Training Module on

Designing and Delivering Gender-Responsive Extension and Advisory Services (EAS)

CRISP

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The Centre for Research on Innovation and Science Policy (CRISP) was established in 2004 for undertaking research in the area of innovation policy in relation to agriculture and rural development (www.crispindia.org). CRISP also hosts the AESA (Agricultural Extension in South Asia) Network (www.aesanetwork.org).

The International Rice Research Institute (IRRI) was established in 1960 by the Ford and Rockefeller Foundations with help and approval of the Government of the Philippines. It is supported by government funding agencies, foundations, the private sector, and non-government organizations. Today, IRRI is one of the 15 non-profit international research centres that is a member of the CGIAR Consortium (www.cgiar.org). CGIAR is a global agricultural research partnership for a food secure future.

The work described here was undertaken as part of the ongoing, Government of Odisha-funded project 'Increasing Productivity of Rice-Based Systems and Farmers' Income in Odisha'.

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Editors: Nimisha Mittal, Ranjitha Puskur, Rasheed Sulaiman V and Onima VT

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Preface

Agriculture is critical to the overall development and transformation of Odisha. With crops covering 35 per cent of the state's geographical area and more than 60 per cent of its workforce depending on farming for livelihood, the welfare of Odisha's people cannot be separated from its agriculture. The Government of Odisha is keen to increase agricultural production and raise incomes and productivity by leveraging science and technology, improving resource use efficiency, diversifying to high value agriculture, and supporting efficient functioning of agricultural markets.

Extension and Advisory Services (EAS) play a major role in strengthening technical, managerial and organisational capacities of farmers, who need frequent renewal of capacities to deal effectively with the evolving challenges faced by rural communities. Based on a systematic Capacity Needs Assessment of EAS in Odisha, undertaken by the Centre for Research on Innovation and Science Policy (CRISP) and the International Rice Research Institute (IRRI) in 2018-19, a strategy was developed to address the identified capacity gaps.

Based on the prioritised capacity needs and recommendations from the Department of Agriculture and Farmers' Empowerment (Government of Odisha), CRISP and IRRI have developed this module on Designing and Delivering Gender-Sensitive Extension and Advisory Services. It was pilot-tested through a Training of Trainers Workshop organised during 04-06 February 2020, at Krushi Bhawan, Bhubaneswar, Odisha.

We hope that this training module will be used by facilitators at agricultural training centres and by the faculty of agricultural extension in the state of Odisha for developing capacities of extension functionaries that will enable them to offer better support, advice and guidance to men and women farmers, undertake gender analysis and integrate gender dimensions effectively in their programmes and policies.

Rasheed Sulaiman V

Ranjitha Puskur

Acknowledgements

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Ms Nimisha Mittal, Lead Researcher,CRISP led the development of this module with Dr Ranjitha Puskur from IRRI, Dr Rasheed Sulaiman V and Dr Onima VT from CRISP. Our special thanks go to to Ms Salome Yesudas (Consultant, National Institute of Rural Development & Panchayati Raj) and Ms Sailabala Panda (PRADAN) who also served as external resource persons during the Training of Trainers (ToT) Workshop and contributed with cases and ideas.

This module was pilot-tested through a Training of Trainers (ToT) Workshop organised during 04-06 February 2020, at Krushi Bhawan, Bhubaneswar, Odisha. We sincerely thank the participants of this ToT Workshop for their feedback on the content as well as the process suggested in this training module.

We appreciate the contributions of Dr Mukund Variar, State Coordinator, IRRI, Odisha, for his support in organizing the training and development of the module. We are especially grateful to Mr Kishor Kumar Behera, Senior Specialist-Partnership Management, IRRI, for his support in organising the ToT Workshop.

Background

The overall aim of this Manual is to develop capacities to identify, integrate, and address gender issues in Extension and Advisory Services (EAS). This Module is intended to assist trainers involved in training of agricultural extension and advisory services (EAS) staff and other knowledge mediators on designing and delivering a Gender-Responsive EAS.

Module Overview

This training module has four units and each of them is comprised of a number of sessions, each dealing with a specific topic in gender in agricultural extension. The four units are as follows:

- Unit 1: WHY GENDER MATTERS IN AGRICULTURAL DEVELOPMENT
- Unit 2: GENDER ANALYSIS
- Unit 3: CAPACITIES REQUIRED FOR A GENDER-RESPONSIVE EAS
- Unit 4: EXTENSION APPROACHES AND TOOLS FOR A GENDER-RESPONSIVE EAS.

The content in each of the units includes objectives, introduction to the topic, followed by a detailed discussion on the content along with corroborative examples in the form of case studies. References/ further reading, tools, and exercises are provided at the end of each unit. The outline of a sample four-day training programme has also been provided as a ready reference.

How to use this training module

This training module is targeting audience at two levels, namely:

a. *the field extension personnel* (for example, graduate agricultural officer level) so that they are able to reflect on, understand, and better respond to gender-related issues in their work;
b. *the middle and senior level personnel so that they gain adequate awareness to* shape the organisational environment (through development of appropriate rules, norms, frameworks and policies) to become enabling for a gender-responsive EAS.

This training module is designed for approximately 25-30 participants. It has been developed for use during a four-day workshop with the objective of enhancing the capacity of the participants to design and deliver gender-responsive extension and advisory services (EAS) in their respective operational areas, and to train others. The content and exercises can, however, be easily adapted for shorter or longer training workshops.

By the end of the training, participants are expected to have an increased capacity to design and deliver gender-sensitive EAS to both women and men farmers. More specifically, they are expected to:

- Have a clearer understanding of 'gender relations' and how they relate to socio-economic conditions and activities in rural areas, and influence opportunities and challenges that women and men have;
- Have a greater awareness of gender differences in economic roles and access to services, including advisory services, in their own operational areas;
- Have an increased capacity to recognise the unmet and gender-specific needs of women and men for advisory services, and to identify changes in training and advisory practices to more effectively meet these needs;
- Be aware of, and able to, use participatory tools to conduct gender analysis, for assessment and training purposes.

Trainers/Facilitators can use the material and exercises in this module and can also add locally-relevant cases and examples while designing and implementing training programmes. To remain relevant, trainers need to keep themselves updated so as to be aware of advances in thinking and practice and sharpen their training skills. Many topics and techniques described in this module are accompanied by training notes or tips for facilitators. These tools and tips have been added to help trainers understand why a topic is important or how specific techniques will enhance learning of the participants.

Expected Outcomes

The expected outcome of this training module is the development of competent and confident trainers with the necessary skills to design and implement a training programme on designing and delivering gender-responsive EAS.

Needless to say, facilitating an effective training course on designing and delivering gender-responsive EAS not only involves understanding what construes gender-responsive extension, but also deliberating on competencies that are needed to be able to do so. The trainer(s) should review the material prior to the training and plan the approach that is relevant to the topic, together with the time needed for each session.

It is expected that this training module would help reflect on gender bias and gaps in extension, and on potential tools and approaches to design and deliver gender-responsive EAS. This will hopefully be able to disturb the learners, be thought provoking, help in unraveling the issues related to gender-responsive extension that get ignored in day to day functioning of routine jobs/chores, and help them un-learn in order to adopt new ways of thinking and doing. Having gone through this module the learners should be able to tackle gender analysis and integrate gender effectively into their programmes.

Tips for a Facilitator - Guiding principles for conducting an effective training programme

- *Correct selection of participants for a training programme is vital to the success of any workshop.*
- *Clarity in communicating all aspects of the training programme to the participants prior to reaching the venue is critical. This could begin with the introductory invitation letter itself – explaining the purpose of the workshop and highlighting the importance of attending it.*
- *Once the participants confirm their availability to attend the training programme, it is important to continuously engage them by sending them relevant materials, such as background papers, a self-assessment questionnaire, programme schedule, and brochures, periodically.*
- *The logistics should be undertaken by the organizers so that the participants are not hassled by any of the minor details, and thus have no hindrance with regard to participation.*

Tool kit

Training Materials: *For executing the training programme the following materials are required for trainers and trainees: Training module, card sheet in different colours, poster papers, sketch pens, marker pens, white boards, white board markers, offset paper, board pins, booklet, handouts, books and literature related to gender-responsive extension and advisory services.*

Training Aids: *Multimedia projector, microphone, projection screen, laptop, computers, printers, scanner, digital camera, voice recorder, etc.*

Training Methodology: *The training programme will be implemented using the participatory approach detailed here. Some of the major methods that will be used during the different sessions are: Interactive lectures with multimedia presentation and participation through Q & A, group and individual exercises, general lectures and lectures followed by discussion, brainstorming, small and large group discussions, experience sharing, field visits, etc.*

Suggested Outline of the Training Programme

DAY 1		
Session 1 0930-1030	**Introduction to the Workshop**	
	Welcome	
	Self-Introduction - Participants	
	Training Objectives and Outcomes	PPT
Session 2 1030-1300	**Why Gender Matters in Agricultural Development?**	
1030-1115	**Role of women in agriculture** **Purpose** of this session is to help participants appreciate the varied roles women play in agriculture	Video/Case Card Exercise-reflect on role of women in agriculture PPT
1115-1130	Tea Break & Group Photo	
1130-1300	Intersectionality **Purpose of this session is to get participants to reflect on various factors beyond sex that determine an individual's identity and consequently their opportunities and recognise that women (or men) are not a monolithic group.**	Exercise
	Q & A	
1300-1400	Lunch Break	
Session 3 1400-1630	**Experience Sharing**	
1400-1515	Learning from practitioners' experience on working with women on food systems/value chains/natural resource management	Guest Speakers (experts with knowledge and experience in particular topics)
	Q & A	
1515-1530	Tea Break	
Session 4	Reflection and Learning	Participants
1530-1630	Sharing of Experiences	
DAY 2		
0915-0930	Recap	
Session 5 0930-1100	**Differential Access and Control of Resources**	
0930-1100	**Gender roles and social norms** **Purpose** of this session is to familiarise participants with the inherent gender and social biases within communities and EAS	Exercise on perceptions
1100-1115	Tea Break	
1115-1215	**Reach - Benefit - Empower framework** **Purpose** of this session is to help people reflect on their own work in terms of impact on women	PPT Facilitated Discussion Video
1215-1230	Q & A	
1230-1300	Theoretical Concepts on Gender Analysis	PPT
1300-1400	Lunch Break	
Session 6 1400-1500	**Assessing Gender-Responsiveness in Extension**	
	What is gender-responsiveness in Extension? **Purpose** of this session is to understand what type of systems are needed to design and deliver gender-responsive EAS at: - Enabling environmental level; - Organisational level; - Individual level.	Group exercise facilitated as a step by step process
	Q & A	
1530-1545	Tea Break	

Session 7 1545-1700	**Experience Sharing: Operationalising a Gender-Responsive EAS**	
1545-1615	**Experience sharing from practitioners** **Purpose** of this session is to learn from practitioners on best practices to operationalise a gender-responsive EAS	PPT Video
1615-1630	Q & A	
1630-1700	Reflection and Learning	Participants
DAY 3		
0915-0930	Recap	
Session 8 0930-1100	**Gender-focused competencies for EAS**	
0930-1100	**Competencies needed for a gender-responsive EAS** **Purpose** of this session is for the participants to become aware of different competencies that EAS require to respond to women's needs	PPT Card exercise
1100-1115	Q & A	
1115-1130	Tea Break	
Session 9 1130-1300	**Approaches/tools and Frameworks for a Gender-Responsive EAS**	
1130-1230	**Gender-Responsive EAS: Approaches and tools** **Purpose** of this session is for the participants to be aware of different methods to reach more women and respond to their needs	PPT Video Case Analysis
1230-1300	Q & A	
1300-1400	Lunch Break	
Session 10 1400-1700	**Preparation for Fieldwork /Exposure Visit**	
1400-1700	Fieldwork guide: Dos and don'ts Divide into groups - Give tasks	
DAY 4		
0915-0930	Recap	
Session 12 0930-1130	**Key Learnings from Field work**	
0930-1100 1100-1130	Presentations/Plenary Q & A	
1130-1145	Tea Break	
Session 13 1145-1300	**Feedback /Key Learnings from Training**	
1145-1215 1215-1245 1245-1300	Trainers' Feedback Trainee Feedback Sharing Experiences	
1300-1400	Lunch	
Session 14 **1400-1530**	**Valedictory Session**	
1400-1500 1500-1530	Certificate Distribution Concluding Remarks/Vote of Thanks	

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Unit I:
Why Gender Matters in Agricultural Development?

