

GENDER ACTION LEARNING (GAL)



COMPENDIUM OF MOST SIGNIFICANT CHANGE (MSC) STORIES
from Mali, Senegal, Burkina Faso, Ghana, Vietnam, and Cambodia
Oxfam and Gender at Work



OXFAM

Gender Action Learning (GAL) and Most Significant Change (MSC) stories in Senegal, Ghana, Vietnam and Cambodia

Since 2014, Oxfam America and Gender at Work (G@W) have worked in partnership to implement the Gender Action Learning (GAL) Process in Ghana, Senegal, Cambodia, and Vietnam. Using the Most Significant Change (MSC) methodology, we have been able to reflect and learn about how change around gender justice happens on an individual, organizational and community levels. The last stages of this project were implemented in May 2016.

In using GAL and MSC, we have learned a great deal about the richness and potential of these tools. They have allowed us to understand better how participants see their own change regarding gender issues and how these changes take place in practice.

In June of 2016, Oxfam staff in our offices in Boston and Washington DC were asked to read, comment and vote for 50 Most Significant Change written by 40 participants of GAL-MSC in 4 these countries. The objective of this activity was two-fold:

- 1) Determine why certain changes are viewed as more or less significant than others, and
- 2) What Oxfam America staff value most in action.

As a result, readers identified 12 stories as representing changes that were most significant to them.

On September 2016, the Oxfam Gender Justice and Gender@ Work teams shared the results of this project in our Boston office. The Senior Management Leadership learnt about the key findings of GAL-MSC and they had the chance to read, comment, and reflect on the 12 top stories selected by colleagues in Boston and Washington.

Now, we want to share back with you the stories from Ghana, Senegal, Cambodia, and Vietnam as well as the comments and reflections made by the Oxfam staff. We want to value and recognize the transformative work that each of you have done to promote gender justice and especially women's rights. It is thanks to your tenacity, efforts and creativity that we are reclaiming equal rights and equal opportunities for all, at home, at work and in each of your communities.

Congratulations for an outstanding work done. We still have a long way to go. However, these stories are testament of the transformative power you have to produce change in the world.

Gender Action Learning (GAL) and Most Significant Change (MSC) stories in Burkina Faso, Mali and Mozambique

Between January 2014 and May 2016, Oxfam Solidarité Belgique implement two Gender Action Learning (GAL) processes with five partner organizations in Mali and Burkina Faso. In Mali, the Coalition des alternatives africaines Dette et Développement-CAD-Mali, la Plateforme des organisations paysannes de Kayes -PFOPK, and le Syndicat des exploitants agricoles de l'Office du Niger –SEXAGON. In Burkina Faso, l'Union départementale des producteurs de coton de Padema- UDPC Padema and l'Union nationale des étuveuses de riz- UNERIZ.

Using the Most Significant Change (MSC) methodology, during the last GAL workshop session, participants were given the opportunity to share their most significant change stories on an individual, organizational, and community level. This process was inspired by the MSC methodology though it was not implemented throughout the different stages of the GAL process.

Sharing and writing MSC stories

During the last workshop, participants took **time to reflect** and identify one story of significant **change at the individual level**. Then, in groups of two people -from different organizations, each participant shared verbally his/her stories of individual change. Each group had a volunteer to write the stories. After telling each other their stories, couples asked each other questions to improve them. Once they finished this exchange, the stories were written. All the participants in the workshop agreed to read their stories in a plenary. The stories of **organizational and community level** were discussed, identified, and written in groups formed by team change members from each organization. In Mali, 29 stories were written by 3 organizations while in Burkina Faso, 16 stories were written by 2 organizations, for a total of 45 stories.

Selection of the MSC stories

The stories were selected in groups and categorized by level of change: individual, organizational and community. Each group had to debate and explain the reasons why a story was significant. Three groups selected 2 stories in each category. Then, out of these 6 MSC stories, they chose one story that represented in their view the most significant change.

Participants explained that a **significant change** is a tangible change; an important difference between the beginning and the end of the story. It is linked to their acquired knowledge regarding gender and power relations. It shows a notorious improvement for women and towards equality. It is a change that opens the door for new opportunities and improvements.

The analysis and exchange among participants allowed them to understand better how change happens, what are the strategies, barriers and the key actors, etc.

In this document, you will find 5 MSC stories from Burkina Faso and 6 MSC from Mali. Out of these 11 stories, 7 were selected by the participants and 4 were selected by Oxfam as they portray different perspectives. In addition, all stories from Mali, Burkina, and 2 stories from Mozambique are shared.

Stories from Senegal, Ghana, Vietnam and Cambodia

GHA-9

AUTHOR: NAANA NKANSAH A – OXFAM IN GHANA (female)
TITLE: SHE INCLUDES HE BUT HE DOES NOT
May 10, 2016 – PRAMPAM, GHANA

I have been a bit gender sensitive. This came just naturally even before starting all this gender discussion. I have been aware of the patriarchal nature of our society. I have also been aware of the subjugation of the female sex. However, the GAL process has sharpened this consciousness. It has given me more meaning to the reason why males will behave differently and will cling to some of the patriarchal ideologies in our society.

Understanding this process and the underlying factors helped. In the second workshop, we were discussing how patriarchal binaries equate women with nature, to be dominated by men. It made me think of the expression you often hear men say when they see a beautiful woman: “Nyame abodie ye fe,” “God’s creation is beautiful.” As if the woman was part of nature, created by God for men. The GAL process has helped identify how the words we use shape our understanding of women and men, the very little framing, structure, words, and expressions that connote deep gender biases. Also other gender trainings made me feel like we were putting women against men. If you take that approach, it won’t help because you need men to be on your side. GAL is different, and it helped me adopt a friendly attitude towards the whole gender discussion.

Some examples: I was once editing my mom’s article and realized she used “mankind” throughout the whole piece. I quickly deleted all and replaced with “humankind.” My mom was happy I had drawn her attention to that. I have reached a stage where using “he” to represent both male and female is no more comfortable for me. I pay attention to the details, the very little things.

Another instance is when I participated in a joint partner program of a march to commemorate the peasants’ struggle day on April 17, 2015. While the march was going on, the women took the lead, marched and sang well for a beautiful procession. Then came the durbar (discussion): the women were quiet and men did all the talking. I drew the MC’s attention to the situation and he asked the women to speak. It was amazing the kind of response the women gave when given the chance. This example shows how I am paying more attention to small examples of gender and I am able to draw attention to them. It takes extra effort to get women’s participation in everything and it takes a conscious effort to get that done.

The GAL process has strengthened what I already had.

Participants’ Comments and Discussion

Participants really liked the title. People are becoming more conscious of language. There are different forms of language we can use, for example, “s/he.” If we use “She,” “He” will always be well taken care of, since He is in She. Participants liked the details in the story which showed the essence of GAL—that small changes can matter a lot. Half way through the GAL, we thought we were not doing much but then Rex said that what we were doing was great so we could see how the small changes we were making were important. We can see how language

and culture have male dominance built in. Each language has its own practices so we need to reflect when review grammar rules in different languages.

Comments from Boston/DC Readers

- The writer showed a very thoughtful approach to the large and small ways in which women are treated as lesser in her community. In response to these, she took concrete action at the family and community level.
- I liked that this story involved multiple women that felt that they now had a voice.
- Story teller tried to understand the root cause of discrimination.

Comments from Senior Management Leadership

This story describes a real and powerful incremental change in the way the writer uses language. It showed the most sophisticated understanding of the ways in which hidden gender biases can be revealed through a careful examination of the words we use.

The story is credible because it describes how the GAL process ‘added to’ and ‘built on’ the author’s ongoing process of change and reflection about how gender norms are propagated in the use of language. The author didn’t need GAL to understand this but GAL helped ‘sharpen’ and strengthen her perspective. GAL helped her find her voice. The author explains that other gender trainings pit men against women, which ultimately does not help to solve gender inequality.

The author is able to use her new linguistic and questioning skills at a personal and a community level to influence change. Often programmers and gender advisors can describe the change they want to see in gender norms, but do not always know how to start a change process in a project or community. This woman is clearly developing this skill.

GHA-13

AUTHOR: ABA AMUAFUL – WACAM (female)
TITLE: BETTING COMPANY NOT A RESERVE OF MEN
May 11, 2016 – PRAMPAM, GHANA

An attitudinal change is really a necessity. Before I starting working with MYBET.COM, on 7th June 2014, there was a different perception about the work. The perception was that working in a betting company was mainly for men because many of the customers who come around are men. I had people confronting me with questions like “why should you be working here?” I got intimidated at a point, and I even decided to quit until I came for the GAL program. I realized that working among men is not an offence as people saw it to be.

Before, women wouldn’t even apply for jobs in the company, and the few who came would quit. But now, I have been able to change that perception by competing with the men in the company, even applying for the position of branch manager. And I was given the position. At first, I was the only woman among 14 people working there. Now when you come to the company, 9 of the employees are women, and now the men have come to like the leadership of the women and the way we manage problems with customers. The male employees are even now encouraging other women in the company to take up higher positions. Also I have been able to develop the listening skills which help me to deal with the people who I meet every day

and also have a good interpersonal relationship with my clients and my working staff as a whole.

What I learned in GAL is that the woman can be as equal as the man. The significant change is that I was able to change the perception that women cannot work in the betting company.

Participants' Comments and Discussion

This woman decided to take the bull by the horns in a male dominated business where she worked. She is not an old lady but rather a small, young woman so this took a lot of courage. In a short time, she was able to change the gender ratio of employees completely. Her approach to dealing with difficult male customers is playful which conforms to standard gender norms but she uses those norms to change gender norms. She was intimidated in her workplace and ready to quit but GAL helped her to stay and to apply for a higher position in the organization. She fully used the space created within GAL to seek advice and she saw that she did not have to quit. She went back to work with self-confidence and applied the GAL skills and knowledge she had learned. This story captures an interesting change pathway from individual consciousness change to changes in organizational gender norms.

Comments from Boston/DC Readers

- Good story about influencing the work place.
- This story affects multiple women and has clear positive economic implications (jobs for women).
- There was a very concrete form of discrimination and gender perceptions at play here, in the form of what employment is or is not suitable for women. This woman's particular story reflects a direct, strong influence of the GAL training on her decision to remain at her job, as well as influence on the company and community mindset in increasing the number of female employees in the future.

Comments from Boston/DC Readers

This story was the favorite in our small group, because it demonstrated clear changes in access to resources and to decision-making at the level of the individual, the organization, and the community. We can see significant changes in power dynamics in favor of women. The author had to overcome very high hurdles blocking women's advancement in a hostile, male-dominated field. Both she and other women have benefitted and men in her organization have come to appreciate the new roles played by women.

One of the questions raised by this story for the readers was how Oxfam US can support "positive deviance" – individuals or organizations that are breaking stereotypes. For example, would it be possible to have a campaign to encourage 'borrowing like a girl'.

SEN-1

AUTHOR: Malick Ndome – OXFAM (male)
TITLE: 'TOGETHER IN THE SAME HOUSE'
April 11-15, 2016 – Saly, Senegal

Most of the time, my understanding of gender was limited to the difference between men and women. Stereotypes about differentiated tasks persisted for a long time. The most common example is the case of household chores. Participating in a series of Gender Action Learning workshops enabled me to improve my understanding of gender justice significantly. The turning point came after a long conversation about the heavy labor of female domestic workers in the home.

My resolve to promote changes in behavior by example led me to participate actively in certain household chores like washing my underwear, washing and putting away the dishes after the meal, and thoroughly cleaning the courtyard. An initial negative reaction from the boys was observed but the promotion of this new behavior (by me) ended up convincing the reluctant boys to clean and pick up in their own rooms. The young girls also understood that all these household chores can be done in an undifferentiated way.

In the end, a better understanding of the basic concepts related to gender and associated with individual determination based on observing one's environment can bring about significant change.

The significant change (the head of the household's involvement in domestic chores) is the new vision of the paradigm of division of roles and responsibilities within the home, the environment, and society. It enables us to understand and analyze attitudes and behaviors to draw lessons for improving gender justice.

Comments from Boston/DC Readers

- I liked all of the stories that spoke about the GAL framework being applied across generations, including this one.
- Impressive change story - personal change that ripples outward throughout the household, with an eye to changing norms in wider society - very significant.
- I found this story compelling because, through the story telling format, it allowed me to understand and appreciate the challenge and transformation that occurred for this individual.

Comments from Senior Management Leadership

The story tells us about a father who decided to change his and his children's roles in household chores by modelling new behaviors. The story describes a clear path of change for the man, from attending a workshop, learning new concepts, modelling new behaviors and owning the entire change. The group wondered whether the husband consulted his wife about these changes and what role this discussion may have played in bringing about the change. The readers wondered what role social media and generational change played in this and other personal change stories, and what exactly in the GAL methodology seems to have been so powerful in stimulating change.

How to attribute changes to GAL?

The group affirmed that 'change starts in the home,' but wondered if this change went beyond a 'first order of change'. How high a bar is this kind of change for the head of the household to introduce? How difficult is it for a man to bring about this kind of change in this context? One participant felt the change story was particularly significant because this man had often

promoted gender justice through his paid employment but he chose to tell a story about how he applied gender justice in his own life. He's now doing it at home and teaching his sons. This is different from being paid to implement gender justice programs. It has a deeper meaning.

SEA-11

AUTHOR: Mr. Mong Vicheth – Highlander's Association (male)
TITLE: Ethnic Minority Community and Gender Affairs
May 30, 2016 – Siem Reap, Cambodia

I was born in 1983, in the Tompoun minority group in Ratanakiri. I joined HA in 2011 and now am an assistant to the executive director.

I have heard about gender many times in my life, since I was 15 years old. But I didn't get the real meaning of gender at all. I just knew that gender means equality between men and women. It was a very good opportunity that HA developed a partnership with Oxfam America in 2011. It was in 2014 that Oxfam America created a program called GAL. I was chosen to participate in this program and have learned so many things from the program. The important topics that were raised during the workshops were gender analysis, gender mainstreaming in organizations and community, gender equality, gender discrimination, integration of gender perspective to individual, family, and community.

When I joined this program, I didn't really understand the role of gender at all. I always thought that women had a hard time in making decision in work, family, and society. They are so indecisive and face a lot of difficulties when going to the field. They cannot go to the field alone like men do. Besides, I have never helped with the household work at all, because I think I have to earn money for the family. All those minor tasks should go to my wife as a woman with responsibilities. These kinds of concepts also applied to many men in my community. They feel that household work is less important than other work. They think of housework as a kind of minor task that will make their reputation and power go down if they undertake it.

But I have made a change in attitude and in the way of speaking in public places. More respect goes to men and women equally. I also hold a strong principle to give value to women. Through this experience, I have started to help my family doing household chores such as washing the dishes, washing clothes, cleaning house, etc. We in our family also rarely have arguments with each other.

Because of this model, my neighbors and the whole community have started to follow my path. Men have stopped committing violence to their wives and children. Men help doing the household chores and no longer see themselves as highly as before.

Hence, I see the importance of this story because it reflects the way people live in society and change. The promotion on value of women and gender equality is very important for a family and society to uphold their happiness.

Comments from Boston/DC Readers

- This is my favorite story: starts with understanding the problem, educates himself, describes how GAL has helped with the process, changes his own attitudes and beliefs and effects change in his community leading by example.

- Role modelling ideal behaviors and changing existing notions of appropriate male behavior.
- Shows community change.
- There is some mention of broader community change in this story, but to me the mechanism for that change is unclear. How did the personal change in the writer's life ripple out into other community members/families?

Comments from Senior Management Leadership

This story describes a big change in a man's behavior to share household work more equally. It would be helpful to know what specifically about the GAL process stimulated this change. What makes GAL different from other, previous gender training the man had participated in? He states at the beginning that he always understood "gender means equality between men and women" but he needed to participate in GAL to understand how this might require changes in his own life and relationships.

Why did GAL succeed in anchoring this theoretical understanding in his lived experience where other approaches did not? What was the influence of the other partners of the Highlanders' Association in contributing to the organizations understanding and approaches to gender and what was Oxfam's contribution to that?

Readers also wanted to understand more about how a change in one man's behavior in the household contributed so quickly to reductions in gender based violence in the community. How can we explain this change process from individual and household level to the broader community?

SEN-20

AUTHOR: EVE
TITLE: Youth Organizations Sensitized to Gender Inequalities and Leadership Change
April 11-15, 2016 – Saly, Senegal

EVE works with community based organizations (CBOs) in their target areas. These CBOs bring together young people who work for the wellbeing of the population. All of the CBOs that EVE collaborates with rely on men in decision-making positions (boards), despite the fact that the girls, who are also CBO members, have the same level of education as the boys. As gender has been mainstreamed in the urban resourcing project that works with the youth, the project team felt it was necessary to draw attention to this injustice. In this way, with one CBO, during training and sharing days, awareness raising about gender equalities was taken up. In a following meeting, when the question of the all-male leadership in the CBO had not yet been raised, the EVE team facilitated a debate on this matter.

The following question was put to the leaders and the members of the CBO: Why are all the decision-making positions occupied by men in your CBO? This provoked a shift: men argued that women were not interested, that they didn't have enough time for the meetings. On their side, women said that they had not noticed this until then and they expressed their interest.

Following these discussions, the men had pointed out that a General Assembly would be held and they decided not to run for the vacant positions but rather to leave them open for women to take up. In fact, this was respected and carried out. Now, this CBO is led by women, after having been led by men for six consecutive years. Another CBO also did the same thing by electing a team of women leaders. Of the 20 CBOs EVE works with, two have women leadership. It is a beginning.

Comments from Boston/DC Readers

- I found it significant that as a result of the dialogue, some of the men actually gave up their leadership positions in favor of creating space for women. It is very significant that women will now have leadership positions in 2 of the CBOs - contributing to shifting attitudes and beliefs about women in leadership, and also hopefully contributing to future advances in gender equality and improvements in the community.
- This story shows impact on one organization spreading and gaining momentum with others. It also shows debate between sexes which allows for perspective change and how a team can help to influence and bring awareness in the field that can lead to positive developments.
- I liked that the reason women were elected to new positions wasn't because there was a rule saying they must be but because the community decided to make that opportunity available. I really like that EVE broached the topic by asking questions and starting discussions. It feels like a real change because it sounds like there was a solid process behind it—that new information and understanding lead to the shifts.

Comments from Senior Management Leadership

- “Affirmative action” might be necessary to create change
- Dynamic change: women decided to take up the space/positions left open by men
- The role of the women was very proactive
- That women hadn't noticed at first, but it came to light after conversation

GHA-16

AUTHOR: MARGARET ESHUN – WACAM (female)
TITLE: THE LENS
May 10, 2016 – PRAMPAM, GHANA

In Ghana, custom teaches that men are leaders and women are followers. These norms are practiced even in education, my field of work, where boys are usually elected as main prefects and girls are deputies. Boys also get the support from parents to pursue courses of their dreams, unlike girls who are pushed to do home economics forcefully.

Although I have had some form of training on empowering women to take up leadership positions, I never had the eye to see these inequalities until I wore my gender lens after the GAL Training where I was taught to understand that girls can equally do what boys do.

During admission processes in my school, it is realized that most girls come with the view to pursue Home Economics; so, during the orientation, I encouraged most girls to take up challenging courses that are branded '**boys only.**' I also encouraged them to vie for the main School Prefect position and for the first time in the history of my school, one of the girls I consistently encouraged emerged first in the recent elections and is now the main School Prefect.

Also, one-third of the admitted students who are girls are now pursuing the so called 'boys only' courses and their performance is better compared to their male counterparts. They all have dreams of becoming great men and women in the future.

The girls have a slogan as "wontumi ntake" which literally means "you cannot beat us," and they enjoy saying it especially during our meetings.

Participants' Comments and Discussion

Participants felt the title was catchy. It represented a big change for the school, for the students and for the future to have girls take on school leadership positions. Change starts from the youth and they will grow it. GAL enabled her to see that there should not be Girls Subjects or Boys Subjects because this practice leads to unequal gendered professions. This is now changing. When she is counseling students, she doesn't push, she merely offers choices. Often the problem of gendered course and career choices comes from the parents, not from the students themselves. This discussion allowed participants to ask whether their organizations should not be doing more to focus on youth, since the change process can go on so much further into the future if you work with young people.

Comments from Boston/DC Readers

- The influence of school officials or teachers is so crucial to how girls form images of themselves and their possibilities, so this story of how a Margaret Eshun change the prospects for girls in her school is heartening.
- This felt like a very concrete change looking critically at the roles in society for men and women.
- This story had the most story-like language. The first sentence was captivating and the last sentence was a nice way to conclude the story. I like how the story explains that the author became more aware of something due to the GAL training, but I would have liked more insight from the girls that she was influencing. How did they feel about her encouragement? Was there any hesitation?

Comments from Senior Management Leadership

- It's extremely powerful to see a strong protagonist even in the context of institutional/structural changes.

- Consciously creating space, where a leader decides to start a movement and create change by inspiring members.
- The ball rolling with a small seed and then becoming much bigger.
- Being able to see the forthcoming changes with these powerful leaders is powerful.
- There are larger ramifications outside of the school, especially back into the family to talk about these female students' course selection.
- It's so significant that there is a role model.
- It would be great to see boys taking Home Economics courses as well—it's not just one sided. But at the same time girls who study Home Economics don't feel stigmatized.
- Collective consciousness of girl power

SEA-3

AUTHOR: Mr. Chan Vicheth – SCW (male)
TITLE: Active Women in CBNRM
May 30, 2016 – Siem Reap, Cambodia

Under the support of PEM Project, financially supported by Oxfam, SCW was able to establish a CPA in Seda Commune. Early 2014, the project staff found that it was difficult to engage women in the committee of CPA due to the cultural norms of Khmer Laos. They believe that women should not be allowed to take part in public meeting and social activities.

In May 2015, a woman was employed for the project. She worked in collaboration with the Department of Women Affairs and local authorities to mainstream “gender justice” in the community where husbands of women were invited to join, after a few sessions, to discuss the role and responsibility of men and women in the community concerning natural resources management. The number of women has increased from 0 to 5. There is a female deputy chief of the CPA, and four others are the members of the CPA responsible for Admin/Finance and patrolling.

When we asked those women why they decided to join the committee, they said that their husbands allowed them to join the CPA, and the women themselves confirmed that it is their roles to ensure sustainability of natural resources.

Why is an increase in number of women in CPA and in project significant?

Involving a female staff member has facilitated an increase of women's participation in the committee of CPA “Community Protected Area.” She is a role model to promote gender justice. The significant change of the women in the CPA is that the five women involved have been involved in the development of CPA by-laws, in CPA management plan, and in allocating and organizing resources for patrolling. They are being a role model for a positive change in the community.

Comments from Boston/DC Readers

- I found this story very interesting—something that it would be nice to hear more about. SWC's approach to bringing more women into the CPA association seemed really smart. It sounded like they brought the men on board first and made allies of them. I also found it interesting that the women see it to be their role to maintain natural resources but up to that point they weren't involved in the CPA. It sounds like bringing women into the CPAs will be very beneficial to the community as a whole. I thought this demonstrated change really well because it sounds like the addition of women in leadership in this CPA association is not just to fill a quota.
- This case demonstrates the importance of questioning gender norms and discussing issues with men and women to shift attitudes and beliefs, then practices and (hopefully) ultimately see positive changes in communities. It also demonstrates the importance of having women in leadership roles, particularly those who understand and care about issues of gender and human rights.
- This change is thought to be significant because it takes place in a context of severely unequal gender relations. The change has affected how positions of leadership are filled, and it is implied that these have manifest implications for how life is lived in the area where the change occurred.
- Perhaps I misunderstand the point of this story, but while I see involvement of women, I don't see changing of norms and expectations because the women said they participated in the committee, because "their husbands allowed them to join the CPA." While maybe that is still empowering, it means that control of whether this project is sustainable still stays with the men. This may be an issue of translation, but I believe that if men are still control of women's lives, then the progress seemingly made can be taken away from those we are working to empower.

Comments from Senior Management Leadership

- There is an understating of the changes that people face. Especially difficult because it was in a very rural, secluded area and an indigenous community. Although the change might seem small, the model is significant and powerful. This story reflects individual and institutional changes.

SEN-19

AUTHOR: LA LUMIÈRE
TITLE: The Importance of the Marriage Certificate for Women
April 11-15, 2016 – Saly, Senegal

As in many parts of Senegal, in the Kédougou region, particularly in the rural areas, civil marriage is not widespread. During training meetings about citizenship, La Lumière animators noticed that very few women had marriage certificates, which is harmful to them particularly when it comes to inheritance rights.

It was through discussions carried out with the 'Save for Change' groups, by one of the change team members, that women and men of this village became aware of the importance of civil

marriage to get a marriage certificate. Furthermore, the men who work for the mining companies in the area, like Sabolada, were also sensitized. The marriage certificate is an important document for every worker, because it makes the employer's benefits coverage more easily accessible for the family. Since then, many workers have taken steps to obtain marriage certificates.

It must be said that this increased awareness of the need to have marriage certificates has a big impact. Verbal divorce (repudiation) becomes less common. With a marriage certificate, divorce takes place within the terms of the law and respects the rights of both parties. Men will think seriously before undertaking arbitrary divorce since they know that they can be open to legal action. This situation has favored stronger households and now men are more considerate toward their spouses.

Putting into practice the teachings of the GAL process, the training animator at La Lumière changed an existing training activity about marital status in Kedougou to include awareness raising about the marriage certificate, thereby strengthening men's sense of responsibility toward the family and respect for the rights of women and children.

Comments from Boston/DC Readers

- This opened my eyes to the importance of the marriage certificate. What a hugely important change!
- This story, to me, exemplified the most concrete change. And the litigious nature of the change made it important, in my opinion.
- Women so often lack legal recognition of their status, and this story illustrates one key legal recognition, a marriage certificate, that is important for women.

Comments from Senior Management Leadership

- Changing inheritance law in Kenya was key in this change and institutional (law/government) change is significant. As result, legality of women's rights is key.
- The story doesn't feel personal because the author is anonymous and their involvement in the story/context is unclear

GHA-12

AUTHOR: FRANCIS AGBERE – OXFAM (male)
TITLE: A GENDER QUOTE IS WORTH MORE THAN GOLD IN OXFAM
May 11, 2016 – PRAMPAM GHANA

The Gender Action Learning (GAL) journey began in 2015 for Oxfam in Ghana amidst excitement. Excitement from the opportunity for staff to feel part of a unique process on gender with creative ways to discover a new gender mainstreaming process that they could own and be proud of. Allow me to revisit the period before the GAL so we can appreciate and understand why and how it has brightened gender learning in Ghana.

Here we were as staff of Oxfam receiving daily motivational quotes from the Human Resources Department by email as a way of motivating staff not only in line of work but in our daily lives as a whole! **“...Don’t watch the clock; do what it does. Keep going...”** is one of such quotes by Sam Levenson. This, among other quotes, kept the office literally going on and alive! But this was just the tip of the iceberg. There were bigger and more life-changing quotes later when GAL made it possible for us to get creative and more focused on gender with the introduction of the gender quote initiative. This made it possible for staff to restructure, plan, and reorganize in a more consistent way, the use of quotes to spur debate and discussion on issues of gender for purposes of learning.

The decision taken was to replace these generic quotes with gender-specific quotes on at least every Friday as part of the GAL initiatives. The result was refreshing and excellent. I recall a quote by Charlotte Bunch “Sexual, racial, gender violence and other forms of discrimination and violence in a culture cannot be eliminated without changing culture.” Now this is a simple quote, isn’t it? Simple as it is, it generated a huge debate among staff on its relevance today, to the point where the Oxfam Country Director, Sebastian Tiah, had this to say: **“... this is still relevant and now urgent in view of the trends today. Therefore, I call on all of us to expedite action at our level and continue to influence in favor of equality in all of our program in Ghana...”** This was in response to a staff member’s comment which questioned its relevance today. Senior leadership has seen its relevance and is actively part of the process.

The discussion got to the point where more ideas on how to promote gender thought were generated by staff. Staff as result suggested that such quotes could be written on a plaque and hung in the office reception to further emphasize the position of Oxfam in the fight for the rights of women. Now, this is how far we have gone. Not only have we had fruitful informal discussions about gender but more ideas on how to further make gender the central issue in our lives are stimulated.

Personally, for me, the significance goes beyond working hours to informal discussions when staff are not working and tells how deeply rooted gender has become following the GAL program in Ghana. I can replay in my head Naana, our Communications lead, asking with passion most of the times we have discussions on the ego of men and how it affects gender equality: **“why are men afraid of the success of women?”** Now this was not to attack any man but as part of the quest for some answers from men with whom she can comfortably engage on gender issues – thanks to GAL! The journey for me has just begun but there’s no doubt, the quotes on gender, simple as they are, convey deep meanings that are more valuable than gold for us in Oxfam.

Participants’ Comments and Discussion

Participants found it offered a valuable example of a tool that could be used in the other organizations to help us consciously think about gender. It only takes a few minutes to throw in simple questions that make us more conscious. For Oxfam, using email was a good adaptation to an organizational culture where everyone is always very busy, on the run but also constantly connected to their mails and devices. Using a gender quote everyone Friday continued the conversation among staff and was supported by the country director. We could also use cellphones to send out messages. Can we all have a shared platform as a group?

Comments from Boston/DC Readers

- I really enjoyed reading Francis' story. I felt that the action was so simple yet expansive in its results. I could also feel his excitement for this initiative in the way he spoke in his story. Little actions such as sending around quotes gets everyone involved in a small way and is a good way to spark up conversations around gender.
- I thought this was a really powerful story that depicted a powerful transformation within Oxfam on the topic of gender. Creating a meaningful space to discuss inequality and gender issues, a space which so effectively has encouraged dialogue amongst all levels of the organization, is the first step to effecting change. In my opinion, creating equality is not just about inviting women into spaces they were not traditionally invited into (positions of leadership, traditionally “masculine” professions, etc.), but about changing cultural norms, from the way we approach gender to the words we use, which perpetuate gender inequalities. The latter simply cannot be achieved without encouraging a dialogue about gender – which seems to be what has occurred here so successfully.
- ... I felt [the story] brought a spirit and authenticity to the task at hand. It also captured the power of a very basic example (posting quotes) and its ability to transform office culture and sprout more initiatives.
- This is an interesting and practical application of a useful tool...

Comments from Senior Management Leadership

- Daily quotes are great, but if they are simple, they might generate a huge debate.
- The quotes help to foster an informal discussion around gender.
- Thanks to this action, the country director launched a call of action on gender.
- The gender conversations were made visible to all office staff and visitors.
- The quotes were not an an attack on men but a quest to seek answers
- Clear recognition that gender justice is a journey
- The need to have dialogue for gender change
- By using the quotes, reflect on how sayings that are popularly used are full of gendered meaning.

SEA-6

AUTHOR: Mr. Hoang Xuan Thuy – PanNature (male)
TITLE: Female Leaders Strengthening Organization of PanNature
May 30, 2016 – Siem Reap, Cambodia

The increase of female staff in the management board of Pan Nature is the most significant change in the last 2 years. Before 2014, there were only 2 females out of 7 managers; by mid-

2015, the number of women reached up to 4. This growth of women on the management board helped Pan Nature to be a stronger organization than in the past.

One of the most significant achievements/contributions is that the female managers have made important contributions into improving policy in taking care of the staff, particularly about female staff and partners work with and for Pan Nature. The improvements include expanding benefits to staff and their family including health care insurance, flexibility of working time for pregnant and breastfeeding female staff. This policy has also taken into account male staff when their wives are in need of health care assistance. Ultimately, the improved policies effectively contribute to maintaining and developing motivation and commitment of staff and partners to work with Pan Nature for the long term. In my opinion the development of leadership for women is crucial for the development of the organization in the short and long term.

Comments from Boston/DC Readers

- This is my favorite story of the batch... Talk about a clear impact from one change.
- ... [C]hanges at organizational management and policy levels - this is significant because it changes the values of the organization... It's impressive that the changes not only impacted the number of female board reps and benefits for staff, but also that this improved the well-being and lives of staff families! How wonderful.
- Demonstration of impact of gender parity in hiring of board members is evident.
- ... PanNature is able to demonstrate tangible and practical changes in this organization as a result of the GAL, and that those changes are underpinned by a fundamental shift in the gender balance in their organization leadership. It gives great hope for a sustained and sustainable change.

Comments from Senior Management Leadership

- It is a story that explain why diversity matters, how to identify and remove barriers.
- Women and men both benefiterers of policy change.
- If there is organization benefiting > more motivation.
- Institutional change with great impact on individual with concrete measures such as maternity and paternity leave.
- It fosters a better work-family balance.
- Recognizes the importance of women's leadership.
- It is relevant that the story teller is a man telling the story.
- It shows the shared values among women and men

SEN-10

AUTHOR: LA LUMIÈRE
TITLE: A Recognized and Strengthened Change Team
April 11-15, 2016 – Saly, Senegal

In its mission and vision of development, LA LUMIERE has always worked in favor of the emancipation of vulnerable populations. Women's autonomy has always been an objective. This intervention option stamped a degree of equity and equality on our approaches without necessarily being noticed by everyone. Today, the Gender Action Learning process has strengthened our belief in our mission and our egalitarian approaches.

The creation of a change team to watch over equity and equality activities and capacity building has allowed us to give much more consideration to gender aspects in our interventions. All parts of the organization (administrative staff, executive secretary, field teams) have become very aware of gender matters. For example, the Executive Secretary, agrees to participate in meetings of the change team and provides relevant directions with regards to change actions to be undertaken. He is personally committed to financially and morally supporting this new structure which he considers an integral part of the organization. The field animators are directing more of their action towards the most vulnerable among the vulnerable.

Furthermore, all the barriers limiting the recruitment of women have been reviewed. For example: for the field agent position, candidates were required to know how to drive a motorcycle, which considerably limited female candidates. This requirement was removed from the job descriptions and advertisements thanks to the work of the change team. As a result, La Lumière recruited 6 female field agents in 2015, 3 in Tamba and 3 in Kolda.

Discussion groups on gender have been instituted, and meetings are set in the organization's agenda, at the level of the head office in Tambacounda, the coordination team, and the local branches in Kédougou and Kolda. Resources are being mobilized to enable the change team to function and to undertake regular gender analysis of our interventions.

Comments from Boston/DC Readers

- I liked this story a lot. A seemingly simple change made a really widespread impact. The organization clearly took the change seriously and were committed to it.
- The change that La Lumiere made to their recruitment practices is so simple, and yet so impactful, with 12 female field agents when there was previously none. The impact of that kind of change (both internally in the organization and in the communities where they are working and seen) will resonate for some time. Suddenly opportunities seem possible that were never possible before!
- It is also an important step to have the commitment of senior management to the process, and this is displayed through representation of the Executive Secretary in change meetings and willingness to take up actions and recommendations from the team. These are exciting developments for LA LUMIERE as a result of the GAL program, and I'm looking forward to seeing how this will continue to play out in the organization's programming and selection of beneficiaries in Senegal.

Comments from Senior Management Leadership

- Support from General Secretary was not only moral but also with financial commitment, resources.
- The removal of a gender barrier: driving license requirement
- The change team is critical as a driving force for change
- Capacity to identify, make visible gender barriers
- Enabling space to talk about working condition at community change agents level
- The importance of change team having resources to undertake regular gender work.

