more local languages which they can use to implement and scale up the process – catalysing and complementing the community-led peer training process using pictorial manuals. The more people (communities and staff) who are involved in designing the manuals they themselves will use, the greater the sense of ownership and local creativity, and hence likelihood the change process will be dynamic, sustainable and scaled up through community actions.

## 4.2 Activities and timings

The suggestions in this manual are for a one-day event of around 9 hours as indicated in box 5.

### Box 5: suggested schedule for a one day event

<b>Morning</b>	<p><b>Session 1, introduction</b></p> <p>9.00 -10.30 am (1 hour) - welcome, symbol drawing introductions game, expectations and norm-setting</p> <p>10.30 - 11.00 am (30 minutes) - break</p>
	<p><b>Session 2, <i>gender justice diamond</i></b></p> <p>11.00 am - 1.00 pm (2 hours) - <i>gender justice diamond</i></p> <p>1.00 - 2.00 pm (1 hour) – lunch break, including voting on issues for the <i>challenge action tree</i> group discussion.</p>
<b>Afternoon</b>	<p><b>Session 3, <i>challenge action trees</i></b></p> <p>2.00 - 3.30 pm (1 hour 30 minutes) – <i>challenge action trees</i></p> <p>3.30 - 4.00 pm (30 minutes) – break</p>
	<p><b>Session 4, <i>tree of diamond dreams</i></b></p> <p>4.00- 5.30 pm (1 hour 30 minutes) – <i>tree of diamond dreams</i></p> <p>5.30 - 6.00 pm (30 minutes) - closing ceremony</p>

The activities could also be:

- done over two morning or afternoon sessions of 3-4 hours with the same participants. This would leave out lunch, some of the breaks and have a shorter or no closing ceremony;
- split into 4 - 6 one hour sessions with homework in between as part of savings and credit or cooperative meetings;
- form part of an initial large 2-3 day 'gender justice' event as part of an annual general meeting, or community fair.

Alternatively the activities can be field-tested and piloted first at group level, then aggregated and shared later at a large event, or simply fed back by group representatives at higher level meetings. They can also be used for a field-visit as part of organisational self-assessment or gender training for staff in different areas of economic intervention. They have been extensively used as part of gender training for microfinance practitioners.

The activities discussed here can be supplemented by other complementary methods like theatre and role plays in the evening of the event itself, leafleting from stalls,

showing of videos etc. Role plays and theatre could be 'spur of the moment' fun events by participants based on the discussion - in some contexts participants have been very good at this.

### 4.3 Type of venue

The type of venue will be important in influencing the timings. Ideally there would be:

- one large hall for the plenary sessions where all the flipcharts can be displayed;
- small breakaway rooms or outside locations for the group discussions. It is important for participants to be able to have open and frank discussion without being overheard. It is particularly important that women and men should have separate spaces for some of the group discussions.

It is also obviously important that the venue should be convenient for the intended participants, and that women as well as men feel comfortable. This includes provision of adequate sanitary and security arrangements.

### 4.4 Invitations and explanation to participants before the event

How participants are selected and invited, and how the event is explained to them, will affect the way the event is conducted and outcomes at all stages. This must therefore be very carefully discussed within the organisation. For example:

- If this is promoted as a gender justice event, will women be allowed to come? What might be needed to enable them to come? Will men come? What might attract them?
- Can the event be mixed sex, or is it necessary for the first GALS activities to work with women and men separately? If so how can the inputs from both sexes be brought together into a consensus for change?
- Is it better to have a one- or two-day event? Will the event be combined with other activities e.g. an annual general meeting or Fair? Would this attract more people?
- Which people need to be informed to ensure the expected participants are informed? What communication networks can be used? Ideally the organisation would prepare and disseminate some sort of introductory explanatory leaflet or announcement for staff in group meetings.

### 4.5 Who participates? Who facilitates?

What follows assumes participation by 40-60 people from communities and staff together, allowing 4-5 groups in the activities. If this is the case there should be:

- One event co-ordinator to oversee the whole process, in particular to make sure that timings are kept to in order to make sure that the event produces the *tree of diamond dreams* action commitments at the end. This involves making decisions about when to limit the very rich and important analysis and discussion. The coordinator(s) also need to observe the facilitation process and help the facilitators to follow the guidelines below.

- A ratio of one facilitator, and one co-facilitator per group of 10-15 participants. Some activities are single-sex and facilitators should be the same sex as the participants.
- One or more people to take charge of collecting and making photographs of all the flipcharts, if possible record the plenary with a video camera and making notes on the process if required.
- General support staff for practical issues.
- Participants should include extremely poor women and men as well as leaders so that the process is designed in an inclusive manner from the very start rather than reinforcing existing power structures.

As noted above, the activities can also be done with single groups e.g. for field-testing. Once facilitators are experienced sessions can also be done with much larger numbers of people as part of a scaling up process. The activities are most effective in catalysing change when used in mixed-sex workshops, but can also be adapted for use in single sex workshops. Suggestions on how to adapt each activity to other circumstances is given for each activity.

The facilitators and co-facilitators do not all need to be staff. Both facilitators need to have done the exercise before, but neither of them needs to be literate. Once they are familiar with the activities, the best facilitators are often very poor women and men within the communities themselves. It is common for groups to conduct all the activities here themselves without external facilitation after the initial event to scale up the process of change.

### Box 6: guidelines for GALS facilitation

- 'Active facilitation from the back' where the facilitator empowers participants to express themselves. The facilitator's main task is to ensure that all voices are fairly heard, and that the discussion is not dominated by particular people. This requires very close observation of the process - who is and who is not talking and why, and encouraging people who lack confidence.
- All participants and all responses should be applauded and respected through a culturally relevant show of appreciation following each presentation.
- No one should feel they cannot ask questions or say things which they feel – provided this is done in a real spirit of wanting to understand and does not undermine the expression of others.
- Presentations should always start from the back or with minority participants (e.g. men first if they are poor and fewer in number) to show respect for those who are likely to be less confident and to promote inclusion. This means those who are larger in number or more likely to be dominant have to listen and respond to others in their presentations/suggestions.
- The facilitator should be seated on the same level as the participants.
- The facilitator should not touch the marker - participants should do all drawings themselves in order to develop skills and increase confidence and ownership.
- The facilitator should not be frightened by silence and always tempted to intervene, but give people time and space to reflect and express themselves.
- Facilitation should be through asking questions e.g. on contradictions between different responses to provoke discussion. The facilitator should not express their own opinion during the discussion. Good facilitation would be able to manage through encouraging participants and asking a few pointed questions to arrive at a point where most of the important issues would come up from participants themselves.
- Only in case of great difficulty and issues cannot be raised through other means can the facilitator relate experience in other GALS processes - from their own experience as this develops and/or as described in the facilitator overview.
- The main space which can be used by the facilitator to express their own views is when they have 5-10 minutes for final wrap-up: summarising discussion on contradictions and pointing to any omissions referring to CEDAW. A copy of CEDAW or any other women's rights/gender policies and principles to be used as the basis for the GALS process can be given out at the end. If some participants become very emotional because of their experience they should be asked if they wish to stay or need to go to see someone outside the group who can help them and come back when they are ready.