Objectives

- Discuss the role women play in agriculture and emphasise the need for tailoring Extension and Advisory Services (EAS) to meet their needs and demands
- Deliberate on what is meant by gender-responsiveness of EAS

Source: FAO, IFAD and World Bank 2008

Introduction

Rural women manage households and pursue multiple on-farm, off-farm and non-farm livelihood strategies. Their activities typically include producing agricultural crops, tending animals, processing and preparing food, wage labour in agricultural or other rural enterprises, collecting fuel and water, engaging in trade and marketing, caring for family members and maintaining their homes. Many of these activities are not defined as 'economically active employment' in national accounts but they are essential to the well-being of rural households (FAO 2011a). Women play a substantial role in agricultural and food systems and contribute significantly to household incomes, resilience and well-being (Box 1).

Box 1: Role women play in agriculture

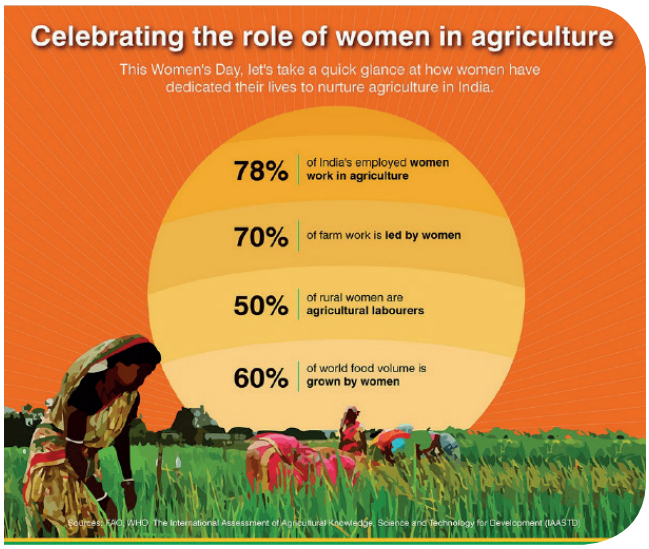
Rural women are responsible for production of more than 55 per cent of food grains and comprise 67 per cent of the total agricultural labour force. The role of women in agriculture varies from country to country. Asian women contribute to about 50 per cent of food production. In South-East Asia, women play major roles in sowing, transplanting, harvesting and processing staple crops, such as rice. Complementary gender roles are also found in most areas – as in Nepal and India – where women exclusively gather fodder for buffaloes, cattle and other livestock. Almost all women in rural India can be termed as farmers, in some sense, working as agricultural labour, unpaid workers in families and farm enterprises or a combination of the two.

Source: Srivastava and Srivastava 2017

Women, on average, comprise 43 per cent of the agricultural labour force in developing countries and account for an estimated two-thirds of the world's 600 million poor livestock keepers. Yet only 15 per cent of the world's extension agents are women, and only 5 per cent of women farmers benefit from extension services. This, in combination with a continuing gap in access to resources, inputs, and technologies, negatively affects women farmers' ability to create sustainable livelihoods from their farms (GFRAS 2012).

Discussion

Discussions around women farmers' access to extension services become more relevant in the context of the increasing role of women in agriculture. In the case of India, while the evidence on gender gaps in labour contribution between men and women is still thin, there is growing evidence around the increasing contribution of women in activities that were not traditionally undertaken by them, a growing role in new areas including farm management and marketing activities, and increasing decision making around input use, especially in migration-intensive regions of eastern India (Dutta and Mishra 2011). Studies also point to a higher number of working days per hectare indicating a heavier work burden for women on farms (Singh et al. 2014; Paris et al. 2005).



The evidence – attributing these changes to migration – remains mixed indicating that the consequences of migration are moderated by crop type and cycles, age, caste, type of ecology and family's human capital (Desai and Banerji 2008). By and large it is seen that women from lower caste households, with poorer economic status, and those practicing share cropping or from nuclear households are seen to be most affected by male out-migration (Paris et al. 2005; Desai and Banerji 2008). A relative rise in workload without a parallel rise in access to skills and control of resources renders these women in migrant households more vulnerable to the challenges triggered by migration, and even increases their dependence on neighbours, or other male members for inputs and advisories. The limited access women have to knowledge around new varieties and latest farm management technologies also undermine their role in transforming farming systems to become climate resilient, profitable and sustainable

Nearly 43 per cent of all agricultural labourers and 18 per cent of all cultivators in Odisha are women. Women are engaged heavily in all phases of the agricultural cycle, i.e., sowing, intercultural activities, harvesting and post-harvest management. Women-owned landholdings are limited and uneconomical, resulting in their higher involvement as agricultural labourers. There are an estimated 500,000 single landless women in Odisha. So, it is necessary to keep in mind that women are important project partners in agricultural development.

Source: Draft Agricultural Policy 2019 GoO

with implications for food security in the long term (Tamang et al. 2014). Thus, gender gaps in agriculture are poised to rise if the increased participation of women in the labour force and their work burdens are not matched with a proportionate rise in their access to resources, skills and inputs through outreach that is sensitive to their needs.

Generally, operations performed by men are those that entail use of machinery and animals. Contrary to this, women rely on manual labour. Not only are women overworked, their work is more arduous than that undertaken by men. Further, since women's work is largely based on human energy it is considered unskilled and hence less productive. On this basis, women are paid a lower wage despite their working harder and for longer hours.

Gender is a social and cultural construct, which distinguishes differences in the attributes of men and women, girls and boys, and accordingly refers to the roles and responsibilities of men and women. The concept of gender includes the expectations held about the characteristics, aptitudes, and likely behaviours of both women and men.

Gender bias refers to making decisions based on gender that result in favoring one gender over the other, which often results in contexts that favour men and/or boys over women and/or girls.

Gender disparities/gaps refer to differences between men and women, boys and girls that reflect an inequality in different dimensions, for example differences in access to extension services or inputs or land ownership.

Gender norms refer to accepted attributes and characteristics of male- and female-gendered identity at a particular point in time for a specific society or community.

Gender socialization refers to the process of girls and boys, women and men learning social roles based on their sex, which leads to different behaviours, and creates differing expectations and attitudes based on gender. An example is that girls and women do more household chores, such as cooking and cleaning, while boys and men do more work out of the home.

Gender discrimination refers to 'any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on the basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field' (United Nations 1979. Convention on the Elimination of all forms of Discrimination Against Women [CEDAW], Article 1).

Gender blindness refers to the failure to recognize that the roles and responsibilities of men/boys and women/girls are given to them in specific social, cultural, economic and political contexts and backgrounds. Projects, programmes, policies and attitudes which are gender blind do not take into account these different roles and diverse needs, maintain status quo, and will not help transform the unequal structure of gender relations.

Gender-sensitive programming and policies are those that are aware of, and address, gender differences.

Gender-responsive extension refers to intentionally employing gender considerations to influence the design, implementation and results of extension programmes and policies. Gender-responsiveness means paying attention to the unique needs of women and men, valuing their perspectives, respecting their experiences, understanding developmental differences between girls and boys, women and men, and ultimately empowering girls and women.

Empowerment implies that women and girls must not only have equal capabilities (such as education and health) and equal access to resources and opportunities (such as land and employment), but they must also have the agency to use these rights, capabilities, resources and opportunities so as to make strategic choices and decisions (such as is provided through leadership opportunities and participation in political institutions).

Gender analysis refers to a critical examination of how differences in gender roles, activities, needs, opportunities and rights/entitlements affect men, women, girls and boys in certain situations or contexts.

Gender-stereotyping refers to ascribing certain attributes, characteristics and roles to people based on their gender. Gender stereotypes could be negative (i.e., women are bad drivers, men can't change diapers) or kind (i.e., women are better caregivers, men are stronger). Gender stereotyping becomes harmful when it limits a person's life choices, such as training and professional path, and life plans. Compounded gender stereotypes occur when layered with stereotypes about other characteristics of the person, such as disability, ethnicity or social status.

Patriarchy refers to a social system in which men hold the greatest power, leadership roles, privilege, moral authority, and access to resources and land, including in the family.

Source: UNICEF 2017

Sex disaggregated data is data that is cross-classified by sex, presenting information separately for men and women, boys and girls. When data is not disaggregated by sex, it is more difficult to identify real and potential inequalities. Sex-disaggregated data is necessary for effective gender analysis.

What are gender roles, relations and gender norms?

The term gender refers to the economic, social and cultural attributes and opportunities associated with being male or female. In most societies, being a man or a woman is not simply a matter of different biological and physical characteristics. Men and women face different expectations about how they should dress, behave or work. Relations between men and women, whether in the family, the workplace, or the public sphere, also reflect perceptions of the talents, characteristics and behaviour appropriate to women and to men. Gender thus differs from sex in that it is social and cultural in nature rather than biological.

Gender attributes and characteristics, encompassing, inter alia, the roles that men and women play and the expectations placed upon them, vary widely among societies and also change over time. Gender roles are shaped by ideological, religious, ethnic, economic and cultural factors and are a key determinant of the distribution of responsibilities and resources between men and women (Moser 1989). The fact that gender attributes are socially constructed means that they are also amenable to change in ways that can make a society more just and equitable (UNFPA 2005).

Gender role analysis engages with questions such as 'Who does what?' and 'Who has what?', and are often linked to the gendered division of labour and distribution of resources. In contrast, a gender relations analysis centers on bargaining power and interests. Analysis of gender relations includes an assessment of:

- Rules: How are things done?
- People: Who is in? Who is out? Who does what?
- Resources: What is used? What is produced?
- Activities: What is done?
- Power: Who decides? Whose interests are served?

Both types of analysis are important and complement each other. A mere focus on roles runs the risk of neglecting the fact that relationships between men and women are continuously (re)negotiated and structured through power.

Gender norms are ideas about how men and women should be and act. They are the standards and expectations to which gender identity generally conforms, within a range that defines a particular society, culture and community at that point in time. Internalized early in life, gender norms can establish a life cycle of gender socialization and stereotyping. However, gender norms can and do change.

Almost everywhere, gender roles function in a way that discriminates against women, in their choices in life, their access to assets, and the voice they have in making decisions. This discrimination is not only reflected in individual relationships, but it also permeates social institutions.

What are gender gaps in agriculture?

Women in agriculture and rural areas have one thing in common across the developing world: they have less access than men to productive resources and opportunities (Box 2). Women not only continue to face severe constraints in access to resources, services and knowledge but also have less control over income. Gender gaps exist in the access to a wide range of agricultural resources, including land, livestock, farm labour, education, extension services, credit, fertilizers and mechanical equipment. In many countries, women do not have the same rights as men to buy, sell or inherit land, to open a savings account or borrow money, to sign a contract or sell their produce. Where legal rights exist on paper, they often are not honored in practice. Women face multiple constraints in agriculture arising from the complex nature of agricultural production and from competing demands on their time.

Gender inequalities result in higher levels of poverty and food insecurity. Four key sets of factors and their interactions with policies and institutions (at the global, national and local levels) affect rural

Box 2: Access and control over resources

Resources refer to means and goods, including:

- economic means (household income) or productive means (land, equipment, tools, work, credit);
- political means (capability for leadership, information and organization); and
- time.

Access refers to the ability to use and benefit from specific resources (material, financial, human, social, political, etc.) whereas control over resources also entails being able to make decisions over the use of that resource.

For example, women's control over land means that they can access land (use it), own land (can be legal title holders), and make decisions about whether to sell or rent the land. Access and control over resources is a key element in women's empowerment.

Source: UN-INSTRAW (now part of UN Women)

livelihoods (FAO, IFAD and World Bank 2008) as illustrated in Figure 1.