SEN-12

AUTHOR: EVE

**TITLE: 'Penc Mi', unprecedented space to discuss gender
April 11-15, 2016 – Saly, Senegal**

EVE's staff is composed of men and women who have been brought up, most of them, in patriarchal societies where men's dominance over women is encouraged. For many people, the inequalities between men and women are part of a "natural" and "normal" process that we all should accept. Even if some programs and projects include some gender elements in their objectives, regarding women's needs and concerns, the idea of integrating a debate on this matter has never being a part of the conversation.

With the creation of "Penc Mi" or "Pencum EVE," discussion space, gender took an unprecedented dimension within the organization. Debates about issues related to gender justice such as dowry, women and religion, women's and men's affection toward children, gender messages conveyed through proverbs and sayings, etc. These discussions enable us to revisit our reference points and understand the foundations of the conceptualization each of us has about relationships between men and women. These debates also allowed us to sensitize the staff about the need for an organizational system that gives men and women the same chances for success and to fulfill their dreams. The result was that, with the change team's guidance, many people called into question their convictions and prejudices about gender relations.

Now, almost everyone accepts that EVE's organizational system should be analyzed regularly using a gender lens, to spot inequalities and injustice and try to correct them. As a result, women have been promoted to positions of responsibility to correct the imbalance in the leadership. Now, EVE has two male coordinators and two female coordinators for the four sectors of intervention. "Penc Mi" also contributed to strengthening a participatory and inclusive organizational culture by allowing staff members to express their opinions on the organization's approach and functioning. Held in French or in national languages, the debates helped to reduce tension among people who had not often had the chance to be heard by other colleagues. They became more self-assured and confident for the good of the whole organization.

Comments from Boston/DC Readers

- ... this [story] is a good example of GAL's impact, and as a story it is a bit stronger—there is a clear before/after and why that change was important and needed.
- ... [This story] demonstrates how the space to discuss gender, a “soft” change, has resulted in hard, measurable results in efforts to encourage equality amongst men and women. Equal representation between men and women in the coordinator positions, combined with a sense that a gender lens should be consulted regularly to self-analyze EVE’s organizational structure, shows a huge transformation from the pre-Penc Mi days described at the beginning of the story.
- Dives deeply into the changes that took place within the office...
- EVE's story shows the integration of talk into action. I feel that they really understand the importance of having these debates and discussions and to have open and frank conversations. It sounds as though change has truly happened in a big way, especially being incorporated strategically and programmatically.

Comments from Senior Management Leadership

- There was an open discussion space where formal and informal norms were discussed. This create bottom up change and the possibility to voice concerns and engage in debates.
- The creation of safe spaces leads to organizational change and this translates in more women leaders.
- It is important to take into consideration languages to guarantee full participation (French and local languages)
- The change team role was key to make change happen.

Stories from Burkina Faso

**#4 Mahamadi Ouédraogo Mahamadi, (M)
UNERIZ (2 votes)**

INDIVIDUAL

Incredible

I have a friend whose name is Amadou, he’s married and a father of 6. He would always hire out his rice paddy plot because he didn’t have sufficient financial means to farm it himself. For almost 6 years, the family didn’t have enough to eat and the children’s education was half-paid. The husband frequently visited gold panning sites in vain. The wife did parboiling services along with other women to manage the household to the best of her ability. After he had seen the sketch of the UNERIZ’s changing team, played at the CASA, a meeting place, Amadou decided

to change and gave all of the rice output to his wife to parboil, sell, and report back to him within 3 months, because rice prices are not profitable by the time of harvest. His elder brother had advised him to abandon this dangerous initiative, and he himself was worried about it, but asked his wife to evaluate and report back to him before the due date. The wife already had a strong balance sheet and even gave him 5000 CFA for his basic needs. After 3 months, profits accounted for 50 000 CFA, which were shared evenly among the two and then repeated during the following seasons. Together, the man helped the woman get working capital for the firewood sales in addition to the parboiling of the rice. Today, everything is going well in this family, the children's education is fully paid for, and there's enough to eat, unlike his brothers who are still suffering. Women are capable too!

**# 10 UNERIZ
(2 votes, 1 best story)**

ORGANISATIONAL

From 2010 to 2014, The Banzon Agricultural cooperative society (SCAB), a cooperative of rice producers many women parboilers' husbands are part of, had a partnership with the Banzon women parboilers departmental union (UDTER-B). A convention signed by the two parties planned the Cooperative Society's commitment to provide a certain amount of paddy rice. With this engagement in tow, the Women parboilers union went to the Fund to ask for a loan for the purchase of the rice.

By the end of 2014, there was a change in the elected members of the office of the Cooperative Society, and its new leaders ended talks with the Banzon women parboilers Union (UDTER-B) at the start of the harvest season, and no convention was signed between the parties. Rice needs was not a priority for the Cooperative Society anymore.

The change team organised awareness sessions in Banzon on gender and on relations between men and women in the family and in income-generating economic activities. The subject matter allowed rice producers to discover for themselves the difficulties one experiences when sharing tasks and responsibilities in households, organisations, and communities. That is how the subject of collaboration between rice parboilers and rice producers surfaced and was debated. Those present wished that the outline of a solution would be found.

Soon after this meeting in Banzon, Cooperative Society officials contacted the Women parboilers union themselves to ask them to send a procurement request. The UDTER-B said they couldn't afford it and the cooperative asked the Union to specify a deadline within which they could pay. The deadline suggested by the Women parboilers union was 30 April 2016. However, the union couldn't make the payment by this date because one of the main creditors didn't pay it back as planned. The Banzon Union is to negotiate a new deadline to meet its commitments with the Cooperative Society, because it wants to maintain this important partnership that was established and which benefits both parties. It should be noted that the amount of paddy rice purchased is considerable: 174 tons and 910 kilograms, worth about 25 million CFAs.

Note: after analysis of this story with Gender @Work's analysis and gender change Matrix, the parboilers participants observed that tensions arose from the lack of gender consciousness demonstrated by the new leaders, who spread prejudices that male rice producers are superior to women parboilers and that the latter had to bow down first to do business and negotiate. The rice producers didn't trust the women parboilers and considered them incompetent. This didn't happen with the former office members of the Cooperative who signed conventions between the Cooperative and the Banzon Women parboilers Union.

**#13 UDPC PADEMA
(2 votes)**

ORGANISATIONAL

The Padema departmental Union of cotton producers had already attempted experimenting with the women's Association of cotton producers (GPC), gathering women cotton producers, without much success, because of the lack of a well-thought-out strategy. With the AAG process, the EC considered the women GPCs' current situation more carefully, and it was observed that their input requirements (seeds, fertiliser) were not taken into account because the women GPCs were not yet recognized by SOFITEX (a cotton purchase authority), which 'codifies' associations. In this context, the EC decided to raise awareness among SOFITEX's field agents about the women GPCs' plight, who didn't have enough money to raise their production, while this raised production was a requirement for these associations to be recognized or 'codified' (SOFITEX usually ask the GPC to have a production of 15 tons, but UDPC Padema pleads for a lower production quota for the women GPCs because women have less land.)

The EC discussed the matter with SOFITEX field agents to propose that men GPCs may include complementary input loans in their request to SOFITEX so as to take the women GPCs' production forecasts into account. The SOFITEX field agents agreed to this proposal after consultation with their director. Female producers used to have to ask their producer husbands for input, and these usually left them few seeds. Thus, during the current campaign, the additional input loans will be joined to the codified (men) GPCs' files, but registered in the name of 4 women GPCs, which will then distribute the inputs between all the female producers. In this way 108 women who are part of 4 very active GPCs were granted access to the loan and the SOFITEX agents will track their production during crop year. Women will then be able to collect their production together to sell, and data on the quantity collected will be used to establish whether they supply enough cotton for their association to be codified (thus sales revenues will be transferred directly to the women GPCs and not through the men GPCs' husbands.) Next year, UDPC hopes that, if the experiment succeeds, women GPCs will be able to sign contracts after gaining SOFITEX's trust.

#14 Ramata Sore, (F) UNERIZ

COMMUNITY

There was an association in my neighbourhood that grouped 82 women of whom I was part as a secretary. The majority didn't go to the meetings and were withdrawn. The situation was really difficult in households and quarrels of all sorts occurred in the family and also in the group. As part of the gender change team, I took the decision to mobilise as many members as I could to raise awareness about the importance of being in groups and about the roles and responsibilities of each person at home. In the beginning, few women were present and we decided to come to every household to mobilise the women. After a while, all of them were participating to the meetings that were taking place each Thursday from 8 p.m. All latecomers had to pay a 100 CFA fine. The hosting was organised in turns and the debates were very interesting and participative. Every week we talked about some interesting topics that concerned problems encountered in the household. There are no taboo questions during the discussions. Since then, the association is dynamic and the women respect one another. Household responsibilities (as the women put it) are defined and respected, which in turn brought about the diminution of quarrels in many households, as well as understanding and dialogue. Now we are awake and other women are envious of us.

**#15 UDPC PADEMA
(1 vote)**

COMMUNITY

Under customary law, women didn't have access to land in our communities in Padema. The lands were the property of and managed by men. The Padema departmental Union of cotton producers has dealt with women's access to the land for a while, but with the creation of the AAG, the union change team has redoubled their efforts on this matter.

With the gender training, the EC organised awareness sessions which gathered men and women together to discuss women's access to the land and the benefits it could bring to the husband and to the family. Women can produce and contribute to the expenses of the family. During the last EC awareness session with representatives of the association of male cotton producers (GPC) in Djigonema, a participant said that: "here our women don't have land problems, several husbands granted them parcels of land, they have land for cultivation. They only have to organise themselves to become independent." Several men understood the importance of giving land to women. Some husbands lent the women a different parcel every year, and moved the women's land. Today many agree to give permanent access to the land. As proof, at least 21 women are awaiting property deeds (APFR). All the files were presented and official observation reports were made in 2015. Only the signature at the prefecture level is still needed.

Another association of 31 women have their APFR files pending, at the cadastral plan verification stage.

Stories from Mali

**#14. Niamoye Sampana, (F), SEXAGON
(2 votes, 1 best story)**

My name is Niamoye Sampana, I am a member of the Sexagon change team and a resident of Ibougou. I am married and I have two cospouses on the same parcel. There was no communication in our household. Our husband beat us whenever we quarrelled, without trying to understand anything. After our first workshop on gender issues at the Sexagon, I went back to my family and I told my husband and my cospouses what I had learned. The workshop's theme was on gender justice and leadership.

These people were all impressed by the idea of gender for the development of women in society. I explained to them that violence against women must be avoided and that women must be given voice to in the family. My husband was reticent at first and categorically refused by saying: "women don't have the right to make decisions in my family." I didn't say anything, I kept gradually raising awareness in the family. My cospouses or my husband never called me to share ideas. I invited them to the gender change team's awareness session. In this way, they understood the concept of the process and were informed on gender justice and equality.

After months of exchanges and collaboration between us the women and the husband, I started noticing changes through our talks and debates. Like so, the husband who always beat us decided from now on to listen to us if there were any problems. My cospouses, who used to ignore me, started to hold family debates with me. I was very happy and surprised by these reactions from my husband and my cospouses. I always accepted their invitation to work and exchange together. In this manner, we advised one another as women and advised the children to love, help, and work together. Now, the husband is very happy to see his wives and his children chat and work together. That is why he asks me to keep raising awareness among the

other members of the family so there may be understanding and cohesion within the family. I cannot thank enough the AAG process for bringing happiness to my family.

#6. Coulibaly Djénéba Dembélé, (F)

CAD-MALI Ségou branch

In my household, my husband only saw me as a submissive housewife. He didn't want me to teach, despite my education, or campaign at women's organisations. But thanks to my engagement and my active participation in the village activities, several development plan organisers acknowledged my competence and advised my husband to let me work. I was scared but confident. As a good housewife (his meal ready on time, the children's care), my patience and perseverance compelled Mr. Coulibaly to accept my complaints. After my training sessions and my verbal accounts, he changed a lot.

Today, he helps me with my reports and explains to me the meaning of the words I don't understand in the terms of reference and he encourages me before my business trips (even in the risky zones like Kidal). He tells me that : "since you're engaged, you have to pursue it to the end to know about the realities of the other townships."

Everytime I get back from my meetings, I report to him and I talk about the engagement of strong women for the development of either their family or their community. The change for me has been a process of understanding but not of imposition. here my patience, my courage, and my self-confidence helped me a lot.

**# 15. PFOPK
(2 votes et 1 best story)**

COMMUNITY

Road insecurity

In the village of Danfagabougou, the market was located at the edge of the road No 1 (RN1), causing accidents and disturbing the women's activities.

Mrs. Sakiné, ASPROFER's vice president and a member of the PFOPK's change team, who was residing in the zone, decided to act and mobilise Danfagabougou's women. Having gained confidence with AAG's training programmes, Miss Sakiné wanted to find a solution by gathering women affected by the inadequate location of the market. After dialogue and consultation, this group of women, with the support of Mrs. Sakiné, led pleading procedures with the local authorities to move the market to a more appropriate site to avoid the frequent accidents.

As of January 2016, Danfagabougou's women were vindicated and the market was moved far from the road No 1 (RN1).

#16. PFOPK

COMMUNITY

The landowner and the women

Women at the 4 PFOPK peasant organisations level struggle to access secure land and working equipment. In April 2015, the change team included activities in its plan of action aiming at revitalising efforts to make women groups gain access to land. Each member of the change team organised information and awareness sessions with the landowners and the customary and municipal authorities, which in turn allowed 9 women groups to receive their letter of assist out of the 12 planned. All of the 9 letters of assist were legalised by the town council. The AAG process brought motivation to the change team and the PFOPK to take the file that had been abandoned by the platform leaders.

**#20. CAD-MALI
(2 votes and 1 best story)**

COMMUNITY

Women's self-confidence

At first, the women of the rural towns of N'Goa and Djéguéna were not self-confident. They hardly ever participated to their village's development activities, and especially so for the interpellation actions. They showed up without really participating to the implementation of actions.

The carrying out of the three-year programme of the CAD-Mali in three towns of the Ségou region was an opportunity to discuss gender questions with this region's beneficiaries. The change team, through the project manager, organised information and awareness sessions with the communities, which were inspired by the AAG's content and practice.

These actions, undertaken in the towns of N'Goa and Djéguéna, allowed the women to have self-confidence. They contribute more to the exchanges. The quality of their contribution, more and more improved, strengthened the argumentation to bring the elected representatives to set up quotas for women for their participation in the meetings. The women leaders are more organised. This level of confidence allowed the women of the towns of N'Goa and Djéguéna to address the Minister of the State properties and land affairs by way of writing to solve their land problems that, for them, had gone on long enough. Questioned, Fatoumata Traoré, the vice president of the women of the seven towns, said that "we the women are able to fight just like men, we are now also going to take the matter into our own hands and make our own contribution to the resolution of that land problem."

#25. SEXAGON

ORGANISATIONAL

Strong presence of young people and women during the different meetings of the association

Before the start of the Gender Training Action (AAG) process, women and young people were poorly represented during the different meetings or training sessions of the organisation, because the choice of participants was left to the section officials. Today, thanks to the Gender process, the participation of young people and women improved. The technical team and the SEXAGON officials successfully fixed a quota respecting the participation of women and young people during the various meetings. By section, we choose 3 women and 2 young people out of 5 representatives, and for 3-people invitations it's 2 women and one young person.

The participation of young people and women in the debates is well visible today, which was not the case prior to the gender training action. Generally, women didn't give their views at the meetings, they just agreed with those of men. Again, it must be noted that even the layout of men and women in the room during the meetings changed at the SEXAGON level. Before, at the start of the AAG process, men and women never mixed. All the women sat separately and so did the men on the other side. Thanks to the various awareness and training sessions led by the change team, which were based on the content and practice of the AAG, change is well visible today. Men and women sit side by side to follow the training sessions or the meetings together.

Stories from Mozambique

Synergy Project 2014-2016: Chicken farming and initiatives for rural women's' autonomy, members of peasant associations.

During the SYNERGY project that focussed on enabling women to raise chickens, four action processes for learning by gender, AAG-GAL, brought together couples, husbands and wives, members of peasant associations. The AAG-GAL brought about some changes as to the level of conscience, attitudes and behaviours of men towards their wives, on their perception of the role and the importance of women to the economy and the rights of each. These AAG-GAL processes did not use the "Most Significant Change Stories" methodology. However, we are publishing the story of a couple, husband and wife, that explains the changes that have occurred for them, thanks to the AAG-GAL gender reflection.

"The project changed many things. At home, there wasn't much conversation but now we talk a lot together. My husband never used to give me money, but when he started attending the project meetings, he started giving me money and he stopped drinking. Before, I didn't know that a woman could go out. Now I go to out to walk and it isn't a problem for my husband. He doesn't even ask me where I have been. The women in our community who didn't get any hens are sorry and even jealous. They want to join the project now to get hens too. Even the ones who left the peasant movement are motivated and want to come back because of the project. In the future, if we can sell the hens we will improve our house. It will have a steel roof and other things that we need. I'll buy more hens to increase our earnings and have more money. Our biggest challenge is to feed the hens well and to keep them from dieing. (Woman, Felicina Joao – beneficiary of the SINERGY project, Murrocue – Chiure, wife of Bernardo Rafael)

"The project changed many things, how we lived in our house, how mistrust arrives. I learned to help my wife at home. I learned that one shouldn't beat one's wife. She should be treated well. I have stopped beating my wife and I give her money. That didn't happen before. I used to hide my money. Now we plan together how we are going to manage it. The project did something beautiful: now we are looking to the future with love. In the future, when we will start to sell the hens, we will save part of it. The other part will go with other funds to put a steel roof on the house as well as a lot of other things that we are lacking like dishes. We are going to organise another field to grow crops, buy dresses for my wife. From time to time we will kill some hens to eat at home. The challenge is to ensure that the hens aren't stolen. If some are stolen, we will have to buy more to continue because I don't envisage stopping now." (Man - Bernardo Rafael – husband of Felicina João).

All Most Significant Change (MSC) stories

Below, stories are presented in their original language and in English when a translation was available.

Vietnam and Cambodia

SOUTH EAST ASIA - 1

AUTHOR: Mr. Say Ngim – SCW (male)
TITLE: Conflicts on Purchasing a Plot of Land
May 30, 2016 – Siem Reap, Cambodia

In my family, I am a breadwinner. I was the one who decides everything. One day my wife requested me to buy a plot of land, but I rejected that request. After that, the price of that plot of land had risen up so high. Since then, we had had conflicts, quarrels every day, not a day without arguing. My wife had stopped talking to me, doing the laundry, stopped caring about preparing food for me. Our family's situation had gone bad like this from time to time (even years to years). I started to think that if it continued like this, it would ruin my family and problems would not be solved. Then I started to change my thinking plus the fact that I learn about GAL by calling my wife to discuss searching for solutions; that we must listen to each other, understand each other; I must give value to my wife as a woman, help with household work and help cooking...etc. So, understanding each other brings happiness to my family.

I think that the change written in this story is significant because this change in mindset brings prosperities. Gender equality brings peace in family in the future.

ជំលោះលើការទិញដី

នៅក្នុងគ្រួសាររបស់ខ្ញុំ ខ្ញុំជាអ្នករកស៊ីចិញ្ចឹមគ្រួសារ។ ខ្ញុំគឺជាអ្នកសម្រេចចិត្តលើអ្វីៗគ្រប់យ៉ាង។ ថ្ងៃមួយប្រពន្ធរបស់ខ្ញុំបានស្នើរសុំខ្ញុំឲ្យទៅទិញដីមួយកន្លែង ប៉ុន្តែខ្ញុំបានច្រានចោលសំណើរបស់នាង។ បន្ទាប់មក តម្លៃដីមួយកន្លែងនោះបានឡើងថ្លៃខ្លាំង។ ចាប់តាំងពីពេលនោះមកយើងបានមានជម្លោះឈ្លោះគ្នាជារៀងរាល់ថ្ងៃមិនដែលស្រាកស្រាន។ ប្រពន្ធរបស់ខ្ញុំបានឈប់និយាយជាមួយខ្ញុំ ឈប់បោកគក់ទាំងអស់ឈប់ខ្វល់ពីការរៀបចំម្ហូបអាហារឲ្យខ្ញុំ។ ដោយមើលឃើញថាស្ថានភាពក្រុមគ្រួសាររបស់យើងដែលមានសភាពដុះដាបទៅៗពីមួយថ្ងៃទៅមួយថ្ងៃ។ ខ្ញុំបានចាប់ផ្តើមគិតម្តងហើយម្តងទៀតប្រសិនបើខ្ញុំនៅតែបន្តប្រកាន់យកគំនិតប្រភេទនេះតទៅទៀតនៅក្នុងក្រុមគ្រួសារនេះ វានឹងបំផ្លាញក្រុមគ្រួសាររបស់ខ្ញុំហើយបញ្ហានេះនឹងអាចដោះស្រាយ។ បន្ទាប់មកខ្ញុំបានចាប់ផ្តើមជួសជុលប្រការគិតដោយសារតែបានរៀនអំពី GAL។ ខ្ញុំបានហៅប្រពន្ធរបស់ខ្ញុំមកពិភាក្សាស្វែងរកដំណោះស្រាយ ថាយើងត្រូវតែស្តាប់គ្នា យល់ពីគ្នាទៅវិញទៅមក ផ្តល់តម្លៃឱ្យគ្នាវិញរបស់ខ្ញុំដែលជាស្ត្រីម្នាក់ ជួយការងារគ្រួសារនិងជួយចម្អិនអាហារ។ល។ ដូច្នេះយោគយល់គ្នាបាននាំមកនូវសុភមង្គលដល់ក្រុមគ្រួសាររបស់ខ្ញុំ។

ខ្ញុំគិតថាការជួសជុលដែលបានសរសេរនៅក្នុងរឿងនេះគឺមានសារៈសំខាន់ដោយសារតែការជួសជុលផ្នត់គំនិតនេះ បាននាំមកនូវភាពរុងរឿង។ សមភាពយេនឌ័រក្នុងក្រុមគ្រួសារនាំមកនូវសុខដុមរនាទៅអនាគត។

Comments from Boston and Washington Readers

- Story highlights the role of gender inequities in inter-personal relationships and the role men can play in addressing them as a result of GAL.

- I'm glad to see the changes in Mr. Ngim's relationship with his wife, to see that he has found it in himself to see her worth, and that marriage is partnership of not a greater and weaker being, but of equal beings.
- It is a good thing that he is including his wife in decisions that deal with money.

SOUTH EAST ASIA - 2

AUTHOR: Mr. Se Sou – SCW (male)
TITLE: My Own Story: “Mindset Changing and Understanding”
 May 30, 2016 – Siem Reap, Cambodia

Before GAL, I was not valuing my wife. I had never been interested in whatever opinions she had. I always held to my ideas, especially on any decision-making on family issues. My wife and I live separately. Chances for us to discuss between husband and wife are not good; even talking on the phone with each other is also not good because I am the type of person who does not like to talk on the phone much. My wife always gets mad at me and upset with herself that she got married to a husband who has a job like others, and because of the job we live separately like this.

Since mid-2015, I have changed myself a lot as a result of my GAL participation and reflection from surrounding environment. I have started to accept my wife’s ideas, comments, and encouraged her to do what she wants to do and told her that, “Dear, I am sorry for all the things I’ve done in the past.” My wife responded back, “Thank you so much for giving me, and our family, value. I am so happy about this.” Now my family is full of happiness, and at the same time we just got our lovely baby boy.

So, I think that this change is important to me because it helps me and my family to experience happiness, enables us to know how to help each other, know how to discuss with each other, and be together to build great future for our son and ourselves.

រឿងផ្ទាល់ខ្លួនរបស់ខ្ញុំ : «ការផ្លាស់ប្តូរផ្នត់គំនិតនិងការអធ្យាស្រ័យ»

មុនGAL ខ្ញុំមិនដែលតម្លៃដល់ប្រពន្ធខ្ញុំ។ ខ្ញុំមិនដែលបានចាប់អារម្មណ៍ពីមតិរបស់នាងទេ។ ខ្ញុំតែងតែប្រកាន់យកគំនិតរបស់ខ្ញុំជាសំខាន់ទៅលើការសម្រេចចិត្តលើបញ្ហាគ្រួសារផ្សេងៗ។ ភរិយារបស់ខ្ញុំនិងខ្ញុំរស់នៅឆ្ងាយពីគ្នា។ ឱកាសសម្រាប់ពួកយើងដើម្បីពិភាក្សារវាងប្តីនិងប្រពន្ធមានមិនច្រើនទេ សូម្បីតែនិយាយទូរស័ព្ទជាមួយគ្នាក៏តិចដែរពីព្រោះខ្ញុំជាប្រភេទនៃមនុស្សដែលមិនចូលចិត្តនិយាយ ទូរស័ព្ទច្រើនទេ។ ភរិយារបស់ខ្ញុំនិងខ្ញុំនិងខកចិត្តជាមួយនិងខ្លួនឯងថាហេតុអ្វីបានជានាងបានរៀបការជាមួយប្តីដែលមានការងារដូចអ្នកដទៃទៀតដែរ ប៉ុន្តែរស់នៅឆ្ងាយពីគ្នាដូចនេះ។

រហូតមកដល់ពាក់កណ្តាលឆ្នាំ 2015 ខ្ញុំបានផ្លាស់ប្តូរខ្លួនឯងជាច្រើនដែលការផ្លាស់ប្តូរទាំងនោះបានមកពីការចូលរួមក្នុងGALនិងការឆ្លុះបញ្ចាំងពីមជ្ឈដ្ឋានផ្សេងៗ។ ខ្ញុំបានចាប់ផ្តើមទទួលយកគំនិតនិងយោបល់របស់ភរិយាខ្ញុំ និង លើកទឹកចិត្តឱ្យនាងធ្វើអ្វីដែលនាងចង់ធ្វើហើយបានប្រាប់នាងថា " ប្រពន្ធសំលាញ់បងពិតជាសោកស្តាយសម្រាប់រឿងគ្រប់យ៉ាងដែលខ្ញុំបានធ្វើនៅក្នុងអតីតកាល។ " ប្រពន្ធរបស់ខ្ញុំក៏បានឆ្លើយតបត្រឡប់មកវិញ "អរគុណខ្លាំងណាស់សម្រាប់ការផ្តល់តម្លៃឱ្យខ្ញុំនិងគ្រួសាររបស់យើង។ ខ្ញុំពិតជាសប្បាយចិត្តខ្លាំងណាស់។ ឥឡូវនេះគ្រួសាររបស់ខ្ញុំគឺពោរពេញទៅដោយសុភមង្គលនិងស្របពេលដែលយើងទទួលបានកូនប្រុសម្នាក់ក៏គួរឱ្យស្រឡាញ់របស់យើង។

ដូច្នេះខ្ញុំគិតថាការផ្លាស់ប្តូរនេះគឺជាសំខាន់សម្រាប់ខ្ញុំដោយសារតែវាបានជួយខ្ញុំនិងគ្រួសាររបស់មានសុភមង្គល ចេះជួយគ្នា ដឹងពីរបៀបក្នុងការពិភាក្សាជាមួយគ្នា និងរួមគ្នាដើម្បីកសាងអនាគតសម្រាប់កូនប្រុសរបស់យើង និងខ្លួនយើង។

Comments from Boston and Washington Readers

- This story highlights the entrenched nature of gender inequities within the institution of marriage. The story nicely reflects of how attitude change by men is a necessary part to change and how GAL can contribute to that.
- The changes in Mr. Sou's perspective towards his relationship with his wife are certainly commendable and a beautiful thing to watch unfold. It's fantastic that he was able to be frank with himself via the GAL training and make these changes.

SOUTH EAST ASIA - 3

AUTHOR: Mr. Chan Vicheth – SCW (male)
TITLE: Active Women in CBNRM
 May 30, 2016 – Siem Reap, Cambodia

Under the support of PEM Project, financially supported by Oxfam, SCW was able to establish a CPA in Seda Commune. Early 2014, the project staff found that it was difficult to engage women in the committee of CPA due to the cultural norms of Khmer Laos. They believe that women should not be allowed to take part in public meeting and social activities.

In May 2015, a woman was employed for the project. She worked in collaboration with the Department of Women Affairs and local authorities to mainstream “gender justice” in the community where husbands of women were invited to join, after a few sessions, to discuss the role and responsibility of men and women in the community concerning natural resources management. The number of women has increased from 0 to 5. There is a female deputy chief of the CPA, and four others are the members of the CPA responsible for Admin/Finance and patrolling.

When we asked those women why they decided to join the committee, they said that their husbands allowed them to join the CPA, and the women themselves confirmed that it is their roles to ensure sustainability of natural resources.

Why is an increase in number of women in CPA and in project significant?

Involving a female staff member has facilitated an increase of women’s participation in the committee of CPA “Community Protected Area.” She is a role model to promote gender justice. The significant change of the women in the CPA is that the five women involved have been involved in the development of CPA by-laws, in CPA management plan, and in allocating and organizing resources for patrolling. They are being a role model for a positive change in the community.

នារីសកម្មក្នុង CBNRM

ក្រោមការគាំទ្រពីគម្រោង PEM ផ្នែកហិរញ្ញវត្ថុដោយអង្គការអ៊ុកស្វាម។ SCW អាចបង្កើត CPA នៅក្នុងឃុំសេដាន។ នៅដើមឆ្នាំ 2014 បុគ្គលិកគម្រោងបានរកឃើញថាវាគឺជាការលំបាកក្នុងការទាមទារចូល

រួមរបស់ស្ត្រីនៅក្នុងគណៈកម្មការ **CPA** ដោយសារតែវប្បធម៌ខ្មែរឡាវ។ ពួកគេជឿថាស្ត្រីមិនត្រូវបាន អនុញ្ញាតឱ្យចូលរួមនៅក្នុងកិច្ចប្រជុំជាសាធារណៈនិងសកម្មភាពសង្គមឡើយ។

នៅខែឧសភាឆ្នាំ **2015** បុគ្គលិកគម្រោងស្ត្រីត្រូវបានជ្រើសរើសមកបម្រើការងារ។ នាងបានធ្វើការសហ ការជាមួយមន្ទីរកិច្ចការនារីនិងអាជ្ញាធរមូលដ្ឋានដើម្បីបញ្ឈប់”យុត្តិយេនឌ័រ” នៅក្នុងសហគមន៍ដែល ជាកន្លែងដែលប្តីរបស់ស្ត្រីត្រូវបានគេអញ្ជើញដើម្បីចូលរួម។ បន្ទាប់ពីវគ្គមួយចំនួនស្ត្រីពិត្នានាទីនិងភារកិច្ច របស់បុរសនិងស្ត្រីនៅក្នុងការគ្រប់គ្រងធនធានជាតិថ្នាក់មូលដ្ឋាននៅសហគមន៍។ ចំនួនស្ត្រីបានកើន ឡើងពី **0**នាក់ ទៅដល់ **5**នាក់។ មានមួយដែលជាស្ត្រីអនុប្រធាន **CPA** ហើយ បួននាក់ផ្សេងទៀតគឺជា សមាជិក **CPA** ដែលទទួលខុសត្រូវចំពោះផ្នែករដ្ឋបាល / ហិរញ្ញវត្ថុនិងចុះល្បាត។

នៅពេលសួរស្ត្រីថាហេតុអ្វីបានជាពួកគេបានសម្រេចចិត្តទៅចូលរួមជាមួយគណៈកម្មការនេះពួកគេបាន និយាយថាប្តីរបស់ពួកគេបានអនុញ្ញាតឱ្យពួកគេចូលរួមក្នុង **CPA** និងស្ត្រីខ្លួនគេបានអះអាងថាវាជាតួ នាទីរបស់ពួកគេដើម្បីធានាបាននូវនិរន្តរភាពនៃធនធានធម្មជាតិ។

ហេតុអ្វីបានជាការកើនឡើងចំនួនស្ត្រីនៅក្នុង **CPA** និងនៅក្នុងគម្រោងសំខាន់?

ការដាក់បញ្ចូលបុគ្គលិកស្ត្រីម្នាក់បានធ្វើអោយមានការកើនឡើងនៃការចូលរួមរបស់ស្ត្រីនៅក្នុងគណៈកម្ម ការ **CPA** បានជា "តំបន់ការពារសហគមន៍"។ បុគ្គលិកគម្រោងនេះគឺជាគំរូមួយដើម្បីលើកយុត្តិធម៌យេ នឌ័រ។ ការផ្លាស់ប្តូរយ៉ាងសំខាន់ទាក់ទងនឹងស្ត្រីនៅក្នុង **CPA** នោះគឺថាស្ត្រីប្រាំនាក់ចូលរួមនៅក្នុងការ អភិវឌ្ឍនៃ **CPA** ធ្វើការលើផ្នែកច្បាប់ ផែនការគ្រប់គ្រង **CPA** ការបែងចែកនិងការរៀបចំធនធាន សម្រាប់ការល្បាតនិងការធ្វើជាគំរូមួយសម្រាប់ការផ្លាស់ប្តូរវិជ្ជមាននៅក្នុងសហគមន៍។

SOUTH EAST ASIA - 4

AUTHOR: Ms. To Thi Bich Ngoc – PanNature (female)
TITLE: Women Can Do It
May 30, 2016 – Siem Reap, Cambodia

I am a communications officer. There are 6 women and 2 men in our Department. We divided tasks depending on ability, skills, and even gender. Women often are in the head office and work as an editor for websites, media brief. Men go on field trips or organize field trips for journalists, making films and some others work we think that it is hard; for this work, they need to go far away.

One manager said that I have to go to join a workshop in order to write a piece for our newsletter. Our director chaired the workshop and said we need to do video recording. It is important. So after attending the workshop in the field and doing the video, I realized that I can actually do it. I did not know I could do this before. It is not as hard as I thought.

Before, I sometimes felt my work is boring, and I wanted to change, but I thought that I can do other’s tasks and my managers also think that they do video recording better. After that day, I want to do other tasks that our male colleagues do, like organizing field trips for journalists. I talked to my colleague and he said, “Okay, if you want, you can go with me first, and then go yourself.”

Significant change: I understand that women can do every task and should do what they can and want to do. If they talk to others (men), they will be able to get help.