Figure 8, an example of facilitation from the back in Uganda. The lady in the black suit is the facilitator.

## 4.6 Distinctive features in facilitating GALS

GALS follows established good practice in participatory facilitation. But GALS moves even further away from 'teaching mode' because the goal is not 'awareness raising' in the sense of conscientisation by outsiders, but to catalyse discussion, awareness and motivation 'from within' the participants themselves. See box 6 for a summary of guidelines on GALS facilitation.

Facilitation aims to promote participant ownership of the process to make it sustainable, not in stage 1 to teach. In GALS, the most effective facilitation is 'from the back' where the facilitator barely speaks, except to give a focused wrap-up right at the very end, having made space for most of the main points to be made by participants themselves in the way group discussions are managed. The main intervention is to ask participants about potential contradictions between some of the opinions expressed for example between men liking to have power and not wanting so much responsibility or women expecting men to be strong but not wanting violence. This requires considerable practice and experience if it is to be done without dominating the discussion. It is often most difficult for those trained in more conventional participatory awareness-raising techniques.

## 4.7 Documentation

It is best not to overload this first GALS activity with too much documentation. This has to be a spontaneous and community-owned process - not one where every word people say is written down by outsiders with notebooks. That stifles free expression, as well as diverting the facilitators from facilitation.

The diagram outputs themselves provide a good documentation. It is possible to simply write the meaning of each of the symbols on sticky labels in a mutually understood language and put these next to the appropriate symbol. Then photograph these, following the basic photography guidelines below:

- do not use pale colours like yellow as these do not photograph well;
- ensure good even lighting - using flash makes photos difficult to edit;
- roll, do not fold the paper as it is difficult to edit out the fold lines;
- put your camera on the highest resolution possible;
- store photos also in the highest resolution possible (1MB or more) so they can be used for printing purposes.

The photos should produce a legible pictorial documentation as an input to other training and for dissemination and tracking, to which details can be added from memory later if needed.

If more detailed documentation is really necessary, this should be done unobtrusively by someone sitting at the back, not by the facilitator. After introducing the person and stressing that people can say if they do not want anything they are saying to be written down.

The discussion on the *mother diamond* and the *tree of diamond dreams* should be recorded by video camera if available, and can then be edited as an input to the next stage and/or organisational gender training and planning. By the time of these plenary sessions people should be sufficiently at ease not to be shy of the camera. The discussion has priority, not the documentation by video recording.

### **Box 7: examples of contradictory aspirations**

#### **Some common contradictions in women's aspirations**

- Women not wanting violence but expecting men to be strong and making fun of weaker' men.

#### **Examples of some contradictory aspirations of men in Angola**

##### **Aspects that men liked most**

- having economic power;
- holding property;
- being head of the family;
- having a profession;
- having freedom to travel;
- educating their children.

##### **Aspects that men liked least**

- holding all the responsibility of the family – that was considered too heavy;
- violence (fighting between men as well as domestic violence);
- alcoholism;
- not having money;
- having too many children;
- being discriminated (stigmatisation);
- doing domestic work.

### **4.8 Follow up**

The ways in which the activities will be followed up should have been discussed in advance e.g. does the organisation intend this as a one-off input to their other existing activities or the start of the full GALS process and/or organisational assessment. This should be borne in mind in the introduction, the way the activities are conducted and the way in which the facilitator wrap-ups are conducted.

### **4.9 A note on ownership**

Ownership of the diagrams is with the participants. If participants are from the same group or area, diagrams should be kept by someone responsible appointed by participants who then enables follow-up to be done locally. If participants are from different groups, the organisation should document/photograph and record the diagrams with a video camera if available and make sure that all the groups participating get copies to enable them to track and follow up on the action commitments.

## **5. Session 1: welcome, symbols introductions game, expectations and norm-setting**

### **5.1 Aims of session 1**

Session 1 aims to:

- set the participatory process of the event from the start to prepare people for the subsequent activities;
- help people mix and make new friends if they do not already know each other;
- introduce drawing skills;
- clarify expectations;
- agree norms of behaviour.

### **5.2 Overview session 1**

Session 1 consists of 3 main activities:

1. Brief welcome by the organising institution. They should give a brief overview of the day, and of the first session. Pointing to a pre-prepared pictorial or written programme or PowerPoint.
2. Symbol drawing introductions game. To start the process of getting to know each other and also develop drawing skills, participants draw a symbol which represents them. This should be done in a way which can be understood by others. They then mingle with other participants to find as many 'soul-mates' or similar symbols as possible, introducing themselves as they do so. By the end of the day everyone should know everyone else through the group activities.
3. Expectations and norm-setting. In the 'soul-mate' groups people discuss and draw 3-5 expectations to feed back to the plenary, and 3-5 norms which they think should govern the meeting. These are then fed back to the plenary. The event coordinator responds by saying which expectations are likely to be fulfilled and which cannot be met through this event. A comprehensive summary in pictorial and/or written form is then prepared over the break.

## Box 8: Session 1, timing, materials and outputs

<b>Timing</b>	Overall timing: one and half hour <ul style="list-style-type: none"><li>• Brief welcome (10 minutes);</li><li>• symbol drawing introductions game (30 minutes);</li><li>• expectations and norm-setting (30 minutes);</li><li>• wrap-up by event coordinator (10 minutes);</li><li>• clarification of logistics, including pictorial programme and mood metre (10 minutes).</li></ul>
<b>Materials required</b>	<ul style="list-style-type: none"><li>• Pre-prepared brief explanation and a pictorial or written introduction for the event;</li><li>• pre-prepared flipchart(s) with pictorial or written programme for the event;</li><li>• 1 coloured card and marker per participant for the symbol drawing, with some spares;</li><li>• 10 coloured cards (2 colours) and markers for the group expectation and norm-setting;</li><li>• flipcharts and markers for the plenary with headings: expectations which can be fulfilled, expectations which cannot and norms;</li><li>• prepared mood metre.</li></ul>
<b>Outputs</b>	<ul style="list-style-type: none"><li>• Symbols for each participant;</li><li>• clarified expectations which can be met and list of needs for other events;</li><li>• agreed norms;</li><li>• understanding of logistics, mood metre and programme.</li></ul>

### 5.3 Steps in detail

#### Brief welcome

The welcome (10 minutes) should be culturally appropriate, but brief and to the point.