Assets Gender asymmetries in access to, and control over, assets (social, physical, financial, natural and human capital)

Markets Gender asymmetries in participation and power in land, labour, financial and product markets; and gender-differentiated distribution of risks and gains along value chains

Information and Organisation

- Gender asymmetries in market information, extension services, skills and training
- Gender asymmetries in participation and leadership in rural organizations
- Gender asymmetries in rights, empowerment, and political voice

Risk and Vulnerability

- Gender asymmetries in household compositions and labour availability (dependency ratio, migration and disability)

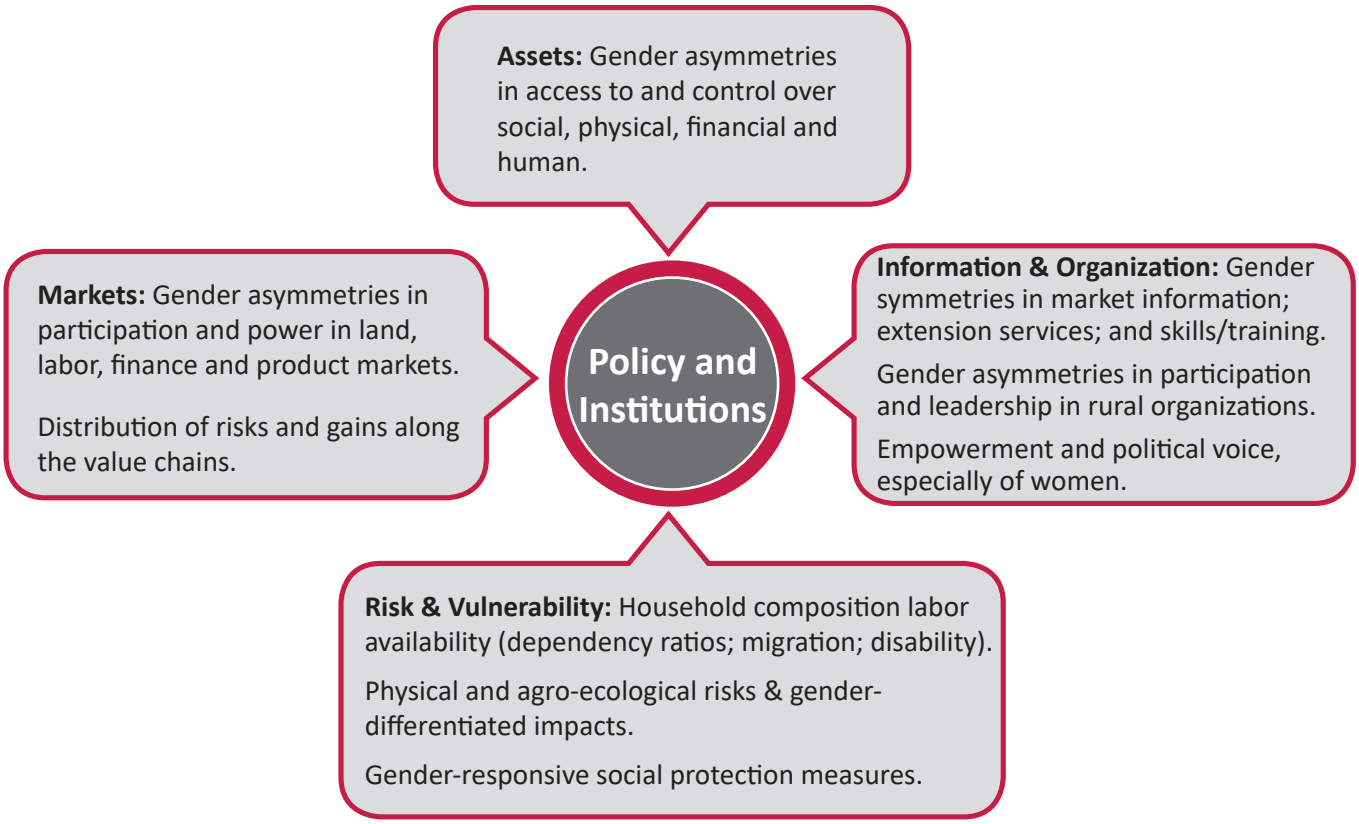


Figure 1. Factors and their interactions with policies and institutions

- Physical and agro-ecological risks and their gender-differentiated impacts
- Gender-responsive social protection measures

Why are women not recognized as farmers?

In India, even though women contribute significantly to agriculture they have titles to less than 13 per cent of land holdings. This creates a perception that women are labourers/farm hands on land owned by their families or assisting their husbands. All government programmes and schemes and access to subsidies, etc., are tied to the landowner and women tend to be left out. In the national statistics, the land owners are counted as the cultivators and as a result there are very few women cultivators.

In a patriarchal and patrilineal (inheriting or determining descent through the male line) system, culture and traditions are hyphenated which becomes the roadblock to transferring land to women in farming households. Despite the increasing discourse on transferring land titles to women, there is inertia and very limited progress has been made.

Lack of access to land limits women's access to other resources and services (such as credit, extension services, etc.) as well (Refer to Case 4 for further reading).

Farming language is skewed towards men and policy makers continue to regard men as farmers, the educational curricula largely portray men as farmers; scientific agricultural research is geared to deal with men and the extension system on the whole continues to ignore women farmers. Even women farmers often do not consider themselves or assert themselves as farmers or farm managers and are considered helpers or supporting their husbands on family farms.

What is Intersectionality?

It is important to understand that all women (or all men) are not a homogeneous group and their opportunities and barriers are shaped by factors that go beyond whether they are just men and women. Human lives cannot be explained by taking into account single categories, such as gender, race, and socio-economic status. People's lives are multi-dimensional and complex. Lived realities are shaped by different factors and social dynamics operating together.

Social inequalities/behavior cannot be explained on the basis of a single identity such as gender. 'Inequities are the outcome of intersections of different social locations, power relations and experiences.' These intersectional factors include gender, class, race, caste, age, ethnicity, religion, colonial experience, language, ancestry, sexual orientation, ability, culture and geographic location, as well as status as a migrant, indigenous person, transgender person, refugee or internally displaced person, or person living with HIV/AIDS, in conflict or under foreign occupation.

The concept of intersectionality views human beings as holding multiple identities that continuously interact, for instance gender with age and class (Hankivsky 2014). The term 'intersectionality' was coined in the late 1980s when the idea of men versus women as homogeneous groups came increasingly under attack. Intersectional analysis is an approach 'for studying, understanding and responding to the ways in which gender intersects with other identities and how these intersections contribute to unique experiences of oppression and privilege' (Hankivsky 2014). Interactions of these identities occur within specific social, cultural, economic and political contexts. Human beings can experience privileges and oppression at the same time. This depends on what situation or specific context they are in. Moreover, these intersections are dynamic, changing over time.

While we analyse gender roles and relations, it is important to go beyond differences between men and women and understand the various groups that might exist within the groups of women and men: young and old; rich and poor; landed and landless; different castes, etc. There is a need to unpack the general categories of men and women and analyze diversity within both groups. When analyzing social problems, the importance of any category or structure cannot be predetermined. We need to recognise and be aware of demographic and social information about individuals (both men and women) and need to examine relevant social identities and their importance in each context and aspect. EAS functionaries must consider their own social position, role and power when taking an intersectional approach. This 'reflexivity' should be in place before setting priorities and directions in service provision.

This concept is of particular importance in a context like India, where social and economic cleavages are deep and strongly rooted. It is important to reflect on our own practices as EAS, and assess who do we tend to reach out to – men or women? Among men,

is it landed and resource-rich farmers or the poor, landless ones? Do we tend to go with better educated farmers and leave out the less literate groups? Who are generally our 'lead farmers' or 'progressive farmers' and why?

Gender-Responsive EAS

Are EAS gender-responsive at present?

'Gender-responsiveness' means not only identifying and acknowledging gender issues and gaps in agriculture, but creating an environment that reflects an understanding of these realities, and then intentionally addressing gender norms, roles and relations, in order for women to truly engage and benefit from our actions.

Though women play a major role in farming, they receive very limited Extension and Advisory Services (EAS) support. Women and men often have different information needs and preferences. Most women engaged in agricultural operations are less literate than men. The social norms and institutions which do not recognise women as farmers in their own right, make them invisible in the agricultural sector (more in Cases 1 and 2). As a result, information, technologies and practices, and their dissemination are usually tailored for men. While this 'gender bias' in EAS delivery is recognised, that has not translated into effective actions to address it, and meet the needs and demands of rural women and cater to their aspirations.

Gender bias exists in both the content and delivery of EAS. Little attention is given to the responsibilities, activities, assets and power of women within the household. As a result, new technologies are often not directed at the person who is actually going to use them or make decisions about them. As a result, most technologies are not adopted. And in cases where technologies are designed for women, men who do not understand the importance or see the benefit of these technologies, do not lend their support to the women in their households when it comes to adopting these technologies (GFRAS 2016).

It is important, therefore, to understand the roles of women, their needs and aspirations, and their challenges and opportunities when technologies and development solutions are designed and communicated.

Why does EAS need to be gender-responsive?

'Gender equality is not just a lofty ideal, it is also crucial for agricultural development and food security. We must promote gender equality and empower women in agriculture to win, sustainably, the fight against hunger and extreme poverty.' (FAO 2011b).

The Green Revolution of the 1960s and 1970s with its package of improved seeds, farm technology, better irrigation and chemical fertilizers was highly successful in meeting its primary objective of increasing crop yields and aggregate food supply. Yet despite its success in increasing the cumulative food supply, the green revolution did not necessarily convey its benefits to the lower strata of the rural poor, including women (Sharma 2012). The need for incorporating gender concerns in EAS became apparent during the early 1980s. Thereafter, there has been an increasing realization that EAS would have to respond to the dissimilar needs of men and women as well as ensure that they do not end up further widening the gender gap (Jafrey and Sulaiman 2013).

Figure 2: SDG 5: Gender Equality

Some of the major arguments in favor of gender responsive extension are detailed in Box 3.

Integrating gender in EAS helps in better understanding of gender differences and better planning of interventions.

- As extension remains a significant source of information for resource-constrained farmers (the majority of whom are women), the inclusion of methodologies and approaches that address gender is critical for extension's success.
- Inadequate or wrong understanding of gender differences leads to inadequate planning and design of projects and the perpetuation of gender inequalities and diminished returns on investments.

Box 3: Why does EAS need to be gender-responsive?

Role in agriculture: Women play a critical role in agriculture, and agriculture continues to remain the major livelihood strategy for women as well as millions of small, marginal and poor farming households in India. Despite this, farm women lack access to extension services as extension programmes rarely identify women as an integral part of its target audience.

Differential needs and access to EAS: Knowledge, information and skill needs of farm women and men vary considerably as often they are involved in different activities. On top of that, men and women farmers have differential access to assets, information, markets, credits, and other services that are necessary for using new knowledge, technologies and skills.

Creating gap: Ignoring women while delivering services and technologies creates a gap as many of the agricultural operations are performed by women only.

Potential for enhanced yields: If women had the same access to productive resources as men, they could increase yields on their farms by 20-30 per cent (FAO SOFA 2011-12 2012). Yields on plots managed by women are lower than those managed by men, as they do not have the same access to inputs. If they did, their yields would go up, they would produce more, and overall agricultural production would increase.

Right of women: It is women's right to receive these services. They are a significant part of the agricultural workforce and should be consulted prior to formulation of agricultural development plans and policies. It isn't merely about enhancing productivity but also about being fair and equitable. SDG 5 is closely aligned to this aspect (Table 1).

Reduced hunger and greater well-being of the family: Enhanced access to services can help women grow more food, have more say in the family, and could potentially lead to more income and food in women's hands – leading to better food security and nutrition for the entire family as they are the major caregivers in the family.

How can EAS be gender-responsive?

The agricultural policy of the Government of Odisha (GoO 2019) recognizes, 'the need for capacity-building and empowerment of women engaged in agriculture'. The Odisha government has also dedicated a large amount of funds and incentives towards the economic and social empowerment of women in the state. This is critical for accelerating agricultural development and equitable growth. However, these investments would only be effective if EAS geared itself to be gender-responsive. But what would that entail?

Extension during the early 1980s to mid-1990s focused on women who were involved in agriculture and tried improving their capacity to do farming better (through training, demonstration and dissemination of information on farming practices). However, it soon became apparent that this approach was inadequate to address gender inequalities in the face of newer challenges (www.reachingruralwomen.org), which included deterioration of natural resources, fragmentation of farm holdings, rapid globalization, climate change, and introduction of new standards for production and marketing. These challenges have made agricultural development more complex. In order to tackle these emerging challenges extension needs to expand its agenda beyond transferring new technology. These require:

- mobilizing farmers into groups (self-help groups, farmer interest groups, commodity interest groups, etc.), collectives (producer groups, producer organisations, producer companies, etc.);
- linking farmers to domestic and international markets;
- facilitating value chains;
- promoting agripreneurship;
- promoting natural resource management, and adaptation and mitigation measures to combat climate change.

Women and men farmers require a wide range of knowledge from different sources as well as support in integrating these different bits of knowledge into their production contexts. While pursuing this new and expanded agenda, again one needs to be mindful of the fact that women and men have different needs, opportunities and challenges in these contexts. Women's access to markets is limited due to their limited social networks and engagement with markets and market actors due to social norms which restrict their mobility and social interactions. Their limited access to credit and other productive resources restrict their economic and entrepreneurial opportunities. While the self help

group (SHG) movement in India and Odisha has been very successful, the full potential of collectives in economic empowerment of women has not been exploited as the burgeoning number of farmer producer organizations (FPOs) and farmer producer companies (FPCs) led by and involving women have been bogged down by several challenges.