អាចធ្វើបាន

ខ្ញុំគឺជាមន្ត្រីផ្នែកទំនាក់ទំនង។ មានស្ត្រី 6 និង 2 នាក់នៅក្នុងនាយកដ្ឋានរបស់យើង។ យើងបានបែងចែកភារកិច្ចអាស្រ័យលើសមត្ថភាពជំនាញ និងសូម្បីតែយេនឌ័រ។ ស្ត្រីជាញឹកញាប់គឺធ្វើការនៅក្នុងការិយាល័យកណ្តាលនិងធ្វើការជាកម្មវិធីនីតិវិធីសម្រាប់របស់សាយ សង្ខេបប្រព័ន្ធផ្សព្វផ្សាយ។ បុរសចុះទៅធ្វើការនៅតាមតំបន់ជាមួយអ្នកកាសែតក្នុងថតវីដេអូនិងការងារមួយចំនួន យើងគិតថា វាគឺជាការលំបាកនិងត្រូវទៅឆ្ងាយ។

អ្នកគ្រប់គ្រងម្នាក់បាននិយាយថា ខ្ញុំត្រូវទៅចូលរួមសិក្ខាសាលាមួយនៅក្នុងគោលបំណងដើម្បីសរសេរអត្ថបទមួយ។ នាយករបស់យើងជាអ្នកដឹកនាំសិក្ខាសាលានេះនិងបាននិយាយថាយើងត្រូវការ ថតវីដេអូ។ វាសំខាន់។ ដូច្នេះបន្ទាប់ពីថតវីដេអូ ខ្ញុំបានដឹងថាខ្ញុំពិតជាអាចធ្វើវាបានដែលខ្ញុំមិនបានដឹងពីមុនមកសោះ។ វាមិនមែនជាការលំបាកដូចដែលខ្ញុំបានគិតទេ។

ពីមុនពេលខ្លះខ្ញុំមានអារម្មណ៍ថាការងាររបស់ខ្ញុំគឺគួរឱ្យធុញហើយខ្ញុំចង់ផ្លាស់ប្តូរ។ ខ្ញុំគិតថាខ្ញុំមិនអាចធ្វើបានហើយអ្នកគ្រប់គ្រងរបស់ខ្ញុំបានគិតដែលថាការថតវីដេអូប្រសព្វអាចធ្វើបានល្អប្រសើរជាង។ បន្ទាប់ពីថ្ងៃនោះខ្ញុំចង់ធ្វើភារកិច្ចផ្សេងទៀតដែលមិត្តរួមការងារប្រុសៗរបស់យើងធ្វើ ដូចជាការរៀបចំការចុះតាមតំបន់សម្រាប់អ្នកកាសែត។ ខ្ញុំបាននិយាយជាមួយមិត្តរួមការងាររបស់ខ្ញុំហើយគាត់បាននិយាយថា: "មិនអីទេប្រសិនបើអ្នកចង់ អ្នកអាចទៅជាមួយខ្ញុំដំបូង ហើយបន្ទាប់ចាំទៅដោយខ្លួនឯង។ "

ការផ្លាស់ប្តូរគួរឱ្យកត់សម្គាល់: ខ្ញុំយល់ថាស្ត្រីអាចធ្វើបានគ្រប់ភារកិច្ចនិងគួរតែធ្វើអ្វីដែលពួកគេអាចធ្វើបាននិងចង់ធ្វើ។ ប្រសិនបើពួកគេនិយាយទៅកាន់អ្នកដទៃ (បុរស) ពួកគេនឹងអាចទទួលបាននូវជំនួយ។

Comments from Boston and Washington Readers

- I liked very much that a woman was taking on greater job responsibilities. Would be a bit more powerful if we knew that she was encouraging other women along with her.
- I found this story interesting in that it reflected a professional setting that may connect with Oxfam's partner organizations. It also reflects the ways in which gender-based employment discrimination is present even in organizations where it might not be expected—or in ways which may seem "benign" to the employer but in fact limit women's opportunities.

SOUTH EAST ASIA - 5

AUTHOR: Mr. Phan Van Thang – PanNature (male)
TITLE: Ethnic Mong Women Organize Football Match
May 30, 2016 – Siem Reap, Cambodia

In the past, ethnic Mong women rarely joined in any community activities, and Mong's community assessment participation of Mong women was low.

Pan Nature has a project which has many activities where there is cooperation with Women's Union in the community and women in the Mong community. These activities focus on enhancing women's role in forest management and protection. This project ended in September 2014.

During the Mong New Year Holiday Celebration in 2013, commune authorities organized a football competition. First, they only want to organize football match for men. However, women also wanted to have a football match for both men and women, and the women fought to have

their own match, and finally the commune authority agreed. During the 2014 New Year Holiday, women and men football matches took place at the same time and the same place. The audience, really all people, went to see the women's match. No one went to see the men's match. In years after, 2015 New Year Celebration, commune authorities have organized only women's football matches and eliminated men's football competition. Commune authorities let the Women's Union find funds in order to organize the games. There were two organizers: support came from Pan Nature and Local Construction Company.

The football competition enhanced the role of women in the community, and the commune authorities recognized the role of women and permitted the Women's Union to organize this game. The local authority let the Women's Union fund the competition by themselves, with the help of two organizations.

ស្ត្រីជនជាតិភាគតិចម៉ុងហ្គៀបចំការប្រកួតកីឡាបាល់ទាត់នារី

ពីមុន ស្ត្រីជនជាតិដើមភាគតិចម៉ុង កម្រនឹងចូលរួមក្នុងសកម្មភាពរបស់សហគមន៍ណាមួយហើយការវាយតម្លៃលើចូលរួមក្នុងសហគមន៍របស់ស្ត្រីម៉ុងគឺមានកម្រិតទាប។

Pan Nature មានគម្រោងដែលមានសកម្មភាពជាច្រើនសហការជាមួយសហជីបស្ត្រីនៅក្នុងសហគមន៍ជាច្រើនក្នុងនោះរួមមានសហគមន៍ម៉ុងមួយដែរ។ សកម្មភាពទាំងនេះផ្តោតលើការលើកកម្ពស់តួនាទីរបស់ស្ត្រីនៅក្នុងការគ្រប់គ្រងនិងការពារព្រៃឈើ។ គម្រោងនេះបានបញ្ចប់នៅក្នុងខែកញ្ញាឆ្នាំ 2014 ។

នៅក្នុងឆ្នាំ 2013 នៅថ្ងៃចូលឆ្នាំថ្មីរបស់ជនជាតិដើមភាគតិចម៉ុង អាជ្ញាធរសង្កាត់បានរៀបចំការប្រកួតប្រជែងកីឡាបាល់ទាត់។ ដំបូងពួកគេគ្រាន់តែចង់ឱ្យមានការរៀបចំការប្រកួតកីឡាបាល់ទាត់សម្រាប់បុរស។ ក៏ប៉ុន្តែស្ត្រីចង់ឱ្យមានការប្រកួតកីឡាបាល់ទាត់សម្រាប់ទាំងបុរសនិងស្ត្រីនិងទាមទារដើម្បីឱ្យមានការប្រកួតហើយ អាជ្ញាធរឃុំទីបំផុតបានយល់ព្រម។ ក្នុងការប្រកួតឆ្នាំនេះការប្រកួតបាល់ទាត់ស្ត្រីនិងបុរសប្រព្រឹត្តទៅនៅក្នុងពេលតែមួយនិងកន្លែងតែមួយ។ ទស្សនិកជន តាមពិតទៅមនុស្សទាំងអស់បានទៅមើលការប្រកួតបាល់ទាត់ស្ត្រី។ គ្មាននរណាម្នាក់បានទៅមើលការប្រកួតបាល់ទាត់បុរសទេ។ នៅឆ្នាំបន្ទាប់ពីឆ្នាំ 2015 ថ្ងៃចូលឆ្នាំថ្មី អាជ្ញាធរឃុំបានរៀបចំការប្រកួតកីឡាបាល់ទាត់ស្ត្រីតែប៉ុណ្ណោះដោយលុបចោលការប្រកួតប្រជែងបាល់ទាត់បុរស។ អាជ្ញាធរឃុំអនុញ្ញាតឱ្យសហជីបស្ត្រីយុវជនស្វែងរកឃើញធនធាន / មូលនិធិដើម្បីរៀបចំការប្រកួតនេះ។ មានអង្គការពីរគាំទ្រសម្រាប់ការរៀបចំនេះគឺ Pan Nature និងក្រុមហ៊ុនសំណង់ក្នុងស្រុក។

ការលើកកម្ពស់តួនាទីរបស់ស្ត្រីធ្វើឱ្យសហគមន៍និងអាជ្ញាធរបានទទួលស្គាល់ពីតួនាទីរបស់ស្ត្រីនិងអនុញ្ញាតឱ្យដើម្បីរៀបចំការប្រកួតនេះ។ នេះជាករណីតាំងដែលអាជ្ញាធរមូលដ្ឋានបានអនុញ្ញាតឱ្យសហជីបស្ត្រីស្វែងរកមូលនិធិដោយខ្លួនឯង។

Comments from Boston and Washington Readers

- I loved the spirit of "women can do anything that men can do" and that more people came to watch the women's game!
- Good story on the women's football match, but the key details on how the women pressed for their own match are missing. This was the brave thing.

- This is a fun story but doesn't explain why the women's football game became popular. I'm a little confused why everyone went to the women's games and not the men's game. Also, more description on how football enhanced women's roles in the community would be helpful.

SOUTH EAST ASIA-6

AUTHOR: Mr. Hoang Xuan Thuy – PanNature (male)
TITLE: Female Leaders Strengthening Organization of Pan Nature
 May 30, 2016 – Siem Reap, Cambodia

The increase of female staff in the management board of Pan Nature is the most significant change in the last 2 years. Before 2014, there were only 2 females out of 7 managers; by mid-2015, the number of women reached up to 4. This growth of women on the management board helped Pan Nature to be a stronger organization than in the past. One of the most significant achievements/contributions is that the female managers have made important contributions into improving policy in taking care of the staff, particularly about female staff and partners work with and for Pan Nature. The improvements includes expanding benefits to staff and their family including health care insurance, flexibility of working time for pregnant and breastfeeding female staff. This policy has also taken into account male staff when their wives are in need of health care assistance. Ultimately, the improved policies effectively contribute to maintaining and developing motivation and commitment of staff and partners to work with Pan Nature for the long term.

In my opinion the development of leadership for women is crucial for the development of the organization in the short and long term.

មេដឹកនាំស្ត្រីពង្រឹងអង្គការ Pan Nature

ការកើនឡើងនូវចំនួនបុគ្គលិកស្ត្រីនៅក្នុងក្រុមប្រឹក្សាភិបាលគ្រប់គ្រងរបស់ **Pan Nature** គឺជាការផ្លាស់ប្តូរសំខាន់បំផុតក្នុងរយៈពេល 2 ឆ្នាំចុងក្រោយនេះ។ មុនឆ្នាំ 2014 មានត្រឹមតែស្ត្រី 2 នាក់ក្នុងចំនោមអ្នកគ្រប់គ្រង 7 នាក់ទៀត ប៉ុន្តែរហូតមកដល់ពាក់កណ្តាលឆ្នាំ 2015 នេះចំនួនស្ត្រីបានកើនរហូតដល់ទៅ 4 នាក់។ កំណើនចំនួនស្ត្រីក្នុងក្រុមប្រឹក្សាភិបាលគ្រប់គ្រង បានជួយ **Pan Nature** បានក្លាយជា អង្គការដែលរឹងមាំមួយ ដោយសារតែក្នុងពេលកន្លងមក សមិទ្ធិផលសំខាន់ / ការរួមចំណែកដែលអ្នកគ្រប់គ្រងជាស្ត្រីបានរួមចំនែកសំខាន់ទៅក្នុងការកែលម្អគោលនយោបាយគ្រប់គ្រងបុគ្គលិកជាពិសេសអំពីបុគ្គលិកស្ត្រីនិងអង្គការដៃគូដែលធ្វើការជាមួយនិងសម្រាប់ **Pan Nature** ។ ភាពប្រសើរឡើងផ្សំឡើងដោយការបង្កើនអត្ថប្រយោជន៍ដល់បុគ្គលិកនិងគ្រួសាររបស់ពួកគេ រួមមានការធានារ៉ាប់រងលើការថែទាំសុខភាពភាពបត់បែនសម្រាប់ម៉ោងធ្វើការ ពេលមានផ្ទៃពោះនិងការបំបៅដោះកូនសម្រាប់បុគ្គលិកនារី។ គោលការណ៍នេះគឺត្រូវបានយកទៅគិតគូរដល់បុគ្គលិកបុរសផងដែរនៅពេលប្រពន្ធរបស់គេមានតម្រូវការជំនួយថែទាំសុខភាព។ ទីបំផុតគោលនយោបាយដែលបានកែសម្រួលឲ្យបានប្រសើរឡើង ចូលរួមចំណែកក្នុងការរក្សានិងអភិវឌ្ឍការលើកទឹកចិត្តនិងការប្តេជ្ញារបស់បុគ្គលិកនិងអង្គការដៃគូក្នុងការធ្វើការជាមួយ **Pan Nature** ក្នុងរយៈពេលវែងយ៉ាងមានប្រសិទ្ធភាព។

ខ្ញុំប្រទះឃើញថាការអភិវឌ្ឍភាពជាអ្នកដឹកនាំស្ត្រីគឺមានសារៈសំខាន់ខ្លាំងណាស់សម្រាប់ការអភិវឌ្ឍរបស់អង្គការទាំងរយៈពេលខ្លីនិងរយៈពេលវែង។

SOUTH EAST ASIA - 7

AUTHOR: Mr. Nguyen Huu Minh – PanNature (male)
TITLE: A Mong Woman Broke Cultural Norms to Engage in Community Activities
May 30, 2016 – Siem Reap, Cambodia

One year ago, I did a project in Chieng Xuan Commune, Van Ho Districts, Son La Province. A woman wanted to participate in social activities; she did not get any support from her husband and her family. Her husband said that she must go to the farm, take care of her babies, and cook for the family. She disagreed and tried to discuss with her husband, and sometimes the conflict between them was constant. She failed to convince her husband and her family. Yet after some time, in addition to the housework, she joined activities of the village, the commune, and activities of Pan Nature. Sometimes she brought her babies to the trainings. Her husband realized her effort and changed his mind and supported her.

This is one case from a group of women we worked with. The group of women who work with us help the local authority with the management of natural resources in Xuan Nha, which realized the important role that women play in management and protecting the forest.

Through this story, I understand that ethnic women are handicapped, disadvantaged, and discriminated against. There is a lack of opportunities for them to raise their voice and be heard. As a result of our project, many women realized they do have a role not only in forest protection and management, but also in many other activities.

ស្ត្រីជនជាតិម៉ុងបានជំនះក្បួនច្បាប់វប្បធម៌ដើម្បីចូលរួមក្នុងសកម្មភាពរបស់សហគមន៍

មួយឆ្នាំកន្លងមកហើយខ្ញុំបានធ្វើគម្រោងមួយក្នុងឃុំ ជិងស៊ាន ស្រុកវ៉ាន់ហូ ខេត្តសុនឡា។ ស្ត្រីម្នាក់បានទៅចូលរួមក្នុងសកម្មភាពសង្គម នាងមិនបានទទួលការគាំទ្រណាមួយពីប្តីរបស់នាងនិងគ្រួសាររបស់នាងទេ។ ប្តីរបស់នាងបាននិយាយថានាងត្រូវតែទៅធ្វើស្រែ ថែរក្សាកូនរបស់នាង ចំអិនសម្រាប់ក្រុមគ្រួសារ។ នាងមិនយល់ស្របនឹងការព្យាយាមដើម្បីពិភាក្សាជាមួយប្តីរបស់នាង ហើយពេលខ្លះប្តីប្រពន្ធនេះមានជម្លោះស្ទើរតែគ្រប់ពេលវេលា។ នាងត្រូវតែធ្វើការងារផ្ទះឱ្យល្អទើបអាចទៅចូលរួមសកម្មភាពនៅក្នុងភូមិវប្បធម៌សកម្មភាពផ្សេងៗរបស់ Pan Nature ។ ពេលខ្លះនាងបាននាំកូនរបស់នាងដើម្បីចូលរួមវគ្គបណ្តុះបណ្តាល។ ប្តីរបស់នាងបានយល់ពីកិច្ចខិតខំប្រឹងប្រែងរបស់នាងហើយបានផ្លាស់ប្តូរគំនិតរបស់គាត់និងគាំទ្រនាង។

នោះគឺជាករណីមួយនៃក្រុមស្ត្រីដែលយើងធ្វើការជាមួយ។ ក្រុមស្ត្រីដែលធ្វើការជាមួយយើងជួយសិទ្ធិអង្គការមូលដ្ឋានក្នុងស្រុក ស្ទើរតែបានយល់ពីតួនាទីរបស់ស្ត្រីក្នុងការគ្រប់គ្រងនិងការពារព្រៃឈើ។

តាមរយៈរឿងនេះ ខ្ញុំបានរកឃើញថាស្ត្រីជនជាតិដើមភាគតិចគឺមានគុណវិបត្តិនិងមានការរើសអើង ខ្លះឱកាសដើម្បីបញ្ចេញសំឡេងរបស់ពួកគេ។ លទ្ធផលនៃគម្រោងរបស់យើងគឺថាស្ត្រីជាច្រើនបានយល់ដឹងពីតួនាទីរបស់ខ្លួនពួកគេ មិនត្រឹមតែនៅក្នុងការការពារនិងគ្រប់គ្រងព្រៃឈើនោះទេប៉ុន្តែនៅក្នុងសកម្មភាពជាច្រើនផ្សេងទៀតផងដែរ ។

Comments from Boston and Washington Readers

- While this story reflects increased support from the woman's husband, it is not clear what form this support takes —or if it will alleviate the housework that she is still undertaking in addition to the added activities with Pan Nature.

SOUTH EAST ASIA-8

AUTHOR: Nguyen Duc To Luu – PanNature (male)
TITLE: More Understanding on Women’s Role in Community Development Projects
May 30, 2016 – Siem Reap, Cambodia

In the past, PanNature’s community development work did not have a gender perspective. This kind of perspective has only been in our documents.

There was a time I conducted a training for women in Chieng Community. We have invited many women to come to the training. Even though the training had been informed and agreed with the commune’s Women Union, no woman joined except the Women’s Union leaders.

I spoke with one of the Women’s Union leaders after that, and she told me about her story. She wanted to go to vocational training but the commune’s chairman did not give priority to women to join the training. They only allowed men to participate in the training. This woman leader had to ask several times for permission to join the training and after being refused, she told the chairman that she would give up her job if she could not go to the training. So, the chairman agreed to allow her to go to the training.

This story is a significant story because it made me realize the need and difficulties of community women. After that, I changed the way I worked with community projects’ gender issues. I tried to focus more on women and different groups in the communities. By the way, I also got more understanding of the practical situations in the communities and gave better support to women. I facilitated the work of the Women’s Union and helped them organize an event.

They proposed to do a cooking competition. This was a very interesting event which again confirmed the importance of gender justice in implementing community development projects.

ការយល់ដឹងពីតួនាទីស្ត្រីនៅក្នុងគម្រោងអភិវឌ្ឍន៍សហគមន៍

កាលពីមុន នៅពេលមានការរៀបចំគម្រោងអភិវឌ្ឍន៍សហគមន៍ អង្គការ Pan Nature មិនដែលបានគិតគូរដាក់បញ្ចូលគោលគំនិតយែនឌ័រនោះទេ។ គោលគំនិតទាំងនេះមានតែនៅក្នុងក្រដាសប៉ុណ្ណោះ។

មានពេលមួយ ខ្ញុំបានរៀបចំវគ្គបណ្តុះបណ្តាលស្ត្រីនៅក្នុងសហគមន៍ឈាង។ យើងបានអញ្ជើញស្ត្រីជាច្រើនមកចូលរួម។ ប៉ុន្តែនៅថ្ងៃបណ្តុះបណ្តាលមិនមានស្ត្រីសូម្បីតែម្នាក់មកចូលរួម ទោះបីជាមានការឯកភាពនិងការជូនដំណឹងពីប្រធានសហព័ន្ធស្ត្រីនៅក្នុងសហគមន៍ក៏ដោយ។ អ្នកដែលមកចូលរួមគឺ មានតែប្រធានសម្ព័ន្ធស្ត្រីនៅក្នុងសហគមន៍ ដែលជាស្ត្រីខ្លួនឯងប៉ុណ្ណោះ។

ខ្ញុំក៏បានទៅនិយាយជាមួយប្រធានសម្ព័ន្ធស្ត្រី។ គាត់បានប្រាប់ខ្ញុំពីរឿងរាវរបស់គាត់។ គាត់ធ្លាប់បានសុំមេស្រុកទៅចូលរួមវគ្គបណ្តុះបណ្តាល ប៉ុន្តែមេស្រុកទុកអាទិភាពការទៅចូលរួមទៅអោយតែបុរស ប៉ុណ្ណោះ។ ប្រធានសម្ព័ន្ធសហគមន៍ស្ត្រីបានព្យាយាមស្នើសុំការអនុញ្ញាតជាច្រើនលើក រហូតដល់ដាក់ លក្ខខណ្ឌថា គាត់នឹងឈប់ពីការងារប្រសិនបើគាត់មិនបានចូលរួមវគ្គបណ្តុះបណ្តាល។ ជាចុងក្រោយ មេស្រុកក៏យល់ព្រមអោយប្រធានសម្ព័ន្ធសហគមន៍ស្ត្រីទៅចូលរួម។

រឿងនេះមានសារៈសំខាន់ចំពោះខ្ញុំ ពីព្រោះវាបានធ្វើអោយខ្ញុំមើលឃើញពីតម្រូវការ និងការលំបាករបស់ស្ត្រីក្នុងសហគមន៍។ ហេតុដូច្នេះហើយទើបធ្វើអោយខ្ញុំផ្លាស់ប្តូរគំនិតវិធានការរបស់ខ្ញុំលើគម្រោង សហគមន៍ដែលខ្ញុំកំពុងធ្វើ និងការងារយែនឌ័រផងដែរ។ ខ្ញុំព្យាយាមផ្តោតលើស្ត្រីច្រើនជាងមុន ហើយក៏

ព្យាយាមធ្វើការងារលើមនុស្សក្រុមផ្សេងៗគ្នាច្រើនជាងមុនផងដែរ។ ម្យ៉ាងវិញទៀត ខ្ញុំក៏ចាប់ផ្តើមមើល ឃើញពីទិដ្ឋភាពនានានៅក្នុងសហគមន៍ ហើយព្យាយាមជួយដល់ស្ត្រីច្រើនជាងមុន។ ខ្ញុំចាប់ផ្តើម សម្រប សម្រួលការងាររបស់សម្ព័ន្ធសហគមន៍ស្ត្រី ហើយអនុញ្ញាតិអោយគាត់រៀបចំកម្មវិធីមួយដោយ ខ្លួនឯង។ គាត់ក៏ជ្រើសរើសការប្រកួតមុខម្ហូប។ វាជាការប្រកួតដ៏គួរអោយចាប់អារម្មណ៍មួយ ហើយ ដោយសារតែ គំនិតនេះវាបានបញ្ជាក់អោយឃើញពីសារៈសំខាន់នៃយុត្តិធម៌យែនឌ័រ ដែលគួរយកមក ប្រតិបត្តិនៅក្នុង គម្រោងការអភិវឌ្ឍនសហគមន៍។

Comments from Boston and Washington Readers

- This is a positive change but I'm more interested in women's stories.
- This shows change on a personal level for the writer, but less change on the community level that would help future women in similar situations to gain support more readily.

SOUTH EAST ASIA - 9

AUTHOR: Ms. Romas Saron – Highlanders Association (female)
TITLE: The Change of Individual Attitude
 May 30, 2016 – Siem Reap, Cambodia

Before, my father had never valued any decision and opinion from me and my mother at all. One day, without consulting with us, he decided to give a plot of our land to someone not in our family. Since then my parents kept fighting and argued with each other every day.

My mother always complained to me about the problem. I really wanted to solve this problem but I didn't know what would be the right solution. It wasn't until I joined the Gender Action Learning workshop and other programs that I dared to grab my courage to talk to my father. I asked him if he had solutions for the land conflict and how it was going. He said he hadn't found a solution yet. Then, I suggested that he consider asking the village chief for help, or find a very traditional way to solve the problem. In addition to that, I also requested that he talk to our family before making any decision.

With my observation, after that day, my father has gradually changed his attitude. He is more active in making consultation with us. For example, one day he wanted to buy a new motorbike, but then I requested that he save the money for the house's fence and plowing tools instead. He agreed with me and my mother's idea on this.

I think this story is important because it shows the gradual change of an individual who used to overstep gender equality but then became a role model in the family and society, and actively promotes gender justice.

ការផ្លាស់ប្តូរអាកប្បកិរិយាបុគ្គល

នៅក្នុងគ្រួសារនាងខ្ញុំកាលពីមុន ឪពុករបស់ខ្ញុំមិនសូវអោយតម្លៃក្នុងការសម្រេចចិត្តរបស់ម្តាយខ្ញុំ ហើយ នឹងខ្ញុំនោះទេ។ ជាក់ស្តែងនៅពេលដែលគាត់ធ្វើការសម្រេចចិត្តអោយដីមួយកន្លែងរបស់យើង អោយទៅ គេ គាត់មិនបានពិភាក្សាជាមួយពួកយើងឡើយ។ ដោយសារតែបញ្ហានេះបានធ្វើអោយ ម្តាយ និងឪពុក របស់ខ្ញុំមានការទាស់ទែងឈ្លោះប្រកែកគ្នារាល់ថ្ងៃ។ ម្តាយរបស់ខ្ញុំក៏មិនដែលសប្បាយ ចិត្ត ហើយគាត់តែង តែអួប្រាប់ខ្ញុំពីបញ្ហានេះ។ ខ្ញុំពិតជាចង់រកដំណោះស្រាយណាស់ ប៉ុន្តែខ្ញុំមិនដឹង គួរធ្វើយ៉ាងណា។ រហូតមក ទល់ពេលដែលខ្ញុំបានចូលរួមសិក្ខាសាលាស្តីពីការវិភាគបញ្ហាយែនឌ័រ និងការចូលរួមក្នុងកម្មវិធីផ្សេងៗ

មក ទើបខ្ញុំចាប់ផ្តើមមានការតាំងចិត្តក្លាការងារទៅនិយាយ ជាមួយឪពុករបស់ខ្ញុំ។ នៅពេលខ្ញុំសួរ គាត់ថា តើគាត់ចង់ដោះស្រាយបញ្ហាដីធ្លីយ៉ាងណា? គាត់ប្រាប់ ខ្ញុំថា គាត់មិនដឹងទេ ហើយមិនទាន់ ដោះស្រាយដែរ។ ខ្ញុំក៏ព្យាយាមអោយយោបល់គាត់ រកវិធីដោះស្រាយជាមួយគាត់ ដូចជាការប្រាប់គាត់អោយ រកមេភូមិជួយ ឬដោះស្រាយតាមការសម្របសម្រួល បែបប្រពៃណី។ ហើយខ្ញុំក៏សំណូមពរទៅដល់គាត់ អោយធ្វើការពិភាក្សាយោបល់ជាមួយគ្រួសារមុន ធ្វើការសម្រេចចិត្តដែរ។

ក្រោយមកតាមការសង្កេតរបស់ខ្ញុំ ឪពុករបស់ខ្ញុំបានចាប់ផ្តើមផ្លាស់ប្តូរ ហើយពិគ្រោះយោបល់ជាមួយ គ្រួសារច្រើនជាងមុន តួយ៉ាងដូចជាការពិភាក្សាលើការទិញម៉ូតូ ឬយកប្រាក់ទៅសង់របងជ្វះនិងក្តារ ស្រែ។ គាត់សុទ្ធតែស្តាប់យោបល់និងគំនិតរបស់ខ្ញុំនិងម្តាយខ្ញុំ។

ខ្ញុំគិតថារឿងនេះជារឿងដែលមានសារៈសំខាន់ពីព្រោះវាបានបង្ហាញពីការផ្លាស់ប្តូរបន្តិចម្តងបន្តិចម្តង នៃបុគ្គលម្នាក់ដែលធ្លាប់តែបំពានលើសមភាពយែនឌ័រ មកក្លាយជាកំរូនៅក្នុងគ្រួសារ និងសង្គមជាតិ ទាំងមូល។

Comments from Boston and Washington Readers

- The main strength of this story is in showing progression of change at the family level. The impact of GAL training is the catalyst for change, but the change itself is something that comes over time, and is not a single victory won but rather a gradual change in attitude on the father's behalf.
- This is certainly a positive change but would be more powerful with signs of change in the community.
- Interesting story on how to change attitudes in one family, but does it impact the larger family circle and community?

SOUTH EAST ASIA-10

AUTHOR: Ting Kham – Highlanders Association (male)
TITLE: Justice in My Family Life
May 30, 2016 – Siem Reap, Cambodia

In 2008 I fell in love with a woman. When my parents knew about it, they didn't permit this love because they thought my girlfriend was an orphan and she had a lot of boyfriends before me. I didn't, however, give up. I tried to convince my family many times to allow me to be with my girlfriend. At last, they agreed with me. We got married in 2009, and since then have had 2 children. My wife is a housewife and I am a CSOs staff. Every day after I come back from work, I always help my wife out with the household chores and farm work. We have a lot of understanding about each other, even though we have encountered a lot of difficulties. There was a time we faced a severe financial crisis. My family didn't leave us behind. They tried to collect money for us so that my wife could run a business. Because of this money, we have been able to survive and fight back for better life.

Therefore, I think this story is important because it gives my neighbor a good model. Our family has proved the importance of gender equality and changing the existing gender injustice in family and society.

យុត្តិធម៌ក្នុងគ្រួសាររបស់ខ្ញុំ

នៅឆ្នាំ២០០៨ ខ្ញុំបានស្រលាញ់គ្នាជាមួយសង្សាររបស់ខ្ញុំ។ ពេលដំបូងឪពុកម្តាយរបស់ខ្ញុំមិន អនុញ្ញាតនោះ ទេ ព្រោះសង្សារខ្ញុំជាកូនកំព្រា ហើយនាងមានសង្សារច្រើនមិនសាកសមនឹងខ្ញុំ។ ប៉ុន្តែ ខ្ញុំព្យាយាមអង្វរ ពួកគាត់ គាត់ក៏យល់ព្រម។ ចាប់តាំងពីឆ្នាំ២០០៩ មកដល់ពេលនេះពួកខ្ញុំរស់នៅជា មួយគ្នារហូតដល់ បានកូន២ ហើយ។ ប្រពន្ធរបស់ខ្ញុំជាស្ត្រីមេផ្ទះ ហើយខ្ញុំជាអ្នកធ្វើការអង្កការ។ ក្រៅ ពីធ្វើការ ខ្ញុំក៏បានជួយ ការងារផ្ទះ និងមើលថែដំណាំចំការផងដែរ។ យើងព្យាយាមយោគយល់គ្នាទោះ បីជាមានភាពលំបាកយ៉ាង ណាក្តី។ នៅពេលដែលយើងជួបប្រទះទុក្ខលំបាក គ្រួសាររបស់យើងមិន បានបោះបង់យើងមិនរល់នោះ ទេ។ ពួកគាត់បានព្យាយាមប្រមៀនប្រមូលប្រាក់កាក់មកជួយជ្រុមជ្រែង យើងអោយបង្កើតមុខរបររក ទទួលបាន។ ក្រោយមកជីវភាពគ្រួសារយើងក៏កាន់តែមានភាពប្រសើរ ឡើង។ សារៈសំខាន់នៃរឿងនេះគឺចង់បង្ហាញអោយឃើញពីមេរៀនជីវិតមួយ ដែលអាចអោយអ្នកជិតខាងខ្ញុំ និង សង្គមមើលឃើញពីយុត្តិធម៌យែនឌ័រក្នុងគ្រួសារ ហើយជាពិសេសការផ្លាស់ប្តូរផ្គត់ផ្គង់នៃអយុត្តិ ធម៌យែន ឌ័រក្នុងគ្រួសារ និងសង្គមផងដែរ។

Comments from Boston and Washington Readers

- Very heartfelt, personal story, but it's not clear what the change in gender attitudes is, and what that change can be attributed to.
- The focus of the story appears to be about the person's values and his struggle to live them, rather than a change in attitude.

SOUTH EAST ASIA-11

AUTHOR: Mr. Mong Vicheth – Highlander’s Association (male)
TITLE: Ethnic Minority Community and Gender Affairs
May 30, 2016 – Siem Reap, Cambodia

I was born in 1983, in the Tompoun minority group in Ratanakiri. I joined HA in 2011 and now am an assistant to the executive director.

I have heard about gender many times in my life, since I was 15 years old. But I didn’t get the real meaning of gender at all. I just knew that gender means equality between men and women.

It was a very good opportunity that HA developed a partnership with Oxfam America in 2011. It was in 2014 that Oxfam America created a program called GAL. I was chosen to participate in this program and have learned so many things from the program. The important topics that were raised during the workshops were gender analysis, gender mainstreaming in organizations and community, gender equality, gender discrimination, integration of gender perspective to individual, family, and community.

When I joined this program, I didn’t really understand the role of gender at all. I always thought that women had a hard time in making decision in work, family, and society. They are so indecisive and face a lot of difficulties when going to the field. They cannot go to the field alone like men do. Besides, I have never helped out with the household work at all, because I think I have to earn money for the family. All those minor tasks should go to my wife as a woman with responsibilities. These kind of concepts also applied to many men in my community. They feel that household work is less important than other work. They think of housework as a kind of minor task that will make their reputation and power go down if they undertake it.

But I have made a change in attitude and also in the way of speaking in public places. More respect goes to men and women equally. I also hold a strong principle to give value to women. Through this experience, I have started to help my family doing household chores such as washing the dishes, washing clothes, cleaning house, etc. We in our family also rarely have arguments with each other.

Because of this model, my neighbors and the whole community have started to follow my path. Men have stopped committing violence to their wives and children. Men help doing the household chores and no longer see themselves as highly as before.

Hence, I see the importance of this story because it reflects the way people live in society and change. The promotion on value of women and gender equality is very important for a family and society to uphold their happiness.