#### Symbols and introductions game

The symbol drawing introductions game is a way of people getting to know each other quickly and in a fun way, rather than mechanically going round large numbers people just saying name and organisation. It also introduces drawing skills.

For the individual symbol drawing (10 minutes) participants are all given a card and pen of a colour of their own choosing. They are asked to think of a symbol which represents how they would like to be in future - it could be anything - for example an animal, a flower or an object. This will then be their personal symbol for the rest of the event.

### Box 9: facilitator notes; drawing

This activity aims to invite everyone to draw. In many contexts this is no problem - particularly where people cannot read and write and/or do some sort of handicrafts. In some contexts however, people may never have even held a pen and may completely lack confidence. In this case the activity may take slightly longer.

The facilitators should stress that in every place where GALS has been tried, even people who have never held a pen before, are able to draw.

If people have difficulty drawing, every drawing is just made of lines and circles. So just practice these first. Then different shapes can be made.

The facilitator should not assist people by drawing for them. Nor should those who have more confidence draw for others. Experience has shown that if participants are reluctant to draw at first, the best thing the facilitator can do is to go away for 5-10 minutes, not stand looking over peoples' shoulders.

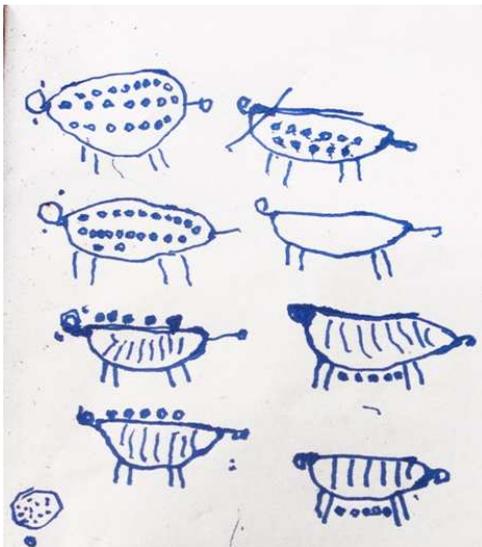


Figure 9, drawing from a woman in India who had never held a pen before. These pig drawings, differentiating between local and foreign varieties were drawn after half an hour.



Figure 10, drawing from another woman in India.

For the finding my soul-mate exercise (20 minutes) participants mingle and go round all the other participants. They should shake hands (or other locally appropriate greeting), say their name and organisation or group and then share their symbol. Those with similar symbols are 'soul mates' and should then form a group for the following session.

What does and does not qualify as 'similar' is left to participants to decide. It is unlikely that large numbers will have exactly the same symbol, but they could go with other people who have a 'strong animal' or a 'beautiful flower'. They may need some help

from the facilitators in this. By the end of this exercise, around 5 groups should be formed - mixed women and men, and mixed community and staff.

### **Expectations and norm-setting**

People draw expectations and norm (15 minutes) in the soul-mate groups. They introduce themselves again and each person suggests 3 main expectations and 3 norms. These are drawn on a card and pinned on a flipchart by the person on their right, and the flipchart is then passed around the whole group. If there are duplicates, then a mark is put next to that item. Only new items are added to the list.

Two people from each group present the lists - one the expectations and one the norms in a plenary session (15 minutes). The person who is not presenting removes the cards from their flipchart and puts them on a *mother chart*. Again only placing new items, and putting marks where there is duplication.

### **Wrap-up by event coordinator**

The wrap-up by the event coordinator (10 minutes) should respond to the expectations and norm setting. Mark those items which can or cannot be carried out with a smiley or sad face.

### **Clarification of logistics, including pictorial programme and mood metre**

There should then be a presentation of the overall logistics (10 minutes) and the pictorial programme prepared in advance.

The mood metre is a pictorial chart where each participant at the end of the day puts one to three smiley or sad faces against each of the programme elements. This then acts as a guide/pictorial evaluation of the process.

## **5.4 Outputs session 1**

Outputs of session 1 are:

- symbols for each participant and drawing skills established as fun for all;
- introductions and mixing of participants;
- clarified expectations which can be met and list of needs for other events;
- agreed norms;
- clarification of the logistics, pictorial programme and mood metre.

## 6. Session 2: gender justice *diamond*

### 6.1 Aims of session 2

The GALS *diamond* tool is designed to generate a range of local criteria for an issue. In this case gender justice, the issues are ranked and then priorities for change are identified.

The *gender justice diamond* explores how women and men feel about their gender identity, the things they like or dislike and the things they want to change. It aims:

- to produce a culturally-sensitive consensus with both women and men about basic elements of women's human rights, in a way that is non-threatening, but extremely powerful;
- to produce a culturally-sensitive consensus with both women and men about elements of men's behaviour and identity which need to be changed in order to promote women's rights and for men to progress in life.
- to clarify where the main cultural differences and sensitivities on gender issues really lie - these are often not what facilitators expect.

The tool facilitates opening up discussion on many sensitive issues in the process of reaching consensus and clarifying differences.

### 6.2 Overview of session 2

**Note: unlike most GALS activities, the first *diamond* is not explained in advance because that would stifle discussion and people would not say what they really think. Each step is explained as you go along.**

The activity can be done with any number of event participants, divided into **single-sex groups of 10-15 participants** with one facilitator and one co-facilitator or note taker of the same sex as participants. Where mixed-sex participation in the event is possible:

- Each group focuses on own-sex experience:
  - women analyse the aspects of being a woman which they like or don't like
  - men analyse the aspects of being a man that they like or don't like.
- In this group discussion the focus on individual aspirations slowly turns to discussions of justice, and whether women should have to put up with the many forms of inequality which they don't like, and whether there are also aspects of men's position which men wish to change e.g. not having enough time with their children is often mentioned, or having too much responsibility in decisions.
- These gender-segregated discussions are then brought together and compared in a common plenary '*mother diamond*' focusing on 'common likes and dislikes as human beings' but including analysis of gender difference and current inequality.

*Gender justice diamonds* are most effective in catalysing change when used in mixed-sex workshops.