Women have the potential to become change agents in their households and communities – in transforming agricultural and food systems towards climate resilience – but their limited access to relevant knowledge and technologies hold them back. EAS needs to play a role in easing these barriers for women, working with other actors across various sectors and helping create an enabling institutional environment.

Empowerment

We use the word 'empowerment' rather liberally, without a true understanding of what it entails. It is the most used and abused word in development jargon today. We need to be mindful of the claims we make of empowering women through our actions, interventions and programmes.

For example, EAS often ends up collecting sex disaggregated data at the end of a training programme or an intervention, i.e., number of women trained or those who attended a demonstration or the number that have been given seed of a new variety. The monitoring and evaluation systems stop at this level and focus on meeting quantitative targets such as this. This is not enough and we do not know whether these interventions have actually benefited the women or led to any positive changes in their farming and lives.

We need to go beyond bean counting to understand how EAS provision has impacted the lives of women. The Reach-Benefit-Empower Framework (Figure 3) provides a useful framework to distinguish between the different stages/levels of changes that we should aim for and track. Having our objectives and end goals clearly laid out at the outset will help in developing a strategy and plan that will help achieve them effectively.

There is a need to distinguish between approaches to reach women as participants, those that benefit women, and, finally, those that empower women. We often tend to confuse 'reaching' with 'benefiting' and 'empowering'. These refer not only to objectives of a given intervention, but also to the set of activities the project undertakes (strategies) and the ways it measures its impact (indicators). Simply reaching women does not ensure that they will benefit from

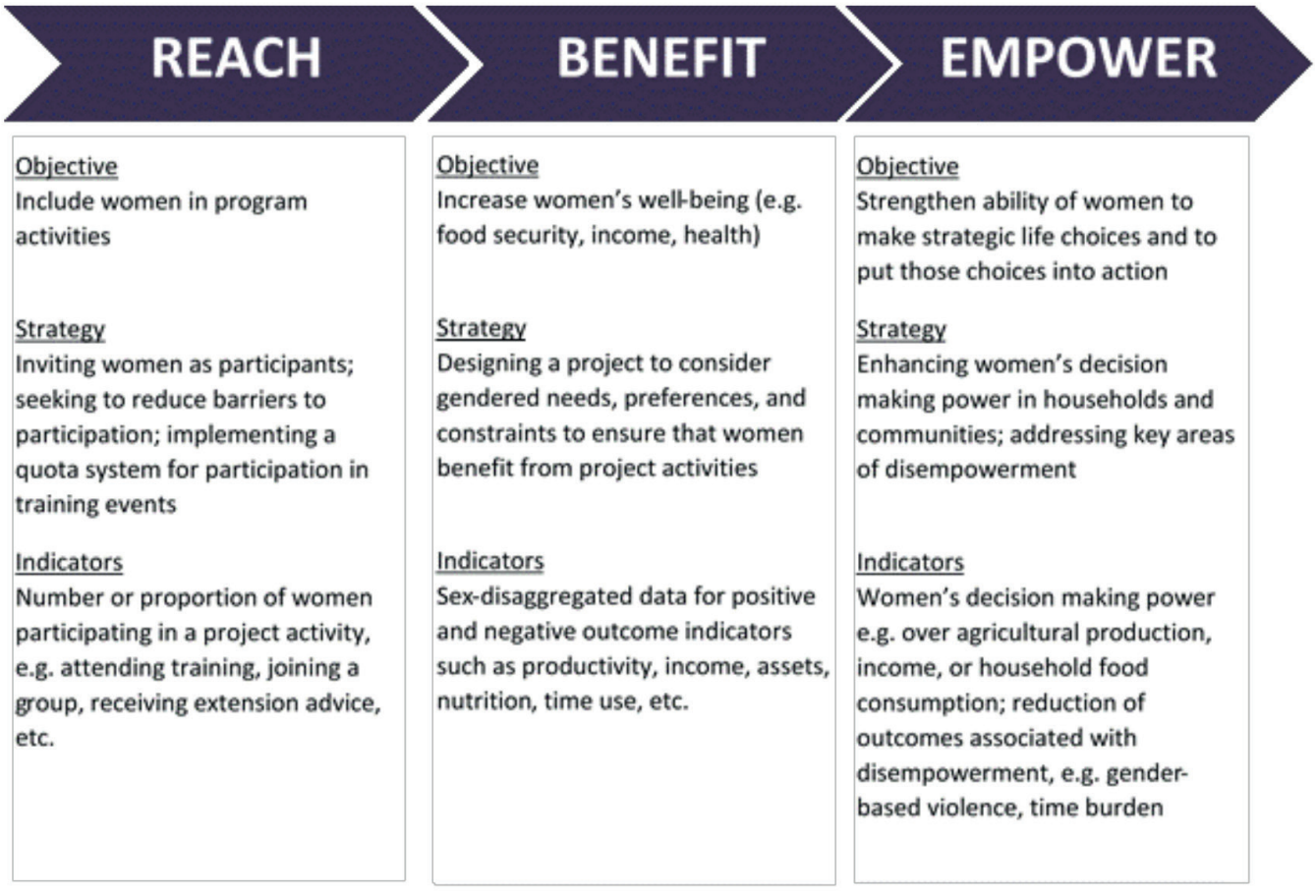


Figure 3: Reach-Benefit-Empower Framework

a project, and even if women benefit (e.g., from increased income or better nutrition), that does not ensure that they will be empowered (e.g., in control over that income or making choices of foods for their households). For example, programmes that only record the number of female participants may miss important intra-household and community dynamics that might dilute or redistribute programme benefits away from women. For example, if a woman participates in a livestock transfer programme, she may be counted by the project as a livestock owner, but when she takes the livestock home, who decides whether to sell it or its products and control the income earned from their sale – she or her husband? (Theis 2016).

To be effective, interventions must be 'bundled' so that some of these constraints can be treated together. Sustainable benefits to women may not happen without increasing women's bargaining power within the household, and changing the underlying balance of power between men and women may be easier and less prone to backlash against women if it is accompanied by material benefits that can be shared by other members of the household, including the man (Theis 2016).

Reach-Benefit-Empowerment does not suggest a linear or a sequential trajectory. Empowerment may not necessarily follow from reach and benefit approaches. Some projects focus directly on shifting gender norms and attitudes. Similarly, 'reach' activities — including and counting women — can be a powerful way to increase women's access to information, form new networks, and strengthen confidence. In both cases, however, to be able to test a project's theory of change, project objectives, strategies, and indicators need to be aligned.

There are several examples from the NGO and private sector that have demonstrated mobilisation and empowerment of women farmers, and thereafter have plugged in extension programmes for livelihood enhancement. Some NGOs, like PRADAN, have even started to work on women's identity as farmers (more details in Case 4). In the initial years of their inception, PRADAN tried to economically uplift women through the formation of SHGs and linking these to livelihood interventions. However, they realised in due course of time that these interventions were not working in the desired manner and not leading to real empowerment. Hence, they redesigned their functioning, and now empowerment is their starting point and then they plug in whatever is needed by the community, whether it is better inputs, better access to markets, better training or capacity building.

EAS should therefore play a capacity development role that includes training, strengthening the innovation process, brokering linkages and partnerships, etc., to support the bargaining position of farmers (Sulaiman and Hall 2004). Extension needs to shift from the way it is structured at present. Operationalizing gender-responsive EAS would require a significant shift in the way programmes are designed and delivered (Table 1, also see Case 5).

Gender-responsiveness in the design and delivery of extension programmes can only be achieved if the following steps are undertaken:

- Awareness and understanding of concepts such as gender roles, social norms, intersectionality, empowerment, and how they influence women's participation in agriculture and associated value chains and enterprises, and the impacts thereof;
- Undertaking a robust gender and social analysis;
- Designing programmes and interventions after considering the evidence generated by the gender analysis and in consultation with women;
- Putting mechanisms in place such as gender budgeting, gender policies at the organizational level;
- Tracking progress against meaningful gender-segregated output, outcome and impact indicators;
- Regular reflection and learning for adaptive programme management.

Conclusion

Rural women play an important role in agriculture and food security and have the potential to transform agricultural development. Yet, agriculture development programmes and actors do not consider women as important clients and stakeholders during the planning process. EAS needs to be cognizant of women's importance in initiating this change and benefiting them in the process. This unit is aimed at understanding the need for gender-responsive extension programmes, and for EAS to realign their strategy and strengthen their capacities to fully integrate gender into their activities and design and thus deliver a gender-responsive EAS.

Table 1: Operationalising gender-responsive agricultural extension: Key shifts		
	From	To
Objective	Increasing production /productivity	Improved income and remuneration, and decent employment opportunities for both men and women farmers Recognize women's identity as farmers
Activities	Training on technologies	Training on value chains and enterprise management Helping women gain access to, and control over, resources like credit, markets, information, land
	Forming SHGs	Forming commercially-oriented producer groups/producer companies
	Distribution of inputs	Grooming women and youth agri-preneurs and producer companies that can engage in procurement and marketing of inputs and services provision
Selection of interventions	Selection of interventions based on participatory planning	Demand-led and based on analysis of client data (social and gender analysis), matched with opportunities and availability of complementary support and services
	Centrally designed ideas	Client aspirations carefully analysed with local and external knowledge and support Be cognizant that social constructs might make some of the gender-responsive goals/ideas mismatch with client aspirations
Approaches	Fixed/uniform	Evolving/diverse
Working with	Women	Working in partnership with all actors who could support rural men and women, and engaging women to influence social norms and gender relations
Monitoring and evaluation	Input and output targets	Behavioural and livelihood changes in clients and related organisations, including gender roles and norms
	Subjective evaluations	Objective evaluations using rigorous benchmark data Assessment of outcomes and impact, not merely outputs
Targeting the poor and women	Inclusion by accident Treat all women (or men) as a homogeneous group experiencing similar challenges and opportunities and hence provide blanket solutions	Inclusion by design Understand intersectionality and develop effective strategies taking into account diversity within the groups

Cases

Case 1: The real reason women farmers remain the 'invisible force' driving Indian agriculture

Any mention of the word 'farmer' in today's India brings up news of farmer suicides and debt, and the farmers' march. It provokes visuals of farmers toiling in the heat, working hard to provide us with the food and materials we eat and use daily. While all of this is true, it is incongruous with the harsh reality. Most of these visuals are associated stereotypically with farmers who are men. Women farmers are almost always vastly excluded from the narrative. They are not recognised as farmers (as the men are), even though 60 per cent of agricultural workers are women. They don't have the same access to resources as men do, and they don't have the power of decision-making as the male farmers do.

Recently, I was presented with the opportunity to visit Osmanabad and Solapur to interview women farmers who are also entrepreneurial leaders in their communities. The two days I spent interviewing these inspiring women showed me more than anything else could, that patriarchy is spread across every single acre of this country; it has even penetrated our soil. The women farmers I met are accomplished, successful visionaries who run their own businesses (yes, many of them!) They are the result of the work that has been done in training women farmers in entrepreneurship

and encouraging them to create more women leaders like themselves. However, not all women farmers have access to an empowerment programme like these women did.

From what I learned during my brief visit, it seems like women farm because they are born into and/or married into a family of farmers. They are the ones who wake up early and manage the housework, make sure the children are off to school on time, and then spend the day working on the fields, only coming back to more household duties. This is a ubiquitous scenario in most farming households in the country. They play an indispensable role in agriculture – right from production and pre-harvesting to packaging and marketing. Their income, however, doesn't do justice to their effort.

According to Kavitha Kuruganti of the Alliance of Sustainable and Holistic Agriculture (ASHA), women farmers earn only 50-75 per cent of what the male farmers earn. It seems like everyone working in the sector is aware of this disparity and inequality, yet there isn't much done to ameliorate the situation. Archana, one of the women farmers I met, says, "In India, 80 per cent of the farming work is done by women. All the lowly work is given to women and all the transactions, finances and marketing is handled by men. Women farmers are rarely encouraged to pursue something they want to, because the men are afraid of the women achieving more than them; they think if she gets more power, she won't listen to the men anymore. In India, patriarchy is the dominant way of society, but women farmers are slowly stepping out of their homes and creating an identity for themselves. There will come a day when the women will lead and that's when real change will happen."

Women are expected to partake in, and contribute to, the family's agricultural business – that's the norm. Venturing out and starting something on your own? Not so much the norm. Uma thinks it's important to acknowledge the rights and dreams that the women farmers might have for themselves. "People say that women should take care of the kids, take care of the kitchen and work on the farm – those are her duties. What about her aspirations and ideas? Where will they find acknowledgement? Why can't a woman earn for herself and establish her own income? Why is she obligated to partake in what the family is doing, even though her entrepreneurship might be more financially beneficial for the family?" she says.