រឿង សហគមន៍ជនជាតិខ្មែរភាគតិចនិងកិច្ចការយេនឌ័រ

ខ្ញុំបាទឈ្មោះ ម៉ង វិចិត្រ ភេទ ប្រុស កើតនៅក្នុងឆ្នាំ១៩៨៣ ជាជនជាតិខ្មែរភាគតិច ទំពួន នៃ ខេត្ត រតនគិរី ព្រះរាជាណាចក្រកម្ពុជា។ ខ្ញុំបានចូលរួមបម្រើការងារនៅក្នុងអង្គការសហគមន៍ខ្មែរ លើចាប់ពីឆ្នាំ ២០១១មកម្ល៉េះក្នុងតួនាទីជាជំនួយការនាយិកាប្រតិបត្តិ។ តាមពិតទៅពាក្យថា យេនឌ័រនេះ ខ្ញុំធ្លាប់បាន លឺគេនិយាយតៗគ្នាចាប់តាំងពីខ្ញុំមានអាយុ១៥ឆ្នាំមកម្ល៉េះ ប៉ុន្តែខ្ញុំមិនសូវ យល់ទូលំទូលាយនូវពាក្យយេន ឌ័រនេះទេ ដោយគ្រាន់តែដឹងថា យេនឌ័រគឺមានភាពស្មើគ្នារវា រវាងបុរសនិងស្ត្រី។

ជាឪកាសល្អ អង្គការសហគមន៍ខ្មែរលើបានចាប់ផ្តើមជាមួយអង្គការអុកហ្វាមអាមេរិចនៅឆ្នាំ ២០១១។ ប៉ុន្តែនៅក្នុងឆ្នាំ២០១៤ ក្រុមការងារអង្គការអុកហ្វាមអាមេរិច បានបង្កើតកម្មវិធីមួយ មានឈ្មោះថា ការ រៀនសូត្រពីសកម្មភាពយេនឌ័រ ហើយខ្ញុំត្រូវគេជ្រើសរើសអោយចូលរួមនៅ ក្នុងដំណើរការរៀនសូត្រ នេះដែ រ។ ប្រធានបទសំខាន់ៗដែលយើងបានរៀនសូត្ររួមមាន៖ ការវិភាគបញ្ហាយេនឌ័រ ការបញ្ជ្រាប យេនឌ័រ នៅក្នុងស្ថាប័នអង្គការនិងសហគមន៍ សមភាពយេនឌ័រ ការរើសអើងយេន-ឌ័រ ការឆ្លុះបញ្ចាំងពី ស្ថាន ភាពយេនឌ័រនៅក្នុងសង្គមគ្រួសារនិងបុគ្គលជាដើម។

មុនចូលរួមកម្មវិធី រៀនសូត្រពីសកម្មភាពយេនឌ័រនេះ ខ្ញុំមិនសូវយល់ពីមុខងារយេនឌ័រនោះទេ ហើយខ្ញុំ ចូលចិត្តគិតថា ស្ត្រីពិបាកក្នុងការសម្រេចចិត្តទាំងក្នុងការងារគ្រួសារនិងកិច្ចការសង្គម មានភាពសំប្រើ ច្រើន លើសពីនេះស្ត្រីមានការលំបាកជាងបុរសដូចជាមិនអាចចុះទៅធ្វើការនៅ មូលដ្ឋានតែម្នាក់ឯង ដូចបុរសបានឡើយ។ ជាងនេះទៀត ពីមុនមក ខ្ញុំមិនដែលជួយកិច្ចការផ្ទះ នោះទេ ដោយខ្ញុំគិតថា ខ្ញុំជា អ្នកធ្វើការរកលុយចិញ្ចឹមគ្រួសារ ហើយរាល់កិច្ចការកំបិកកំបុកនៅ ក្នុងគ្រួសារ គួរតែជាប្រពន្ធឬមនុស្ស ស្រីជាអ្នកទទួលខុសត្រូវ។ ក្រៅពីនេះទៀត ខ្ញុំបានឃើញបុរសភាគច្រើននៅ ក្នុងភូមិមិនដែលបានជួយ ការងារគ្រួសារក្រៅពីការធ្វើស្រែចំការ និងការងារ ធ្ងន់ៗមួយចំនួនទៀតដូចជា ការសាងសង់ផ្ទះ កាប់ព្រៃ ចំការ ភ្ជួរស្រែ គឺសំរាប់ទេទេក្នុងផ្ទះ ឬ បបួលមិត្តភក្តិជិតស្និ ហើយខ្ញុំក៏បានអនុវត្តន៍ដូច្នោះដែរ។ ជាង នេះទៅទៀត បុរសភាគច្រើនមាន ទស្សនៈថា កាលណាយើងជួយការងារផ្ទះឬកិច្ចការស្ត្រីនោះធ្វើអោយ រាសីរបស់យើងធ្លាក់ចុះ រកស៊ីមិនឡើង ទាំងនេះជាកត្តានាំអោយបុរសមិនសូវចូលចិត្តជួយការងារស្ត្រី។

ប៉ុន្តែឥឡូវនេះមានការផ្លាស់ប្តូរច្រើនទាំងឥរិយាបថ ការនិយាយស្តីនៅទីសាធារណៈគឺគ្រប់ពេល ត្រូវគិត លើ"ភាពស្មើគ្នាចំពោះស្ត្រីនិងបុរស" ហើយលើសពីនេះទៀតត្រូវតែម្តងលើស្ត្រីជាគោលការណ៍។ តាមរយៈបទ ពិសោធន៍នេះ ធ្វើអោយខ្ញុំចេះជួយការងារស្ត្រីនៅក្នុងគ្រួសារបានច្រើន ដូចជា ជួយលាងបាន ជួយបោក ខោអាវ បោសសំអាតផ្ទះ ជូនកូនទៅរៀន និងនាំប្រពន្ធកូនដើរ លេងញំអាហារខាងក្រៅពេលទំនេរពី ការងារជាពិសេសនៅថ្ងៃចុងសប្តាហ៍។ លើសពីនេះយើង មិនកម្រមានការឈ្លោះប្រកែកគ្នាក្នុងគ្រួសារណា ស៍។

ដោយតែឥទ្ធិពលពីការអនុវត្តរបស់ខ្ញុំនេះ អ្នកជិតខាង អ្នកភូមិក្នុងសហគមន៍ បានអនុវត្តគំរូ តាម ខ្ញុំ បើទោះបីជាពួកគាត់មិនបានប្រាប់ខ្ញុំថា ពួកគាត់បានធ្វើតម្រាប់តាមខ្ញុំក៏ដោយ ក៏ខ្ញុំអង្កេត ឃើញ ឥរិយាបថរបស់ពួកគាត់មានការផ្លាស់ប្តូរដែរ ដូចជាពួកគាត់មិនវាយដំ ប្រពន្ធកូន ចេះជួយ ការងារស្ត្រី ក្នុងគ្រួសាររបស់ពួកគេ ដោយមិនប្រកាន់ថាពួកគាត់ជាបុរសឡើយ។ ហើយខ្ញុំប្រាប់ អ្នកទាំង អស់គ្នាថា ទាំងនេះគឺជាការផ្លាស់ប្តូរឥរិយាបថពីបុគ្គលនាំអោយមានការផ្លាស់ប្តូរក្នុងសង្គមគ្រួសារ និងសហគមន៍ ទាំងមូលផងដែរ។

ដូចបារម្ភរបស់ខ្លួនខាងលើនេះ រឿងរបស់ខ្ញុំនេះគឺមានសារសំខាន់ណាស់សម្រាប់ការឆ្លុះបញ្ចាំង នូវការរស់ នៅក្នុងគ្រួសារនិងសង្គមជាតិ។ ការអោយតម្លៃនិងលើកកម្ពស់ លើសមភាពយ៉េងខ្លីគឺ ជាការចាំបាច់ ដើម្បីសុភមង្គលនៅក្នុងគ្រួសារនិងសង្គម។ ជាងនេះទៅទៀត ការរៀនសូត្រ និងបទពិសោធន៍របស់ខ្ញុំ អាចឆ្លុះបញ្ចាំងពីស្ថានភាពជាក់ស្តែងនៅក្នុងសហគមន៍។

SOUTH EAST ASIA-12

AUTHOR: Dam Chanty – Highlanders Associations (female)
TITLE: The Change in H.A Management Committee
May 30, 2016 – Siem Reap, Cambodia

In the past, HA never had female staff in its management committee or in its decision-making process at all. After leaders of the organization joined the training on gender justice, the training taught us a lot about the importance of giving value to women, allowing women to participate in community activities and empowering women in their present communities. With regard to this, HA leaders decided to bring this matter to the team for discussion. We realized the importance of women in our organization development process. Since then, we decided to include one more woman in the management committee.

This story is important because it proves that women’s voice and their participation in the decision-making process is very significant.

ការផ្លាស់ប្តូរក្នុងជួរគណៈគ្រប់គ្រង HA

កាលពីដើមឡើយនៅក្នុងជួរគណៈគ្រប់គ្រងរបស់អង្គការសហគមន៍ខ្មែរលើមិនដែលមានសមាសភាពស្ត្រី នៅក្នុងការចូលរួមសម្រេចចិត្តនោះទេ។

ក្រោយពីអ្នកដឹកនាំអង្គការបានចូលរួមវគ្គបណ្តុះបណ្តាលស្តីពីសមភាពយេនឌ័រមក ការអោយតម្លៃទៅ លើការចូលរួមធ្វើសកម្មភាពផ្សេងៗរបស់ស្ត្រីក្នុងសង្គមជាតិ និងផ្តល់អំណាចអោយស្ត្រីទន់ខ្សោយនៅ ក្នុង សង្គម។ ក្រោយមកអ្នកដឹកនាំក្នុងអង្គការក៏បានលើកយកបញ្ហាសមភាពយេនឌ័រមកធ្វើការ ពិភាក្សា។ ជាលទ្ធផល ដើម្បីជាប្រយោជន៍សម្រាប់អង្គការ អង្គការក៏បានឯកភាពគ្នាជ្រើសរើសអោយ មានសមាស ភាពស្ត្រីមួយរូបបន្ថែមទៀតក្នុងជួរគណៈគ្រប់គ្រងតាំងពីពេលនោះមកដល់បច្ចុប្បន្ន។

ការចូលរួម និងការសម្រេចចិត្តរបស់ស្ត្រីក្នុងជួរដឹកនាំ ពិតជាមានសារៈសំខាន់ណាស់ព្រោះយើងត្រូវ ធានា អោយមានសម្តែងស្ត្រីនៅក្នុងស្ថាប័ននេះ។

Comments from Boston and Washington Readers

- It was great to read of the progress toward gender equality with Highlanders Association. I do hope the positive change continues to grow!

- While I think that it is fabulous that, at the end of this story, another woman was given a position of power on the management committee that had never included a female voice, I feel that there wasn't a transformative change occurring during the process of this decision. It may be due to the story's shortness, but it appears that the changes made were relatively small (only one woman was promoted to the management committee) and that a holistic and equal approach to the inclusion of women was not taken. In the end, one woman was promoted to a committee where her voice will be easily outnumbered. What other improvements could have been made to reduce the inequalities between men and women within H.A.? The other stories talked about changes that were making and processes that were being put in place that encourage continual improvement and dialogue on the issue of gender; this story describes a change that was made, but does not hint as to how gender issues will continue to be a center focus of the organization's leadership, mission, and values.
- Great that more women are on the management committee...

SOUTH EAST ASIA-13

AUTHOR: Fong Champey – Highlanders Association (female)
TITLE: My Work and Women in Minority Group
May 30, 2016 – Siem Reap, Cambodia

When I first joined HA, I noticed that most of the work, decision-making power, and the expression of opinion were given to men than women. At first I thought this matter was not important. The importance was that there are people participating in the work and our processes.

After a while, I found my work was much more difficult than I thought because I couldn't receive full information. There was a lack of women's opinion in the process. Another concern of mine was that women had no chance to listen to the work I discussed with male staff, work that was related to women themselves. I found out that women were not encouraged to express their opinions at all. Most people think only men's voices are enough for decision-making.

But other staff in HA and I have changed our attitudes. We try to be close to women in the community and seek their participation in community activities and projects so that they become braver and dare to express their opinions and concerns. As a result, we have started to propose more and more projects related to women, including building women's capacity and reSouth East Asiarch on women's roles in the community.

This story has shown us that addressing concerns and finding solutions for our organization and community mean including women in solving gender issues.

ការងារខ្ញុំ និងស្ត្រីក្នុងសហគមន៍ជនជាតិដើមភាគតិច

កាលពីដើមឡើយ ពេលដំបូងខ្ញុំចូលធ្វើការជាមួយអង្គការខ្មែរលើ ខ្ញុំបានមើលឃើញថាការងារ ភាគច្រើន មានបុរសចូលរួមច្រើនជាងស្ត្រី ហើយការបញ្ចេញយោបល់និងការសម្រេចិត្តសុទ្ធតែជាបុរស ទាំងអស់។ ដំបូងខ្ញុំគិតថា វាមិនសំខាន់ទេដែលត្រូវការស្ត្រីចូលរួម សំខាន់គឺត្រូវមានអ្នកចូលរួម។

ប៉ុន្តែ ខ្ញុំជួបប្រទះការលំបាកក្នុងការងារច្រើនដោយសារតែខ្ញុំហាក់មិនបានទទួលព័ត៌មានគ្រប់ជ្រុង ជ្រោយនោះទេ ដោយសារតែខ្លះស្ត្រីក្នុងការចូលរួមបញ្ចេញមតិយោបល់។ ហើយកង្វល់របស់ខ្ញុំមួយ ទៀតគឺ

ស្ត្រីមិនបានមានឱកាសក្នុងការស្តាប់ពីការងារផ្សេងៗដែលខ្ញុំបានពិភាក្សាជាមួយបុរស ដែល ពាក់ព័ន្ធ នឹងស្ត្រីខ្លួនឯងផ្ទាល់ផងដែរ។ ក្រោយពីធ្វើការនៅក្នុងអង្គការបានមួយរយៈទើបខ្ញុំដឹងថា ស្ត្រីមិនត្រូវជម្រុញ ឬលើកទឹកចិត្តអោយពួកគាត់បានបង្ហាញគំនិតយោបល់នោះទេ។ មនុស្សភាគច្រើន បានប្រកាន់យកនូវគំនិតមួយថា ត្រឹមតែមានគោលគំនិតពីបុរសគឺគ្រប់គ្រាន់ហើយ។

ប៉ុន្តែក្រោយមកខ្ញុំ និងបុគ្គលិកអង្គការខ្មែរលើបានប្តូរឥរិយាបថ ដោយបង្កភាពស្ថិតស្ថាលដល់ស្ត្រី អោយគាត់ចូលរួមការងារក្នុងសហគមន៍ និងគម្រោងនានា ដើម្បីជម្រុញអោយគាត់មានកិត្តិយសក្នុង ការបញ្ចេញមតិយោបល់។ ជាលទ្ធផលយើងបានដាក់ចេញនូវគម្រោងមួយចំនួនដូចជា ការពង្រឹង សមត្ថភាពស្ត្រី និងការសិក្សាស្រាវជ្រាវពីតួនាទីស្ត្រី។

រឿងនេះបានបង្ហាញពីកង្វល់ និងដំណោះស្រាយរួមរបស់សហគមន៍ក្នុងការដោះស្រាយបញ្ហា យែនឌ័រ។

Comments from Boston and Washington Readers

- I liked the personal aspect to Fong's story. She truly illustrated the difficulties women can face in organizational culture.
- I think the transformation of attitudes is key to witnessing the realization of gender equality. While the story is vague on some of the hard effects of including women's voices on projects, the inclusion of women in project planning is a huge step in the right direction. Focusing programming on needs brought to the organization's attention by the women in communities H.A. works with is huge – because it empowers women to start having a voice in projects that will affect their lives and, in the long run, prepare them to continue to offer their voice to their communities (through the capacity-building and other women-related projects). While I don't think these changes were as meaningful as the other stories, I do think the changes described are really exciting.
- ... well written and clear narrative with examples...

Senegal

SEN-1

AUTHOR: Malick Ndome – OXFAM (male)
TITLE: 'TOGETHER IN THE SAME HOUSE'
April 11-15, 2016 – Saly, Senegal

'ENSEMBLE DANS UNE MÊME MAISON'.

« Ma compréhension du genre se limitait le plus souvent sur la différence homme-femme. Les clichés sur les tâches différenciées sont restés pendant longtemps tenaces. Le cas des tâches ménagères en est l'exemple le plus courant. La participation à une série d'ateliers sur l'Action Apprentissage en Genre m'a permis d'améliorer sensiblement ma compréhension de la justice de genre. Le déclic est venu après une longue observation sur le dur travail de la femme employée domestique à la maison.

Résolution et promotion d'un comportement par l'exemple ont conduit à ma participation active à certaines tâches domestiques comme le lavage de mes sous-vêtements, le rangement et nettoyage de la vaisselle après le repas et le nettoyage à grande eau de la cour de la maison.

Une réaction négative initiale des garçons a été observée mais la promotion de ce nouveau comportement (par moi-même) a fini par convaincre les réticents à nettoyer et faire leur propre chambre. Les jeunes filles aussi ont compris que toutes les tâches au niveau de la maison peuvent se faire de manière indifférenciée.

Au final, une meilleure compréhension des concepts fondamentaux ou connexes au genre et associée à la résolution individuelle basée sur l'observation de son environnement peuvent avoir de l'influence sur le changement significatif.

Le changement significatif (implication du Chef de ménage dans les tâches ménagères) est la nouvelle vision du paradigme sur les répartitions des rôles et responsabilités dans la maison, l'environnement et la société. Il permet alors de pouvoir comprendre et analyser les attitudes et comportements pour tirer des leçons pour une meilleure justice de genre.

SEN-2

AUTHOR: Diarra Oury Diallo Bâ – La Lumière (female)
TITLE: 'INEQUALITIES IN A FAMILY'
April 11-15, 2016 – Saly, Senegal

In Pular society (Peul) decisions generally come from older people. Younger people only carry them out. In my family in particular, my father was the only decision maker, even when choosing what to study at university. Furthermore, when it comes to investing in schooling, men are always favoured, and women are left out. He made us understand that we would always be taken care of by our husbands. However, after the second GAL workshop, I gathered up courage to discuss gender justice with my father, to let us make choices about questions that concern us directly. But also to discuss the differential treatment he maintained in covering the costs of schooling for his children.

At the beginning, my father was not flexible in the discussion, but after several attempts, we ended up having a long conversation about gender justice. After this debate, he ended up understanding the inequality that reigns within the family, and he began to change his way of looking at things. Today, he is paying for the professional training of my little sister, and furthermore, he is now taking into consideration our opinion if there are decisions to be made in the family.

'LES INÉGALITÉS AU SEIN D'UNE FAMILLE'

« Dans la société pular (peul) en général les décisions émanaient des personnes âgées, les cadets ne faisaient qu'exécuter. Dans la mienne en particulier toutes les décisions revenaient à mon père même sur le choix des filières à suivre à l'université. En plus de cela, s'il s'agit d'investissement sur la scolarisation c'est toujours les hommes qui sont favorisés, les femmes sont laissées en rade. Il nous faisait comprendre que nous seront toujours entretenues par nos maris. Cependant, après le deuxième atelier du GAL, j'ai pris mon courage de discuter avec mon père sur la justice de genre. De nous laisser faire les choix sur les questions qui nous concernent directement. Mais aussi discuter du traitement différencié qu'il entretenait dans la prise en charge de la scolarité de ses enfants.

Au début, il (mon père) n'était pas flexible à la discussion, mais après plusieurs tentatives on a fini par tenir une longue conversation sur la justice de genre. Après ce débat, il a fini par

comprendre l'inégalité qui régnait au sein de la famille et il a commencé à changer sa manière de voir les choses. Aujourd'hui il est en train de payer une formation professionnelle à notre petite sœur, en plus de cela, il prend en compte maintenant notre avis s'il y a des décisions à prendre au sein de la famille. »

Comments from Boston and Washington Readers

- This was an excellent story because it was very personal and it showed perseverance (how hard it is to change beliefs). What stood out most for me was that the target of change beyond the participant was someone who was older than him. It is inspiring to learn that even our elders can change their ways!
- Really interesting setup —I would have liked to know more about the change that happened.
- I found that the inclusion of cultural context in this piece helped to frame the challenge this person faced. I was able to better appreciate her personal growth and recognition of the power she had.
- I like the first person story-telling, and how a young person was able to persuade a parent to change, despite the social forces that go against this.

SEN-3

AUTHOR: Aissatou Niasse – La Lumière (female)
TITLE: FORCED MARRIAGE, BUT REDEFINED RESPONSIBILITIES
April 11-15, 2016 – Saly, Senegal

The parents of a classmate married her off through a traditional arrangement after she finished secondary school. Among the Toucouleurs, cousins are meant for each other.

She wanted to work, but her husband refused, saying that she should take care of the children and the in-laws, that he would meet all of her needs. After several years living as a couple, the husband lost his business when the 'diourras' (informal gold mines) were closed in Kédougou. As a result, his activities were no longer profitable enough to support the needs of his family. In fact, the husband decided to stop paying for certain expenses of the family. From that moment, my friend began to live in suffering, with a broken heart from the outset, but she really thought she could handle the situation. With the courage that the GAL training had given me, one day, I decided to talk with her husband. I began by giving him my own example of my relationship with my husband by saying to him: 'if you let my friend work, your current situation will not have an impact on your household, because she will support you to cover your expenses.' Following this conversation, the husband accepted to let my friend work. After, I helped her to apply to a Wari agency. She got a job which enabled her to help her husband. Since then, their family expenses have eased up.

This shows that both women and men must have sources of income to be able to contribute to family expenses.

MARIAGE FORCÉ, MAIS RESPONSABILITÉS REDÉFINIES

« C'était une copine de classe, qui après les études jusqu'à l'obtention du bac, ses parents l'ont mariée par alliance traditionnelle. Car chez les Toucouleurs, les cousines sont faits pour les cousins.

Elle voulait travailler, mais son mari a refusé, tout en lui disant qu'elle devait s'occuper des enfants et des beaux parents, lui disant qu'il s'acquitterait de tous ses besoins. Après quelques années de vie de couple, le mari voit son commerce interrompu du fait de la fermeture des 'diourras' à Kédougou (sites informels d'orpaillages). Du coup, ses activités n'étaient plus rentables pour supporter les besoins de sa famille. En effet, le mari a décidé d'arrêter de payer certaines dépenses de la famille. A partir de ce moment, ma copine a commencé à vivre dans la souffrance, avec un cœur brisé depuis le départ mais vraiment elle pensait pouvoir supporter la situation. Avec le courage que m'a donné la formation AAG, un jour, j'ai décidé d'avoir une discussion avec son mari. J'ai commencé par lui donner mon propre exemple dans ma vie de couple avec mon mari, lui disant : si vous laissez ma copine travailler, votre situation actuelle n'aurait pas impacter votre ménage. Car cette dernière allait vous appuyer dans les dépenses. Suite à cette discussion, le mari a accepté de laisser ma copine travailler. Après, je l'ai aidée à faire un dépôt de dossier dans une agence Wari. Elle a eu un travail qui lui a permis d'appuyer son mari. Et depuis lors il y a eu un apaisement par rapport aux dépenses familiales.

Cela montre qu'autant la femme que l'homme doivent avoir des sources de revenus pour pouvoir contribuer aux dépenses familiales. »

Comments from Boston and Washington Readers

- It's beautiful to see that through GAL this woman was able to accumulate enough knowledge and courage to come the help of a friend in need, and that for the better of the couple's relationship. It would be nice to know whether anything changed, other than in the financial aspect of the couple's life-granted this is often a great stressor and cause of marital turmoil.
- I do like this story...

SEN-4

AUTHOR: Khardiatou Camara – La Lumière (female)
TITLE: STORY OF A YOUNG VILLAGE GIRL
April 11-15, 2016 – Saly, Senegal

M. Ndiaye is a 13 year-old girl who left her village to continue her studies in Tambacounda. At 17, when she should have started secondary school, her parents decided to give her away in marriage to her cousin, who stayed in the village. Faced with this situation, the girl ran away from her parents' home to seek refuge with a female friend. Her father came looking for her, thinking that she had gone to her tutor's house, who is my brother in Tamba. After we found the girl, my brother and I decided to go meet with her parents. This is how we found out that the mother was opposed to the marriage but did not dare defy her husband's decision.

When we asked why he wanted to put an end to his daughter's studies, the head of the household told us that he was afraid she would get pregnant in Tamba. He thought that a woman who will obviously be taken care of by her husband doesn't need to study for long. In order to prompt the head of the household to reconsider his decision, we described the case of young girls who completed school in the village and today are able to help their parents and husbands thanks to their work.

In addition, we explained to the old man the importance of trusting his children while accompanying them with advice and 'blessings.' Following this intervention, the girl's father came to a better attitude. She escaped from this injustice and is now finishing her schooling. She is planning to go to university after her secondary diploma.

Thanks to GAL, we were inspired to come up with this approach. Our action allowed for a significant change, because, apart from this girl, the head of the household decided to let all of his daughters pursue their studies. As a result, the young N. Ndiaye managed to escape early marriage, and today she has the possibility of a brighter future with the man she chooses.

L'HISTOIRE D'UNE JEUNE VILLAGEOISE

« M. Ndiaye est une fille de 13 ans ayant quitté son village pour venir poursuivre ses études à Tambacounda. À l'âge de 17 ans, quand elle devait faire la classe de Première, ses parents décidèrent de la donner en mariage à son cousin qui restait au village. Face à cette situation, la fille déserta la maison de ses parents pour se réfugier chez sa copine.

Croyant qu'elle était revenue chez son tuteur qui est mon frère à Tamba, son papa est venu la chercher. Après avoir localisé la fille, mon frère et moi décidions d'aller rencontrer ses parents. Ainsi nous avons découvert que la maman était contre le mariage mais n'osait pas s'opposer à la décision de son mari.

A la question : pourquoi voulez-vous mettre fin aux études de votre fille, le chef de ménage nous confie qu'il a eu peur qu'elle ne soit enceinte à Tamba et pense qu'une femme qui est forcément entretenue par son mari n'a pas besoin de faire de longues études. Ainsi pour amener le chef de ménage à revenir sur sa décision, nous lui avons fait part de cas de jeunes filles ayant réussi à l'école dans le village et qui aujourd'hui grâce à leur travail viennent en aide à leurs parents et conjoints. En outre, nous avons expliqué au vieux l'importance de faire confiance à ses enfants tout en les accompagnant par des conseils et 'bénédictions'.

Suite à cette intervention, le papa de la fille est revenu à de meilleurs sentiments. Elle a échappé à cette injustice et se trouve actuellement en classe terminale. Elle envisage d'aller à l'université après le Bac.

Cette approche nous a été inspiré grâce à l'atelier AAG. Notre action a permis un changement significatif car au delà de cette fille, le chef de ménage a décidé de laisser toutes ses filles poursuivre leurs études. Du coup, la jeune N. Ndiaye a pu échapper au mariage précoce et a aujourd'hui la possibilité d'avoir un meilleur avenir radieux auprès de l'homme qu'elle aura choisi. »

Comments from Boston and Washington Readers

- This was a compelling story that also crossed generations and changed the mindset of an elder, which is compelling to me.

- Describes a transformative event in a young girl's life —very significant.

SEN-5

AUTHOR: Aly Faye – EVE (male)

TITLE: **GAL DISPELS MY PREJUDICES ABOUT MAN-WOMAN RELATIONS**
April 11-15, 2016 – Saly, Senegal

Having grown up in a patriarchal society, of the Serer people, which promotes a radical division of labor, I was not conscious of the injustice that I was upholding by not getting involved in performing household chores in the home.

From an early age, I always considered that laundry, cooking, child rearing, etc. were activities attributed to women. Besides school, my only occupations were to work in the fields during the winter South East Asiason and a little fishing. So I had time to devote to my favorite pastimes (soccer, scrabble) during a good part of the year. Without having to any extra duties during the school year, I could calmly review my lessons while my sisters did backbreaking work.

Slotted into a mold by society, I accepted this injustice which led many of my sisters to fail at school. GAL went off like a trigger in my consciousness. It enabled me to take a step back, observe better, analyze, and understand the functioning of Serer society. Far from being supported by scientific facts, this division of labor is imposed by tradition that in fact is the result of a social construct. Armed with this conviction, I undertook to change my behavior not only by participating in household chores but also by raising the awareness of other family members. Today, far from stereotypes and prejudices, my sisters who stayed home are more fulfilled. They have more time for their studies and leisure activities. I pay for the services of a domestic maid who also helps with some tasks. The boys are more involved in raising the children.

LE GAL DISSIPE MES PRÉJUGÉS SUR LES RELATIONS HOMMES-FEMMES

« Étant issue d'une société paternaliste (patriarcale), la société, qui prône une division radicale du travail, je n'avais pas conscience de l'injustice que j'entretenais en ne m'associant pas aux travaux ménagers à la maison.

Depuis tout jeune, j'ai toujours considéré que le linge, la préparation du repas, l'éducation des enfants, etc. étaient des activités dévolues aux femmes.

Hormis l'école, mes seules occupations étaient les travaux champêtres durant l'hivernage et un peu de pêche. J'avais donc le temps de me consacrer à mes loisirs préférés (football, scrabble), durant une bonne partie de l'année.

N'étant soumis à aucune charge de travail supplémentaire durant l'année scolaire, je pouvais tranquillement réviser mes leçons au moment où mes sœurs s'échinaient à la tâche.

Formaté par la société, j'ai accepté cette injustice qui a entraîné l'échec scolaire de beaucoup de mes sœurs. Le GAL a toutefois sonné comme un déclic dans ma conscience. Il m'a permis de prendre du recul pour mieux observer, analyser et comprendre le fonctionnement de la

société sérère. Loin de s'appuyer sur des faits scientifiques, cette division du travail imposée par la tradition ne procède en fait que d'un construit social.

Armé de cette conviction, j'ai entrepris de changer de comportement non seulement en participant aux tâches ménagères mais aussi en sensibilisant les autres membres de la famille.

Aujourd'hui, loin des clichés et des préjugés, mes sœurs, restées à la maison, sont plus épanouies. Elles ont plus de temps à leurs études et à des activités de loisirs.

J'ai payé les services d'une bonne qui aide aussi dans certaines tâches. Les garçons s'impliquent plus dans l'éducation des enfants. »

Comments from Boston and Washington Readers

- Really good set-up with lots of interesting detail—I would have liked to learn more about the change that happened, in greater detail.
- My fear in this story was that the change in family dynamic was achieved through hiring a domestic worker, which makes me wonder if the change will endure if there isn't enough income to hire someone.
- While I appreciated the honesty with which the writer talks about his increased sensitivity to gender issues, I couldn't help but note that one of his solutions was to hire another woman to help relieve the burden of chores.

SEN-6

AUTHOR: Diouma Ndour – EVE (female)
TITLE: MUTUAL SUPPORT WITHIN THE FAMILY
April 11-15, 2016 – Saly, Senegal

In the Serer context, the main roles for men are working in the fields when in the village and going to work when in the city. With our participation in GAL, after each workshop, I would report back to my family. I explained a little bit about the content, about gender and I did a little gender analysis within the household, especially regarding the roles attributed to men and women in the home, including the wife, the husband, and the children (boys and girls).

Our discussions led to changes in dividing up chores. Now, each one of us can help in the absence of the other. For example, in taking care of the children, getting them ready to go to school (bathing, breakfast, preparing snacks, etc.)

This change was encouraged by the fact that I hold a position of responsibility that causes me to be away for workshops outside my home, in the city, or the region. The discussions and exchanges after each GAL workshop, my travel to other regions, and my involvement with different programmes, have brought me motivation and grown my awareness. I can better analyze my situation with regards to gender and the division of certain household duties as well as taking measures to make the situation evolve. This change did not come about right away. The reactions of my husband were not always spontaneous and automatic. It took time to raise his awareness.

One of the unexpected aspects of this experience was that I realized that men believe deeply that women must do everything in the home regarding domestic duties. But when they understand, analyse, and become aware, they can react freely and do chores on their own to help their wives.

ENTRAIDE AU SEIN DE LA FAMILLE

« En milieu sérére, les rôles principaux des hommes sont, au village, aller aux champs et en ville, aller au travail. Avec notre démarche AAG, après chaque atelier, je faisais des restitutions au niveau de ma famille. J'expliquais un peu les contenus, ce qu'est le genre et faisais une petite analyse genre au sein du ménage, surtout par rapport aux rôles dévolus aux hommes et aux femmes dans le foyer, y compris la femme, le mari et les enfants (garçons et filles).

Nos discussions ont amené des changements dans le partage des tâches, maintenant chacun peut aider en l'absence de l'autre, par exemple, dans la surveillance des enfants, dans la préparation pour aller à l'école (se laver, le petit-déjeuner et préparer le goûter, etc.)

Ce changement a été favorisé du fait que j'occupe un poste de responsabilité qui m'amène à m'absenter pour des ateliers hors de chez moi en ville et en région.

Les discussions et les échanges après chaque atelier de l'AAG, les séjours dans les autres régions, mon implication dans divers programmes, m'ont apporté une motivation et une prise de conscience. J'ai pu mieux analyser ma situation en rapport au genre et à la répartition de certaines tâches dans le ménage et ainsi prendre des mesures pour faire évoluer la situation.

Ce changement n'est pas arrivé tout de suite, les réactions du conjoint n'ont pas toujours été spontanées et automatiques. Il a fallu du temps pour une prise de conscience. Un des aspects inattendus de cette expérience c'est que j'ai réalisé que l'homme croît profondément que les femmes doivent tout faire à la maison par rapport aux tâches domestiques. Mais lorsqu'il comprend, analyse et prend conscience, il peut librement réagir et de lui même faire des tâches ménagères et aider sa femme. »

Comments from Boston and Washington Readers

- I particularly found the final statement quite moving, because it reminds us that change is always possible.
- I like this story because a woman with significant job responsibilities tells us how she faced a "double day" of household chores after work. She also explains how she was able to get her husband to change his views. This was difficult, but, over time, she was able to effect change.
- Very interesting story. I wish it included more concrete details. What is the author's "position of responsibility" and what were her husband's reactions?

SEN-7

AUTHOR: Khady Sylla – EVE (female)
TITLE: The weekend, at last!
April 11-15, 2016 – Saly, Senegal

The story that I want to tell you took place in my family. Despite the fact that my parents and myself have studied extensively, my little brothers thought that housework was the responsibility of women. Since we had a good maid, it was up to her to do the chores, in particular picking up in their room. On weekends, my mother was obliged to get up early in the morning so that the maid could organize their room.

After the GAL gender sharing workshops and the feedback sessions that I attended, I became aware of what gender and gender justice mean, that household chores are as much the responsibility of men as of women. So, one Saturday evening, at dinner, I took the opportunity to discuss with my brothers. I explained to them that picking up in their room didn't take much time and that they could do it better than the maid. Suddenly, the youngest one said to me 'And we could sleep in... yeah!' The significant part of this: domestic chores are no longer seen as belonging only to women.

Week-end, enfin!

« L'histoire que je vous raconte s'est passée dans ma famille. Malgré le fait que mes parents et moi-même avons fait des études poussées, mes petits frères pensaient que les tâches ménagères incombaient aux femmes. Vu que nous avons une bonne ménagère, c'était à elle de faire les tâches, plus particulièrement le rangement de leur chambre.

Ainsi, les week-ends, ma mère était obligé de les réveiller tôt le matin pour que la bonne puisse mettre de l'ordre dans leur chambre.

Suite aux ateliers de partage sur le genre (AAG), et des réunions de restitution auxquelles j'ai assisté, j'ai pris conscience de ce que signifie le genre et la justice de genre, induisant que les tâches ménagères incombent aussi bien aux hommes qu'aux femmes. Ainsi, un samedi soir, durant le dîner, j'en ai profité pour discuter avec mes frères. Je leur ai expliqué que ranger leur chambre ne prenait pas de temps et qu'ils pourraient le faire mieux que la bonne. Subitement, le plus petit m'a dit : 'Et on pourra faire la grasse matinée...youppi !'

L'aspect significatif : les tâches ménagères ne sont plus perçues comme incombant seulement aux femmes. »

Comments from Boston and Washington Readers

- I liked that the story changed perspectives of the younger generation.
- Describes small but important change within household.

SEN-8

AUTHOR: Modou Goumbala – LA LUMIÈRE (male)
TITLE: 'MORE WOMEN IN THE HOME'
April 11-15, 2016 – Saly, Senegal

Previously, I thought it was entirely normal for the woman to stay at home to take care of the children and do the chores. I had no problem with that. My spouse has always played the role of the housewife, and I have always been responsible for taking care of all our needs. In addition, the division of tasks in the household was clearly visible: the girls took care of household chores and studied later in the time remaining to them while the boys only had to learn their lessons.

After some time, I see things differently now. My training on gender has allowed me to have a new conception of women's role in society in general and within the household in particular. Today I have encouraged my wife to take up income-generating activities. She agreed. I put some money at her disposal, and she developed her small business. She has become very productive and very enterprising. She manages not only to meet her own needs but she participates in managing household expenses and in taking care of the children. She takes care of things, especially when I am away for work.

Today she feels emancipated and enjoys a new status within our whole family. To compensate for her absence, everyone, boys and girls, participates in domestic chores in our home. Now, we have a better distribution of family responsibilities and household chores in our home.

'PLUS DE FEMME AU FOYER'

« Autrefois, je trouvais tout à fait normal que la femme reste à la maison pour s'occuper des enfants et du ménage. Je n'y voyais aucun inconvénient. Mon épouse a ainsi toujours joué ce rôle de femme au foyer et je me suis toujours chargé de la mettre à l'abri du besoin. En outre, la répartition des tâches dans le ménage était nettement perceptible : les filles s'occupaient des tâches ménagères et devaient étudier par la suite avec le temps qu'il leur restait, pendant que les garçons ne faisaient qu'apprendre leurs leçons.