If only one sex is present at the event it is possible to divide into single-sex groups, some of whom consider what they like or dislike about being the sex they are, and some of whom discuss what they like or dislike about the opposite sex. But it will be very important for the facilitator to question the gender stereotypes which arise.

It is also possible, but not ideal, for facilitators to be of a different sex from participants. In this case facilitators should try and leave participants to discuss on their own wherever possible, once instructions for the exercise are clear, so that participants feel free to discuss their real feelings.

The *gender justice diamond* has 6 basic steps, and these should be memorised in advance by the main facilitator:

1. Step 1: brainstorming peoples individual aspirations for change. People draw what they like and what they do not like about being a woman or a man.
2. Step 2: pair wise sharing and group feedback, people first choose a partner and share with them their thoughts. These are then fed back to the group and categorised into issues. This provides space for discussion of which issues are or are not similar or related to each other, and potential contradictions.
3. Step 3: ranking and placing on the *diamond*. People prioritise the issues through voting, and then each issue is placed in order of priority on the *diamond*. This attempts to reach some consensus, or at least to clarify where differences of opinion lie within the group.
4. Step 4: plenary feedback and placing on the *mother diamond*. This activity attempts to bring women and men together around a common vision of human rights for both women and men, and also raise awareness of the dimensions and extent of current inequalities in the issues prioritised.
5. Step 5: facilitator brief wrap-up and introduction to CEDAW and/or national gender policy, summarising the elements which have been covered by the discussion and the issues which have not been covered, but might be important to discuss later.
6. Step 6: quantification and prioritising challenges for further discussion in the afternoon. This is the main underlying goal i.e. to arrive at consensus on at least some priority gender justice issues to take forward, and it is important to reach this stage on time. All the other discussions will, and should, be ongoing after the event.

## Box 10: Session 2, timing, materials and outputs

<b>Timing</b>	<p>Overall timing: 3 hours for 4 diamonds, including a break</p> <ul style="list-style-type: none"><li>• <b>Group diamonds (1 hour)</b><ul style="list-style-type: none"><li>- Step 1, brainstorming indicators (15 minutes);</li><li>- step 2, sharing and grouping (20 minutes);</li><li>- step 3, voting and ranking (10 minutes).</li></ul></li><li>• <b>Mother diamond (based on 4 groups, 1 hour)</b><ul style="list-style-type: none"><li>- Step 4, plenary feedback (10 minutes per diamond plus questions, total 50 minutes) and discussion;</li><li>- step 5, facilitator wrap-up and explanation of step 6 (10 minutes);</li><li>- step 6, quantification and prioritising challenges (done over lunch).</li></ul></li></ul>
<b>Materials required</b>	<ul style="list-style-type: none"><li>• Large wall space by each group and also for the plenary;</li><li>• flipcharts and sticky tape or pins for each group;</li><li>• small coloured cards or sticky notes in 4 colours: 3 cards in 2 colours per participant (for example three blue and three pink cards);</li><li>• coloured markers in at least two colours for each participant and plenary;</li><li>• a large <i>mother diamond</i> template over 2-4 large flipcharts for use in step 4 is prepared beforehand with the horizontal level lines for ranking criteria and vertical gender columns;</li><li>• digital camera for recording the diagrams;</li><li>• video camera for plenary <i>mother diamond</i>.</li></ul>
<b>Outputs</b>	<ul style="list-style-type: none"><li>• <i>Group diamonds</i> photographed with sticky labels and written clarification of the symbols;</li><li>• <i>mother diamond</i> with prioritised indicators photographed with sticky labels and written clarification of the symbols. With a video of the process;</li><li>• a written list by facilitators of key areas of sensitivity and likely conflict which need to be taken into account in the GALS process;</li><li>• a video of the <i>mother diamond</i> plenary.</li></ul>

### 6.3 Steps in detail

#### Step 1: brainstorming

Participants are pair wise sharing 'best' and 'worst' cases (20 minutes). Each participant receives two different coloured sets of 3 cards (total 6 cards) and asked to draw or write:

- On cards of one colour the 3 'best case' criteria e.g. things you like most about being a woman/man;

- On cards of the other colour the 3 'worst case' criteria e.g. things you like least.

People then find a partner and share their thoughts. Each person then feeds back what the other person has said.

### Box 11: facilitator notes; phrasing the question

The question in step 1 can be interpreted in a number of ways including:

- 'What do they personally like/dislike about the fact that they are a woman/man.' (the main question being asked here)
- 'what do women/men think is good or bad about their own gender,
- What do they think are the ideal characteristics of a woman or a man.

Different interpretations are likely to lead to different answers. But experience shows that even if the question is explained carefully people answer in different ways. And for the purpose of this entry activity it does not really matter - as long as these distinctions are borne in mind in assessing the outcomes.

In steps 1-4 facilitators should manage the participation, carefully observing differing views of the participants, and where possible anticipating responses so that:

- as large a range of issues as possible are presented by the participants themselves;
- all voices are heard giving the possibility for participants to discuss among themselves;
- any questions or direct intervention should focus on asking for clarification, or questioning contradictions in what people say, or between what different participants propose;
- if discussion wanders away from the point conflicts arise, as far as possible participants should be asked to respond or resolve the issue through careful observation.

### Step 2: pair wise sharing and group feedback

Step 2, pair wise sharing and group feedback will take 20 minutes. Each pair comes to the front and presents what is on their cards - each person reporting on what their partner said, presentations should start from the back to encourage a sense of inclusion, where possible encouraging people who speak least to speak first. Each person focuses on new aspects not mentioned previously, placing cards for any earlier points on top of those already there.

At the end of each presentation participants place the cards on the wall, grouping similar cards together. This promotes rich discussion about which issues are or are not the same.

### Step 3: ranking and placing on the *diamond*

This step will take 10 minutes. When all cards have been placed, people stand up and move around to vote on the priorities. Experience suggests that in order to get a representative view i.e. not asking people to make arbitrary choices, each person should have 5 votes on 'best' and 5 on 'worst' to get a reliable ranking. In order to speed up counting, votes are marked with single vertical lines, in groups of 4 with the 5th line then on a diagonal to close each group of 5 votes.



The facilitator then invites a participant to come up and draw a diamond shape with three horizontal lines to separate 4 levels of 'best, alright, not good, very bad.'

Each group of cards is ranked on the diamond with the groups of 'best' cards with the most votes to the top of the diamond and groups of 'worst' cards with the most votes to the bottom. This step is done most quickly by one participant, responding to the views of the rest.



Figure 11, an example of a *mother diamond* in Ecuador.