The problem in agriculture isn't just limited to recognition, income and freedom. It also extends to the issue of rights to ownership of land. The most irrational reality seems to be that, regardless of women doing a majority of the work when it comes to farming, the land is owned only by men. The ownership of the land is passed down to the men of the family; the women aren't even considered. An alarming 87 per cent of women do not own their land; only 12.7 per cent of them do.

Bhagyashree elaborates, "If a man decides to buy another piece of land for farming, then the second one's ownership may be transferred to the woman, but the primary land is always owned by men. A woman works on her husband's land with all the energy and effort she has – it is only fair that the land should be in her name, at least partly." Apart from patriarchy, even the law contributes to this injustice, as land is a state subject, and is not governed by the Constitution under a uniform law that applies equally to all citizens. It is governed by personal religious laws, which tend to discriminate against women when it comes to land inheritance, according to Women's Earth Alliance.

Moreover, the male farmer population is increasingly abandoning their farms and migrating to the cities in search of jobs. Women farmers are, now more than ever, demanding individual rights to land to be able to finally legitimise their identity as farmers and protect themselves from abuse. The government has apparently started taking steps towards mainstreaming women in the agricultural sector. How effective their plans are and how much of a difference they will make – only time will tell. Along with the government, it is every citizen's responsibility to acknowledge women as farmers and discourage discrimination in the agricultural sector. After all, it's the women who feed India.

Source: Chitnis 2018

Case 2: Women as providers of extension services

Santosha, the NPM retailer, a community resource person (CRP) and a pioneer of sustainable agriculture in Nandigrama Village, of Ramayampet Mandal of Medak District in Andhra Pradesh is one of the most sought after technology providers, a demonstration farmer and an NPM expert plus retailer. She is a widow, in her mid- thirties and illiterate, belongs to the Scheduled Caste and her journey is no ordinary tale. She only had a small piece of low-quality land (0.25 acre) that was quite inadequate for meeting her household requirements throughout the year. Her journey to self-reliance started when she became a member of an SHG and started participating in thrift and credit activities on a regular basis. Her active involvement in all SHG activities led her to become a member of the village organization (VO), and eventually her leadership qualities helped her to become an executive member of the Mandal Samakhya and finally the Zilla Samakhya. She became a member of the Livelihoods Sub-Committee of the Zilla Samakhya and was entrusted with overseeing implementation of the Community Managed Sustainable Agriculture (CMSA) programme in the district.

Who can be a CRP?

She was chosen as a CRP because she quickly learnt and demonstrated the technological responsibilities of a CRP. A CRP is defined as a best practitioner of CMSA techniques. A CRP is a demonstration farmer, who is supposed to provide demonstrable evidence that Agriculture CMSA techniques are poor-friendly, practical, cost saving, output maximizing with more sustainable techniques – by being the change herself. They are trained on non-pesticide management, soil fertility management, 36ft. x 36ft. models, poly crop models, rainwater harvesting, SRI cultivation, Farmer Field Schools and integrated farming systems. They are seen as role models by the community, and they are expected to provide hands-on experience to willing farmers. A CRP has to establish 36ft. x 36ft. models, crop models, compost pits, cattle shed lining, bund plantation, SRI in paddy, deep furrows, and registration fee collection.

Santosha received trainings on NPM techniques; ways to utilize locally available resources like seed, natural fertilizers, sunlight, water and land; crop management — ways to maximize output from a unit of land through intercropping, multi-cropping and crop rotations; conservation of soil moisture, renewable natural resources and flora and fauna bio-diversity. Santosha showed exemplary success s in all these.

As a CRP she conducts what is called Farmers' Field Schools (FFSs) which means she has to take on-site class for CMSA practitioners in the morning from 7 am to 10 am to show how these techniques work on the ground. The Village Activist (VA) would bring the CMSA practitioners to the CRPs who have to conduct these classes on a regular basis. These practitioners are women and men selected by the SHGs and VOs who intend to practice CMSA techniques on their own land to produce paddy, red gram, leafy vegetables, fruit plants, orchards, and 36ft. x 36ft. multi-tier mulching models for vegetables-fruits. These farmers are grouped into what is called Sashya Mitra Sangha (SMS). The CRPs train these SMS members at the FFSs by rotation on a regular basis under a VO and a mandal-level CMSA plan. Each CRP has to adopt three villages and conduct such training and hands-on demonstrations.

For her CRP work, Santosha receives Rs. 375/ per day including her honorarium, DA and travel expenses. Her work took her to other districts as well. The CRPs in conjunction with VAs are clearly the programme carriers of CMSA. Santosha is not alone nor an exception. Hundreds of such women CRPs are now conducting the CMSA programme in 21 districts. There are CRPs at the state level, district level and some are working at the mandal level. Almost all these CRPs are women. Santosh's story has not finished yet. As a CRP, she also produces botanical extracts, pheromone traps, liquid manure, neem cakes, composts and other products for demonstration and actual use. Her entrepreneurial abilities found expression when she decided to start a shop to sell these products. These shops became a part of the CMSA programme, for which the state leadership decided to provide a seed grant of

₹ 10,000 per shop. Apart from these products, Santosha's shop also sells equipment such as de-weeders and wet grinders. Santosha is a live example of the women-centric approach of CMSA.

It's clear that CMSA has followed the well-established dictum of agricultural extension: peer learning, demonstration, practice the change, and on the job learning. The critical difference CMSA brought in was that it put its institutional faith in the capability of women. On another plane, CMSA also very correctly relied on a decentralized extension strategy to have CRPs at all levels that have come up from the SHGs themselves and are not imported from elite educational institutions.

A third learning is that the CRPs are embedded with Zilla Samakhya and Mandal Samakhya that are the backbone of CMSA interventions. They are embedded in two ways: they are part and parcel of the Samakhyas, being a primary member and leader of the institution in their own might, and they are also managed by the Samakhyas and remain accountable to the same institutions, to which they belong. Amidst all these commendable achievements, a caveat may be in order. While Santosha has her own land that she got under survivorship from her husband, not all CRPs may be as lucky as she is. While the CRPs' primary asset is intellectual, it's important to complement it by hard assets such as land ownership and control of the income she earns. In the absence of that, the women CRPs may become only improved tools in a grand design and not designers themselves.

Source: Landesa 2013

Case 3: The curious case of land titles

Pushpa Kadale, 32, has a daughter, 14, and a son, who is 12. Kadale, a farmer from Gawandh village in Nashik district of Maharashtra, was abandoned by her husband 12 years ago. With no land to her name, she now looks after her children and her ailing parents by cultivating her father's two acres of land. Pushpa was nine months pregnant and had a two-and-a-half-year-old daughter when one night at 4 a.m., her husband asked her to leave the house.

With no money and no place to go, the then 20-year-old borrowed money from a neighbour in Thanapada village of Nashik district in Maharashtra, to take a shared taxi to her parents' home in Gawandh village, 18 km away. Kadale was a farmer who had cultivated the six acres her husband owned. Now, she cultivates the two acres her father owns. Essentially, her situation is no different now – she remains without title to the land she tills, and, hence, without economic or social security.

"I worked all day at my husband's farm in Thanapada. He did help me with the ploughing and selling the produce, but I did most of the work," said Kadale, listing out the relentless cycle of sowing, weeding and harvesting that farming entails. "If I had owned at least a part of the land, he would have thought really hard before abandoning me and my children. Also, it would have secured my children's future."

Like Kadale, many women farmers in India do not own the land that they cultivate. In a country where 73.2 per cent of rural women workers are engaged in agriculture, women own only 12.8 per cent of land holdings. In Maharashtra, 88.46 per cent of rural women are employed in agriculture, the highest in the country. In western Maharashtra's Nashik district, women own only 15.6 per cent of the agricultural land holdings, amounting to 14 per cent of the total cultivated area, as per the Agricultural Census of 2015.

Land acts as a bargaining tool for women, said Anita Pagare, a women's rights activist based in Nashik. "With no land to their name, women are completely at the mercy of their husbands or their family."

Land transfer in India occurs mainly through inheritance and this is mediated through a series of religion-centric personal laws. As per the Hindu Succession Act (HSA), after a male Hindu's death, the land has to be divided among the widow, the mother and the children of the deceased. HSA is also applicable to people following Sikhism, Buddhism or Jainism. Muslim women – under the Muslim personal law – get one-third of the share in property, while men get two-thirds. This is not applicable to agricultural land, except in some states. As per the Indian

Succession Act, 1925, Christian widows will get one-third of the property while the remaining two-thirds will be divided equally between the children of the deceased. Despite the legal rights, social and cultural forces deny women ownership of land.

In Gawandh village, Jijabai Gawli, 40, has been cultivating her husband's 10 acres for twenty years. However, after her husband's death seven years ago, she was not given the primary ownership of the land and the farm was transferred to her mother-in-law and sister-in-law. "The land is firstly owned by my sister-in-law, then my mother-in-law, then my children," said Gawli, "and as their guardian, I am named last." She says she could have secured her children's future had she owned a piece of the land.

"In our culture, women do not have the right to land," said Gawli, "My eldest daughter got married two years ago and works on her husband's land. They will not transfer their land to her. She is an outsider." With four daughters and a son, Gawli said she would have been able to manage her expenses better and could have secured her children's future had the land been in her name.

As many as 29 per cent of the wives of indebted farmers who committed suicide were not able to get their husband's land transferred into their names, said a 2018 study by Mahila Kisan Adhikar Manch (MAKAAM), an informal forum working to secure rights of women farmers in India. Of the 505 women that were covered in the study, 65 per cent were not able to get their houses transferred to their names.

Savita Gaikwad, 31, has been cultivating the 15 guntha (0.375 acre) of land that her father-in-law owns in Nashik's Songaon village since her marriage 13 years ago. Three years ago, her husband committed suicide because he could not pay back a Rs 1.5 lakh farm loan. Since then, she and her two sons, aged 12 and nine, have been depending on her husband's family and her father-in-law's land. After her husband's death, Gaikwad asked her father-in-law to transfer the land to her name, but he refused. He asked her to make do with the yield from the land. "The farm requires an expenditure of Rs 10,000-Rs 11,000 annually and the returns depend on the yield. Last year, there was not much yield so I could not earn anything," said Gaikwad, adding, "I need at least Rs 2,000 per month to take care of all the basic necessities for me and my sons."

In order to make ends meet, Gaikwad takes up work as an agricultural labourer for a daily wage of Rs 150, in addition to working on her farm. Gaikwad also worries that someday she may be asked to vacate her house. Two years ago, her father-in-law took a loan on the land to build a new house where he, his wife, his son and daughter-in-law live. Gaikwad, who lives independently with her children in a house made with tin sheets and wooden beams, worries that someday she will be asked to vacate the farm.

Gaikwad's land was insured under the Pradhan Mantri Fasal Bima Yojana (Prime Minister's Crop Insurance Scheme or PMFBY) last year, but the insurance amount was transferred to her father-in-law who owns the land. "Government schemes may have helped farmers. But since my father-in-law owns the land, he gets all the benefits," says Gaikwad. "Women's access to government schemes and other facilities is curtailed when the land they till is not in their name," said Seema Kulkarni, a member of the national facilitation team at MAKAAM (Mahila Kisan Adhikaar Manch).

The National Policy for Farmers, 2007, recommended a broader definition of a farmer, including labourers, tenants and other workers, but the government's definition is based on ownership of land. The revenue department defines a person as a farmer based on the land title records and the agriculture department follows the revenue department's definitions, according to Kulkarni. "Hence, most of the schemes require the submission of land title record, limiting the beneficiary base to landowners," she said.

Access to institutional credit is also limited with no land ownership. "The only funding options available to women with no land are self-help groups (SHG) and micro financers," said Kulkarni. "With limited funding at SHGs, most women go with the micro financers and accept their high interest rates and borderline inhuman recovery processes."

In cases of farm suicides, access to institutional credit is of increased importance. After the death of the husband, the burden of paying off the debt falls on the widow. Most (58%) of these widows are younger than 45 and only a handful (1.7%) had other sources of income apart from agriculture, states the MAKAAM study.

Gaikwad said she has not yet been able to repay her husband's debt. "Some people had come to ask me for the money. But I told them of my situation. So they left," said Gaikwad, "They might come back and I don't know what I will do or how I will pay them."

The Maharashtra government provides an ex gratia amount of Rs 1 lakh to the family of an indebted farmer who commits suicide. However, the death must be declared as farmer suicide for the family to get the money. "Documents stating the details of the loan have to be submitted to the committee constituted under the collector. After the committee approves it, the family gets the money," said Raju Desale, working president of the All India Kisan Sabha (AIKS), a farmers' union. Gaikwad said she has not yet received the ex-gratia amount and that she has no idea about the procedure to get it.