Depuis un certain temps, maintenant, je vois les choses autrement. Ma formation sur les aspects genre m'a permis d'avoir une nouvelle conception du rôle de la femme dans la société en général et dans les ménages en particulier. Aujourd'hui j'ai incité mon épouse à s'adonner à des activités génératrices de revenu. Elle était d'accord. J'ai mis des fonds à sa disposition et elle développe son petit commerce. Elle est devenue très productive et très entreprenante. Elle parvient non seulement à satisfaire ses besoins mais elle participe à la gestion des dépenses et à la prise en charge des enfants. Elle s'en acquitte souvent, surtout quand je suis en mission.

Aujourd'hui elle se sent émancipée et peut se prévaloir d'un nouveau statut au sein de notre famille toute entière. Pour palier son absence, c'est tout le monde, garçons et filles, qui participent aux tâches ménagères. Maintenant on voit un meilleur partage des responsabilités familiales et des tâches domestiques dans notre foyer. »

Comments from Boston and Washington Readers

- I was impressed by how the story teller embraced the concept of gender justice and how he made changes that reflected his awareness.
- Very significant story of a husband encouraging his wife to open a small business, and the transformative effect it has on their household operations —really interesting.
- I liked that the story highlighted the importance of time for girls to study for school. I worried that the emphasis was on all that the woman can do without highlighting what work the man would do to compensate. The woman is earning money and the children are helping with chores, but it's not clear that the author changed his engagement with the family other than 'encouraging' his wife to pursue income generating activities.

SEN-9

AUTHOR: Esther Ékoué Ékoué – Oxfam (female)
TITLE: SILENCE AMONG OFFICE COLLEAGUES
April 11-15, 2016 – Saly, Senegal

Without my knowing, several people around me were victims of psychological violence. People felt alone and voiceless. They couldn't express themselves. This situation affected me initially because I thought it reflected a lack of collaboration on their part. Then with the Gender Action Learning process, I learned to understand.

At the beginning, there was a certain kind of rebellion that sometimes spreads inexplicably. And I recognized myself as well in constant comments like 'Oh, this job!' 'Oh, this organization!' These comments expressed an unstated malaise that resulted in fatalistic thoughts. 'Oh, we can't do anything about it'. 'Oh, it has always been like that'. But going through GAL, from the first meeting, I have seen colleagues open up and transform themselves. They had been given a means to express themselves. The situation began to change progressively. Many connections were created between the members of the change team and the other staff members at the office. We undertook a series of frank conversations and this opening led us to understand ourselves better and to support each other. But also to discuss uncomfortable questions and the types of changes that we wanted to see.

Gender Action Learning has brought about change by drawing members of different teams and from different backgrounds closer together, and has led them to journey together to reflect on the type of change they would want to see. Also, being members of the change team, we had to be role models for other colleagues. We had to drop our mistaken perceptions and draw closer to others to learn why they acted the way they did. We had to push our own limits and reach out to the management to present the situation openly.

This process and the actions undertaken helped to revealed personalities. We learned to be interested in others, to take care of them to bring them on board. The GAL enabled us to express ourselves on sensitive questions buried within us. To question the motivations of our actions and to appreciate the capacities of the other members of our team, value them, but also to understand the importance of teamwork. Throughout the process, the perception of gender has been challenged and there is a better understanding of what it takes to make institutional changes. Also how to simplify learning.

MUTISME ENTRE LES COLLÈGUES DU BUREAU

« Sans le savoir, plusieurs personnes autour de moi étaient victimes de violence psychologique. Les personnes se sentaient solitaires et sans voix. Elles n'arrivaient pas à s'exprimer. Cette situation m'affectait au départ car je pensais que c'était l'expression d'un manque de collaboration de leur part. Puis avec l'exposition au processus d'action apprentissage en genre, j'ai appris à comprendre.

Au début, il y avait une certaine forme de rébellion, qui, des fois, se propageait sans explication. Et moi également, je me retrouvais dans ces propos qui étaient récurrents du genre : 'ah ce travail ?', 'Ah cette organisation ?' Les propos traduisaient un mal être non exprimé, mais qui se suivait de pensées fatalistes. 'Ah on ne peut rien faire'. 'Ah, ça toujours été comme cela'. Mais en passant par le GAL, dès la première rencontre, j'ai vu les collègues s'ouvrir, se transformer, on leur avait donné un moyen de s'exprimer. La situation s'est mise à changer progressivement, il y a eu plusieurs liens qui se sont créés entre les membres de l'équipe de changement et les autres membres du bureau. Nous avons entamé une série de discussions franches et cette ouverture nous a amené à mieux nous connaître et à nous soutenir mutuellement. Mais aussi à discuter des questions inconfortables et des types de changement que l'on voudrait observer.

L'action apprentissage en genre a suscité le changement en rapprochant les membres de différentes équipes et de différents backgrounds, et les a amenés à faire un voyage commun, une réflexion sur le type de changement que nous voulions voir. Aussi, étant membres de l'équipe de changement, nous devons être les modèles pour les autres collègues. Nous devons laisser nos perceptions erronées et s'approcher des autres pour savoir pourquoi ils agissaient tel qu'ils le faisaient. Nous devons repousser nos limites et aller vers le management et lui présenter la situation ouvertement.

Les démarches et les actions entreprises ont permis de révéler les personnalités. Nous avons appris à s'intéresser aux autres, à prendre soin d'eux pour les gagner. L'AAG nous a permis de s'exprimer sur les questions sensibles enfouies en nous. De remettre en question les motifs de nos actions et à nous rendre compte des capacités des autres membres de notre équipe, les valoriser, mais également à comprendre l'importance du travail en équipe.

Tout au long du processus, il y a eu une remise en question de la manière de percevoir le genre et aussi mieux comprendre ce que ça prend pour avoir des changements institutionnels. Également à savoir simplifier l'apprentissage. »

Comments from Boston and Washington Readers

- Extremely motivational to hear of all the changes happening. This is a good example of how honest discussions can be fruitful to moving forward around gender issues and cultural interpretations.
- Wonderfully written in that it captured the thoughts and feelings of the writer as well as the other staff. The first sentence was powerful and drew me in immediately... I felt the strength [in this story] was in the facts and tangible outcomes as much as in the emotion and shocking transformation the narrator portrays.

- This is a good example of how GAL helped to create a process/change that likely would not have otherwise happened...
- ... [This story] talks about the opening up of a space to discuss gender issues, which I feel is so important to creating meaningful and long-term change... I think the story most importantly discusses how long-held perceptions on gender were challenged, unity amongst colleagues encouraged, and something like a game plan established for the future. Desired changes for the future were discussed, and uncomfortable but necessary conversations resulted from GAL, all of which I see as significant.

SEN-10

AUTHOR: LA LUMIÈRE
TITLE: A Recognized and Strengthened Change Team
April 11-15, 2016 – Saly, Senegal

Une équipe de changement reconnue et renforcée

« L'ONG LA LUMIERE a toujours, dans sa mission et vision du développement, œuvré en faveur de l'émancipation des populations vulnérables. L'autonomisation des femmes a toujours été un objectif à atteindre. Cette option d'intervention a imprimé une certaine équité et égalité dans nos démarches sans que les uns et les autres ne s'en rendent réellement compte.

Aujourd'hui, le processus d'action apprentissage en genre a renforcé nos convictions dans nos missions et nos options de démarches égalitaires.

La mise en place d'une équipe de changement chargée de veiller sur les actions d'équité et d'égalité et son renforcement en capacité ont permis d'accorder beaucoup plus de considération aux aspects genre dans nos interventions. Toutes les composantes de l'organisation (staff administratif, secrétaire exécutif, équipes de terrain) sont devenues très sensibles aux questions de genre. Le Secrétaire exécutif par exemple accepte de participer aux réunions de l'équipe de changement et donne des orientations pertinentes par rapport aux actions de changement à entreprendre. Il s'est engagé personnellement à soutenir financièrement et moralement cette nouvelle structure qu'il considère comme une composante à part entière. Les animateurs au niveau du terrain orientent davantage leur action vers les plus vulnérables des vulnérables.

En outre, toutes les barrières limitant le recrutement des femmes ont été revues. En guise d'exemple : pour le poste d'agent de terrain, il était impératif de savoir conduire une moto ce qui limitait considérablement les candidatures féminines. Cette exigence a été enlevée des descriptions et annonces de postes grâce à l'action de l'équipe de changement. Ainsi La Lumière a recruté 6 femmes agentes de terrain en 2015, soit 3 à Tamba et 3 à Kolda.

Des cadres de discussion sur le genre ont été institués et des rencontres sont inscrites dans l'agenda de l'organisation, au niveau du siège à Tambacounda, de l'équipe de coordination et des antennes à Kédougou et Kolda.

Des ressources seront mobilisées pour permettre à l'équipe de changement de fonctionner et de procéder régulièrement à des analyses genre de nos interventions. »

SEN-11

AUTHOR: EVE

**TITLE: Sentinel Group: Alert system for integrating gender into project design
April 11-15, 2016 – Saly, Senegal**

At the beginning, we noted a weak institutionalization of gender at EVE. This manifested in multiple ways: lack of a team or cell working on gender justice, inadequate human and financial resources to strengthen staff capacities (no designated facilitator or budget); men's disinterest with regard to gender justice issues; poor recognition of women animators in certain programmes (for example the concentration of many women animators in nutrition, health, and water programmes with very few men since these activities were poorly paid); and lack of gender indicators in projects, except when required by donors.

With the GAL process, the following actions were taken: creation of a change team within the organization, other members of the organization supported the change team (one or two within each intervention area). These people, men and women, constituted the **Sentinel Group**.

This Group supports the different sector teams (community health, hygiene, water and sanitation, natural resource management, humanitarian) to point out either the constraints or the opportunities related to gender questions within project and programme implementation. The Sentinel Group provides important leadership to change project design, implementation, and evaluation. It alerts the sector managers and project coordinators whenever gender justice needs to be taken into consideration so that changes in gender priorities can be identified and integrated within each project. Simple and multiple strategies are used (meetings, debates, small group working sessions with team leaders and sector managers), in order to carry out the Sentinel Group's mandate. The Gender Action Learning process strengthened collaboration between the different actors within EVE, among the upper management, sector managers, project coordinators, assistants and logical support, etc. Everyone contributes to strengthening gender justice at all levels.

Groupe sentinelle : alerte systématique pour la prise en compte de la dimension genre dans la conception des projets.

« La situation de départ chez l'organisation EVE était celle-ci : on constatait une faible institutionnalisation du genre dans l'organisation, soit l'absence d'une équipe ou d'une cellule travaillant sur la justice de genre ; l'insuffisance des ressources humaines et financières pour renforcer les capacités des staffs (absence de facilitatrice compétente et de budget), la négligence des hommes par rapport à la question de la justice de genre ; la valorisation des relais (animatrices) femmes dans certains programmes (par exemple la présence de nombreux relais femmes dans les programmes de nutrition, santé et eau, et très peu d'hommes car c'est une activité avec peu de compensation financière) ; manque d'indicateurs genre dans les projets sauf si les bailleurs l'exigent.

Avec le processus d'Action apprentissage en genre, les actions suivantes ont été menées : la mise en place d'une équipe de changement au sein de l'organisation ; d'autres membres de l'organisation ont renforcé l'équipe de changement (soit un ou deux de chaque axe d'intervention de l'organisation) ; ces personnes, hommes et femmes, constitue le **Groupe Sentinelle**. Ce Groupe Sentinelle appuie les différentes axes d'intervention (santé communautaire, eau hygiène et assainissement, gestion des ressources naturelles et

environnement, humanitaire) pour souligner soit les contraintes, soit les opportunités liées aux questions genre dans la mise en œuvre des projets et programmes.

Ce Groupe Sentinelle constitue un cadre important pour promouvoir des changements dans la conception, la mise en œuvre et l'évaluation des projets. Il alerte à chaque fois les responsables d'axes, les chargés de programme, la coordination pour que la justice genre soit prise en compte, pour que les changements prioritaires en matière de genre, par rapport à chaque projet, soient identifiés et intégrés.

Des stratégies simples et multiples sont utilisées (réunions, débats, séances de travail restreintes avec la coordination et les responsables en rapport avec la thématique), afin de réaliser le mandat du Groupe Sentinelle. Le processus d'Action apprentissage en genre a renforcé la collaboration entre les différents acteurs au sein de l'organisation EVE, la coordination, les responsables d'Axes, les chargés de projet, les assistants et logisticiens, etc. Tout le monde est mis à contribution pour renforcer la justice de genre à tous les niveaux. »

Comments from Boston and Washington Readers

- I did like this and I'm impressed with the systematic approach they are taking to permeate the GAL training through their structure.
- Good line up of challenges to gender equity institutionalization.
- I have never heard of a sentinel group before, but it makes so much sense! I liked the story because I found myself thinking, "what a great idea!" and "what commitment!" One question: what are field animators?
- The story demonstrated large and important steps taken within the organization to improve institutionalization of gender considerations across organization processes and programming. The initiative of a change group - Sentinel Group - demonstrates organizational and people commitment, which is a huge leap forward against the previous situation where there was little interest or manifestation of gender considerations across the organization. It also appears that (1) the group is consulted and (2) feedback of the group is respected and given leadership/managerial consideration. The next challenge will be to monitor that the group's recommendations were actually taken into account and processes adapted to improve gender integration. It will also be a test of the organization and team to see that the activity of the Sentinel Group continues to be active, and that policy-level suggestions are taken up by the organization. Congrats to the team for coming this far!

SEN-12

AUTHOR: EVE
TITLE: 'Penc Mi', unprecedented space to discuss gender
April 11-15, 2016 – Saly, Senegal

Le 'Penc Mi', un espace de discussion sur le genre sans précédent.

« Le personnel d'EVE est composé d'hommes et de femmes pour la plupart issus de sociétés patriarcales qui encouragent la domination de l'homme sur la femme. Dans la conscience de

beaucoup, les inégalités homme-femme relèvent d'un processus 'naturel' et 'normal' que tous doivent accepter. Même si certains programmes et projets comportaient une certaine dose de genre avec la prise en compte dans leurs objectifs de besoins et préoccupations des femmes, l'idée d'instaurer un débat sur la question ne nous avait jamais traversé l'esprit. Avec la mise en place du 'Penc Mi', ou 'Pencum EVE', espace de discussion, le genre a pris une dimension sans précédent au sein de l'organisation. Les débats d'idées sur des problématiques liées à la justice de genre, comme la dot, les femmes et la religion, l'affection des femmes et des hommes pour les enfants, les messages de genre contenus dans les proverbes et dictons, etc. Ces discussions ont permis de revisiter les systèmes de référence de chacun et de comprendre les fondements de la conception des uns et des autres sur les relations homme-femme. Ces débats ont aussi permis de sensibiliser le personnel sur la nécessité d'instaurer un système organisationnel qui donne aux hommes et aux femmes les mêmes chances de réussite et de réalisation de leurs aspirations. Le résultat a été que beaucoup à la lumière des orientations de l'équipe de changement ont remis en cause leurs convictions et préjugés sur les relations homme-femme.

Désormais presque tous acceptent que le système organisationnel de EVE soit analysé régulièrement, à travers le prisme du genre, pour en repérer les inégalités, les injustices et tenter de les corriger. Ainsi des femmes ont été promues à des postes de responsabilité pour corriger le déséquilibre dans le leadership. EVE a maintenant deux coordonnateurs et deux coordonnatrices pour les 4 axes d'interventions de l'organisation, jusqu'à l'année dernière, il n'y avait qu'une femme coordonnatrice d'axe d'intervention. Le 'Penc Mi' a également contribué au renforcement de la culture organisationnelle participative et inclusive en permettant à des membres du personnel d'émettre leurs avis sur des questions qui concernent la marche et le fonctionnement de l'organisation.

Faits en langue française ou en langues nationales, les débats ont contribué à la décripation de beaucoup qui n'avaient pas souvent l'occasion de se faire entendre par les autres collègues. Ils ont gagné en assurance et en confiance pour le bien de toute l'organisation. »

SEN-13

AUTHOR: EVE
TITLE: The Board cares about gender justice
April 11-15, 2016 – Saly, Senegal

At the beginning of the GAL, those in charge of our organization did not attach much importance to activities related to gender issues. They participated in meetings and encounters when they had free time. But the dynamism of the change team through "Penc Mi" brought about the following: the information sharing days organized for partners and project beneficiaries, the well-prepared report back sessions, the follow-up evaluation done by Esther and Sylvie, the Sentinel Group's reminders to integrate gender systematically in our projects and programs and the advocacy toward the Board produced results at almost all levels.

Here are the results and changes:

1. No Board meetings without discussing gender issues. Furthermore, at the last General Assembly in August 2015, the members of EVE elected 5 women and 6 men, whereas the previous Board was made up of 9 men and 2 women.

2. Board members participate systematically in activities and report on their own changes at the individual level. Today they demand that our documents (attendance sheets) indicate the participation of men and women.
3. At our last GAL meeting, the Executive Secretary spared no effort in reminding us to take all necessary measures to participate effectively in our last workshop.

Le conseil d'administration se sent concerné par la justice de genre.

« Au début de GAL, les responsables de notre organisation ne donnaient pas beaucoup d'importance aux activités liées aux questions de genre. Ils participaient aux réunions et rencontres quand ils avaient du temps libre. Mais avec le dynamisme de l'équipe de changement à travers le 'Penc Mi', les journées de partage et d'information organisées à l'endroit des partenaires et bénéficiaires des projets et programmes, les restitutions bien préparées et le suivi évaluation par Esther et Sylvie, puis le rappel du Groupe Sentinelle pour l'intégration du genre de manière systématique dans nos projets et programmes, mais également le plaidoyer à l'endroit du conseil d'administration ont produit des effets presque à tous les niveaux.

Voici les effets et changements :

1. Pas de réunion de CA sans évoquer les questions de genre. De plus, lors de la dernière Assemblée générale en août 2015, les membres d'EVE ont élu au conseil d'administration 5 femmes et 6 hommes, alors que le CA sortant comptait 9 hommes et 2 femmes.
2. Les responsables participent systématiquement aux activités et relatent leurs changements au niveau individuel. Aujourd'hui, ils exigent que nos documents (feuilles de présence) indiquent la participation d'hommes et de femmes.
3. Pour notre dernière rencontre GAL, le secrétaire exécutif n'a ménagé aucun effort pour nous rappeler de prendre toutes les dispositions nécessaires pour participer efficacement à notre dernier atelier. »

Comments from Boston and Washington Readers

- I found this story compelling, and the changes were tangible. Really good initiatives.
- The story is exciting because it demonstrates an organizational gap met by the GAL training and the establishment of the Sentinel Group. The story also demonstrates that gender issues have been elevated as a priority within the organizational board - where no board meetings are now conducted without discussing gender issues; this brings gender to the forefront of the organizational culture and mandate - a huge step forward! The next challenge for the team will be to demonstrate this organizational commitment to gender across programming and policy.
- It seems like there are important shifts occurring the gender balance in the board and in the practices of that board. It will be good to see what happens next.

SEN-14

AUTHOR: OXFAM

**TITLE: 'Ndoumbelane', an informal and very influential space for discussion
April 11-15, 2016 – Saly, Senegal**

Oxfam staff needed another space for discussions outside of formal meetings to be able to share their social frustrations, their day-to-day lives and gender issues like taboos, cultural norms, polygamy, and others. The *Ndoumbelane* is a space in the office and is animated every day during the midday meal and during solidarity meals (intercultural gatherings where colleagues coming from different regions of the country allow us to discover their cuisine). These meetings bring together the whole staff of the organization: the regional management and country management, coordinators, administrative services, program employees and all the support staff).

The observed changes are: greater cohesion within the team, greater familiarity among staff, open discussions about individual frustrations, reduced hierarchical barriers, the start of changes in attitudes following frank discussions, “normal” usage by all the men of so called “women’s spaces” such as the kitchen, and reduced intergenerational barriers.

Why were these changes possible: staff willingness to join in the *Ndoumbelane* space; the openness to discuss gender and social injustice issues; the mutual trust to speak about their lived experiences and frustrations, a space for advice, and the reduction in the intergenerational gap.

How these changes came about: The identification of *Ndoumbelane* as a space for change; the existence of the change team created by the GAL; a mandate given to the change team to discuss with staff; the use of sharing moments and meals as an opportunity for discussion; discussion topics are presented as open questions to gather the diverse opinions and points of view.

Significant changes observed: the recognition of the change team thanks to the *Ndoumbelane* space, a space to follow up on discussions, use of stories with no conclusion where each person discovers their own solutions to challenges; frank and constructive criticism, a space to relax and manage stress.

'Ndoumbelane', un espace informel de discussion très influent

« Le staff d'Oxfam avait besoin d'un autre espace de discussions en dehors des réunions formelles pour pouvoir échanger sur les frustrations sociales, le vécu quotidien, les sujets en relation avec le genre, comme les tabous, les normes culturelles, la polygamie, et autres.

Le *Ndoumbelane* est un espace au bureau et il est animé tous les jours durant le repas du midi et durant les repas de solidarité (inter-culturalité où des collègues provenant de diverses régions et pays font découvrir leur cuisine). Ces rencontres rassemblent tout le personnel de l'organisation : la direction régional et direction pays, les coordonnateurs, les services administratifs, les employées des programmes et tout le personnel de soutien).

Les changements observés sont : plus de cohésion dans l'équipe ; plus de familiarité entre le staff ; discussions ouvertes sur les frustrations individuelles, les barrières hiérarchiques sont réduites; début de changement d'attitudes suite aux discussions franches ; fréquentation

'normale' par tous les hommes de l'espace dit féminin, la cuisine ; des barrières générationnelles sont réduites.

Pourquoi de tels changements sont possibles : une volonté du staff à se joindre à l'espace Ndoumbelane ; l'ouverture à discuter de questions de genre et des injustices sociales ; la confiance mutuelle à parler de leur vécu, des frustrations ; un espace de conseil et de réduction du cap inter générationnel.

Comment : L'identification de Ndoumbelane comme espace de changement ; l'existence d'une équipe de changement créée par le GAL ; un mandat confié à l'équipe de changement pour discuter avec le staff ; l'utilisation du moment du partage des repas comme prétexte de discussion ; les sujets de discussion sont présentés sous forme de questionnement ouvert pour recueillir des avis et points de vue diversifiés.

Les changements significatifs observés: la reconnaissance de l'équipe de changement grâce à l'espace Ndoumbelane, un espace de suivis des discussions, utilisation de l'histoire sans fin où chacun découvre ses propres solutions, les challenges ; la critique franche et constructive ; un espace de détente et de gestion du stress. »

Comments from Boston and Washington Readers

- What I really liked about this story was the fact that Ndoumbelane appears to have broken down barriers not just between men and women but between hierarchal structures and generational gaps... it seems this space was more about increasing dialogue in general, more than just on gender issues... this is wonderful and exciting...
- Wonderful to hear that the space has been created for staff!
- For me, this is by far the best-organized story —with clear outcomes, logic, process, etc.
- ... the story was well written...

SEN-15

AUTHOR: OXFAM
TITLE: Women as staff representatives
April 11-15, 2016 – Saly, Senegal

For a fairly long time, Oxfam staff did not have a staff representative. As a result, the office functioned like a headless entity. The lack of a staff representative was often reflected in the way the staff's concerns were treated on a case-by-case basis. The result: there was a lot of misunderstanding and frustration on the staff's part.

At the request of the worker's union, the staff got organized to elect their representatives to bring forward their concerns in discussion spaces with the management team. There was some reticence among the male candidates so the women stood up to volunteer for the two staff representative positions.

The changes that came about through the Gender Action Learning process were elements that led to a shift. This change is significant because no man volunteered, and women have the confidence and the courage to take on this responsibility.

Des femmes comme déléguées du personnel.

« Pendant une période relativement longue, le personnel d'Oxfam n'avait pas eu de délégué du personnel, par conséquent le bureau a fonctionné comme une société acéphale. L'absence de délégué du personnel s'était beaucoup reflétée dans la façon dont on traitait les préoccupations du personnel qui étaient ainsi gérés au cas par cas. Résultat: il y avait beaucoup d'incompréhension et de frustrations de la part du personnel.

Sur demande du syndicat des travailleurs, le personnel s'est organisé pour élire leurs délégués qui pourraient porter leurs préoccupations au sein des espaces de discussions avec l'équipe de direction. Il y a eu une réticence des candidatures masculines, les femmes se sont alors levées pour se porter volontaires pour les deux postes de déléguées du personnel.

Les changements qui se sont produits dans le cadre du processus de l'Action apprentissage en genre ont été des éléments qui ont suscité ce déclic. C'est un changement significatif dans la mesure où aucun homme ne s'est porté volontaire et que les femmes ont avec confiance, eu le courage de porter cette responsabilité. »

Comments from Boston and Washington Readers

- Commitment to practicing what we preach is so foundational for us, and this team seem to be taking strong steps in the right direction.
- The story does demonstrate gender-related improvements as a result of the GAL training. The story notes improvement in regard to female staff confidence and organizational recognition of gender equality, through the selection of females to represent the organization in both internal and external matters. I would love to see this new leadership now take it one step further - by initiating gender policies in processes and programming and allocating resources for more staff training on gender. What are their planned next steps?

SEN-16

AUTHOR: Adiouma Ndongue – EVE (male)
TITLE: GENDER IN ACTION
April 11-15, 2016 – Saly, Senegal

During the GAL process, I got the chance to influence a group of boys in a neighborhood where gender inequalities can crush girls, reducing them to mere objects of pleasure.

I was working with a group of young girls in this area on social economy and solidarity to help girls become economically independent. I noticed that the majority of girls cut their studies short. Very few of them went on to higher level studies. My conclusion: most of them become mothers before the age of 19. Coming from poor families, they are forced to find work, often as housekeepers, to help their children (babies). In addition, they work during the day to meet the

needs of their children, and they continue to go out with their male partners. The male partners often do not assume their responsibilities as fathers but even worse, they try to date other girls.

We organized an action reSouth East Asiarch project through a picnic where the girls invited their boyfriends. We took the opportunity to hold group workshops where we used games to ask the boys: if you were a woman, how would you want your husband or your boyfriend to treat you? We asked the same thing to the girls: if you were a man, how would you manage your girlfriend or wife?

After this reflection, which lasted more than an hour, we saw that the boys were thinking deeply about:

- being more considerate toward girls
- becoming aware of inequality
- making the commitment to change
- supporting their fiancées and their children.

‘LE GENRE EN ACTION’

« Lors du processus GAL, il m’est arrivé d’influencer un groupe de garçons dans un quartier où les inégalités de genre amenaient à écraser, voir réduire les filles en des objets de plaisir.

En effet, en travaillant avec un groupe de jeunes filles dans un quartier de la banlieue sur l’économie sociale et solidaire pour l’autonomisation économique des filles, je constate que la majorité des filles écourtaient très tôt leurs études, rares celles qui accèdent à des études supérieures.

Constat : Elles deviennent pour la plupart des filles-mères avant l’âge de 19 ans.

Etant issues de familles souvent pauvres, elles sont obligées de trouver du travail souvent comme femme de ménage pour aider leurs enfants (bébés). En outre pendant le temps qu’elles travaillent le jour pour subvenir aux besoins de leurs progénitures, elles continuent de sortir avec leurs partenaires masculins. Ces derniers souvent n’assument pas leurs responsabilités de père de famille, mais pire cherchent à courtiser d’autres filles.

En organisant, une recherche action à travers un pique-nique où les filles ont invité leurs amants, on en a profité pour organiser des ateliers de groupes où on a demandé sous forme de jeux aux garçons : si vous étiez des filles, comment voudriez-vous que vos maris ou amants vous traitent ? La même chose aux filles : si vous étiez des hommes, comment alliez-vous gérer vos amantes ou épouses ?

Après cette réflexion, qui a duré plus d’une heure, on a croisé les regards qui ont permis aux garçons de réfléchir à :

- mieux considérer les filles
- prendre conscience de l’inégalité
- prendre l’engagement de changer
- d’appuyer leurs fiancées et leurs enfants. »

Comments from Boston and Washington Readers

- This is such a difficult issue. It's great to see how the community's thinking was influenced by the process.
- Liked this story but results from a one hour reflection doesn't feel like lots of change.
- Most significant change appears to be surrounding youth involvement, not gender involvement.
- There doesn't seem like there's a concrete change at the end of the story. Although the convening sounds important, the author states that they could see that guys were thinking about the different topics that were discussed, but there's no information on whether things actually changed between the guys and girls in the community. Although it's nice to know that the guys were thinking about those topics, to me, it's not enough if there's no change.

SEN-17

AUTHOR: Mame Thierno Aidara – La Lumière (male)
TITLE: MISTREATMENT IN THE PLACE OF PROFESSIONAL REINTEGRATION
April 11-15, 2016 – Saly, Senegal

A young boy ran away from home to wander the streets of Kolda. His mother had died three years earlier and he was living with his aunt and his father, as well as his brothers who are the sons of his aunt. The child noticed different treatment between himself and the other boys, because his mother was no longer there. He had to do household chores while the other boys went to school. He also noticed that his aunt took care of her own children but he was always left out. That is why he decided to leave his home to find happiness elsewhere.

After listening to the child, my colleagues and I, who are social workers at La Lumière's Welcome Center, decided to seek out the members of the family to discuss with them how to correct this unjust situation, as a child should not be on the streets. Over several conversations with the father, the half-brothers and the aunt, we confirmed the facts, and we sensitized the parents to the psycho-social and legal consequences of mistreating a child. We emphasized the importance education for this young boy and that he must be treated the same as his half-brothers.

Thanks to the GAL, my colleagues and I improved our approach. We put into practice the use of good listening skills, avoiding judgment, and welcoming and respecting the ideas of everyone in the family. We applied the GAL spirit of dialogue to find a solution within the young boy's family. Previously, we would probably not have taken the time to have a dialogue with all the members of the family, and we would have a tendency to speak mainly with the head of the household.

This change is significant because, thanks to our intervention, the boy is now training in electricity and is no longer mistreated by his family.

DE LA MALTRAITANCE AU PALAIS DE LA RÉINTÉGRATION PROFESSIONNELLE

« Un jeune garçon a fugué de chez lui pour déambuler dans les rues de Kolda. Sa mère est décédée depuis trois ans et il vit avec sa tante et son père, aussi ses frères qui sont les fils de

sa tante. L'enfant a constaté qu'il y avait une différence de traitement entre lui et ses autres frères, parce que sa mère n'était plus là. Il devait faire des travaux ménagers à la maison au moment où les autres garçons vont à l'école. Il a constaté aussi que sa tante prenait bien soin de ses propres enfants, mais lui il est toujours relégué au second plan. C'est pourquoi il a décidé de quitter la maison pour trouver le bonheur ailleurs.

Après avoir écouté cet enfant, mes collègues et moi, travailleurs sociaux du centre d'accueil de La Lumière, nous nous sommes rapprochés des membres de sa famille pour échanger afin de rétablir la situation d'injustice car la place d'un enfant n'est pas dans la rue. Dans un processus de plusieurs conversations avec le père, avec les demi-frères, et la tante, nous avons confirmé les faits, et avons sensibilisé les parents sur les conséquences psycho-sociales et juridiques de la maltraitance d'un enfant, nous avons souligné l'importance pour ce jeune d'aller à l'école, et qu'il doit être traité de la même façon et au même niveau que ses demi-frères.

Grâce à l'AAG, mes collègues et moi avons amélioré notre méthode d'approche. Nous avons mis en pratique l'utilisation d'une bonne écoute, de ne pas juger et d'accueillir et de respecter les idées de tout le monde de la famille. Nous avons appliqué l'esprit de dialogue de l'AAG pour rechercher une solution dans la famille du jeune garçon. Auparavant, nous n'aurions probablement pas pris la peine de dialoguer avec tous les membres de la famille et aurions eu tendance à parler principalement au chef de ménage.

Ce changement est significatif parce que grâce à notre intervention ce garçon est en train de suivre une formation en électricité et il n'est plus maltraité dans sa famille. »

Comments from Boston and Washington Readers

- I understand the impact on this boy, but the gender implications are less clear to me.
- I want to hear more about how the change in approach of the social workers have impacted additional people.

SEN-18

AUTHOR: La Lumière

TITLE: A Youth Heads Up the Village Surveillance Committee
April 11-15, 2016 – Saly, Senegal

In traditional rural areas in Senegal, only adults, older people, and men are invited to village assemblies to make decisions to govern the community. Women and youth are practically excluded from these important spaces. In Mako, a village situated 50 kilometers west of Kedougou, the village chief agreed to call an assembly of the youth and women. They spoke up in front of their elders and gave their point of view about the topic of the meeting, the activities of mining companies in the area. They were heard. At the end of the meeting, a young man was unanimously appointed to head the village surveillance committee, because the participants felt that he was more able than anyone else to carry out this mission well.

The young man's acceptance into the decision-making bodies and his involvement in managing village affairs are major changes. This change was made possible thanks to the dialogue between La Lumière animators and the village chief, and their awareness raising and sensitization to the need to allow all groups in the community to participate in managing the

affairs of the village. In this way, the staff of La Lumière put into practice the GAL principles of dialogue for change, inclusion, and participation.

Un jeune porté à la tête d'un comité villageois de surveillance

« En milieu rural et traditionnel au Sénégal, seul les adultes, les personnes âgées et les hommes étaient conviés dans les assemblées villageoises pour prendre les décisions qui devaient régir la communauté. Les femmes et les jeunes étaient quasiment exclus de ces espaces importants.

À MAKO, village situé à cinquante (50) kilomètres à l'ouest de KEDOUGOU, le chef de village a accepté de convier à une assemblée des jeunes et des femmes. Ces derniers ont pris la parole devant leurs aînés et ont donné leur point de vue sur l'objet de la rencontre qui concernait l'action des entreprises minières dans la zone. Ils ont été bien écoutés. A la fin de la rencontre, un jeune homme a été nommé à l'unanimité à la tête du comité villageois de surveillance parce que les participants ont estimé qu'il était plus apte que quiconque pour mener à bien cette mission.

L'acceptation de ce jeune homme dans les instances de décision et son implication dans la gestion des affaires du village est un changement majeur. Ce changement a été rendu possible grâce au dialogue entre les animateurs de La Lumière et le chef du village, à la conscientisation et à la sensibilisation sur la nécessité de faire participer toutes les couches de la communauté à la gestion des affaires du village. Le staff de La Lumière a ainsi mis en pratique les principes de dialogue pour le changement, d'inclusion et de participation du GAL. »

Comments from Boston and Washington Readers

- This sounds like a great step forward, just opening up the space of the village assemblies, but the change for gender justice didn't stand out to me in this story.
- This is a story in progress, I think that if we look forward to how the youth was able to engage, it would be more of a significant change. I also don't believe that this story shows long-term change, just shows an intervention for a capable individual. Good story for highlighting an individual, but story doesn't get into enough detail to look sustainable.
- On one hand, it was disappointing to read that it was a young man and not a woman voted to represent the community. On the other hand, it is important that women have a voice in these spaces and the opportunity to contribute to decision-making (in this case through the vote), and this often come in phases —this could be the first step. I wish there was more information regarding who actually spoke and if the women felt comfortable expressing their views honestly.