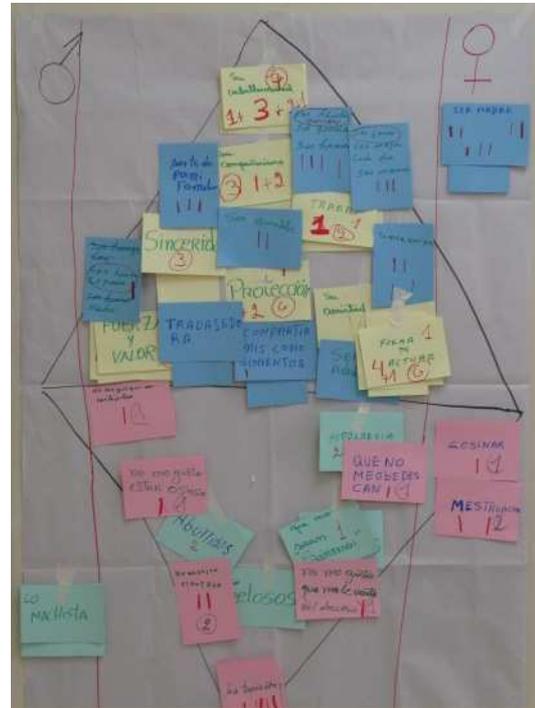


Figure 12, another example of a GALS *diamond*.

#### Step 4: plenary feedback and placing on the *mother diamond*

A large *mother diamond* is prepared beforehand with the horizontal level lines and the vertical gender columns (see figure 11 or 12).

Two participants (not the group facilitators) from each group present their *diamond* (10 minutes per *diamond*) with one person presenting the top of the *diamond* and one presenting the bottom part. As they do this, the person not presenting removes the cards from their group *diamond* and places them on the *mother diamond*, following the same ranking.

This time the cards are also ranked vertically:

- placing them in the columns for women and men if the criteria are for one sex only;
- placing them in the middle column if they think indicators are for both sexes;
- placing them to one side if the indicator is currently more common for one sex or the other e.g. for violence this is a common human experience but more common for women and so would be placed in the central column but nearer to the female side.

Each presentation is followed by 5 minutes for discussion to arrive at consensus on the vertical gender placement. The constant question is whether or not each issue is in fact sex-specific, or a common human issue on the grounds that women and men are entitled to equal human rights but women are currently more disadvantaged.

#### **Box 12: facilitator notes; confidential ranking in sensitive situations**

If on the basis of the discussion it is feared this might be too sensitive, the pictorial representation of each issue can be clarified and people can then draw symbols for all the issues which apply to them on a card over lunch/at the beginning of the afternoon.

Depending on time available and number of participants step 6 can also be done as part of step 3 above. This enables freer discussion between peers if the discussion is sensitive.

#### **Step 5: facilitator wrap-up**

Step 5 including a facilitator wrap-up and agreeing priority challenges for further discussion/action will take 30 minutes. During this step facilitators from each group respond to the process and have the opportunity to take discussion further, introduce the rights promoted by CEDAW or other national plans and documents. They should make sure contentious issues are clarified or left pending for future discussion - avoiding unnecessary conflict and focusing on constructive ideas to move forward. They should focus particularly on the change priorities identified.

The facilitator could also ask for volunteers to draw a pictorial version of CEDAW or the priority issues which can then be used in further trainings.

#### **Step 6: quantification and prioritising challenges**

Step 6 including analyzing what do we want to change in future will take 30 minutes. The key point of the *diamond activity* is to identify priorities for change. Each person comes up and:

- puts one sad or smiley face by the card group which applies to them - men in one colour and women in another. This then enables quantification of all the indicators at a glance;
- place marks against the issues they think are priorities for change, again using one colour for women and one for men. These could be either issues which people identify as most desirable (i.e. the top of the *diamond*) but not currently done or issues which are very bad (i.e. the bottom of the *diamond*) and currently affecting many people. People can be asked to put marks by all the issues they want to change. Or they can be given 5 votes - the number which experience suggests gives a most reliable spread of priority issues. Alternatively if the discussion has been sufficiently open and people have publicly talked about sensitive issues, this can be done with a simple show of hands.

The 3-5 issues which get the most votes are then used as the issues discussed in the group *challenge action trees* in the afternoon. In a mixed sex workshop, these should include at least one issue which is priority for men. If a minority of people feel very strongly about any issue and the facilitators agree this is an important gender issue,

they can also form their own minority group - bearing in mind that each extra group will require extra time for plenary presentation.

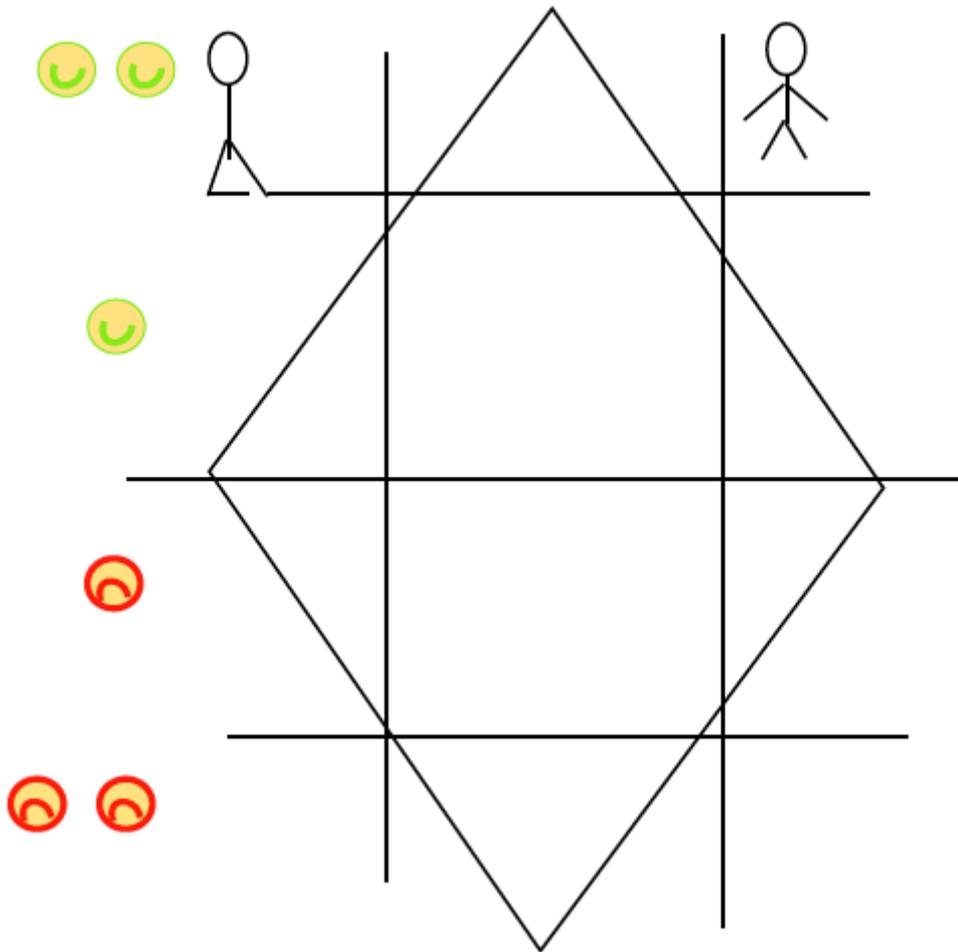


Figure 13, *mother diamond* template.