To increase women farmers' access to government schemes, the Maharashtra government – on June 18, 2019 – passed a government resolution to transfer the land title (called the 7/12 extract in Maharashtra) to the widow of the farmer who committed suicide. The resolution also states that widows will be given priority in access to government schemes and assistance cells shall be created at district level for the widows.

Source: Raman 2019

Case 4: Women's identity as farmers

"We have been doing farming for ages. My mother-in-law did it, I am doing it, my daughter and daughter-in-law will do it. But what we need and will cherish is an identity of our own. An identity of being a woman farmer." Bholi Devi, Harpur Village, Bihar.

This is the voice of one of the millions of India's women farmers. The empowerment of Indian women will not be complete without empowering those who are living at India's outermost margin. These are the ones whose day starts before sunrise and continues after sunset. These are the women farmers of India, whose voices often go unheard owing to their gender, and who struggle to establish their identity at a grassroots level due to patriarchal traditions and gender socialization.

These voices need to be heard at both the policy and implementation levels if we are to realize the dream of a progressive India. Women farmers in India perform most of the big farming jobs, from sowing to harvesting, yet their access to resources is less than their male counterparts. Closing this gender gap is essential in order to accelerate the pace of growth in the agriculture sector.

SHGs – grassroots, village-based financial organizations, often comprised solely of women – are playing a crucial role in promoting a shared agenda around health, education and agriculture. It is not an exaggeration to say that these groups are changing the lives of women at the grassroots level. SHGs can act as a catalyst in the efforts towards closing this agricultural gender gap. One of the crucial elements here is the risk-sharing capacity that membership of these groups enables.

Ragini Devi, who works with self-help groups in Bihar, says: "It is easy to approach women farmers with improved knowledge and practice on sustainable agriculture practices when they are in groups. For the women farmers, it is also easy to come out of their household as a member of a self-help group in which they share their group identity."

Thus an inclusive approach, all the way from policy to implementation, is essential to bring women working in agriculture into the mainstream and to empower them with direct access to knowledge of improved agricultural practices.

Source: Munshi 2017

Case 5: Relevant and accessible programs for women farmers

SEWA (Self Employed Women's Association) began working with women who were farmers or were engaged in agricultural work and allied activities in 1985. By 1999, there were 98,000 SEWA members who were smallholder farmers. This grew to 254,000 by 2013, and approximately 500,000 more are agricultural labourers or engaged in agricultural activities. SEWA's membership includes women involved in all aspects of agriculture: small farmers, landless agricultural sharecroppers, and casual labourers working in agriculture related on-farm activities. As a membership organization, SEWA's activities are determined by the demands of its members. The growing number of members engaged in agricultural production meant that, from 1990 onwards, SEWA began to focus increasingly on issues burdening women in this sector.

SEWA programmes are designed to ensure that they are accessible and relevant to women, particularly poorer women. Measures include targeting marketing activities in traditionally female-produced crops, collaborating with enterprises that offer low-cost alternatives to archaic machinery or tools that are primarily used by women, and lobbying for increased land access for women in a society that is dominated by male asset ownership.

Identification of challenges

SEWA began conducting sustainable agriculture campaigns in 1995, as well as campaigns in forest works and water conservation. Jointly, these campaigns are called 'SEWA Haryali' (which roughly translates as 'greenery') campaign and include training, financial services, awareness raising, and market support designed specifically to address the following challenges faced by:

Small-scale producers	**Agricultural labourers**
Insecure profits due to the increasing cost of inputs, which in turn has increased their risk.	Changes in cropping patterns and increased mechanization have eliminated many employment options for agricultural workers.
Smallholder farmers lack technical knowledge and information on new technology and improved agricultural methods.	Migratory labour is often hired for weeding and other activities on a contract basis at lower wages, thus increasing local unemployment.
Increased competition with foreign producers in domestic as well as export markets due to liberalization of trade.	Agricultural labourers face several occupational health problems, which vary according to the season, equipment and types of chemical inputs used.
Green Revolution agricultural practices have exacerbated environmental deterioration, characterized by depleted water tables, increasing salinity and desertification.	
Lack of access to markets due to which these farmers are compelled to sell to traders and middlemen for prices substantially lower than market rates.	

It is evident from these lists of challenges that the members see themselves primarily as workers, and that gender issues are addressed in the process of pursuing the main objective of the organization: enabling members to achieve full employment for self-reliance. This recognition of the status and needs of women as workers has been key to SEWA's success in engaging with women across castes and religions, including the poorest, and also its ability to increase the influence of SEWA members and groups within their immediate as well as wider environments.

SEWA's Approach

SEWA's activities are based explicitly on a belief system that aims to include and empower women, including the poorest and most vulnerable (the 'end woman'). The overall approach is based on Gandhian rules, which emphasize mutual respect and love, recognition and solidarity with the poorest, without religious or caste distinctions, self-sufficiency, and simplicity. Particular emphasis is placed on recognition and respect for the work of the members, which underpins the SEWA practice of letting the needs of members dictate the activities and initiatives of the organization. SEWA's sustainable agriculture campaigns focus on:

1. Raising awareness on issues confronting smallholder farmers. The first step of SEWA's campaigns is usually to organize members into SHGs that enable members to develop bargaining power and nurture collective responsibility. This social capital provides the capacity that members need to initiate change and demand services and support. SEWA can then respond in an appropriate and localized way to the changing needs of the communities in which it is active. Awareness-raising activities within communities, such as holding preliminary meetings and identifying champions, also contribute directly to ensuring that the groups are accessible to those from various religions and castes, and especially to the poorest. As part of their awareness-raising activities, SEWA sensitizes members to the needs of the 'end woman' in its introductory training, utilizing Gandhian principles to initiate discussions and reflection on what equality, compassion and dignity mean to members. An inclusive and compassionate attitude is modeled by the local SEWA coordinators, who act in line with SEWA's principles of inclusion throughout their interaction with communities. The awareness-raising aspect of SEWA's work thus provides both the basis for the women in the group to increase their influence within their immediate and wider communities, and also a shared awareness of the challenges that women face in production, marketing, and other income-generating activities as well as sociocultural challenges.

2. Developing capacity to improve agricultural practices or microenterprises through training is another core component of SEWA's approach. Low literacy levels are a major barrier to women's participation in extension activities. SEWA established the Jeevan Shala (Life School), which offers community-based literacy training to women, to remove barriers to receiving extension and other government services and further technical and business training. SEWA also educates members about the latest technological developments and helps them acquire relevant skills, as well as provides training in financial literacy, basic methods of cash management and basic economics. This training includes understanding the value of their productive capital, calculating profit margins, understanding the distribution of land and capital in their communities, knowing the markets in which they operate, and being aware of global economic changes and how these might affect them. Training is organized and delivered through group training or Farmer Field Schools, and is always based on a needs appraisal.

3. Establishing market and other linkages is the third main component of SEWA's rural campaigns. SEWA has linked groups with seed companies, research institutes and marketing organizations, which have helped the farmers in various ways. For example, SEWA helped groups in Surendranagar district to reach the required standards for a nationally recognized quality mark (the AGMARK) for their packaged products, such as cumin. This was done to help the group differentiate its products from cheaper, lower quality produce and to carve out a niche in the local market. To ensure that training is up-to-date and effective, SEWA has built links with experts in various topics at local

universities, and requests their services to train master trainers for the field school when groups request specific training that is not already available.

4. Providing financial services to increase women's access to financial services. SEWA has educated its members on the importance of savings and encouraged savings groups, which are an important safety net in times of crisis. Members have access to the SEWA Bank, a cooperative bank owned by the members that was started by a 10-rupee investment from 4,000 SEWA members in 1974. The bank provides loans at rates that have usually been lower than those available from local moneylenders. In addition to financial education and the extension of credit, the provision of insurance services has been a major factor in enabling members to build up their resources.

Each of these focal areas plays a part in addressing issues that traditionally have prevented women from accessing services and improving income, and helps SEWA's members and the groups they form to engage on increasingly equal terms with their families, communities and the wider society.

In addition to their core activities, SEWA also delivers broad support services, many of which address the specific challenges that women face in accessing and applying extension advice. Childcare, healthcare (including water and sanitation services) and housing are other areas where SEWA provides support. SEWA also acts as an advocate and a mediator for its members. At the family level, SEWA coordinators are willing to speak to family members who are unwilling to let women participate in SEWA activities about the value of engagement with SEWA. Together with village and local government officials, SEWA coordinators, and in some cases prominent SEWA members, help women lobby for access to land and other forms of recognition and assistance, particularly by representing the needs of female community members to the Panchayat. To improve recognition of members at the state and national government levels, SEWA assists members in obtaining official identity documents and other forms of registration that are required for access to government services.

Takeaways from SEWA's approach

SEWA's success in engaging women in their programmes starts with how the organization views the women they serve. SEWA begins by treating all of their members as equal and seeing everyone as deserving of recognition, regardless of caste and religion. SEWA has achieved inclusion through persistent modeling of attitudes toward the poorest women, which are based on deeply held values. This has been effective only in the context of broader social changes. Building on the recognition of women as workers, SEWA's deeply participatory structure allows members' challenges to be understood, including the barriers to inclusion that are determined by gender inequalities in the wider society.

SEWA's experience suggests that organizations seeking to help women through an SHG approach may find it helpful to think about the following points:

Improving inclusion and empowerment through SHGs requires organizations to identify and deal with the political and financial factors that affect women, particularly in increasing their access to technical advice and inputs. Lobbying at the Panchayat level, regionally and nationally for the recognition of women's rights around a variety of issues, such as market access, land rights and social empowerment remains an important part of this.

Establishing structures for participation through which women individually, and in groups, can collectively articulate their challenges (as SEWA has done with the establishment of self-help groups and trade groups) is key to ensuring that extension services meet their needs. Extension agents need enough flexibility in their goals and approaches to respond to the needs of diverse groups. SEWA has successfully replicated its approach throughout India, although it remains strongest in Gujarat. Because its approach is so demand-driven and contextually dependent, the lessons that EAS can learn from SEWA about improving the inclusiveness of groups and their influence within their environment relate primarily to SEWA's engagement processes.

Source: Gale et al. 2013

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Video Resources

- Prerna: A Mahindra Initiative for Women Farmers in India. **Perception on who's a farmer**.

There are 10 crore women employed in Indian agriculture who work equally hard to bring us the most crucial resource for our survival - food. Working and contributing as equals in farming, these women deserve the status of being one. While Mahindra Samriddhi India Agri Awards recognise their hard work, achievements and resilience with an aim to bring forward women farmers in India by sharing their inspirational stories and empowers them to achieve their goals, Prerna, aims to create many more such. As an initiative, Prerna provides opportunities and resources to these farmers to enable them to gain the recognition and respect they deserve and make their farm life much more productive. Available at https://www.youtube.com/watch?v=gLGDW1j93U8

- #HamariPrerna #MainHoonKisaan #PrernaForWomen.

The ones who sow seeds but don't reap the fruits. The ones whose day starts before sunrise and continues after sunset. These are the women farmers of India, whose voices often go unheard. Mahindra and Zee coming together to empower women farmers with Prerna. Available at https://www.youtube.com/watch?v=VKrxxwusuSQ

- Eco India:

The women farmers in Maharashtra who are fighting for their right to own land. They are preserving seeds and learning to grow nutrient-rich crops using organic farming techniques, under a programme known as the 'one-acre model'. Available at https://scroll.in/video/936488/eco-india-the-women-farmers-in-maharashtra-who-are-fighting-for-their-right-to-own-land

- Prerna by Mahindra. Women Empowerment. **Empowering the Women Farmers.**

Women form the backbone of agriculture in India, performing difficult farming tasks every day while also taking care of the household. Through Prerna, we're equipping women farmers with tools they need to perform their farming tasks in an easy, safe, and efficient manner. https://www.youtube.com/watch?v=Z0IqbLH9AQM

Exercises

Exercise 1

Group Exercise: Discovery

Divide the participants into groups and ask them to reflect on the situations they encounter in their work as extension functionaries on the key questions:

1. Who do you tend to approach?
2. How do you choose your clientele/beneficiaries?
3. Do you understand the differences among social groups?
4. Do you understand the obstacles different social groups face in their ability to access information, technologies, knowledge, skills and put them to use?
5. Does this warrant different strategies for different groups?

Exercise 2

Perception mapping

Give all the participants a drawing sheet and a few colour pencils each. Ask them to draw a farmer.