SEN-19

AUTHOR: LA LUMIÈRE
TITLE: The Importance of the Marriage Certificate for Women
April 11-15, 2016 – Saly, Senegal

L'importance du certificat de mariage pour les femmes

« À l'image de plusieurs contrées du Sénégal, dans la région de Kédougou, notamment en milieu rural, le mariage à l'Etat civil n'est pas répandu. Lors de rencontre de formation à la citoyenneté, les animateurs de La Lumière ont constaté que souvent très peu de femmes avaient un certificat de mariage, ce qui est préjudiciable notamment concernant les droits de succession.

C'est à travers des discussions qui ont été menées dans les groupes 'Épargne pour le changement' EPC, par un membre de l'équipe de changement de La Lumière, que les femmes et les hommes de ce village ont fait une prise de conscience sur l'importance du mariage civil afin de disposer d'un certificat de mariage. En plus, les hommes qui travaillent dans les compagnies minières de la zone, comme Sabolada, ont aussi été sensibilisés. Le certificat de mariage est un document important pour tout travailleur, car il facilite la prise en charge de la famille dans la couverture sociale de l'employeur. Depuis, plusieurs travailleurs ont fait les démarches pour obtenir un certificat de mariage.

Il faut dire que cette prise de conscience sur la nécessité d'avoir des certificats de mariage a un grand impact. Les divorces par voie orale (répudiation) deviennent plus rares. Nantis d'un certificat de mariage, les divorces se font comme prévu par la loi en respectant les droits de l'un et de l'autre. Les hommes réfléchissent bien avant de procéder à des divorces arbitraires sachant qu'ils peuvent être exposés à des poursuites judiciaires. Cette situation a favorisé la sécurisation des ménages ; et maintenant les hommes ont beaucoup plus de considération envers leurs épouses.

Mettant en pratique les enseignements du processus GAL, l'animateur formateur de La Lumière, a modifié une activité existante, soit la formation sur l'état civil à Kédougou, pour y inclure la sensibilisation sur le certificat de mariage, renforçant la responsabilisation des hommes face à famille et le respect des droits des femmes et des enfants.

SEN-20

AUTHOR: EVE
TITLE: Youth Organizations Sensitized to Gender Inequalities and Leadership Change
April 11-15, 2016 – Saly, Senegal

Organisations de jeunes sensibilisées sur les inégalités de genre et changement de leadership.

« EVE travaille avec des OCB, organisations communautaires de base dans les communes d'intervention. Ces OCB regroupent des jeunes qui œuvrent pour le bien être de la population.

La totalité des OCB avec lesquelles EVE collabore comptaient sur des hommes aux postes de décisions (conseil d'administration), malgré que les filles, aussi membres des OCB, ont le même niveau d'instruction que les garçons.

Le genre étant transversal dans le projet de ressourcerie urbaine qui travaille avec les jeunes, l'équipe du projet a jugé nécessaire d'attirer l'attention sur cette injustice. Ainsi, avec une OCB, durant les journées de partage ou de formation, des sensibilisations sur les inégalités de genre sont abordées. Dans une rencontre subséquente, alors que la question du leadership

entièrement masculin dans l'OCB n'avait pas encore été relevée, l'équipe de EVE a animé un débat sur la question. La question suivante a été proposée aux leaders et membres de l'OCB : Pourquoi dans votre OCB, tous les postes de décision sont occupés par des hommes ? Ce qui a suscité un déclic : les hommes soutenaient que les femmes n'étaient pas intéressées, qu'elles n'avaient pas assez de temps pour les réunions. De leur côté, les femmes ont dit qu'elles n'avaient pas fait ce constat jusqu'à aujourd'hui et elles se sont, sur le champ, déclarées intéressées.

Suite à ces échanges, les hommes avaient soulevé qu'une Assemblée générale allait se tenir et ils ont décidé de ne pas postuler aux postes vacants pour laisser les femmes diriger, à leur tour.

Ce qui a effectivement été respecté et fait, maintenant cette OCB est dirigée par des femmes, après avoir été dirigée par des hommes durant six années consécutives. Une autre OCB a aussi fait de même en élisant une équipe de leaders femmes. Sur 20 OCB avec lesquelles EVE travaille, deux ont des leaderships féminins, c'est un début.

Ghana

GHA-1

AUTHOR: DANIEL ATOKLO – CEPIL (male)
TITLE: PROMOTING WOMEN'S EMPOWERMENT AT DISTRICT LEVEL
MAY 10, 2016 – PRAMPAM, GHANA

The Senior Citizens in the Akatsi District in the Volta Region decided to form an Association for the socio-economic development of Avenor communities – the District of the current Speaker of Parliament – Honourable Doe Adzaho. To date, there has been no officially organized group to voice the concerns and needs of Avenor people.

I was invited to be one of the promoters but I asked that my name should not be publicised. I really masterminded the drafting of the Constitution or the Regulations.

The name of the Association is "Avenor Development Association". I recommended that out of the Nine Directors there should be a minimum of three (3) women. This was very readily accepted. I also appealed that the first Directors of the Company should be included in the Articles, which we did.

On Wednesday, 8th May 2016 (this year), the Chairman called to inform me that he and the Secretary, who is a lady, and the Vice-Chairman were on their way to the Registrar General's Department for the incorporation of the organization. Interestingly enough, this is only the Second CBO to be registered in the whole of the Volta Region, the first being located in Kedjebi in the northern Volta Region.

I find this significant because it has already attracted the attention of local government, ministries and chiefs.

Participants' Comments and Discussion

Participants felt the change story was significant because it described how women would ultimately be empowered in the community by creating reserved positions for women in decision making bodies and by focusing future programmes on women's empowerment. Both this story

and the Neighbourhood Watch story show how a respected older man used his gender power to play the role of wise advisor to create more space for women within formal rules and structures. He chose not to take on the leadership roles himself but rather used indirect influence to enable women to step forward. The story does not tell us how this gentleman came to understand that he could use his power to promote greater gender equality so there may be a personal change story behind this community change story.

Comments from Boston and Washington Readers

- As this initiated from the community, it is more likely to meet the needs of the community and the fact that it has been incorporated and recognized means it is likely to continue on past the individuals who created it. It is very important that women are provided spaces and directors of the association, ensuring their voices are and leadership are part of the effort.
- I believe this isn't a particularly well-articulated story. It says three women should be on this CBOs Directors group, but it doesn't get at how much power they actually have, or what they have been able to achieve. It is good in the sense that it shows how one organization can begin change, but the way it is described makes it seem like this was just an easy win that didn't take much convincing.
- While I thought it was great that women will be represented in leadership, a bigger change in norms and values didn't shine through for me.

GHA-2

NAME: KENNEDY KUSI MARSHALL – WACAM (male)
TITLE: WHAT ABOUT MEN PROMOTING GENDER EQUALITY?
MAY 11, 2016 – PRAMPAM, GHANA

The GAL project has brought some changes in the way and manner Wacam approaches gender issues. Wacam has a gender policy which seeks to incorporate gender issues into its programmes and projects. But these gender programmes were not yielding the needed results because both the programme officers and zonal officers were more interested in increasing the number of women participating in project activities.

Upon the introduction of the GAL project, Wacam has had a significant improvement in the way and manner it deals with gender related programmes and activities. Now there is a clear understanding that gender is not only about women but the involvement of men is also crucial to the gender balance and equity we seek to achieve in the management of natural resources. This understanding of gender as not being only about women but that of men as well, and the importance of gender equity has challenged Wacam's programmes and zonal officers to go beyond just women's participation to the extent of helping them in attaining leadership positions and also supporting them to be economically empowered. A clear example of this is the support and the resources the (male) zonal officer in Prestea gave to the women within that zone to start beads weaving and soap making businesses after they had gone through some alternative livelihood programmes.

The Prestea zonal group is working hard to reduce the perception about the traditional gender roles which perceived certain jobs as exclusively meant for women. For example men are now

working with some women in the beads weaving and soap making business which were perceived as women's job.

This change is significant to us in the sense that the changes in the perception of some men about gender is now encouraging them to lead the change process.

Participants' Comments and Discussion

It captures the shift in WACAM's strategy to look more closely livelihood issues for women and men as an important area for advancing gender equality. It is significant that a male zonal officer played a key role to source resources to sustain training and livelihood activities of benefit primarily to women. The fact that men have also been drawn to a livelihood that is generally seen as women's work describes a shift in men's thinking. Men's support and participation makes the project more sustainable. How can WACAM ensure that the men don't take over the whole activity and reserve the benefits for themselves? Men will bring new resources to this business. WACAM needs to make sure that the women get and control resources too and benefit from the project. The strategy is more inclusive and sustainable because the men agree that the women should be involved in and benefit from this activity.

Comments from Boston and Washington Readers

- ... [T]he result was interesting in terms of engaging men.

GHA-3

AUTHOR: FRANCIS AGBERE – OXFAM IN GHANA (male)
TITLE: GENDER PERSPECTIVES: FROM THEORY TO PRACTICE
MAY 10, 2016 – PRAMPAM, GHANA

Gender, like any other discipline, commands various concepts, methodology and models, including equity, equality and empowerment. As a young Social Science student, I was first exposed to these concepts in 2005 in a Gender and Development course. However, this course merely projected a theoretical understanding with little or no emphasis on "walking the talk". Similar to this was the trainings in the discipline I received over the early years of my career.

Fast forward to 2015. I experienced the Gender Action Learning process. This introduced to me a different and unique means for appreciating gender. This bolstered not only my understanding of gender but has shaped a new thinking in me: make room for gender and actualize the theoretical concepts in a uniquely simple way - learning and sharing with peers to change the world. For example, one time at lunch we discussed why men take interest in dating women outside marriage, which is seen as normal. But women are accused of adultery when they engage in things like that. We shared our perspectives, and it dawned on me that with just one question, you can actually connect realities and everyday happenings to uproot some stereotypes that continue to discriminate against women.

Why is this change significant? From a personal point of view, it has challenged me and instills in me a sense of responsibility to make women a huge part of the journey to development. Thanks to GAL, as a Development Practitioner, I'm ever more conscious of

looking beyond “talking”, to “walking the talk” of gender, as it designs development related programmes.

My relationship with peers, in the family and the world would thrive on respect for everyone, no matter their sex.

Participants’ Comments and Discussion

It describes why open discussion about gender discrimination is important. You both learn and unlearn through discussion with colleagues within an organisation. Sometimes we approach gender too theoretically. Francis had never experienced gender training as unique as GAL. Usually you just learn concepts but you don’t get the chance to test them in practice through gender change experiments. GAL gives you the chance to trying things out and learn from the experience. You own it with GAL.

Comments from Boston and Washington Readers

- I really enjoyed this story, but mainly the acknowledgment from author that we not only need to "talk the talk" when it comes to gender justice-or any kind of justice, but "walk the walk" as well. The author found himself challenged not only in his personal life, but also in his career; feeling the responsibility to participate in respecting and uplifting not only the most vulnerable, but everyone, regardless of their gender orientation.
- Story reflects on the role of GAL in translating concepts of gender equality and empowerment into practice and the personal transformation participants can experience as a result of the training.

GHA-4

AUTHOR: KUMI LARBI – CEPIL (male)
TITLE: EMANCIPATION FOR MEN!
MAY 11, 2016 – PRAMPARAM, GHANA

From childhood, humankind is brought up to know that there are separate roles for men and women. However, after being introduced to the Gender Action Learning project with OXFAM and partners, the lesson is that these roles are not fixed but rather our perception.

This is so in my case because I decided to put into practice the shifting roles between men and women. That is, I decided to change my perceptions and do chores at home which I never did before. I bathe the kids, dress them, and even feed them.

The significance is that once I started doing these things in the house, due to exposure to the GAL project, others are also doing things they did not do before. For example, women washing vehicles.

Despite this, I receive bashing from my peers who think I am going too far in doing these things, but it is my choice to take on these roles. I have changed so I see nothing wrong anymore.

Participants’ Comments and Discussion

People liked the title because men need emancipation. They need to be freed from a mentality that limits what they can do. Nature does not designate what jobs men or women must do – social norms do. Men can be freed from a mentality. People say “difficult work is for men” but men don’t do the pounding (of grains) which is the hardest work there is. Women do that. Why? Kumi felt he could have written more but ran out of time. He added how much he enjoyed spending time with his kids in this way and how much his kids enjoyed it too. This is part of the emancipation. This story also describes the resistance of other men to Kumi’s changed behavior. Other men oppose you but you just keep going. Sometimes it is the women who will oppose men taking on women’s chores. Women drive men from the kitchen. That is because the men will eat all the food while preparing it. Or because the women prefer to keep the change when they go grocery shopping. This discussion generated one of the most animated debates of the day, showing the significance of the story and the importance of household chores for gender equality.

Comments from Boston and Washington Readers

- It was important to me that the author acknowledged that his fair practices were not accepted by his peers but that he kept to them regardless.
- Significant change, especially in the face of criticism - I would like to have learned more about the change within the household.
- I like this story because it is told in the first person about his own experience, and how he applied the training to his own personal circumstances. He found a way to change that was satisfying, and stuck with it. And he tried to model behavior for his peers.

GHA-5

AUTHOR: CEPIL
TITLE: PROMOTING GENDER EQUITY-THE MADINA EXPERIENCE
MAY 11, 2016 – PRAMPAM, GHANA

After the first and second peer learning workshop, CEPIL decided to go to the MADINA market to educate women on their rights. However in the midst of these women were men who thought that any discussion about women (Ebaa Nkomo) had nothing to do with men.

Taking inspiration from our exposure in the GAL project, we explained to them that whatever affected women also affected men because we all lived in a community and belong to families where both sexes exist.

After these explanations and education on their rights, the men rather realised that they had problems too. For example, one man’s wife had abandoned the marital home without a word and he needed help.

The significant change is that a change in the perception of people (men) can lead to enlightenment which makes a big difference. That is, when you live in ignorance, the problem will always be there until you are exposed to reality.

Also our project led to change in power relations in domestic settings and greater confidence in people.

Participants' Comments and Discussion

This change story was discussed together with CEPIL's organizational change story. Together the two stories describe a pathway that leads from change in individual consciousness, through change in organizational practices and strategies to result in a different approach in the community which changes women's and men's consciousness of gender and their rights. CEPIL members explained how their organization had made a very significant shift in the way it approaches the problem of limited resources, which enabled it to take on new initiatives in new ways. The changed role of the two women members of the organization was also seen as extremely significant. The story also pointed out clearly how GAL had contributed to these changes.

Comments from Boston and Washington Readers

- I liked how the organizers took the objection of the men and turned it into an opportunity to reach out to the men and meet them where they are. It sounds like they had some success in adjusting attitudes. I liked how this story touched on men as allies and how the organizers were able to make use of their training to spot an opportunity. Learning on multiple levels!
- I agree that it is very important to shift thinking about gender rights and that includes involving men...
- The story showed a manifest change in perceptions. Since these are what ultimately shape gender outcomes (with structural feature stemming from such perceptions) this seems like a highly significant change.
- This story doesn't describe the way that power relations actually changed but says they did in domestic settings. Having that detail would make the story stronger, but the line about a wife abandoning a man didn't say why this was important. Was she being beaten and left taking poverty and/or family to help her, or did she leave because he refused to include her in family decision making and she had become economically self-sufficient?

GHA-6

AUTHOR: DANIEL ATOKLO – CEPIL (male)
**TITLE: PROMOTING GENDER EQUITY AT COMMUNITY LEVEL IN ACCRA:
FORMATION OF MANHEAN NEIGHBOURHOOD WATCH
MAY 10, 2016 – PRAMPAM, GHANA**

The Union was formed in January 2015. The object was for the development of the Community and to put measures in place to safeguard life and property. It was a new settlement with no facilities. In May 2015 I was invited to be one of the elders for advisory purposes. They also asked me to review their Constitution. My advice was that in the Constitution of the Executive, they should look at gender issues. Indeed they made a female Police Officer the Chairperson of the Interim Executive Council. They initiated three projects for the purpose of security.

- (1). To floodlight the Streets
- (2). To grade the main roads in the Community.
- (3). To arrange for Police Depot.

By the end of the year 2015, a substantial portion of the streets were floodlighted. In February 2016 this year, the Association was officially launched. The Deputy Superintendent of Police at Amasaman attended the ceremony and pledged to support with the building of a full Police Station rather than a Police post.

The Chief of Manhean attended the launch and promised to give land no matter how portable for the Police post. The Assemblyman for the area promised to assist in the grading of the roads and a lorry park. The Chief and the Elders fulfilled their promise and we were asked to pay GH¢600.00 (USD200) for the preparation of document of title to the land which we did.

In April this year they again invited me to take over the accounts because of the non-performance of the incumbent. I declined but recommended that for the sake of gender balance we should hire another lady who has the capacity.

They agreed and coincidentally a lady member working with the Controller and Accountant General's Department at our last meeting on the last Sunday of April was unanimously elected as the Financial Secretary.

This change is permanent. The association meets every month. Periodically, they ask to meet with the Chiefs, with the Assembly with the police. Every two years they will change the executive. I am touched by the commitment of the people who come in as members. Even if the founding members move on, it will continue. If tomorrow we are not there, it is a legal entity which will go on. It is not personalized.

Participants' Comments and Discussion

In the discussion, participants found this story significant because it describes how a respected senior man came understood gender power dynamics and used his influence to share his power with women. It take both women and men to create this kind of change. A man can create more space and then women must step into the space. This man also used a particular approach, he did not impose his ideas but rather went about it calmly and "suggested to them" that they should look at women's roles in the association. Did the male members of the association really understand the value of the contribution of women? Or did they just accept because they respected Mr. Atoklo? Sometimes men accept women's participation because they feel obliged. Then the woman must prove she can do the job, she must demonstrate her competence. This can be challenging because women may also face the men's resistance as they are trying to get the job done.

Comments from Boston and Washington Readers

- This is a story of committing not only a space for women to bring up their issues, but also of outcomes of that space being taken seriously by leadership by putting funding toward the issues brought up.

- The development of the association and the work they have already accomplished includes women in leadership and takes into account gender issues. It is also an institutional change that will go on after the founders of the association. I would have given this case more votes if there was evidence that women and other groups in the community were consulted in the decision on the projects (perhaps it happened but was not included here).
- This was an interesting story but it was a bit unclear to me how much of the change was gender related. For example, floodlighting the streets sounds like a good project to help increase safety for women but was that the reason they did it? Did they do it in areas where women would make use of the lights? It sounds like the project overall was a great success but how it changed gender norms was less clear.
- The change seems to be most significantly about the establishment of a longevit institution. The gender dynamics within this seem small or unclear. In this context it is not clear what impacts the election of a woman to a single position will have.

GHA-7

AUTHOR: ESTHER EKOUE – OXFAM (female)
TITLE: COMMITMENT AND PERSONAL CHANGE ARE LINKED
MAY 10, 2016 – PRAMPAM, GHANA

Before going through GAL (Gender Action Learning), I had heard a lot about how change happens in people's life. I started by reading a lot of books and articles talking about how do we ensure sustainable change happens? I was exposed to trainings on how to elaborate a theory of change. I have tried to experience change at the personal level myself but I could not name the kind of changes I was experiencing in my way of thinking.

Through the GAL process, I noticed that change really happens when, at individual level, you identify the type of change you want to see. What I wanted to change is the way that I am approaching and interacting with people. Thanks to GAL, I have learned how to craft questions simply to be able to understand how others think about complex issues. Introspective questions. I was convinced about what I wanted to change and I continue to find ways and means to make it happen. For example, I don't like to ask personal questions but I find that I can ask simple, open questions that will create a conversation. What does it take for you to change your perception of religion? What do you think about dowry? Being through that, I witness change mostly happens when we are committed to embracing new ideas and experiencing different ways of doing things.

This change is significant or important because it has helped me to open up and also helped me to deal with complex situations at family level. It has helped me improve my interaction with others and break communication barriers. It helps me to avoid making wrong judgments about people and on issues, and to understand the rationale of their actions. It has been really key in changing the kind of relationships I have with my peers.

Participants' Comments and Discussion

It describes how Esther learned to use thought provoking questions to create important conversations. She "couldn't name change I was undergoing" but this process helped her understand change and gender and how to change it. In an African context, you often do what

you see but do not always reflect on why you do these things and what you want to change. You can pay a high price for trying to bring about changes in these settings so you have to be strong. Other participants found the story gave them a tool for approaching their own change challenges: using simple question to solve complex questions, approaching problems in an “advice free zone.”

Comments from Boston and Washington Readers

- I really liked Esther's story. It came from the heart and you could relate. Perhaps because she is from Oxfam so I could relate.
- This one highlights how personal commitment and changes in one's attitudes in practices are linked. It also highlights the importance of communication and social interaction as first steps of translating personal changes into practice.
- Esther's changes were truly personal and allowed her to view herself and others differently. Taking it upon oneself to avoid passing judgments on others and their issues is an admirable and very difficult thing to do, and Esther is well on her way to making herself accountable to do so.

GHA-8

AUTHOR: NAANA NKANSAH A. – OXFAM IN GHANA (female)
TITLE: SHARING STORIES OF OUR FEMALE HEROES
MAY 11, 2016 – PRAMPAM, GHANA

Women are doing great work but their stories are sometimes buried in the midst of all the thousands stories we tell. The Gender Action Learning process helped us to identified three specific women across our programme areas to offer them a platform to share their passion, commitment, and the change they are bringing in their advocacy for community rights, fighting climate change through behavioral change, and enhancing maternal health care. To capture how this change is happening, we featured Lamisi Sandow, Bibiana Adda and Joanna Manu.

Lamisi Sandow is from Sumninibomah in the East Mamprusi District of the Northern Region. Lamisi was trained in construction of energy efficient stoves to help rural communities reduce their use of firewood for cooking. She has constructed over 120 stoves and now trains other women in the construction of the stove. She is touted as a ‘climate fighter’ as the change she is bringing in her community and beyond is inspiring

Bibiana is from the Gia community in the Kasena Nankana District of the Upper East Region. Bibiana, who before the Oxfam maternal health project was a Traditional Birth Attendant (TBA - women who deliver pregnant women at home), took the opportunity to be part of the project to assist pregnant women and girls to have safe delivery. Being an experienced TBA, she encourages young pregnant women to visit clinics for antenatal care because of the reluctance of some of them to seek medical attention. She also serves as a link between midwives and pregnant women in her community and assists them to get skilled delivery. The work of Bibiana and other volunteers in the maternal health project contributed to zero incidence of maternal death in the six communities of our project.

Joanna is an Assembly Woman of Dumasi in the Prestea Hunu Valley District of the Western Region. Joanna, since her assumption to office, has been at the forefront of community dialogue with mining companies to represent the rights of those affected by mining exploration. Through her negotiations, her community had bridges, school, boreholes etc. For a woman from such a community who learns, grows, and transforms into a leader to even empower others, we see this as an example to encourage other women into leadership. The work of these women is so important to us. For us as Oxfam, women's right is at the heart of all we do, and we would use their story to contribute to learning and sharing in our organisation.

Participants' Comments and Discussion

It describes examples of how women who are amazing despite living in poverty. These are all people from marginalized places with limited opportunity can stand out as models of change but they have become ambassadors of the kinds of change that is possible. These stories can be used to bring broader changes. How has this change project changed OXFAM in Ghana? GAL pushed us to tell these women's stories. The change within OXFAM is that the project demanded the commitment of staff and financial resources. Management was very supportive of the project.

Comments from Boston and Washington Readers

- I really liked this story's three examples of outstanding women.
- I liked how this story explained why three women were chosen and then proceeded to tell their stories. However... [it] would be more helpful to focus on one story and really delve into how change happened.
- They are all great amazing women but I wasn't sure about the change that had taken place.

GHA-10

AUTHOR: KENNEDY KUSI MARSHALL – WACAM (male)
TITLE: HUMAN RESOURCE QUALITY IS NOT DEPENDENT ON GENDER
MAY 10, 2016 – PRAMPAM, GHANA

I used to have the perception that certain activities or work were meant for some specific gender group to the extent that if I see a man being trained as a nurse or a chef I felt he was either being lazy or not knowing what he was about in life. Hairstylist was even worse. This made it extremely difficult for me to associate myself with such persons. Even though I had had some gender training in the past, which made me understand that women can equally do the work that men do, I still couldn't accept the fact that men could do work which that was typically associated with women. I was not pushed to really accept it.

But through the GAL training, I have come to understand that men can as well do the same form of work as women if given the opportunities irrespective of how society perceives that kind of work. We also get the best quality of human resources. Both men and women need to be given the equal chance to demonstrate what each one can do. This particular understanding of gender has informed me on how to bring up my two daughters. If am buying them toys to play

with I don't only focused on female toys but rather look for any form of toys which will enhance their happiness and training as they are growing up. I also make sure they are engaged in activities that involve both genders so they can grow up with the mindset that they can perform any duty which is given them irrespective of the gender assimilation.

Participants' Comments and Discussion

Participants felt it was similar to Kumi's story about men's emancipation because it talks about how a man came to a different understand of gender roles through GAL. GAL influences you. As a man who takes on different roles, your behavior becomes and advertisement to others. The group discussed how men often perform very well in non-traditional professions like cooking and hairstyling. Some felt this was because men feel they have to be exceptional in their chosen profession to face up to social opposition. Others felt that men are still privileged and enjoy certain advantages even when they take on non-traditional roles. This privilege is reflected in the way we use language: women are called "South East Asiamstresses" and men are "tailors" even though they do the same job.

Comments from Boston and Washington Readers

- Kennedy's story is a great one because he not only could see the error of his ways, but has allowed himself to understand that skills go beyond gender or sex, and that irrespective of gender, people should be able to do and revel in what appeals to them most.
- Highlights how GAL changed a male perspective on gendered stereotypes and how this change in attitude can affect family dynamics and parenting styles.
- I see where his original view point is coming from and it kind of goes on today. For example, the concept of a male nurse or a female cop still generates certain viewpoints. The only thing that matters is that the person can do their job and has passion for it.
- I could definitely connect my own cultural discourse to this story. The issue of what a girl or boy should or shouldn't play with, is a live discussion in the US so it was a familiar topic. I also like that it was from the male perspective.

GHA-11

AUTHOR: ANONYMOUS WOMAN
TITLE: THE DESIRE AND DARE TO LOOK OUT FOR GENDER ISSUES AND SOLUTIONS
MAY 10, 2016 – PRAMPARAM, GHANA

Personally, over the period, GAL has awakened in me the desire of being very conscious about things that border on gender. Unlike before, now anytime I feel there is gender imbalance, I want to do something about it. A clear example is my church. I fellowship in a church where men and women do not sit together, where men are called on to partake in the communion before women and where most women are not given leadership roles.

Before, these things were normal to me but after the GAL training I saw the need to do something about it because it does not look right to me at all. So I decided to go sit where the

men sit anytime I go to church. Fortunately, over the period, some women have also joined me there. But I have not seen any man taking their South East Asiats where the women sit. It's like they are not comfortable to sit with their wives in church. It is not in them. I strongly believe that with time things will change. They should feel free. In the English-language Assemblies, it is the opposite that happens. I am waiting for an opportunity to have a platform where I will share with the rest of the church members the need to have a change in perception on gender issues.

This change is so significant to me because I am directly involved and I have the motivation that things can change.

JUNE 28, 2016 – ACCRA, GHANA

I was so astonished and glad as I watched members of my church, men and women on Sunday the 22rd of May, 2016, happily moving from where they seat to mix with each other.

The leadership of the church asked the congregation to do an evaluation of the state of the church as to how far the church had come and the way forward, and in groups we sat to discuss.

In my group I raised the issue of our sitting arrangement, that men are sitting separately from women, among others. I was amazed when in the end pastor said "I am going to set up a committee that will put all the suggestions raised by the various groups together and present to the whole church but there is one thing that was talked about in almost all the groups which standing here I can confirm is true, that is the way you are seated, the men are on my right and women on my left. If not for the fact that you are seated already I would have asked that we change"

Before the pastor could end his statement the congregation shouted "Change, Change Change!" So the pastor said "Change the sitting arrangement. Men feel free to mix with the women, wives you can sit by your husbands, please everybody feel free to mix up and let us be conscious that any time we come together to worship we will sit together".

As I watched the congregation changing seats, elders looking out for their wives and deaconesses looking out for their husbands to sit by them, I felt a sense of satisfaction, happy, glad, and I said to myself "this thing has worked, GAL is workable." The unfortunate thing is that I did not have a camera to have taken pictures.

Participants' Comments and Discussion

Participants felt this woman is very bold to challenge an institution as important as her church. In church, we are often told "Close your eyes and pray to God." There is a real need to address these issues. In most churches and mosques, women cannot hold Senior Offices and are often asked to worship in a separate space from men. But this is not a traditional practice when people were in the village. It became a tradition when religious ceremonies moved into churches. It is a practice that can and should be questioned. You need to have the experience of GAL to start seeing these things. And GAL has given this woman the strength and confidence to ask her church why women and men don't sit together.

Comments from Boston and Washington Readers

- The personal change here is accompanied by a strong reflection of broader community appetite for change.
- Good first step that the women feel empowered, but this story would be more powerful if it showed that women were stating their opinions more in the community.

GHA-14

AUTHOR: CEPIL
TITLE: INSPIRED BY THE DRAMA TRIANGLE
MAY 10, 2016 – PRAMPAM, GHANA

One thing that struck us at our second workshop in September/October 2015 was the Drama Triangle. This is where one sees oneself as a victim of a situation and circumstances and how one can shift the view to become more open hearted and proactive.

Hence, when we went back to our organization (CEPIL) and our Director told us there was not enough funding for logistics and a programme officer to carry out our programme, we saw the need not to be the victim. We decided to find a way out of our predicament and, with teamwork in play, we made a change in strategy. A new outreach idea was born with the drama triangle in mind.

This led us to take on a rights education programme with market women at Medina since that was a less expensive way to do our activities. This was a most significant shift in the way we did things. It helped CEPIL to achieve our objectives with limited funding and resources, and was a turning point in the organization's programming. We were able to educate these vulnerable women and men so they can develop and claim what was due to them.

Also this outreach initiative was led by the two females that are members of the GAL Change Team in the conception and implementation stages. This has been remarkable due to the shift in strategy. Thanks to GAL, no situation is bigger than CEPIL.

Participants' Comments and Discussion

Participants liked this story because it gave a specific example of GAL in action by showing how a specific tool (Drama Triangle) helped the organization to overcome its sense of helplessness. When we came to the second workshop, all we wanted to know was "will Oxfam fund us?" When Esther said no, we had to think about our situation differently. This tool helped us realize that it doesn't always have to be about the money, money, money. With a small amount, little resources, you can do a lot if you set your mind to it. We learned something that the Organisation can do by itself. But at some point money must also come and this becomes more likely because we have new ideas and greater self-confidence. We have changed our perception and our strategy. We don't play the victim. The interaction between women and men in the organization have also changed and are core to the new strategy. Women staff were actively engaged in designing and carrying out the new approach. There is a different atmosphere in the organization.

Comments from Boston and Washington Readers

- This story was all about empowerment and creativity. It is easy to get attached to the process and method, and give up on the outcome when barriers arise. But this team focused on the outcome and adapted their methods. No problem is greater than our creativity!
- The story displayed how staff from a local partner organization in Ghana were able to put what they learned into practice from the Drama Triangle session. They were able to play it out in a situation where there was power dynamics involved, resources involved, and vulnerable people; this is a complex situation to apply a lesson but proved to show a shift in strategic decision-making by the team, and led by women on their team.

GHA-15

AUTHOR: JOANA A. MANU – WACAM (female)
TITLE: WHY FEEDBACKS ARE IMPORTANT
MAY 10, 2016 – PRAMPARAM, GHANA

During the GAL, in my opinion, there has been a change in how I approach people. After learning gender and human rights issues at WACAM's gender training around 2013 or 2014, I became powerful. I thought now my eyes were opened so I will not let anyone to cheat me or suppress me. Being a woman does not mean I am inferior. No way at all. I insisted on my rights. So I became hard. I became hard in my home, in the community, and even in the Church.

These people in my area started calling me names. Obaa denden. Akokoni. (Hard woman, a hen that crows like a cock). "Too knowing". I realized people were afraid to come to me, especially men.

During the GAL, I realized this is not the best way to approach people. I can try to explain to people what rights are so they can understand. After the last workshop I decided to change my strategy, my style, because it wasn't the best way for people to understand me. Now if anyone tries to hurt me or take advantage of me, I don't fight but I speak politely to them and explain to them how they should treat me as a human being and they should handle me as if I was your brother.

The significance of this is that I changed my strategy in relation to people because I was listening to feedback. It has helped me a lot to develop a good listening skill and become sensitive to inequalities against not only women but men as well.

Participants' Comments and Discussion

Participants really liked the title and the story. It told how Joana changed her approach in the community, how GAL helped her to learn out to listen and accept while still standing up for her rights. She occupies a position that needs people's support. She was the only elected woman in the unit committee so she had to work with men. It shows how if you want change, you have to change yourself. Her change process is unique because she was humble enough to admit that her approach was wrong. As gender advocates, we have to demonstrate that we are above the norm. We are leaders. She learned to connect with men who oppose her by

connecting to their hearts. She appeals to them as if she was their brother, another man who is close to their hearts.

Comments from Boston and Washington Readers

- I love this story. It is short and to the point in a powerful way.
- I loved Joanna's story. I loved that's he was able to discover that being assertive didn't necessarily mean that she needed to be combative, to use force —verbally or in any other way —but that she could be just as assertive by remaining collected and opening herself up to discussions on justice and how she'd want to be treated.
- Interesting story regarding the different ways empowerment at a personal level is expressed in social interaction with others.

GHA-17

AUTHOR: ANONYMOUS WOMAN
TITLE: CHANGING THE LIFE OF A WOMAN USING GAL TOOLS
MAY 10, 2016 – PRAMPARAM, GHANA

Before GAL, I was a lady who could not voice out to challenge or convince someone about gender issues. You need to take into consideration that I come from the Northern part of Ghana, where women are known to be for the kitchen and taking care of kids only. In my communities, only men can make decisions relating to the acquisition and management of customary lands.

The most significant change I have experienced is that GAL has boosted my confidence and my negotiation skills. For example, I have been able to stand up for another woman. I met this lady, and she told me her story. This took place at the Upper East Region, in Bolga Soe. This woman was sacked from her husband's house after her husband passed away. She had not born any male child so by customary practice, she could not stay in her house. The brother of the woman's deceased husband took hold of the lands and started selling them out to strangers. She had to leave the house and go to Kumasi in Ashanti Region to work in a chop bar (small restaurant) to earn money to feed herself. But things were not going well for her there. She had to return to Bolga, rent a single room, but she still could not afford to pay her rent.

After listening to her, I had to step in. I convinced my husband to stand in for her. My husband, upon listen to my plea, intervened. With my encouragement, my husband succeeded in convincing family members and local people that the woman deserved better. As I write this story, the woman has put up two rooms on her last husband's land, and she is comfortable now.

What GAL made us understand is that no matter your sex, you have the right to certain things. I work in a human rights organization but GAL helped me understand these things and gave me motivation. GAL did not lecture to us but made us think and think deep. When you come out of GAL, you understand yourself. Not being told what to think but rather to bring out what we think, what we feel. It built my confidence to bring out my skills. Human rights are about law; it did not give me the zeal to move.