## 6.4 Outputs session 2

Outputs of session 2 are:

- *Group diamonds* showing differences of opinion within and between groups of women and men on priorities for change. This often serves to challenge assumptions about peoples' 'culturally-determine' attitudes. These *diamonds* should be photographed with sticky labels and written clarification of the symbols;
- a *mother diamond* with prioritised indicators for change in women and men's gendered experience. This should be photographed with sticky labels and written clarification of the symbols;
- some degree of consensus and agreement on at least some of these priorities by all participants, women and men as a basis for further discussion and action;
- an idea of the incidence of the desirable and undesirable gender experiences for women and for men;
- a list of key areas of sensitivity and likely conflict which need to be taken into account in the GALS process;
- a video of the *mother diamond* presentations and discussions.

The main priorities are then discussed further in sessions 3 and 4. The gender indicators from any of the *diamonds* can inform any organisational gender monitoring and impact assessment.

## 7. Session 3: *challenge action trees*

### 7.1 Aims of session 3

Many challenges, for example gender-based violence, often appear so entrenched, with so many dimensions interconnected, that it is difficult to see a way forward – easier to grin and bear it and hope it will just go away. The *challenge action tree* helps to sort out the range of causes/dimensions of the issue, possible responses and concrete changes which can be made - with many small changes over time adding up to a large change. Sometimes even large changes can be immediate. Many people may be familiar with ‘problem-solution’ or ‘cause-effect’ *trees*. *Challenge action trees* follow the same principles, but focus on generating concrete, tangible ‘SMART’ action commitments which can then be monitored and form the basis for practical learning.

*Challenge action trees* aim to:

- help people to analyse the reasons for, and interrelations between different dimensions of the challenges selected. This emphasises the need to address practical issues in strategic ways;
- share and exchange ideas for solutions to different dimensions of the challenges;
- generate at least 3 individual ‘SMART action fruits’ for each participant as their commitment to starting the road to change immediately after the event;
- promote mixing and sharing of ideas between different participants and develop participatory skills, as well as reinforcing drawing skills.

Gender analysis can be reinforced through putting women/female on one side of the *tree* and men/male on the other using colour coding. These single issue *trees* are then combined together with collective actions by the group and possible responses from organisations are then added as flowers and bees in the *mother tree* in session 4.

### 7.2 Overview of session 3

Problems often appear so many and so mixed up it is difficult to see our way out. In the *challenge action tree* we look at the issues from the *diamond* in the morning not as problems to depress us, but as challenges which we can address if we think things through, have determination and support each other.

The *challenge action tree* has 4 parts:

- the trunk or challenge – the issue we are trying to address;
- the roots which represent the causes or dimensions of the challenge;
- the branches which represent the possible solutions for each challenge;
- the fruits which represent the individual actions which each person can take to bring about the solutions. The most important part of the tree are these fruits – that is what we grow the tree for. And we can see over time if they have ripened – been achieved, or withered and died – been forgotten about or failed. Or if they are still unripe – remaining to be done.

The focus in these *trees* is on our own individual actions - fruits are solid, we can smell and taste them, we can rely on them.

We identify not only possible solutions (which maybe we already knew and have talked about in many group meetings already), but concrete SMART action steps which we can take immediately we go home to begin the process of change. Many small steps add up to large changes. Even some large changes can happen very quickly. In the next session, *mother tree* we look at what groups and organisations need to do to help us produce our fruits.

### **Box 13: explaining the activity**

Introducing the activity and the final decision on the number and composition of groups is done by the event coordinators based on the levels of sensitivity and consensus/conflict in the previous activity.

Groups should be self-selecting with 10-20 people each. People should be working on an issue of direct relevance and interest to themselves. This is a point at which it may be good to encourage women and men to tackle some issues together. For some very sensitive issues (e.g. violence) single-sex groups may be needed. It may also be interesting to compare the analyses of women and men on particular issues through having single-sex groups for the same issue. The main aspect to bear in mind is that the more issues and groups there are, the longer it takes to feed back in the plenary - but the more complete the *mother tree* will be. Issues not discussed at this event can always be discussed later in groups and fed back to the organisation. Individuals can also do their own individual trees - and this is a key part of GALS stage 2.

There should be 1 facilitator (group member or staff) and ideally one note taker to note the main points of disagreement not captured on the *tree* itself. Both should follow the GALS facilitation guidelines in box 6.

### Box 14: session 3, timing, materials and outputs

<b>Timing</b>	Overall timing: approximately 1 hour 20 minutes, assuming that voting on priority issues has already been identified over lunch <ul style="list-style-type: none"><li>• Introduction, explanation and formation of groups (5 minutes)</li><li>• Step 1, defining the trunk or challenge (5 minutes);</li><li>• step 2: defining the roots or causes (30 minutes);</li><li>• step 3: defining the branches or solutions (20 minutes);</li><li>• step 4: defining the SMART fruits or individual action commitments (20 minutes).</li></ul>
<b>Materials required</b>	<ul style="list-style-type: none"><li>• flipcharts with different coloured markers per group;</li><li>• cards in 3 colours, 9 per participant;</li><li>• digital camera to record diagrams;</li><li>• video camera to record plenary (optional).</li></ul>
<b>Outputs</b>	<ul style="list-style-type: none"><li>• A tree for each of the priority challenges with 3-5 action fruits per participant as input to the <i>mother tree</i> in session 4;</li><li>• photographs of each annotated trees;</li><li>• a list of the main areas of disagreement.</li></ul>

## 7.3 Steps in detail

### Introduction

- The event coordinator summarises the voting on the list of priority issues from the *diamond* and announces which 5 issues chosen by participants to be discussed in this session (introduction will take 5 minutes);
- the event coordinator explains the activity very briefly adapting the explanation above;
- participants form 5 self-selecting groups, each with a facilitator and recorder.