This tool should be able to draw out the major perceptions of the participants on how they visualize a farmer, whether male or female.

You can also divide it by task. Ask them to draw farmers doing a certain agricultural activity.

Limitation: The only limitation that could arise here is if the participants are aware that this is meant to capture gender perspectives, they might draw only women farmers – because it is expected of them.

Exercise 3

Understanding the social construct of gender

Divide the participants into two groups, one on one side of the room and the second on the other side. Give all of them one card each (two-colour cards for this exercise is preferable). Ask the participants on one side of the room to think about men. Ask those on the other side to think about women. Let each of them write one word for the roles they have been assigned. Read out aloud. This exercise would help participants understand the nuances of the Sex vs. Gender discourse.

Exercise 4

Intersectionality

Let the participants go through Role Play first and then reflect on this and come out with their observations. Just jump into the exercise, without any introduction to this concept.

Then let them reflect on:

i. How the opportunities and constraints of people (in households, communities, etc.) are linked to sets of stratifying criteria (sex, age, household position, etc.);
ii. Relate the concept of intersectionality to their own work;
iii. Understand the practical implications of intersectionality for agricultural extension;
iv. Recall experiences of having received or having been denied access to opportunities because of their association with particular social groups.

Exercise: This is called 'One Step Forward'

- Print the role descriptions given below;
- Cut and fold each one;
- Select 15 participants and give each of them one role;
- Print situations for your facilitation.

1. Explain that this consists of a role-play called 'one step forward' followed by a plenary discussion of the concept of intersectionality based on the experiences from the exercise.
2. Distribute the role descriptions randomly among the chosen participants. Ask them to read their role but not to share it with anybody else in the room. Create a quiet atmosphere.
3. Ask the role players to familiarize themselves with their role. Tell them that you will read out some questions, which they should silently answer in their mind. Pause after every question so that the participants have time to imagine their role:

- Are you a female or a male farmer? How old are you? What level of education do you have? Do you have any physical impairment?
- What type of household do you live in? How many children do you have and how old are they? What is your position in the household? Do you gain income from off-farm activities?
- What is your relationship to the village head/ sarpanch? How wealthy are you (in your imagination)?

4. After the last question request the participants to line up side by side on an imaginary starting line at a suitable location in the room or outside.
5. Tell the group that you will now read out different situations. Each situation will require the role players to either move forward or stay where they

are. Sometimes they will move one step forward, sometimes two steps forward, and sometimes they will stay where they are, depending on the situation. Ask them to listen to the situations and move according to the instructions.

6. Read out one situation after another. Pause after each situation, so that the participants may move, or look back and compare their position with that of their colleagues. If necessary, read out the situations twice.
7. After the last situation, request the participants to stay where they are, but to look around and see where the others are.

Select participants from different positions (back, middle and front) and ask them how they felt during the exercise. What was it like to take a step forward? What was it like to remain where you were? After this, ask each role player to explain his or her identity (from the role description they received) to the group.

8. When the last participant has shared his/her identity, ask the group to slip out of their roles and sit down again. Initiate a discussion based on the following questions:

- Now that you know the identities different participants had in the role play, what is striking when looking at their end positions?
- What does the pattern of end positions in the room tell us about gender? What does it tell us about other identities?
- Which social groups ended up in the front, in the middle, or at the back?

9. Ask them to reflect on the situations they encounter in work as extension functionaries. Who do they tend to approach? How do they choose their clientele? Do they understand the differences among social groups? Do they understand the barriers different social groups face in their ability to access information, technologies, knowledge, skills, and put them to use? Does this warrant different strategies for different groups?

10. Capture the major reflection on a flip chart.

Roles – just 1 copy to be printed, cut, and one each handed to the 15 role players. Not to be shared with everyone.

Role 1: You are a male farmer aged 48. You have a wife and two children (9 and 12 years old). You are the head of your household, physically strong, and you have been educated at a secondary school. You come from OBC. You own 20 ha of land. Apart from farming, you gain off-farm income as a teacher in the local school. You are a distant relative of the Sarpanch.

Role 2: You are an elderly male farmer aged 62. You are the head of your household and have a wife and five adult children, two of whom still live at home and help you on the farm. The other three send small remittances that allow you to hire additional labour if needed (off-farm income). You belong to OBC. You own 10 ha of land. Due to your age, you are physically disabled and no longer mobile. You have received a primary education and you are a close relative of the Sarpanch.

Role 3: You are a male farmer aged 52. You are the head of your household and have a wife and three children (14, 16 and 17 years old) who help you on the farm. You are physically strong and apply manual methods to cultivate your land with the aid of your household members. You belong to ST community. You own two ha of land. You have no additional income apart from farming. You have been to secondary school. You have no particular connection with the Sarpanch.

Role 4: You are a male farmer aged 55. You are the household head and you have three children above 10 years of age who help you on the farm. You have had a secondary education and you are healthy, without any major handicaps. You are from a forward caste and own 15 ha of land. You know the extension officer quite well. At the moment, you do not have any off-farm income.

Role 5: You are a male farmer aged 28. You are a single man (no wife or children, automatically household head), physically strong, and earn a marginal income as a temporary labourer (not enough to employ temporary labour on your own farm). You belong to SC and own no land. You have had a primary education.

Role 6: You are a male farmer aged 70. You are the household head, with a wife and two adult children. You are physically handicapped (due to your age) and have only had a primary education. You engage a lot with the local village extension officer, while the Sarpanch is a distant relative of yours. You receive remittances from your children (not enough to be counted as off-farm income).

Role 7: You are a male farmer aged 35. You are the head of your household and have a wife and one three-year-old child. You have had a primary education. You are physically handicapped after an accident during on-farm work. You make a living by selling surplus

produce and have no additional off-farm income. You have never talked to the extension officer. You are part of the less wealthy class.

Role 8: You are a female farmer aged 51. As a widow, you are the head of your household and have three adult children. You are physically strong and hold a secondary school degree. You are OBC and your family owns 10 ha of land. You gain a decent income from farming.

Role 9: You are a female farmer, 36 years old, and have had a primary education. Together with your husband (who is the household head) you have two children, 10 and 12 years old. You are physically strong. You are OBC and the husband owns 5 ha of land. You gain a small income from collecting and selling firewood, which you sometimes use to hire additional labour.

Role 10: You are a female farmer, 29 years old, and have had a primary education. Together with your husband (who is the household head) you have two children, aged 6 and 8. You cultivate a small piece of land for home consumption crops, but you mainly depend on the small income you get from temporary on-farm labour (no off-farm income). You have no major physical disadvantages. You belong to SC community.

Role 11: You are an elderly female farmer aged 68. Together with your husband (who is the household head) you have two adult sons. You have attended primary school. You belong to OBC. You are physically able and you cultivate a small piece of land for home consumption purposes. You receive very small remittances from your sons (not enough to hire labour).

Role 12: You are a female community member aged 32. Your husband works abroad, which makes you the de facto head of your household. You have two children below the age of 10 and you have had a secondary education. You manage the three-hectare land owned by your husband. You generate a small income by selling surplus produce and have no significant off-farm revenues. You have never talked to the village extension officer. You are healthy and have no major handicaps.

Role 13: You are a male community member aged 22. You are the only son in your family and have no children, nor are you married (no household headship). You still live in your parents' house. You earn a small income from cattle herding (no significant off-farm income). You belong to ST community. You have had a secondary education and are physically strong. You have never talked to the village extension officers.

Role 14: You are a female farmer aged 48. Together with your husband (who is the household head) you have three children above the age of 10. You have had a secondary education and are not handicapped. You work as a teacher in the local primary school, which provides you with a decent off-farm income. You belong to OBC.

Role 15: You are an elderly female farmer aged 54. You are the second wife of your husband, who is the household head and the Sarpanch. Together with your husband you have four children (all over the age of 10). You receive off-farm income from your own business and have had a primary education. You are healthy and strong.

Print the situations and keep them with you. Read out and then ask people to move.

Situations

Situation 1: A pest has affected the rice crop in your community. You have identified the pest in your own fields. The only quick solution is spraying. Spraying equipment and chemicals are available at an affordable price. But to prepare and apply the chemicals you need to read instructions and calculate. If you have had a primary education, stay where you are. If you have had a secondary education, move one step forward.

Situation 2: An agricultural research institute promotes new planting techniques that improve productivity but at the same time require additional labour. If you have an off-farm income big enough to employ temporary labour, move two steps forward. If you have at least three children over 10 years old in your household, move one step forward. These children will help you to do the work. If you have neither off-farm income nor three children over 10 years old, stay where you are.

Situation 3: In order to improve household nutrition and gain extra income, you decide to produce vegetables in the dry season. You have access to a suitable plot but it has no water for irrigation. In your community, men control access to land and to the water sources on it, such as dams, wells and springs. If you are male, move one step forward. If you are female, stay where you are.

Situation 4: Your extension officer is an elderly and very experienced man. He likes to exchange views on agricultural practices with farmers of his own age and mindset. Younger farmers feel shy in his presence and rarely ask questions. If you are under 35, stay where you are. If you are aged between 35 and 50, move

one step forward. If you are over 50, move two steps forward.

Situation 5: You could greatly improve your rice production by applying small doses of fertilizer. If you are a male head or a female head, you may control income in your household and purchase fertilizer. Therefore, move one step forward. If you are a woman in a male-headed household, you have no control over income. Therefore, stay where you are.

Situation 6: A field day is planned in a village three kilometers away. You would like to participate. If you are a woman with children under 10, you have to take care of the children and cannot participate. Therefore, please stay where you are. If you have a physical disability, please also stay where you are. In all other cases, please move one step forward.

Points to ponder: Get all the participants, those who were part of the role play as well as those who were spectators to reflect on the following points:

- Depending on different identities participants had in the role play, what is striking when looking at their final positions?
- What does the pattern of end positions in the room tell us about gender? What does it tell us about other identities?
- Which social groups ended up in the front, in the middle, or at the back?
- Also, ask them what they felt when they saw others moving ahead or remaining behind.

Exercise 5

Card Exercise: Self-Reflection

In this exercise participants reflect on 'How do we address gender in our work'?

Give a card to each participant and ask them to answer the questions below on how they are incorporating and integrating gender in extension. After the self-reflection, open the floor for a facilitated discussion.

No.	What interventions?	How? (Methods)	Results/ Outcomes	Challenges
1.				
2.				
3.				

Unit II:
Gender Analysis

Objectives

- Understand the importance of gender and social analysis for designing a gender-responsive EAS;
- Demonstrate the use of tools for gender and social analysis.

Introduction

Development programmes often fail because they do not take into account the different roles, needs, and priorities of men and women. If we don't understand the underlying causes of the gender gap and the social dynamics that contribute to it when designing programmes and interventions, not only are they likely to fail, but they may actually fuel greater inequality and discrimination.

EAS in most cases reflect traditional gender norms in how they are structured and operate. To reduce the gender gap in agriculture, equal access to extension and advisory services for both men and women is crucial. Unequal access to EAS is indicative of continuing gender inequalities in access to, and control over, productive assets and resources, as well as power asymmetries.

An understanding of how traditional gender division of labour – based on deeply embedded social norms – shapes women's economic opportunities and their participation in agricultural value chains, together with an awareness of the differences in needs and priorities of rural women and men are essential for nudging extension and advisory services towards being gender-responsive.

Increasing the gender-responsiveness of EAS involves both – increasing access to services for women farmers; and changing the nature of the services offered to ensure that they meet the gender differentiated needs of women and men farmers, as well as their common needs.

Gender analysis helps extension professionals understand the situation, context, opportunities and challenges women farmers face, and therefore, their needs and priorities. This can help them in designing programmes that not only respond to the needs of men and women farmers, but also contribute towards reducing the gender gap in agriculture and help lay a foundation for women's empowerment. In this unit, the editors have tried to explain the key concepts through use of theory interspersed with cases, and anecdotal experiences as well as tools and exercises.

Gender division of labour is the way work is divided between men and women according to their gender roles.

Gender integration is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. The ultimate goal is to achieve **gender** equality.

Gender-blind refers to the lack of awareness about how men and women are differently affected by a situation due to their different roles, needs, status and priorities in their societies. It also refers to approaches that do not consider how gender norms and unequal power relations will affect the achievement of objectives, or how a programme or policy will affect gender norms and relations.

Gender-aware refers to approaches that deliberately examine and address the anticipated gender-related outcomes during programme design and implementation.

Gender-responsive means that rather than only identifying with gender issues or working under the 'do not do harm' principle, a process will substantially help to overcome historical gender biases – to 'do better', so to speak – in order for women to truly engage and benefit from these actions.