This change is very significant to me because I'm likely to face the same problem if one day I happen to lose my husband. Also, I think it is time we change those out of date customary

practices so that our children and grandchildren will not suffer the way some women back in the North are going through today. Thank you.

Participants' Comments and Discussion

It tells of the power of one woman. It shows how one woman can help liberate another woman plus her family, in a kind of ripple effect. The situation of gender biased inheritance practices is common to a whole group. This story shows how a gender norm has been changed. This woman used traditional practices to challenge traditional practices. She could not fight this on her own but first had to convince her husband and rely on his gender power to challenge the traditional practice. GAL gave her the understanding and confidence to talk to her husband. She was able to build on her relationship, speak to his heart by explaining that she and his children were in fact in a similar situation if he should die. This allowed him to listen and find his own confidence and strategy to go about challenging tradition in the community. The woman was strategic and so was her husband.

Comments from Boston and Washington Readers

- I think this might be the most useful change story of the sample. It provides cultural context of the issue, highlights the role of rights in thinking about gender equality, and emphasizes the role of social support in achieving respect for these rights.
- This story was inspiring to me. Being able to make an ally out of someone who is considered "the oppressor", to open oneself up to having these discussions and stepping in in the face of injustice is brave. She was brave but also smart, and I'm glad that GAL helped her to think through her personal feelings, and also bring that in her household, and a neighbor's household as well.
- I liked this story. She talked about her experience at the GAL session and how she applied what she learned to improve someone else's life (and hers). I felt like this best illustrated a change because, the wife was able to convince her husband into going something right and forward thinking than continuing in a harmful tradition (or the encouragement of one).

Burkina Faso

Histoires de changement au niveau individuel

1 Moussa Coulibaly (H)

UDPC Padema

J'avais du mal à communiquer avec mon épouse sur les projets de la famille. Mes communications se limitaient à l'information sur ce qui doit se faire ou de ce qui a été réalisé. Elle me faisait des reproches sur cette situation. Je lui ai expliqué ce pourquoi je ne voulais pas communiquer sur mes différents projets. J'avais peur de parler de mes projets qui ne sont pas à terme, pensant qu'ils pourraient être l'objet de discussion hors de la famille.

Actuellement je suis dans la dynamique de changement, j'ai discuté avec elle sur le choix de l'école pour notre fille qui aura l'âge d'aller à l'école à la rentrée prochaine. Auparavant j'aurais décidé tout seul du choix de l'école. Je trouve que la communication était plus que nécessaire dans le couple.

**#2 Yacouba Konaté, (H)
(1 vote)**

UDPC Padema

Venant d'une grande famille, j'ai des frères âgés qui décidaient de tout. Vu cette situation, c'était difficile de me concerter avec les femmes afin de ne pas créer de problèmes dans la grande famille. Je dépensais tout seul sans consultation avec les membres de ma famille. Après les récoltes, il n'y avait pas de compte rendu. Les femmes n'avaient même pas le droit d'aller emprunter ou louer des terres ailleurs pour produire, ni les moyens pour mener des activités génératrices de revenus.

Après l'atelier de 2015 sur l'AAG, j'ai approché l'aîné de la famille et je lui ai fait voir qu'il faut libérer un peu les enfants plus grands ainsi que les femmes pour qu'elles aient de quoi produire afin d'avoir des revenus et pouvoir contribuer à la gestion de la famille. J'ai changé de comportement. Moi et les femmes, on se rencontre maintenant chaque fin de mois et je leur fais le point sur les questions de la famille. Je donne un peu d'argent à chacune pour leurs besoins. Pour tout ce que je veux entreprendre, on se réunit pour discuter avant. Cette année, chaque femme aura des terres, environ 0,5 ha à cultiver et je laisserai chacune établir son APFR (titre foncier). Dans ma grande famille, il y a 7 femmes qui produisent du coton. Mes frères voient maintenant l'avantage de libérer les femmes pour produire, elles peuvent en retour contribuer aux charges de la famille.

**# 3 Salimata Sanon Ouédraogo, (F)
(1 vote, 1 meilleure histoire)**

UNERIZ

Le changement dans la famille Ouédraogo

Avant, je travaillais avec mes enfants, je ne connaissais pas répartir les tâches, chacun faisait ce qu'il voulait et ce qu'il pouvait. Je m'énervais vite contre eux. Je prenais mes décisions sans les associer, je ne demandais pas leur avis. J'avais peur aussi de faire des comptes rendus à mon mari sur ce que je gagnais car j'avais des arrières pensées. Je ne savais pas engager des négociations avec mon mari. Après l'atelier de 2015 sur le processus AAG, j'ai changé.

J'écoute les enfants, je les associe aux décisions, je répartis les tâches entre les filles et les garçons. Je demande leur point de vue avant de m'engager, je fais de comptes rendus à mon mari sans arrière pensée. J'ai instauré le dialogue, la communication et la négociation entre moi, mes enfants et leur père.

#4 Mahamadi Ouédraogo Mahamadi, (H)

UNERIZ (2 votes)

Incroyable

J'ai un ami qui s'appelle Amadou, il est marié et père de 6 enfants. Il donnait chaque fois sa parcelle rizicole en location car il n'avait pas les moyens financiers conséquents pour l'exploiter. Pendant près de six ans, la famille ne mangeait pas à sa faim, la scolarité des enfants étant à moitié réglée. Le mari fréquente régulièrement les sites d'orpaillage traditionnels sans succès. La femme faisait de la prestation d'étuvage auprès d'autres femmes pour gérer autant que possible le ménage. Après avoir vu le sketch (théâtre) de l'équipe de changement de l'UNERIZ, joué à la CASA, lieu de rencontre, Amadou a décidé de changer en confiant la totalité de sa production rizicole à son épouse pour qu'elle étuve, vende et lui rende compte dans 3 mois car au moment de la récolte le prix n'était pas rémunérateur. Son grand frère l'avait conseillé de renoncer à cette

initiative dangereuse, il s'en est inquiété, mais demanda à sa femme de lui faire le compte rendu avant échéance.

La femme avait déjà un bilan positif et lui a même donné 5000 CFA pour ses petits besoins. Au bout de trois mois, les bénéficiaires engrangés étaient de 50 000 CFA, ce qui a été partagé de façon équitable entre les deux et ainsi de suite pour la campagne suivante. Ensemble, l'homme a aidé la femme à disposer d'un fonds de roulement pour la vente de bois de chauffe en plus de l'étuvage du riz. Aujourd'hui, tout va au mieux dans cette famille, l'école des enfants est payée, il y a assez à manger contrairement à ses frères qui sont toujours dans la souffrance. La femme aussi est capable !

#5

Seydou Karambiri, (H)

UDPC Padema

Je me nomme Karambiri Seydou. J'ai 62 ans et réside à Zongoma dans le département de PADEMA, je suis cultivateur de profession et ma principale culture c'est le coton que j'exploite annuellement sur 5 hectares. Jusqu'à une période récente, j'étais le seul maître à bord du « bateau familial ». Je ne rendais compte formellement à personne à la fin de chaque campagne agricole. Cela créait visiblement des frustrations au sein de la famille.

Cependant, depuis qu'on a commencé la formation sur l'AAG, j'ai véritablement changé ma façon de voir les choses. J'ai compris que la communication, le dialogue dans le foyer étaient très importants pour notre harmonie. Je me suis résolu à louer quelques portions de terres dans le village afin de permettre à mes femmes de cultiver parallèlement le coton et de se faire des revenus. La campagne passée, chacune a eu comme bénéfice 100 000 CFA. Ce qui leur a permis de payer chacune un vélo pour son enfant et de subvenir à ses propres besoins.

#6 Désiré Bondé, (H)

UNERIZ

Ingénieur agronome de formation depuis bientôt 9 ans, j'interviens dans le développement rural. J'ai contribué à l'élaboration de plusieurs projets avec des acteurs du monde rural. Dans ces différents projets, le volet genre était carrément ignoré.

Mais depuis que nous avons commencé le processus AAG, ça m'a donné une autre façon de concevoir les projets. Le dernier projet que nous avons rédigé au profit des étuveuses pour financement, le volet genre n'était pas mis de côté. Que ce soit au niveau des activités à réaliser, du personnel à recruter et même dans la budgétisation, j'ai toujours insisté pour que la question genre ne soit pas occultée. Visiblement, ma perception des choses aussi bien dans ma vie professionnelle que privée tient compte de l'égalité et la justice de genre : je me demande toujours comment nos actions prennent en compte les femmes et les hommes, comment lever les obstacles que les femmes vivent, comment développer la collaboration entre les femmes et les hommes. Par exemple, étant donné que les femmes étuveuses ont besoin de riz paddy, dans un projet, on a prévu une dotation en matériel pour améliorer la production des hommes.

Au niveau de ma vie familiale, malheureusement je n'ai pas pu réaliser mon souhait de consacrer plus de temps à ma famille. Mon travail m'accapare beaucoup et la surcharge de travail n'a pas diminuée. Ce problème ne dépend pas que de moi, mais aussi de l'organisation qui présentement mène de front plusieurs programmes et interventions. J'en ai parlé avec les leaders de l'UNERIZ et nous souhaitons trouver des solutions.

#7 Djénéba Millogo, (F)

UDPC Padema

Moi Djénéba, dans ma famille, les filles et les garçons étaient différents dans l'exécution des travaux. Les garçons ne puisaient pas l'eau ni ne balayaient la cour. Grâce à la formation, j'ai pu échanger avec tous les membres de ma famille. J'ai convaincu mon mari et mes coépouses de l'importance du changement. Les coépouses ne voulaient pas comprendre, j'ai fait beaucoup de concertations avec eux et elles ont fini par comprendre l'importance du changement. Aujourd'hui, ce sont elles-mêmes qui parlent de changement dans les autres foyers et tout marche bien chez moi, plus de distinction fille/garçon.

#8 Zénabou Kindo, (F)

UNERIZ

Un début de changement

Je m'appelle Kindo Zénabou, je suis membre de l'équipe de changement de l'UNERIZ, et de l'union de base de Banzon.

Avant je ne comprenais pas la notion genre. Depuis le début du processus AAG, j'ai commencé à comprendre que le genre c'est collaborer au sein de la famille et se partager les tâches pour mieux gérer la famille. Avec mon mari, chacun gérait ses affaires de son côté sans concerter l'autre. Depuis que j'ai commencé le processus, j'ai commencé à expliquer petit à petit à mon mari que le genre ne veut pas dire que nous sommes pareils, mais c'est de se partager les tâches en famille. Au début, ce n'était pas facile mais avec la persévérance, il a compris et vu que ça va l'aider à mieux gérer. Par exemple, avec la naissance du bébé, on devait faire le baptême. Il m'a approché et a utilisé un dicton en mooré « leguedeba gnèta taaba pinda » un peu comme pour dire qu'il faut se concerter à temps, pour me demander comment on allait s'y prendre pour le baptême car il n'a pas les moyens pour tout assumer, il peut juste acheter le mouton.

Je lui ai répondu qu'il n'y a pas de problèmes et que j'allais assurer les autres dépenses (riz, condiments etc.). Le baptême a donc eu lieu et tout s'est bien passé. C'était quelque chose de nouveau car pour les fois précédentes, il ne me concertait pas, il fixait seul la date du baptême et gérait tout seul. J'ai constaté un réel changement. De plus, tous les matins, il vient aux nouvelles pour s'assurer que nous avons bien dormi. Avant il ne le faisait pas.

Histoires de changement au niveau organisationnel

#9 UNERIZ

ORGANISATIONNEL & COMMUNAUTAIRE

Dans le cadre du processus d'action apprentissage en genre, une équipe de changement composée de 5 personnes a été mise en place avec la responsabilité de sensibiliser les membres de l'UNERIZ. Parmi les thématiques faisant l'objet de sensibilisation, la question de la répartition des travaux domestiques dans la famille et dans la société figurait en bonne place. En effet, dans notre société, bon nombre de travaux et tâches sont systématiquement dédiés ou confiés, à tort ou à raison, aux femmes. L'étuvage du riz est un exemple que ce soit à la maison ou dans les centres d'étuvage, il est rare de voir les hommes et particulièrement les jeunes garçons soutenir leurs mamans dans les travaux. L'étuvage du riz est un processus de transformation en plusieurs étapes : il s'agit de passer le riz à la vapeur avec son écorce, de le sécher, puis de le décortiquer.

Pour impulser un changement à ce niveau, l'équipe de changement (EC) de l'UNERIZ a, à plusieurs reprises, saisi l'occasion des rencontres du bureau (ou conseil de gestion) pour non seulement faire le feedback des différents ateliers de l'AAG, mais aussi pour échanger sur le fait

important que la division des tâches et du travail dans les familles et les organisations ne soit pas répartie en fonction du sexe. Tout ce que la femme fait, l'homme peut être sensibilisé à en faire autant. L'EC a fait cet exercice et cette discussion avec les étuveuses de Bama et Banzon et avec les autres membres de la communauté. Ainsi aujourd'hui, il est courant, d'après les feedback qui reviennent, de remarquer que dans les centres d'étuvage les enfants garçons aident leurs mères à l'étuvage. Même dans les foyers, il est fréquent de voir des garçons en train de balayer la cour, de laver leurs propres habits ou ceux de leurs parents. La contribution de l'EC est fortement appréciée par les responsables de l'UNERIZ qui estiment que des actions de ce genre devraient être multipliées au sein de la communauté.

**# 10 UNERIZ
(2 votes, 1 meilleure histoire)**

ORGANISATIONNEL

De 2010 à 2014, la Société coopérative agricole de Banzon (SCAB), une coopérative de producteurs de riz dont font partie plusieurs maris des étuveuses, avait une relation de partenariat avec l'union départementale des étuveuses de riz de Banzon (UDTER-B). Une convention signée par les parties prévoyait l'engagement de la Société coopérative à fournir à l'Union des étuveuses de riz une certaine quantité de riz paddy. Avec cet engagement, l'Union des étuveuses partait vers la Caisse pour faire une demande de prêt pour l'achat du riz paddy.

À la fin de 2014, il y eut un changement au niveau des membres élus du bureau de la Société coopérative, et ces nouveaux dirigeants ont mis un terme à la concertation avec l'Union des étuveuses de Banzon (UDTER-B) en début de campagne agricole et aucune convention ne fut signée entre les parties. Les besoins en riz des l'Union des étuveuses de Banzon n'était plus une priorité pour la Société coopérative.

L'équipe de changement a réalisé des sensibilisations à Banzon sur le genre et les relations entre les hommes et les femmes dans la famille et dans les activités économiques qui apportent des revenus. Ainsi le thème abordé a permis aux producteurs de riz de découvrir eux-mêmes les difficultés vécues au niveau du partage des tâches et des responsabilités dans les foyers, dans les organisations et les communautés. C'est ainsi que le sujet de la collaboration entre les étuveuses de riz et les producteurs a refait surface, a été débattu et les personnes présentes ont souhaité qu'une piste de solution soit trouvée.

Un peu de temps après cette rencontre à Banzon, des responsables de la Société coopérative ont contacté d'eux-mêmes l'Union des étuveuses pour leur demander d'envoyer une demande d'approvisionnement. L'UDTER-B a répondu qu'elle n'avait pas les moyens et la coopérative a demandé à l'Union de préciser un délai dans lequel elle pourrait payer. Le délai proposé par l'Union des étuveuses fut le 30 avril 2016. À cette date, l'union n'a pas pu effectué ce paiement, car un créancier de important ne l'a pas remboursée comme prévu. L'union de Banzon est à renégocier avec la Société coopérative un autre délai pour honorer ses engagements, car elle veut maintenir ce partenariat important qui a été rétabli et qui bénéficie les deux parties. Notons que la quantité de riz paddy acheté est considérable, 174 tonnes et 910 kilos, d'une valeur d'environ 25 millions de CFAs.

Note : après avoir analysé cette histoire avec la Matrice d'analyse et de changement en genre de Gender @Work, les participantes étuveuses ont constaté que les tensions sont venues du fait que les nouveaux dirigeants de la Coopérative n'avait pas une conscience de genre et colportaient le préjugé que les producteurs de riz sont supérieurs aux étuveuses et que ces dernières devaient d'abord s'incliner pour traiter et négocier avec eux. Ceux-ci ne faisaient pas confiance aux étuveuses et les croyaient incapables. Ce qui n'était pas le cas avec les membres

du bureau antérieur de la Coopérative qui eux avaient signé des conventions entre la Coopérative et l'Union des étuveuses de Banzon.

#11 UNERIZ

ORGANISATIONNEL

Mise en place des Équipes de changement au niveau des Unions de base

À chaque trois mois, le conseil de gestion ou bureau de l'Union des étuveuses de riz (UNERIZ) se réunit et deux membres de l'équipe de changement (EC) y participent. Lors de ces rencontres, les membres de l'EC informent le bureau sur les ateliers de formation de l'AAG et sur les actions de changement entreprises et leurs résultats. Les membres du bureau ont entendu parler des effets des débats causeries et des théâtres organisés par l'EC à Bama et à Banzon, on leur a raconté les questionnements de mentalités et de comportements dans les familles et les questions que ces rencontres ont suscitées. L'égalité et la justice de genre sont devenues des thèmes de discussion appréciés à la base. Dans son plan d'action l'EC a proposé la mise sur pied d'équipes de changement en genre au niveau des unions à la base, soit dans les 8 unions pas encore touchées par le processus AAG, l'UNERIZ compte un total de 10 unions. L'EC a discuté de cette proposition avec les membres du bureau qui ont approuvé la création de ces EC. Ainsi l'EC actuelle a débuté les visites de sensibilisation chez les unions à la base et a demandé à chacune d'elle de choisir 5 femmes pour faire partie de chacune des équipes de changement. L'EC qui a participé à l'AAG va former ces EC à la base et se sent en confiance pour faire ce travail. Il est important de noter que le bureau de l'UNERIZ et l'EC a négocié avec un partenaire financier l'inclusion des EC et du travail continu sur le genre dans les plans stratégiques de 5 unions de base. Cela assurera des ressources pour réaliser ce travail.

#12 UDPC PADEMA (1 vote)

ORGANISATIONNEL

Lors du processus de l'Action apprentissage en genre, l'équipe de changement (EC) a constaté que l'Union départementale des producteurs de coton de Padema ne consultait pas et n'impliquait pas les femmes dans les lieux de discussion et de prise de décision de l'Union, malgré le fait que les femmes participent largement aux tâches de production du coton dans les familles. Les groupements de producteurs de coton (GPC) sont formés par les hommes, chefs de famille, qui représentent leur famille y compris les femmes. En 2004, UDPC de Padema avait mis sur pied le premier GPC féminin afin d'obtenir une reconnaissance des femmes productrices de coton auprès de la SOFITEX (instance d'achat du coton), afin de pouvoir recevoir des intrants et être payées directement pour la vente de leur production. Ce premier GPC n'a pas fonctionné et l'union a tenté de nouveau en créant 9 GPC de femmes 'sous couvert des maris' en 2013, sans trop de succès concernant la reconnaissance de ces groupements. Avec la formation en genre, l'EC a redynamisé l'idée de renforcer les GPC féminins.

À l'issue de chaque atelier du processus de l'AAG, l'EC fait un compte rendu au conseil de gestion de l'Union. Dans l'une de ces restitutions, une discussion a eu lieu à savoir comment mieux impliquer les femmes dans l'Union. Le président du conseil a alors suggéré l'idée d'inviter les responsables femmes des GPC féminins à participer aux réunions où les 'GPC masculins' sont invités ainsi qu'aux assemblées générales de l'Union. Les membres du conseil de gestion ont appuyé cette proposition. Ainsi l'UDPC Padema espère que la participation des femmes va s'améliorer, que celles-ci pourront s'exprimer et que leurs préoccupations seront prises en compte dans les activités de l'Union.

Les membres de l'EC disent avoir observé, qu'avec les sensibilisations sur le genre et les discussions sur l'égalité, beaucoup de femmes ont développé du courage pour prendre la parole devant les hommes et lors des assemblées. Ce qui devrait se poursuivre si les femmes sont invitées, et sont plus nombreuses, à participer à divers types de rencontres et réunions de l'Union.

**#13 UDPC PADEMA
(2 votes)**

ORGANISATIONNEL

L'Union départementale des producteurs de coton de Padema avait déjà tenté l'expérience d'un Groupement de producteurs de coton (GPC) féminin regroupant des productrices de coton, mais sans trop de succès, par manque de stratégie réfléchi. Avec le processus AAG, l'EC a mieux réfléchi sur la situation actuelle des GPC féminins, et il a été constaté que leurs besoins en intrants (semences, engrais) ne sont pas pris en compte, car les GPC féminins n'ont pas encore été reconnus par la SOFITEX (instance d'achat du coton), qui 'codifie' des groupements. Dans ce contexte, l'EC a décidé de sensibiliser les agents de terrain de la SOFITEX sur la situation difficile des GPC féminins qui n'ont pas de moyens pour augmenter leur production, alors que cette capacité de production augmentée est une condition pour que ces groupements soient reconnus ou 'codifiés'. (La SOFITEX demande normalement au GPC d'avoir une production de 15 tonnes, cependant l'UDPC Padema plaide pour un quota de production plus bas pour les GPC féminins car les femmes ont moins d'étendue de terre.)

L'EC a discuté avec les agents de terrain de la SOFITEX pour leur proposer que les GPC masculins codifiés, puissent inclure des crédits d'intrants complémentaires dans leurs demandes auprès de la SOFITEX afin de tenir compte des prévisions de production des GPC féminins. Les agents de la SOFITEX après avoir consulté leur directeur, ont accepté cette proposition. Auparavant, les femmes productrices devaient demander aux maris producteurs les intrants, et assez souvent ceux-ci laissaient peu de semences aux femmes. Ainsi lors de la présente campagne, les crédits d'intrant complémentaires seront inscrits aux dossiers des GPC codifiés (masculins), mais enregistrés au nom de 4 GPC féminins et ces derniers feront la distribution de ces intrants entre les productrices. Ainsi 108 femmes, qui font partie de 4 GPC féminins très actifs, ont eu accès au crédit et les agents de la SOFITEX feront le suivi de la production de celles-ci durant la campagne agricole. Les femmes pourront grouper leur production pour la vendre et des données sur leurs quantités serviront à établir si elles fournissent un tonnage de coton suffisant pour que leurs groupements soient codifiés. (Ainsi les revenus de la vente du coton pourront être versé directement au GPC des femmes et non via les maris des GPC masculins.)

L'an prochain, l'UDPC espère que, si cette expérience réussit, les GPC féminins pourront signer des contrats après avoir gagné la confiance de la SOFITEX.

Histoires de changement au niveau communautaire

#14 Ramata Sore, (F) UNERIZ

COMMUNAUTAIRE

Il existait un groupement dans mon quartier qui regroupait 82 femmes dont je faisais partie en tant que secrétaire. La majorité ne venait pas aux rencontres et étaient enfermées sur elles-mêmes. C'était très difficile dans les ménages et des querelles de tout genre aussi bien en famille que dans le groupe. Etant de l'équipe de changement en genre, j'ai décidé de mobiliser le maximum de membres pour des sensibilisations sur l'importance d'être en groupe, les rôles et responsabilités de chaque personne dans le foyer.

Au début, très peu de femmes étaient présentes et nous avons décidé de passer dans chaque famille pour mobiliser les femmes. Au bout d'un certain temps, toutes les femmes participaient aux rencontres qui se tenaient chaque jeudi à partir de 8h. Toute retardataire devait payer une amende de 100 CFA. L'animation se faisait à tour de rôle et les débats étaient très intéressants et participatifs. Chaque semaine, nous échangeons sur des sujets intéressants qui touchent à des problèmes vécus au sein des foyers. Il n'y a pas de questions taboues lors des discussions. Depuis lors, le groupement est dynamique et les femmes se respectent les unes les autres. Les responsabilités dans les ménages (aux dires des femmes) sont définies et respectées, ce qui a amené l'entente, la concertation la diminution des querelles dans beaucoup de ménages. Aujourd'hui nous sommes éveillées et enviées par d'autres femmes.

**#15 UDPC PADEMA
(1 vote)**

COMMUNAUTAIRE

Selon la coutume, dans nos communautés les femmes n'avaient pas accès à la terre à Padema. Les terres étaient détenues et gérées par les hommes. L'Union départementale des producteurs de coton de Padema traite de l'accès des femmes à la terre depuis un certain temps, mais avec la formation AAG, l'équipe de changement a redoublé les efforts de l'Union en la matière.

Avec la formation en genre, l'EC a fait des sensibilisations qui regroupaient ensemble des hommes et des femmes pour discuter de l'accès des femmes à la terre et les bénéfices que cela pouvait apporter pour la famille et pour le mari. Les femmes peuvent produire et contribuer aux dépenses du ménage. Lors de la dernière sensibilisation de l'EC avec des représentants des groupements de producteurs de coton (GPC) masculins, à Djigonema, un participant s'est exprimé ainsi : 'ici nos femmes n'ont pas de problème de terre, plusieurs maris leurs ont concédé des parcelles, elles ont la terre pour cultiver. Elles ont besoin seulement de s'organiser afin qu'elles soient indépendantes.' Plusieurs hommes ont compris l'importance d'accorder la terre aux femmes. Certains maris prêtaient aux femmes une parcelle de terre différente chaque année, et déplaçaient la terre des femmes. Maintenant plusieurs acceptent de donner un accès permanent à la terre. Pour preuve, au moins une vingt et une (21) femmes sont en attente de titre foncier (APFR). Tous les dossiers ont été présentés et les procès verbaux de constatation ont été faits en 2015. Il ne manque que la signature au niveau de la préfecture.

Un autre groupe de 31 femmes ont leurs dossiers APFR en cours, étant rendu à l'étape de la vérification du cadastre.

**#16 UDPC PADEMA
(1 vote)**

COMMUNAUTAIRE

Dans les communautés, l'équipe de changement (EC) a constaté qu'autant certains hommes ne veulent pas laisser leurs épouses faire des activités de production ou de commerce, des femmes qui ont des revenus hésitent encore à contribuer aux dépenses de la famille, pensant que c'est le chef du ménage seul qui doit pourvoir à tous les frais.

Cependant avec le travail de sensibilisation et de discussions sur le genre dans les GPC féminins, les choses commencent à changer. Par exemple, à Nematenge, dans le GPC féminin de Pegwendé, une membre de notre EC a constaté un changement grâce au témoignage d'une femme. Celle-ci a raconté que sa fille avait arrêté l'école l'année dernière parce que le mari était en difficulté financière, ne pouvant pas payer les frais d'écolage et à ce moment là, elle, comme épouse, elle ne voyait pas qu'elle pouvait payer cette dépense, c'était du devoir de son mari. Par cette attitude, sa fille a retardé une année d'école, mais cet effet négatif n'avait pas été pris en

compte. Cette année, après avoir participé aux discussion genre dans son GPC, et après une discussion avec son mari qui a accepté, cette femme s'est rendu compte qu'elle pouvait payer l'écolage de leur fille et ainsi améliorer la situation de sa fille et aider son mari dans les dépenses familiales.

Mali

Histoires de changement au niveau individuel

1. Mamadou N'Diaye, (H) (1 vote)

UTPAD/ PFOPK

Avant les ateliers genre, je prenais seul les décisions sans l'avis de qui que ce soit des membres de ma famille. Je n'acceptais pas les conseils de ma femme. Pour moi, elle n'avait pas ce droit.

Avec cette formation, j'ai compris, j'associe tous les membres de ma famille à la prise de grandes décisions. Il s'agit de mes frères, mes enfants et ma femme.

Cela a permis de résoudre les petits conflits au sein de la famille, les incompréhensions sont dissipées, l'entente règne entre les membres de la famille. Actuellement, je m'exprime bien en public sans complexe et sans énervement.

J'interviens dans beaucoup de réunions ou de concertation dans mon village, et aussi bien à Kayes que dans la commune.

#2. Sékou T Diakité, (H)

PFOPK coordonnateur

L'implication des femmes dans la prise de décision

Les femmes au niveau des 4 organisations paysannes (OP) de la PFOPK étaient faiblement impliquées dans les rencontres organisées par la PFOPK. Elles participaient peu aux débats car elles n'avaient pas confiance en elles. Mais depuis la mise en œuvre du processus genre en avril 2015, les responsables de la PFOPK ont rehaussé le niveau de participation des femmes dans les rencontres. L'équipe de changement a poussé les femmes à prendre la parole et à s'exprimer librement. Aujourd'hui, les femmes qui viennent pour des ateliers de formation ou des réunions débattent au même titre que les hommes sur des questions touchant la vie de la PFOPK.

#3. Aminata Sakiné- (F) (1 vote)

PFOPK

Confiance en soi

Au départ, j'avais des difficultés pour m'exprimer et prendre la parole en public. J'avais aussi honte de m'exprimer en français car je n'avais pas confiance en moi.

Mais quand j'ai commencé à prendre part à cette formation, la confiance en moi s'est petit à petit développée. Sylvie et Aïcha donnaient la parole à tour de rôle. Je voyais mes collègues s'exprimer librement, alors je me suis dit que je devais faire de même. A Kayes, Hamadi Diarra faisait seul le travail de l'équipe de changement, mais depuis que j'ai reçu la formation en genre, je l'assiste dans tout ce qu'il fait.

#4. Boundy Fatimata- (F)

CAD MALI

Avant le premier atelier, il y avait peu de concertations autour des problèmes dans ma famille. Les premières notions sur le genre m'ont permis de développer les relations hommes/ femmes dans une complémentarité et d'adopter la décision participative dans notre vie.

Le deuxième atelier m'a fait découvrir une véritable injustice sociale au sein de notre communauté. Par la répétition des ateliers, je continue à lutter contre cette inégalité. Dans cette action, j'ai rencontré de petites difficultés auxquelles j'ai toujours essayé de réparer par la méthodologie participative.

#5. Hamadi Diarra, (H)

URCAK, PFOPK

Je suis polygame et fais partie de l'EC. Je consultais rarement mes deux femmes et mes enfants pour la gestion de ma famille. Après l'atelier d'avril 2015 en faisant partie de l'EC, j'ai acquis de nouvelles connaissances qui m'ont permis de renforcer mes capacités. Je consulte mes femmes et mes enfants avant toute prise de décision. Pour assurer la bonne gestion de ma famille, il me manquait des capacités supplémentaires que j'ai pu acquérir grâce aux différentes formations reçues pendant l'AAG (formation, échanges entre les EC, théâtre etc.) Dans ma famille, les décisions sont prises collégialement maintenant.

#6. Coulibaly Djénéba Dembélé, (F)

CAD-MALI antenne de Ségou

Dans mon foyer, mon mari me voyait seulement comme ménagère, femme au foyer, soumise. Il ne voulait pas que j'enseigne malgré mon niveau d'instruction ou que je milite dans les organisations féminines. Mais avec mon engagement et ma participation active aux activités villageoises, les acteurs d'un projet de développement ont reconnu mes compétences et l'ont conseillé de me laisser travailler. J'avais peur mais confiante. Bonne femme au foyer (son repas prêt à l'heure, l'entretien de ses enfants), ma patience, mon courage et ma persévérance ont obligé M. Coulibaly à accepter mes doléances. Après mes formations et comptes rendus verbaux, il a beaucoup changé.

Aujourd'hui, il m'aide à faire mes rapports, à m'expliquer le sens des mots que je ne comprends pas dans les termes de référence, m'incite et m'encourage dans mes déplacements (même dans des zones à risque comme Kidal). Il me dit que : « puisque tu es engagée, il faut aller jusqu'au bout pour connaître les réalités des autres localités ».

A chaque retour de mes rencontres, je lui fais un compte rendu et lui parle de l'engagement des femmes battantes pour le développement soit de leur famille, soit de la communauté. Le changement pour moi a été un processus de compréhension mais pas d'imposition. Ici, ma patience, mon courage et la confiance en moi m'ont beaucoup aidé.

#7. Oumou Coulibaly, (F)

SEXAGON

La renaissance

Aujourd'hui, toutes les actions que j'entreprends, c'est avec une certaine assurance. Que ce soit en matière de justice de genre ou dans d'autres domaines, je me sens confiante.

Présentement, même ma façon de voir les choses dans la société a changé. J'accorde de la valeur à tout le monde. A travers les différentes formations reçues sur la justice de genre, j'ai

compris qu'un gardien est aussi important qu'un chef de service. Mieux, je gère ma famille différemment aujourd'hui et je suis moins exigeante.

Aussi, le système de l'écoute me permet d'accueillir les larmes de quelqu'un, de partager ses peines et souffrances sans le juger.

Avant de poser n'importe quelle action, je partage d'abord avec mon mari, même souvent avec mes enfants, comme ça ensemble nous essayons de dégager une solution. Ce système a toujours marché chez moi.

#8. Seydou Diarra, (H)

SEXAGON

Chez moi aujourd'hui, je ne prends plus de décision seul, ce qui n'était pas le cas avant. A travers ces différentes formations sur le genre, j'ai beaucoup plus confiance en moi. Je peux maintenant m'exprimer en public sans grande difficulté.

En matière de gestion de la famille, toutes les décisions sont prises à l'unanimité et tous les avis comptent. Avant je gérais seul tous les problèmes, ma femme n'était pas impliquée. Aujourd'hui, à travers les formations sur la justice de genre, j'ai compris que ma femme aussi peut jouer un grand rôle, raison pour laquelle je lui ai confié la gestion des dépenses de la famille et j'ai constaté qu'elle gère même mieux que moi.

#9. Nouhoum Konaté, (H)

CAD-MALI

Maintenant, j'ai changé ma façon de voir les choses par rapport au rôle économique des femmes et des enfants dans la famille. Je valorise le rôle économique de ma femme et des autres membres de ma famille. Je ne me considère plus comme le chef suprême dans ma famille. Tout le monde est important et les décisions sont partagées.

J'ai pu changer la mentalité de certains de mes amis pour l'accès de leurs femmes à la recherche de l'emploi et pour d'autres à mener des activités génératrices de revenu. J'ai aussi pu garder mon sang froid pendant les séances de sensibilisation et les causeries débats.

#10. Tata Coulibaly, (F)

SEXAGON

L'approche de l'entente

Maintenant, il y a beaucoup de changement au niveau de moi-même par rapport à l'égalité homme femme dans ma famille. J'ai donné les mêmes chances d'accès aux ressources économiques à mes enfants qu'ils soient garçons ou filles. J'ai partagé mes terrains au garçon et à la fille à part égale.

Avant, j'avais beaucoup de difficultés avec ma coépouse. On ne se comprenait pas. Mais depuis qu'on a engagé le processus de changement sur la justice de genre, ma mentalité a changé envers elle. Je communique beaucoup avec elle, je partage mon programme d'activités, je l'informe de tout ce que je veux faire ainsi qu'avec les enfants.

Dès lors, il n'y a plus de problèmes entre nous et je l'implique dans les activités de la communauté, je partage même mes revenus avec elle. Enfin, notre foyer est devenu un bon foyer et la paix s'est installée. « Nul n'est parfait, on se complète »

#11. Bakary Ballo, (H),

CAD-MALI

Ma vie de famille

Avant les ateliers d'apprentissage du genre, je ne me concertais pas avec les membres de ma famille sur les questions scolaires. Mais dès le premier atelier, j'ai compris qu'une large concertation était nécessaire. Ainsi, en fin septembre 2015, j'ai réuni mon épouse et tous les enfants avec pour objet, la rentrée des classes. Ma fille de 10 ans a réagit en disant : « Papa, cela est du nouveau dans notre famille aujourd'hui ». Nous avons échangé sur la situation du garçon qui a échoué à son DEF puis celle de la petite fille qui a passé pour la 6ème année. A l'issue des échanges, je me suis engagé à organiser des cours à domicile pour le garçon. Les deux enfants se sont engagés à leur tour à bien travailler afin de nous satisfaire. Dès lors, nous nous réunissons sur plusieurs sujets de la famille.