### Step 1: defining the trunk or challenge

The facilitator asks someone to come forward and draw two lines to represent the trunk of a tree (this step will take 5 minutes).

- Then someone else to draw a symbol to represent the particular challenge being discussed. The challenge should be described in positive terms e.g. overcoming adultery, obtaining an equitable role in decision- making.
- Someone else then puts a symbol for women on one side of the tree, and a symbol for men on the other side because women and men contribute in different ways to the causes of many challenges, and so the actions they need to take will be different. Common causes and actions for both sexes will be put in the middle.

## Step 2: defining the roots or causes

Defining the roots and gendered causes or dimensions of the challenge takes 30 minutes with 5 groups.

The roots represent the causes or dimensions of the challenge.

- **Pair wise brainstorming (10 minutes):** participants choose a partner and discuss in pairs the reasons for the challenges. Each pair prioritises 3 reasons and draws these on separate cards - at least one for each sex and at least one card is drawn by each member of the pair. Using different coloured cards depending on whether the cause is specific to men, to women, or both.
- **Group sharing (15 minutes):** each pair has 2 minutes to present their cards, starting from the back, and each presenting the other person's card/s. They place each card on roots on the tree - on the relevant gender side or in the middle. As people put up their cards they should group them with the previous ones which they think are similar.
- **Group categorising (5 minutes):** the number of main causes should be narrowed down to between four and six to form the main roots, with rootlets maintaining the gender analysis. This may be a matter for some discussion. This exercise is in itself an important part of discussion and analysis. Some causes may be so fundamental and entrenched that they apply to most other roots (e.g. gender discrimination). These can be drawn as patches of diseased soil.

## Step 3: defining the branches or solutions

Defining the branches with for each cause a solution will take 20 minutes in 5 groups.

The branches represent the possible solutions for each challenge. This follows the same process as the roots.

- **Pair wise brainstorming (5 minutes):** participants should choose new partners and discuss possible solutions for what they see as the main causes. They should prioritise 3 solutions, at least one for each sex and one per person, each person drawing symbols on at least 1 card, colour-coded by sex of the person to whom the solution applies.
- **Group sharing and categorising (15 minutes):** starting from the back, each pair should come up following the same process as the roots. Each person feeds back the card(s) from the other member of the pair, and puts the card/s on the appropriate branch. The solutions should be put up next to those which are similar, discussing only those which are new. This should now be a quicker process as people have already done it with the roots.

#### **Step 4: defining the SMART fruits or individual action commitments**

Defining the fruits or SMART action commitments will take 20 minutes with 5 groups. Hypothetical solutions are not enough - that gives only leafy branches. The fruits are the most important part of the tree - that is what we grow the tree for. Fruits represent the individual actions which each person can take to start to bring about the solutions. For each branch there should be many individual fruits. Note; each fruit must be SMART.

- **Individual brainstorming (5 minutes):** participants now reflect individually, and identify 3-5 action commitments - the fruits. They draw symbols on cards, with different colours for women and men.
- **Group sharing (10 minutes):** possible actions are then presented to the group, starting from the back, putting the cards on the appropriate branch, grouping those which are the same. Every fruit must be assessed as to whether their 'smartness' needs to be increased, and put next to the appropriate branch. This is one of the few points where the facilitator should intervene where necessary to make sure peoples' spontaneous ideas translate into SMART action commitments.
- **Committing to action (5 minutes):** participants then consider all the fruits and commit themselves to 3-5 of these. The facilitator reads each fruit in turn and people vote with a show of hands.

#### **7.4 Outputs session 3**

Outputs of session 3 are:

- A tree for each of the priority challenges, with 3-5 action fruits per participant as input to the *mother tree* in session 4. Each tree should be annotated i.e. sticky labels;
- with written clarification of the symbols should be placed next to each card group;
- photographs of each annotated tree for follow up and dissemination;
- a written list of the main areas of disagreement to help the facilitators and organisation in the final session.

## 8. Session 4: tree of diamond dreams

### 8.1 Aims of session 4

This final session brings together the 5 *challenge action trees* from session 3 into one '*mother tree*', with all the individual concrete action commitments on 5 priority challenges identified in the *gender justice diamond*. The *mother tree* aims to:

- share and exchange all the ideas for individual change as the basis for individual reflection and planning to input into GALs phase 2;
- clarify the priorities for collective action and organisational support to enable these individual actions;
- summarise and quantify the gender challenges, solutions and suggested fruits as the basis for monitoring the subsequent process;
- establish a collective vision of gender justice in a memorable manner as inspiration for change following the event, and as an attractive pictorial input to an organisational gender assessment like GMLT and/or local planning processes, organisational interventions and funding proposals to donors.

### 8.2 Overview of session 4

#### Box 15: session 4, timing, materials and outputs

<b>Timing</b>	<p>Overall timing: approximately 1 hour 30 minutes including a break</p> <ul style="list-style-type: none"> <li>• Presenting and explaining the <i>tree of diamond dreams</i> (5 minutes);</li> <li>• feedback of 5 <i>trees</i>, with placing of cards on the <i>mother tree</i> (50 minutes with 10 minutes per <i>tree</i>);</li> <li>• quantifying the fruits (15 minutes over a break);</li> <li>• response by the group leaders and addition of flowers (10 minutes);</li> <li>• response by the organisation and addition of bees (10 minutes);</li> <li>• closing ceremony (10 minutes).</li> </ul>
<b>Materials required</b>	<ul style="list-style-type: none"> <li>• Large cloth or flipchart with drawing of <i>tree of diamond dreams</i> - a tree with 5 roots and 5 branches;</li> <li>• Pins or tape for placing the cards on the tree;</li> <li>• camera/video to record this event;</li> <li>• arrangements and plans for the closing ceremony.</li> </ul>
<b>Outputs</b>	<ul style="list-style-type: none"> <li>• the large <i>mother tree</i> itself with the roots and fruits;</li> <li>• if possible a video of this final activity - even if video was not available for the rest of the event - as a key resource for dissemination and advocacy.</li> </ul>

After the presentations of the group *trees*, all participants commit themselves to 5 actions for change - based on more ideas from others; these may or may not be the same as those they thought of at the end of session 3.

These are now not just vague dreams of change, not just any old fruits, but beautiful jewel fruits which shine and can be felt. Group leaders and organisations then make a preliminary response to these individual aspirations and actions, with some suggestions to be taken forward to the groups and organisations on where group or organisation funds and energies are really needed. Strong individual effort means the groups and organisations can be truly participatory, and are more likely to succeed and flourish.

This session all takes place in plenary in the main hall. This concluding part of the event requires leadership from the event coordinator, and very tight time management at each of the stages shown in box 15.

### 8.3 Steps in detail

#### **Presenting and explaining the *tree of diamond dreams***

The event coordinator should have prepared a very large cloth with the outline of a *tree*: wide trunk, 5 roots with room for rootlets, 5 branches with plenty of room for fruits.

There should also be some circles at the very bottom to represent bad subsoil. This tree should be displayed at the front of the plenary hall or wherever the plenary activity is to be held.

It should be presented by the event coordinator, explaining the goals of this final concluding session (5 minutes).

#### **Feedback of the trees, placing cards on the *mother tree***

Four people from each group should feed back each of the following stages of their *tree*, starting with the issue which had received least votes of the 5 chosen issues (10 minutes per *tree*, total 50 minutes):

- a symbol for the issue on the relevant side of the trunk i.e. whether it is more for men or more for women, or for both;
- cards for the roots on one of the roots, causes which are judged to be 'bad subsoil' i.e. common to all, should be placed there;
- cards for the solutions on one of the branches;
- cards for the fruits along the relevant branch.

#### **Quantifying the fruits**

Having heard all the presentations and suggestions for action, individuals now draw symbols for their final choice of 5 actions on *diamond* cards which they take home with them. Over the break they put a vote next to the appropriate fruits on the *mother tree*, colour-coded by sex (15 minutes including break).

They also put on a further card pictures of at least 5 people in their families or communities with whom they will share what they have learned within 3 months.

### **Response by group leaders and addition of flowers**

Individual actions can only go so far. In addition to these, group leaders should brainstorm about group responses. This includes commitment to homework by individuals, groups and tracking the peer learning. This step takes 10 minutes.

Group responses are represented as flowers - they are much more delicate and without the individual fruits may die or fall off.

These flowers are taken back to the group meeting for further discussion and elaboration in the next phase of the GALS process.

### **Response by the organisation and addition of bees**

Finally the bees represent the outsiders - the NGO, politicians, government and donors- they are only attracted to trees with many fruits and flowers, and may never come.

Although they are supposed to go where need is greatest, in practice this rarely happens! So people in communities must make sure they have enough fruits and flowers to attract them.

This step should take about 10 minutes. Outside invited participants should make some commitments in response to the fruits and flowers to take back to their organisation - for an internal gender assessment like GMLT or to explore funding possibilities. These would then be followed up and reported on in the next phase of GALS.

### **Closing ceremony**

The concluding ceremony (10 minutes) can take any form that is culturally appropriate. It could be songs on gender issues, with prayers. A particularly nice ending from Latin America is where every participant stands in a circle and passes a candle around with words of appreciation of the next person.

## **8.4 Outputs session 4**

Outputs of session 4 are:

- the large *mother tree* itself with the roots and fruits. This is the action plan which will be tracked over time;  
the 5 *diamond* fruits cards of the action commitments of each participant to take home and track progress;
- individual commitments for peer training to immediately start the scaling up process;
- if possible a video of this final activity. This can be done by local video people and edited for use in scaling up, organisational capacity building and advocacy.

## 9. Taking it to the next stage, integrating stage 1 tools into existing activities

Although the activities discussed here can be used as a one-off activity linked to other organisational activities, it is most effective when used as part of an ongoing process. Even if the organisation decides it does not want to implement stage 2 and 3 of GALS, the groups can scale up use of the *diamonds* through peer training. The *tree* can be used for systematically examining all the issues on the *diamond* as an integral part of existing group meetings over a period of months. Groups are doing this without external facilitation.

Once facilitators are experienced and confident, the tools can be used as an effective means of participatory monitoring of change and/or quantification of gender inequality and gender justice strategies for community-led advocacy.

### 9.1 As preparation for subsequent stages of GALS

As summarised in figure 1 at the beginning of this manual, GALS is conceived as a long term process with 3 basic stages. The first stage, the *tree of diamond dreams*, opens up discussion specifically on gender. The second stage, '*Steering life's rocky road*' uses the outputs of GALS stage 1 as an input to focus on the individual and communities' action learning for life and livelihood planning.

In stage 2 '*Steering life's rocky road*', the outcomes from the *gender justice diamond* feed into the visioning on the *road journeys*. The *challenge action trees* and *mother tree of diamond dreams* are tracked to see whether and how the action commitment fruits have ripened, and further *trees* are prepared for other issues - thus broadening the process of change.

It is very important therefore that the diagrams from stage 1 are kept safe so that they can be found and used again. A short video of the *mother diamond* and *tree* is also useful to disseminate the outcomes and refresh peoples' memories - as well as a fun diversion to start the 'rocky road' process.

### 9.2 Link to GMLT and gender assessment

The process discussed here is envisaged as the first stage of an organisation gender planning process - to ground discussion in community realities and demonstrate that gender issues are important to poor women and men. GALS tools can also be integrated into Oxfam Novib's Gender Mainstreaming and Leadership Trajectory (GMLT) as a one or two-day community-level exposure process.

## 10. Further resources

This manual presents the core process and tools for the GALS methodology. It is the first in a series of GALS manuals introducing the core principles, processes and tools for gender analysis and action for change in gender inequalities. It focuses on the underlying concept of the 'life road journey' as a life planning process with women and also with men, providing a framework within which sensitive areas of gender inequality are addressed as challenges for both women and men in attaining the vision they themselves identify.

### Website

GALS makes use of both printed and multimedia resources, available through the WEMAN website: <http://www.wemanglobal.org>

### Manual

- Mayoux L, et al (2010), 'Steering life's rocky road: gender action learning for individuals and communities. Manual for field-testing and local adaptation. GALS stage 2.

### Planned

- Mayoux L, et al (2011 forthcoming); 'Growing the diamond forest: gender mainstreaming for sustainable wealth creation' - GALS stage 3 manual for livelihood, market and value chain development.

### Documentary and other video material

- Mapping the road to change, by Dominique Chadwick 2009 (29 minutes). Available in English, French, Portuguese and Spanish
- YouTube videos at:
  - <http://www.youtube.com/profile?user=dominiquechadwick#g/u>
  - <http://www.youtube.com/group/wemanglobal>

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Grupo 03



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MAINSTREAMING  
AND NETWORKING

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