L'instauration de la concertation consolide l'entente au sein de la famille.

#12. Sirandou Coulibaly, (F),

CAD-MALI

Je pense pour tout développement la participation de tout un chacun est nécessaire et obligatoire pour l'harmonie de la famille. Comme le dit un adage : « la personne avec qui tu dois faire chemin, si tu prends un produit afin de mieux courir que lui, tu seras obligé de l'attendre parce que tu ne peux pas aller sans lui ».

Quand mon aide-ménagère a quitté pour le village, j'ai fait venir les enfants, tous des garçons et je leur ai fait savoir qu'il fallait qu'on s'organise pour les travaux ménagers. L'un d'entre eux, m'a tout de suite demandé de ne pas m'en faire, qu'ils allaient s'accorder entre eux sur comment ils allaient gérer ces tâches. Ainsi, l'un d'eux était chargé de balayer la cour, l'autre nettoyait le salon et faisait la vaisselle les jours non ouvrables et le troisième faisait la vaisselle les jours ouvrables. Moi je m'occupais de la cuisine et l'un d'entre eux préparait la bouillie de la nuit. Quand je m'absentais pour la mosquée, ils surveillaient la marmite sur le feu.

Ainsi, ils se sont donnés des surnoms de fille, Djénéba, Ava et l'homonyme de maman. Actuellement avec l'arrivée de l'aide-ménagère, ils continuent de s'impliquer dans les tâches. L'un d'entre eux n'a pas honte de balayer la devanture de la maison. Pour les préparatifs du petit déjeuner, ils se lèvent en même temps que l'aide-ménagère. Pour les réunions, tout le monde y participe et chacun donne son avis pour la prise de décision dans le respect mutuel. Toutes ces bases ont été acquises suite au travail de conscientisation que je fais en ne manquant pas les occasions pour leur rappeler qu'une seule personne ne peut gérer une famille, il faut l'apport de tous dans le respect des engagements.

**#13. Sadio Fofana, (H),
(2 votes)**

SEXAGON

Je suis Sadio Fofana, technicien du Sexagon, je fais partie de l'équipe de changement du Sexagon. Je suis issu d'une grande famille regroupant quatre ménages dans un même foyer. Vous êtes sans ignorer que selon nos coutumes, les responsabilités sont partagées dans la famille. La famille est si grande et les fils et filles sont nombreux de sorte que chaque maman ou chaque père est responsable de la situation de ses enfants. Les plus âgés et les plus aisés sont les plus écoutés dans la famille. Une des femmes de la famille a eu un enfant qui est plus âgé

que moi et qui a fait l'école coranique. Ce dernier ayant fait l'école coranique, se trouve sans emploi, sans source de revenu lui permettant de contribuer à résoudre les problèmes dans la famille. Finalement, il a développé un mauvais caractère. La famille l'a donc mis à l'écart de toute prise de décision. Sa maman était assez inquiète au point qu'elle a aussi décidé de rester dans son coin, ne participant plus aux rencontres des femmes de la famille. Outillé, j'ai entrepris de résoudre ce problème de ma famille qui devenait un grand souci pour moi. J'ai ainsi demandé à une sœur aînée de m'accompagner à la conscientisation des membres de la famille. Elle n'a pas refusé, mais m'a fait comprendre qu'il serait difficile de convaincre les autres membres de la famille.

J'ai donc travaillé à convaincre ma sœur en lui disant qu'il faut éviter d'être pessimiste et reconnaître la valeur de chaque membre de la famille. Moi j'ai compris selon mes leçons apprises sur le genre que notre grand frère est marginalisé et qu'il faudrait l'associer aux événements de la famille. Mais c'est un grand frère d'âge très méchant envers moi et à la moindre occasion, il me tape dessus. Néanmoins j'avais le courage de régler son différent dans la famille. Un autre jour, j'ai eu l'idée de rassembler les enfants de la famille avec l'appui d'une de notre grande sœur aînée. J'ai expliqué aux autres qu'il ne faut pas écarter notre grand frère parce qu'il est méchant ou pauvre, qu'il faudrait le considérer car il peut jouer un grand rôle dans le foyer. Ainsi certains ont donné leur point de vue favorable, d'autres, le contraire. J'ai rassemblée aussi les mamans pour leur dire de responsabiliser notre grand frère ; qu'il va se corriger après. Sa propre maman répond ainsi : « Sadio, tu ne pourras rien faire, c'est moi qui ai tout perdu et je te bénis »

Ma sœur qui m'accompagnait dans le processus de médiation m'a interpellé en pleine nuit « Sadio, demain soir tu rassembleras tous les fils de la famille de ma part ». Je lui ai répondu d'accord et j'ai fait passer le message.

Chacun était là au moment fixé dans le vestibule, elle a demandé aux membres de la famille de l'accepter et de collaborer avec lui selon les règles de la famille en tant que grand frère même s'il est méchant ou violent. Elle a aussi demandé au grand frère d'être gentil avec les autres et il prendra le rôle de leader de la famille et de toutes les activités. Et sa maman qui ne parlait même plus aux autres femmes du ménage, a recommencé à leur adresser la parole. Le frère en question est devenu le responsable des activités champêtres de la famille. Il demande même aux autres frères de lui chercher une fille en mariage. Je remercie le processus d'apprentissage approche genre d'avoir réconcilié les membres de ma famille.

**#14. Niamoye Sampana, (F),
(2 votes et 1 meilleure histoire)**

SEXAGON

Je suis Niamoye Sampana, membre de l'équipe de changement du Sexagon résidente à Ibougou. Je suis une femme mariée et j'ai deux coépouses dans une même concession. Avant mon apprentissage à l'atelier de formation sur la justice de genre, je m'entendais difficilement avec mon mari et mes coépouses. Il n'y avait pas de communication au sein de notre foyer. Le mari nous battait à chaque fois qu'on se querellait sans chercher à comprendre quoi que ce soit. Après notre premier atelier genre au Sexagon, je suis retournée dans ma famille et j'ai fait la restitution à mon mari et mes coépouses. Le thème de notre atelier sur la justice de genre et leadership.

Ces différentes personnes ont tous été impressionnées par l'idée de genre pour le développement de la femme dans la société. Je leur ai expliqué qu'il faut éviter de faire la violence aux femmes, de leur donner la parole dans la famille. Mon mari était réticent au début et a catégoriquement refusé en disant : « les femmes n'ont pas droit à la prise de décision dans ma famille ». Je n'ai rien dit, j'ai continué à sensibiliser petit à petit la famille. Mes coépouses ne

m'appelaient jamais à partager les idées, ni le mari. Je les ai invité à participer à la rencontre de sensibilisation de l'équipe de changement sur le genre. Ainsi, ils ont compris la notion du processus et ont bien été informés sur l'égalité et la justice de genre.

Après des mois d'échanges et de collaboration entre nous les femmes et le mari, j'ai commencé à constater des changements à travers nos causeries et débats. Ainsi, le mari qui nous battait chaque fois, a décidé dorénavant de nous écouter s'il y a des problèmes. Mes coépouses qui ne me parlaient même pas ont commencé à tenir des débats de famille avec moi. J'étais très surprise et contente de ces réactions de mon mari et de mes coépouses. J'acceptais à chaque fois leur invitation de travailler, d'échanger ensemble. Ainsi, nous nous conseillons entre femmes et conseillons aussi les enfants à s'aimer, à s'épauler et à travailler ensemble. Maintenant, le mari est très content de voir ses femmes et ses enfants causer et travailler ensemble. C'est pour cela qu'il me demande de continuer à sensibiliser les autres membres de la famille pour qu'il y ait l'entente, la cohésion dans la famille. Ainsi je remercie infiniment le processus AAG d'avoir apporté le bonheur dans ma famille.

Histoires de changement au niveau communautaire

15. PFOPK

COMMUNAUTAIRE

(2 votes et 1 meilleure histoire)

Insécurité routière

Dans le village de Danfagabougou, le marché était situé au bord de la route No 1 occasionnant des accidents et gênant les activités des femmes.

Résidant dans la zone, la vice-présidente de l'ASPROFER et membre de l'équipe de changement de la PFOPK, Mme Sakiné a décidé d'agir et de mobiliser les femmes de Danfagabougou. Ayant gagné de la confiance avec les formations du processus AAG, Mme Sakiné a voulu trouver une solution, en regroupant des femmes affectées par la localisation inadéquate du marché. Après discussions et concertation, ce groupe de femmes de la zone, avec l'appui de Mme Sakiné de la PFOPK, a mené des actions de plaidoyer auprès des autorités de la commune en vue du déplacement du marché sur un site plus propice pour éviter les accidents fréquents.

En janvier 2016, les femmes de Dangabougou ont obtenu gain de cause et le marché a été déplacé loin de la route No 1 (RN1).

#16. PFOPK

COMMUNAUTAIRE

Le foncier et les femmes

Les femmes au niveau des 4 organisations paysannes de la PFOPK accèdent difficilement à la terre sécurisée et aux matériels de travail.

L'équipe de changement en avril 2015 a inscrit dans son plan d'action des activités visant à redynamiser les efforts pour que les groupements de femmes aient accès à la terre. Chaque membre de l'équipe de changement a fait des séances d'information et de sensibilisation auprès des autorités coutumières, communales et des propriétaires terriens, et ainsi neuf (9) groupements féminins sur 12 prévus ont obtenu leur lettre d'attribution. Toutes les 9 lettres d'attribution ont été légalisées par la Mairie. Le processus de l'AAG a apporté de la motivation à l'équipe de changement de la PFOPK, afin reprendre ce dossier qui avait été délaissé par les leaders de la plateforme.

#17. SEXAGON

COMMUNAUTAIRE

Création d'un réseau pour la participation des femmes en politique dans la section de N'debougou.

L'équipe de changement du SEXAGON a réalisé différentes sensibilisations et formations sur la justice de genre, à partir de contenus et d'exercices du processus AAG, dans la commune de Sirifila Boumdy, auprès de femmes du SEXAGON et des associations féminines existantes.

Les femmes ont pris conscience que leur participation dans les prises de décision était nécessaire et elles ont créé un réseau qui se réunit pour discuter de leur positionnement sur la liste de candidatures par rapport aux élections communales prochaines. L'année dernière, plus précisément le 26 juin 2015 devaient avoir lieu les élections communales au Mali. Plus de 200 femmes de ce réseau se réunissent une fois par mois et l'équipe de changement du SEXAGON continue leur appui en termes de formation et de participation aux débats et stratégies. Même si les élections communales ont été reportées à une date indéfinie à cause de l'insécurité dans le pays, les femmes du réseau, qui incluent plusieurs femmes du SEXAGON, veulent continuer leur préparation et ensemble développer leur capacité de leadership. La conjoncture est bonne car une loi malienne récente, de 2015, prescrit un quota de candidatures de 30 % de femmes aux partis politiques à tous les niveaux : du national jusqu'au communal.

**#18. SEXAGON
(1 vote)**

COMMUNAUTAIRE

Les femmes gagnent leur bataille pour le maintien de la gestion de leur centre d'animation à Niono.

À Niono, un groupement de femmes a obtenu la construction d'un centre d'animation à travers un projet luxembourgeois. En 2015, la mairie a tenté de prendre la gestion du centre des mains des femmes. Environ 5 femmes, membres du SEXAGON, sont impliquées dans ce centre d'animation et ont demandé l'appui de l'équipe de changement pour mener leur bataille. Grâce à différentes sensibilisations de l'équipe de changement du SEXAGON en matière de justice de genre et le soutien d'autres ONGs de la place, les femmes du centre d'animation ont eu gain de cause et à l'heure actuelle, elles continuent à gérer le centre. Comptant sur leur expérience de l'action apprentissage en genre, l'équipe de changement a grandement aidé les femmes du centre en les motivant et en échangeant des idées et stratégies pour contrecarrer la volonté de la Mairie de reprendre la gestion du Centre.

#19. SEXAGON

COMMUNAUTAIRE

Prise de conscience d'un groupement jeune à Kouroumary

Dans un souci de constituer une relève de jeunes membres et futurs leaders chez le SEXAGON, l'équipe de changement (EC) a invité un groupement de jeunes de Kouroumary à participer à la sensibilisation sur le Genre et le leadership que l'EC donnait. Ce groupe de jeunes qui n'était pas du SEXAGON, a décidé de prendre part à la rencontre et après la formation, a émis le souhait d'intégrer le syndicat. Par rapport à cela, ils ont approché l'animateur jeune du syndicat pour avoir plus d'information sur la vie même du SEXAGON, ses domaines d'intervention, les différentes instances qui le composent. Ensuite très satisfaits, ils ont remis la liste complète de tous les membres ainsi que la composition du bureau à l'animateur jeune pour la recherche d'un récépissé pour le groupe, avec l'appui du SEXAGON. Éventuellement ces jeunes pourront faire partie du syndicat, contribuant à assurer une relève jeune.

**#20. CAD-MALI
(2 votes et 1 meilleure histoire)**

COMMUNAUTAIRE

La confiance en soi des femmes

Au départ, les femmes des communes rurales de N'Goa et Djéguéna n'avaient pas confiance en elles. Elles participaient très peu aux activités de développement de leur village et surtout les actions d'interpellation. Ainsi, elles faisaient acte de présence sans une réelle participation à la mise en œuvre des actions.

La réalisation du programme triennal de la CAD-Mali dans trois communes de la région de Ségou a été une opportunité pour discuter des questions du genre avec les bénéficiaires de cette région. L'équipe de changement, à travers le chargé de projet, a organisé des séances d'information et de sensibilisation avec les communautés, inspirées des contenus et exercices de l'AAG.

Les échanges ont porté sur le renforcement des capacités en leadership féminin, la prise de la parole en public, comment vaincre les pesanteurs sociales ou les normes socio-culturelles qui reproduisent les inégalités et injustices de genre.

Ces actions entreprises dans les deux communes de N'Gao et de Djéguéna ont permis aux femmes d'avoir confiance en elles –mêmes. Celles-ci contribuent mieux dans les échanges. La qualité de leur contribution, de plus en plus améliorée, a renforcé les argumentaires pour amener les élus à réserver des quotas aux femmes pour leur participation aux rencontres. Les femmes leaders sont davantage organisées. Ce niveau de confiance a permis aux femmes des communes de N'goa et Djéguéna d'interpeller le Ministre des domaines de L'Etat et des affaires foncières à travers un écrit pour la résolution de leur problème foncier, qui pour elles, avait assez duré. Interrogée, la vice-présidente des femmes des sept villages, du nom de Fatoumata Traoré, disait ceci « ***nous les femmes nous sommes capables de nous battre comme les hommes, nous allons maintenant aussi prendre les choses en main et apporter notre contribution à la résolution de ce problème foncier.*** »

**#21. CAD MALI
(1 vote)**

COMMUNAUTAIRE

La participation accrue des femmes aux actions communautaires

Avant il y avait une faible participation des femmes dans l'élaboration et la mise en œuvre des projets et programmes de développement local.

Le programme intervenant dans les communes de Sansanding, N'goa et Djéguéna a été une occasion pour la CAD-Mali de poser la question de la justice du genre et de la participation des femmes aux actions de développement communautaire. Au cours de l'année 2015, des actions de sensibilisation, des causeries débat impliquant les élus communaux, les leaders d'associations féminines, les leaders des OCB, les responsables de l'Administration locale et les notables ont été menées.

Lors de nos visites ultérieures dans ces communes, nous avons noté que les femmes participaient à l'élaboration et à la mise en œuvre des projets de développement communaux. Leur point de vue est mieux considéré et elles sont au cœur de l'action. Ainsi, elles ont pu faire insérer la promotion et la protection des produits de cueillette dans le plan de développement local de la commune de Sansanding. Cette initiative a été suivie dans les communes de N'goa et Djéguéna.

De plus en plus, les autorités communales de Sansanding, N'goa et Djéguena invitent les femmes et les jeunes aux différentes rencontres qu'elles organisent et les encouragent à beaucoup plus de contributions car, par ces initiatives récentes appuyées par l'équipe de changement de la CAD-Mali, elles ont montré qu'elles en sont capables.

Histoires de changement au niveau organisationnel

#22. CAD-Mali (3 votes)

ORGANISATIONNEL

Augmentation du niveau de représentativité des femmes au sein des organes de décisions.

Au moment du démarrage du processus d'Action Apprentissage en Genre (AAG), les femmes étaient sous représentées au niveau du bureau du Secrétariat National, n'occupant que 3 postes sur 15 et les élues occupaient des fonctions de moindre responsabilité. Suite au premier atelier de l'AAG qui a coïncidé avec l'annonce de la tenue de l'Assemblée Générale de la Coalition en vue du renouvellement de son Bureau, l'équipe de changement (EC) a entrepris des actions axées sur :

- l'identification des structures membres de la CAD - Mali
- l'identification des candidates potentielles
- la sensibilisation des candidates
- le plaidoyer/lobbying avant et pendant l'Assemblée Générale.

Les personnes impliquées ont été les leaders féminins des organisations membres, le Directeur exécutif, les membres de l'AG pendant les activités. Les membres de la commission d'investiture ont surtout été beaucoup contactés par l'EC dans la salle et les coulisses lors de l'AG pour prendre en compte la représentativité qualitative et quantitative des femmes dans le nouveau bureau.

Le nouveau bureau du Secrétariat National (SN) mis en place à l'issue de cette AG est constitué de 30% de femmes dont une au poste de Secrétaire Général (SG).

Les mêmes actions ont été menées dans les régions où est présente CAD Mali et les résultats obtenus, lors des assemblées, se présentent comme suit :

- Sikasso 47% de femmes
- Koulikoro 60% de femmes
- Ségou 54% de femmes
- Gao 34% de femmes

#23. CAD-MALI

ORGANISATIONNEL

Augmentation de la participation des femmes aux activités de la Coalition CAD-Mali.

Dans le cadre de la mise en œuvre des activités de la Coalition, il avait été constaté une sous participation des femmes et une faible prise en compte de leurs conditions de participation.

L'équipe de changement s'est investi auprès des décideurs de la CAD-Mali afin qu'ils soient regardant sur ces deux aspects. Des débats ont été tenus lors des rencontres préparatoires des

activités pour assurer une participation effective des femmes car l'implication de toutes et de tous contribue à l'atteinte des objectifs de l'Organisation.

Aussi, la formation sur le genre et le leadership a appuyé les actions déjà entreprises par l'EC. Lors des invitations aux activités, un accent a été mis sur la représentativité des femmes, des jeunes et des organisations féminines et l'équipe de changement et le personnel de la CAD-Mali plus largement, font un effort pour avoir effectivement des participantes femmes (contacts téléphoniques, confirmation des délégué-es, inclusion de déléguées d'associations féminines membres de la CAD).

Actuellement les femmes sont mieux représentées dans les activités de la CAD-Mali. Mieux, elles sont responsabilisées sur certaines thématiques phares de la CAD-Mali en fonction de leur compétence. A titre d'exemples une femme de l'antenne CAD-Mali de Ségou a été déléguée pour participer à une rencontre internationale sur les résistances aux OGM à Ouagadougou (BF) du 22 au 24 avril 2016. Aussi, Madame Diarra Fatoumata Boundy a participé en Tunis à un séminaire sur les femmes et la micro- finance au Maroc. Celle-ci a même été nommée dans le comité qui préparera une prochaine conférence régionale sur ce thème au Mali en 2017. Ainsi la CAD-Mali qui s'implique depuis longtemps sur les questions économiques, maintenant le fait sous l'angle particulier des femmes et de la micro finance.

**#24. SEXAGON
(1 vote)**

ORGANISATIONNEL

La mise en place du bureau de la section de Macina

Par rapport à la mise en place du bureau de la section de Macina, il faut savoir qu'auparavant les anciens membres, autrement dit ceux qui étaient dans la section de Kolongo, étaient opposés à l'occupation des postes clés par les femmes et les jeunes. Après le passage de l'équipe de changement qui a fait une sensibilisation sur la justice de genre notamment le rôle que peuvent jouer les femmes et les jeunes dans nos instances de décision, les mentalités ont commencé à changer et cela a favorisé la mise en place du bureau de la section de Macina, composé de 22 membres dont 9 femmes aux postes clés et un jeune élu comme président.

Les anciens leaders voyaient cela d'un mauvais œil, mais grâce à l'effort conjugué des femmes et des autres jeunes de la section, les anciens se sont ralliés et ont adhéré à l'idée. Mieux, les responsables du SEXAGON se réjouissent de cette élection et félicitent l'engagement et le courage des membres de l'équipe de changement.

#25. SEXAGON

ORGANISATIONNEL

Forte représentativité des jeunes et des femmes aux différentes rencontres du syndicat

Avant le début du processus d'Action Apprentissage en Genre (AAG), les femmes et les jeunes étaient peu représentés dans les différentes réunions ou formations de la structure, puisque le choix des participants était laissé aux responsables de section. Aujourd'hui, grâce au processus Genre, la participation des femmes et des jeunes a été améliorée. L'équipe technique et les responsables du SEXAGON sont arrivés à fixer un quota par rapport à la participation des femmes et des jeunes aux différentes rencontres. Par section, on choisit 3 femmes et 2 jeunes sur 5 délégués et pour les invitations de 3 personnes, c'est 2 femmes et un jeune.

La participation des jeunes et des femmes au débat est bien visible aujourd'hui, ce qui n'était pas le cas avant l'action apprentissage en genre. Généralement, les femmes ne donnaient pas de point de vue aux réunions, elles se contentaient d'approuver celui des hommes. Encore, il faut signaler que même la disposition des hommes et des femmes dans la salle durant les rencontres a changé au niveau du SEXAGON. Avant, au début du processus AAG, les hommes et les femmes ne se mélangeaient jamais. Toutes les femmes se mettaient à part et les hommes aussi de l'autre côté. Grâce aux différentes sensibilisations et formations dirigées par l'équipe de changement, basées sur les contenus et exercices de l'AAG, le changement est très visible aujourd'hui. Les hommes et les femmes s'asseyent côte-à-côte pour suivre les formations ou les réunions ensemble.

**#26. SEXAGON
(1 vote)**

ORGANISATIONNEL

L'adhésion des responsables à l'idée du processus d'action apprentissage sur le genre dans le syndicat.

Au SEXAGON, les complémentarités entre les hommes et les femmes existaient. Mais avec l'implication dans le processus AAG et la mise en place de l'équipe de changement, les élus ont commencé à défier l'idée du genre. Et à chaque fois que l'équipe de changement (EC) tentait de sensibiliser au moment des réunions du Bureau exécutif (BE), les élus intervenaient pour dénoncer l'idée. Par exemple : un leader raconte qu'une femme ne serait jamais égale à un homme, donc elle ne pourrait jamais diriger. Avec l'appui des mêmes responsables, l'EC a tracé un programme de sensibilisation où l'EC intervient durant 20 à 30 minutes au début de chaque rencontre du BE. Pendant les différents débats sur les thèmes du processus AAG, les élus étaient étonnés, surpris et soucieux. C'est pour cela que d'autres responsables disaient : 'le genre ne viendra pas nous enlever notre pouvoir, nous ne sommes pas d'accord'. Par exemple, un élu racontait que les femmes sont faibles devant les situations et elles n'ont pas le temps de participer aux rencontres. Encore au cours d'une autre rencontre du BE, l'équipe anime sur le thème des différents types de pouvoir. Cela a favorisé l'implication de beaucoup de participants au processus. Maintenant la plupart des responsables encouragent l'EC à continuer à sensibiliser et à gagner l'adhésion à la justice de genre dans toute la structure.

#27. PFOPK

ORGANISATIONNEL

La confiance en soi des femmes retrouvées.

Au début du processus AAG, certaines femmes qui participaient aux rencontres de la plateforme avaient des difficultés pour prendre la parole et exprimer leurs pensées dans les débats mixtes, hommes et femmes.

Avec les sensibilisations réalisées par l'équipe de changement (EC) à l'endroit des responsables de la PFOPK et l'insertion des thèmes sur la justice de genre lors des réunions et formations, on note un changement. Les femmes participent activement aux débats. Aujourd'hui, dans les débats, les femmes se positionnent avant les hommes. Elles n'ont plus froid aux yeux, elles ne sont plus complexées, ce qui était rare au sein de la plateforme. Ainsi, s'exprime une de ces femmes leader : 'Fini le complexe d'infériorité que j'avais, maintenant j'ai le courage et la force de défendre mes idées pendant les réunions avec les hommes'.

**#28. PFOPK
(1 vote)**

ORGANISATIONNEL

Meilleure connaissance de la justice de genre

Les responsables leaders de la PFOPK étaient réticents à la question de la justice de genre au sein de la plateforme. En mars 2015, une session de formation sur le processus d'Action Apprentissage en Genre a été réalisée au niveau de la plateforme et 15 personnes y ont participé (atelier d'Écoute des histoires organisationnelles). À la sortie de l'atelier, l'équipe de changement (EC) a été mise en place, composé de délégué-es provenant des 4 organisations paysannes formant la plateforme. Les membres de l'EC ont réussi plusieurs formations sur la justice de genre en vue d'opérer des changements positifs au sein de leurs organisations. Des activités d'information et de sensibilisation ont été menées auprès des leaders de la PFOPK pour un changement de comportement. L'insertion des thèmes sur la justice de genre dans les réunions et formations a aussi permis aux leaders de comprendre l'utilité de la justice de genre au sein d'une organisation, notamment lors d'une formation sur le genre et le leadership, par du théâtre et des discussions, les hommes leaders ont compris qu'avec l'éveil des femmes, l'organisation va y gagner.

Aujourd'hui tous les responsables de la PFOPK sans exception ont accepté d'inscrire la justice de genre dans toutes les activités au sein de la plateforme.

#29. PFOPK

ORGANISATIONNEL

Meilleure participation des femmes aux réunions de la plateforme

Au début du processus AAG, l'équipe de changement avait noté que les organisations mixtes que sont l'URCAK et l'UTPADE envoyaient rarement des femmes comme déléguées aux réunions de la plateforme. Ainsi les femmes de ces organisations participaient beaucoup moins. L'URCAK et l'UTPADE ont des dirigeants masculins alors que la majorité de leurs membres sont des femmes. Dans l'ensemble, la plateforme a un *membership* constitué de 98 % de femmes et de 2% d'hommes.

Face à cette disparité, l'équipe de changement a travaillé à convaincre les responsables des deux OP mixtes, par des sensibilisations et des restitutions des ateliers de l'AAG. Ainsi en novembre 2015, il a été entendu que les OP mixtes devront déléguer autant de femmes que d'hommes comme participants aux réunions et formations.

Mozambique

Felicina João

Projecto Sinergia 2014-2016, de Aldeia Murrocue. Distrito de Chiure.

Projecto Sinergia 2014-2016: Avicultura e empoderamento das mulheres rurais membros de associações camponesas.

Durante o projecto SINERGIA, que focava sobre a actividade económica de criação de galinhas para as mulheres, 4 processos de acções aprendizagem em género AAG-GAL, juntaram homens e mulheres casais, membros de associações de camponeses. Os AAG-GAL trouxeram algumas mudanças de consciência, de atitude e comportamento por parte dos homens para com as suas mulheres, no que diz respeito a sua percepção sobre o papel e relevância da participação da mulher na vida económica e sobre os mesmos direitos. Nestes processos AAG-GAL não foi usada a metodologia 'Most significant Change Stories'. Todavia, reportamos aqui as testemunhas dum casal, homem e mulher, explicando quais foram as mudanças que viveram graças às reflexões de género do AAG-GAL.

“O projecto mudou muita coisa. Na casa não havia conversa entre nós mas agora já há conversa. E em relação ao dinheiro o meu marido não me dava dinheiro mas quando começou a andar nas reuniões do projecto passou a me dar dinheiro, parou de beber. Eu não sabia que a mulher podia passear, actualmente já passeio e o meu marido já não faz confusão e nem se quer pergunta onde estava. As mulheres da minha comunidade que não receberam galinhas ficam triste e umas até com inveja querem entrar para o projecto para poderem ganhar galinhas, mesmo as que tinham deixado de participar no movimento camponês estão motivadas e querem voltar para associação por causa do projecto. Para o futuro, caso consiga vender galinhas vou construir uma casa melhorada, cobrir com chapa de zinco, comprar coisas da casa e vou comprar mais galinhas para aumentar e ter mais dinheiro. O maior desafio é de alimentar as galinhas, evitar com que elas morram. (Mulher, Felicina João – Beneficiária do Projecto Sinergia de Murroque – Chiure, esposa do Bernardo Rafael)

Felicina Joao e seu marido (Bernardo Rafael), na capoeira com as galinhas.

“O projecto mudou muita coisa, a maneira de viver no lar, como acontece a desconfiança, eu aprendi a ajudar a minha mulher nas tarefas da casa, aprendi que não se deve bater a mulher ela deve ser bem tratada e passei a não bater a minha mulher e passei a dar dinheiro o que antes não acontecia, eu escondia o dinheiro e passamos a planificar juntos como gerir o dinheiro. O projecto já fez uma coisa bonita agora estamos a ir afrente com amor. No futuro quando começarmos a vender as galinhas uma parte do dinheiro será guardado e outra parte vamos juntar com outro dinheiro e comprar chapas de zinco e muita outra coisa que não tem em casa tal como pratos, arranjar mais uma machamba, comprar capulana para a minha esposa usar e matar uma vez a outra para o consumo em casa. O desafio é evitar com que as galinhas sejam roubadas, caso roubem teremos que comprar outras para continuarmos a criar porque não penso em parar de criar”. (Homem, Bernardo Rafael – marido da Felicina João).

Témoignages de changements dans les relations hommes-femmes au Mozambique.

Felicina João - Bénéficiaire du Projet Synergie 2014-2016, du village de Murroque. District de Chiure.

Projet Synergie 2014-2016: Élevage de poulets et initiatives pour l'autonomisation des femmes rurales, membres d'associations paysannes.

Au cours du projet SYNERGIE, qui a porté sur l'activité d'élevage de poulets pour les femmes, 4 processus d'action d'apprentissage en genre, AAG-GAL, ont rassemblé des couples, maris et épouses, membres d'associations paysannes. L'AAG-GAL a apporté quelques changements au niveau de la prise de conscience, des attitudes et des comportements des hommes envers leurs femmes, sur leur perception du rôle et de l'importance de la participation des femmes à la vie économique et sur les droits des unes et des uns. Ces processus AAG-GAL n'ont pas utilisé la méthodologie « Most Significant Change Stories ». Cependant, nous rapportons ici les témoignages d'un couple, homme et femme, expliquant quels changements ont été vécus grâce aux réflexions du genre de l'AAG-GAL.

« Le projet a changé beaucoup de choses. Dans la maison, il n'y avait pas de conversation entre nous, mais maintenant nous conversons ensemble. Concernant la gestion de l'argent, avant mon mari ne m'en donnait pas, mais quand il a commencé à participer aux réunions du projet, il a commencé à me donner de l'argent, et il a cessé de boire. Avant, je ne savais pas que la femme pouvait sortir et se promener, maintenant je vais me promener et mon mari ne fait plus de

problème, et il ne me demande même pas où j'étais partie. Les femmes de ma communauté qui n'ont pas reçu de poulets sont tristes et même jalouses, elles veulent se joindre au projet afin d'obtenir des poulets, même celles qui avaient cessé de participer au mouvement paysan sont motivées et veulent revenir à l'association en raison du projet. Pour l'avenir, si nous pouvons vendre des poulets, nous allons construire une maison améliorée, avec une couverture en tôle galvanisée, acheter des choses pour la maison et je vais acheter plus de poulets pour augmenter et avoir plus d'argent. Le plus grand défi est de bien nourrir les poulets, et éviter qu'ils meurent. (Femme, Felicina João - bénéficiaire du projet SINERGIE, Murrocue - Chiure, épouse de Bernardo Rafael)

« Le projet a changé beaucoup de choses, la façon de vivre dans le foyer, comment la méfiance arrive, j'ai appris à aider ma femme à la maison, j'ai appris qu'on ne doit pas frapper une femme, elle doit être bien traitée et j'ai commencé à ne pas battre mon épouse et je lui ai donné de l'argent, ce qui n'arrivait pas avant, je cachais l'argent, maintenant nous planifions ensemble comment gérer l'argent. Le projet a fait une belle chose : maintenant nous allons de l'avant avec amour. À l'avenir, lorsque nous commencerons à vendre les poulets, une partie de l'argent sera économisée et l'autre part sera jointe à d'autres fonds pour acheter une couverture de tôle galvanisée et beaucoup d'autres choses qui manquent à la maison tel que de la vaisselle, nous allons organiser un autre champ pour cultiver, acheter des pagnes pour mon épouse, de temps à autres nous allons tuer des poulets pour notre consommation à la maison. Le défi est d'empêcher les poulets d'être volés, s'ils sont volés nous allons en acheter d'autres pour continuer l'élevage, car je ne pense pas arrêter l'élevage". (Homme, Bernardo Rafael – mari de Felicina João).

Synergy Project 2014-2016: Chicken farming and initiatives for rural women's' autonomy, members of peasant associations.

During the SYNERGY project that focussed on enabling women to raise chickens, four action processes for learning by gender, AAG-GAL, brought together couples, husbands and wives, members of peasant associations. The AAG-GAL brought about some changes as to the level of conscience, attitudes and behaviours of men towards their wives, on their perception of the role and the importance of women to the economy and the rights of each. These AAG-GAL processes did not use the "Most Significant Change Stories" methodology. However, we are publishing the story of a couple, husband and wife, that explains the changes that have occurred for them, thanks to the AAG-GAL gender reflection.

"The project changed many things. At home, there wasn't much conversation but now we talk a lot together. My husband never used to give me money, but when he started attending the project meetings, he started giving me money and he stopped drinking. Before, I didn't know that a woman could go out. Now I go to out to walk and it isn't a problem for my husband. He doesn't even ask me where I have been. The women in our community who didn't get any hens are sorry and even jealous. They want to join the project now to get hens too. Even the ones who left the peasant movement are motivated and want to come back because of the project. In the future, if we can sell the hens we will improve our house. It will have a steel roof and other things that we need. I'll buy more hens to increase our earnings and have more money. Our biggest challenge is to feed the hens well and to keep them from dieing. (Woman, Felicina Joao – beneficiary of the SINERGY project, Murrocue – Chiure, wife of Bernardo Rafael)

"The project changed many things, how we lived in our house, how mistrust arrives. I learned to help my wife at home. I learned that one shouldn't beat one's wife. She should be treated well.

I have stopped beating my wife and I give her money. That didn't happen before. I used to hide my money. Now we plan together how we are going to manage it. The project did something beautiful: now we are looking to the future with love. In the future, when we will start to sell the hens, we will save part of it. The other part will go with other funds to put a steel roof on the house as well as a lot of other things that we are lacking like dishes. We are going to organise another field to grow crops, buy dresses for my wife. From time to time we will kill some hens to eat at home. The challenge is to ensure that the hens aren't stolen. If some are stolen, we will have to buy more to continue because I don't envisage stopping now." (Man - Bernardo Rafael – husband of Felicina João).