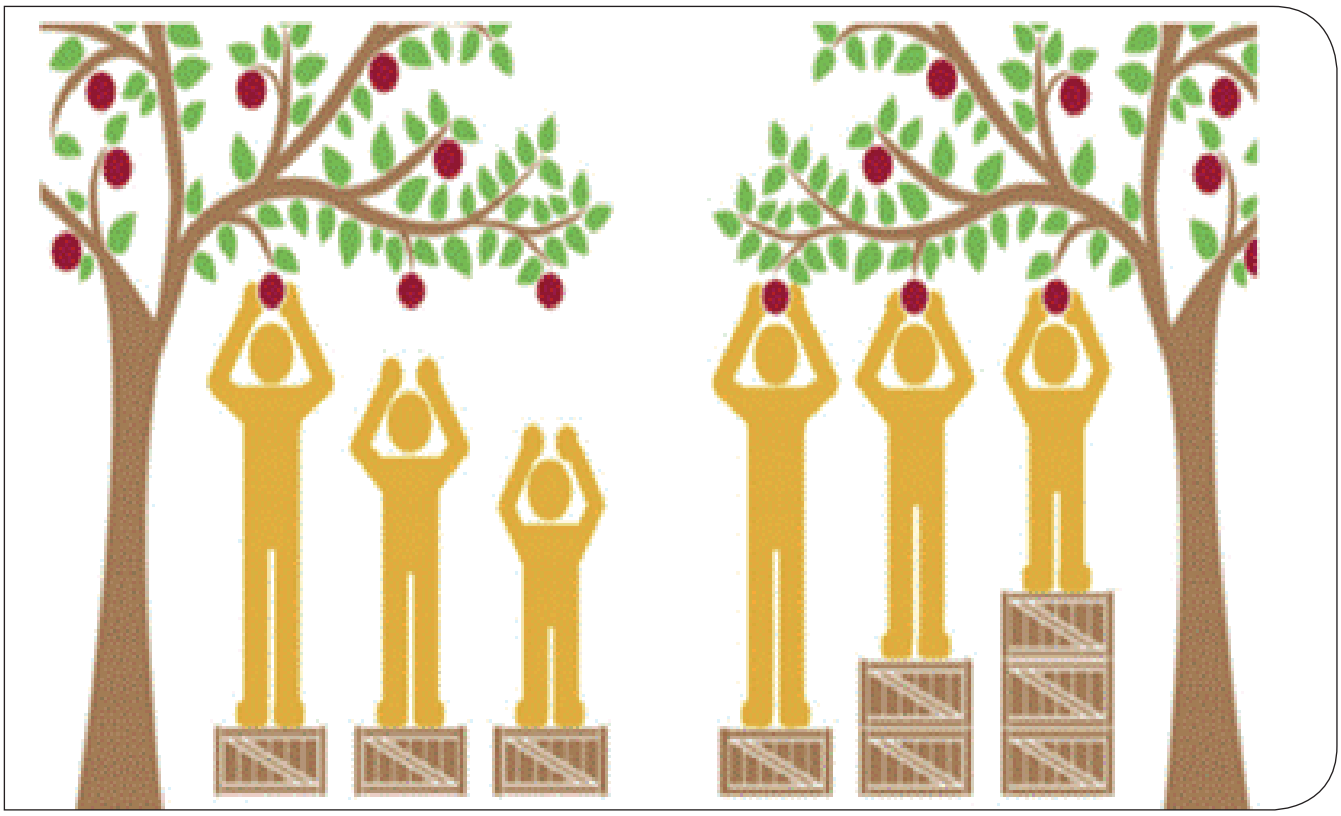
Gender-transformative approaches aim to move beyond individual self-improvement among women toward a transformation of the power dynamics and structures that serve to reinforce gendered inequalities. A gender-transformative approach to development goes beyond the 'symptoms' of gender inequality to address 'the social norms, attitudes, behaviors, and social systems that underlie them'. This approach entails engaging groups in critically examining, challenging, and questioning gender norms and power relations that underlie visible gender gaps.

Discussion

Gender equity is the process of being fair to women and men. It recognizes that women and men have different needs and social power and that these differences should be identified and addressed in a manner that rectifies the imbalance between the sexes. To ensure fairness, strategies and measures must often be available to compensate for women's historical and social disadvantages that prevent women and men from otherwise operating on a level playing field. Equity leads to equality (Figure 4).

Gender equality requires equal enjoyment by women and men of socially-valued goods, opportunities, resources, and rewards. Gender equality does not mean that men and women become the same, only that access to opportunities and life changes is neither dependent on, nor constrained by, their sex.

Where gender inequality exists, it is generally women who are excluded or disadvantaged with regard to



Equality = Sameness
GIVING EVERYONE THE SAME THING ⟶ It only works if everyone starts from the same place

Equality = Fairness
ACCESS TO THE SAME OPPORTUNITIES ⟶ We must first ensure equity before we can enjoy equality

Figure 4: Equality and Equity (Image credit https://www.sewallfoundation.org/new-gallery-1)

decision-making and access to economic and social resources. Therefore, a critical aspect of promoting gender equality is the empowerment of women, with a focus on identifying and redressing power imbalances and giving women more autonomy to manage their own lives.

Women's economic empowerment is the capacity of women to participate in, contribute to, and benefit from, growth processes in ways that recognise the value of their contributions, respect their dignity and make it possible to negotiate a fairer distribution of the benefits of growth. Economic empowerment increases women's access to economic resources and opportunities including jobs, financial services, property and other productive assets, skills development and market information.

Women's empowerment refers to the process of increasing women's access to control over the strategic life choices that affect them, and access to the opportunities that allow them to fully realize their capacities. Empowerment is the process of having and using resources to reach certain achievements.

Resources refer to material, human, and social expectations and allocations.

Agency is the ability or awareness of ability to define one's goals, act upon them, and decide on their own strategic life outcomes.

Why Gender Analysis for EAS?

Gender-based inequalities are prevalent and persistent across all sections of society in the whole world. Rural women often lack the power and agency necessary to benefit from, and have control over, economic activities, as well as participate and be represented in rural institutions, organizations and public life (FAO 2016).

The challenges of making EAS more accessible and appropriate for women farmers are varied and complex, encompassing national policy frameworks and resource allocation; organizational structures and systems; cultural and traditional norms and gender roles; and varying levels of awareness and understanding of the way in which gender relations operate within the rural society and affect the agricultural livelihoods of different social groups.

Gender equality in advisory services is defined by the Global Forum for Rural Advisory Services (GFRAS 2013, p. 2) as, 'policies, institutional arrangements, and practices of rural advisory services that increase women's agency and position with regard to sustainable livelihoods'. It suggests three key elements for pursuing gender equality:

- Strengthening women's ownership and control of resources and services;
- Increasing the number of women professionals;
- Adopting gender-sensitive approaches and practices.

Gender analysis helps gather this information and critically reflect on what it means for EAS strategies to reach and benefit women. Gender analysis helps assess the participation of men and women in extension activities and determine how to tailor programmes that meet the needs, preferences, activities, and interests of men and women. For example, men and women may work on the same crop, on the same field, but perform different tasks (e.g., men usually prepare land and women are responsible for weeding). Understanding their different roles and responsibilities help extension agents deliver targeted agricultural programmes that increase productivity and incomes, and improve the drudgery of both (e.g., introducing time-saving technologies) (INGENAES 2016).

Gender analysis help extension agents to:

- Distinguish the roles of men and women in agriculture, their enterprises and tasks, resources and use of end-products;
- Identify the root causes of existing gender disparities and propose strategies to address them (e.g., access to information);
- Identify different needs and priorities of men and women in both the near- and long-term;
- Examine traditional power imbalance between men and women and identify ways to address it;
- Find ways to enhance women's participation and share the benefits of extension interventions;
- Find ways to provide information to men and women as it relates to their specific tasks, responsibilities, interests and needs;
- Present new technologies in ways that facilitate adoption by both men and women.

What is Gender Analysis?

Gender analysis refers to the variety of methods used to understand the relationships between men and women, their access to resources, their activities, and the constraints they face relative to each other. Gender analysis provides information, which recognizes that gender and its relationship with race, ethnicity, culture, class, age, disability, and/or other status, is important for understanding the different patterns of involvement, behaviour, and activities that

women and men have in economic, social and legal structures.

An analysis of gender relations provides information on the different conditions that women and men face, and the different effects that policies and programmes may have on them because of their situations. Such information can inform and improve policies and programmes, and is essential in ensuring that the different needs of both women and men are met.

At the local level, gender analysis makes visible the varied roles that women, men, girls, and boys play in the family, in the community, and in economic, legal and political structures. A gender perspective focuses on the reasons for the current division of responsibilities and benefits, and their effect on the distribution of rewards and incentives. (https://www.international.gc.ca/world-monde/funding-financement/gender_analysis-analyse_comparative.aspx?lang=eng)

Core themes and concepts used in gender analysis in agriculture

The core set of issues to be addressed in gender analysis is summarised in Table 2. Each of these is explained in detail.

Gender Division of Labour

Who does what? This is about the gender division of labour, in the household as well as in livelihood activities and in public life.

The gender division of roles in a society at a given time is based on existing social norms and expectations. For example, women are expected to take care of household chores and care of family members. Men are expected to work on farms and be the breadwinners. However, the roles might change due to changing circumstances. Women might be expected to take on farm management when men in the household migrate.

However, everything is not so cut and dry at the level of the family or the household for a particular area, region, a community or an ethnic group. Sometimes, some tasks/activities are exclusively done by women, whereas some are exclusively done by men, and then there are tasks which are done by both together (Table 3). Some tasks also change hands depending upon the situation of the family as well as the number of hands available to perform those tasks (Case 6). Gender analysis should be able to throw light on the gendered division of work prior to planning and executing extension programmes/ interventions.

Table 2: Core themes in gender analysis

Theme	What we look at
Gender division of labour - women's and men's roles	Who does what, with what resources? Paying particular attention to variations within sub-groups of women and men (e.g., elderly women, adolescent girls, etc.). Typically, women perform three kinds of roles: productive roles (paid or unpaid); reproductive roles (sustaining family living conditions and basic needs – usually unpaid work); and community role.
Factors that shape gender roles and the gender division of work	This includes social norms, traditions, and institutions that shape context-specific gender roles and influence constraints and/or opportunities for women and men. Understanding these is critical to designing gender-responsive programmes and projects.
Access to, and control over, resources and opportunities, and their systems of distribution	Not all men and women have the same access to, and control over, resources and opportunities. Resources and opportunities (such as learning opportunities) are distributed according to explicit and implicit codes that determine people's entitlements. Many actors can play a role in these systems of (re-)distribution within a community or family: The State, a council of elders, a village chief, an eldest son, a husband or first wife, for example. Understanding the mechanisms and rules by which such actors exercise their authority is important to assess the situation of women vis-à-vis men (and vice versa) and determine the most effective entry points for action
Access to, and participation in, decision-making processes - Agency and Power	Who decides? How are decisions taken concerning women's and men's lives and those of their families? Are women and men equally represented or given an opportunity to influence such processes?
Men's and women's preferences, priorities, needs and interests	Given their respective roles, who needs what for what purpose? What is the tipping point, when practical changes in women's and men's lives can trigger a significant change in the status of women and men?

Source: UNESCO 2003. UNESCO'S Gender Mainstreaming Implementation Framework (GMIF) for 2002-2007.

Table 3: Gender division of labour related to crop management tasks in Jawadhu Hills, Eastern Ghats, Tamil Nadu		
Work done by women (exclusively)	Work done by men (exclusively)	Work done by both
Seed preservation	Land development activities, especially land leveling and stone/thorn removing	Ploughing, sowing
Weeding	Assembling the plough	Pesticide spraying: women carry water, men mix and spray
Grain cleaning	Purchase of inputs (insecticide/ pesticide)	Harvesting
Dehulling	Manuring	Threshing through trampling by cattle: cattle driven by men (mostly), spreading the harvested produce, periodic turning, removal of threshed straw and sweeping the grains by women, drying by women, winnowing through *Visiru Muram* and stacking of straw by men
	Marketing of produce	
Cooking food	Fencing	
Taking care of cattle/goats, etc. (in cattle sheds)	Grazing of cattle/goats	
		***Source**: DHAN Foundation 2013*

Defining Work

Understanding the gendered division of labour in rural areas is critical for making decisions about how best to meet the needs of the people responsible for various activities involved in production, storage and marketing in any agricultural value chain or system. Men and women in rural communities mainly spend their time performing activities/work that can be placed in one of the four categories (Figure 5) described below:

i. *Paid market work* is the production of goods and services for the market by remunerated labour and remunerated self-employment;

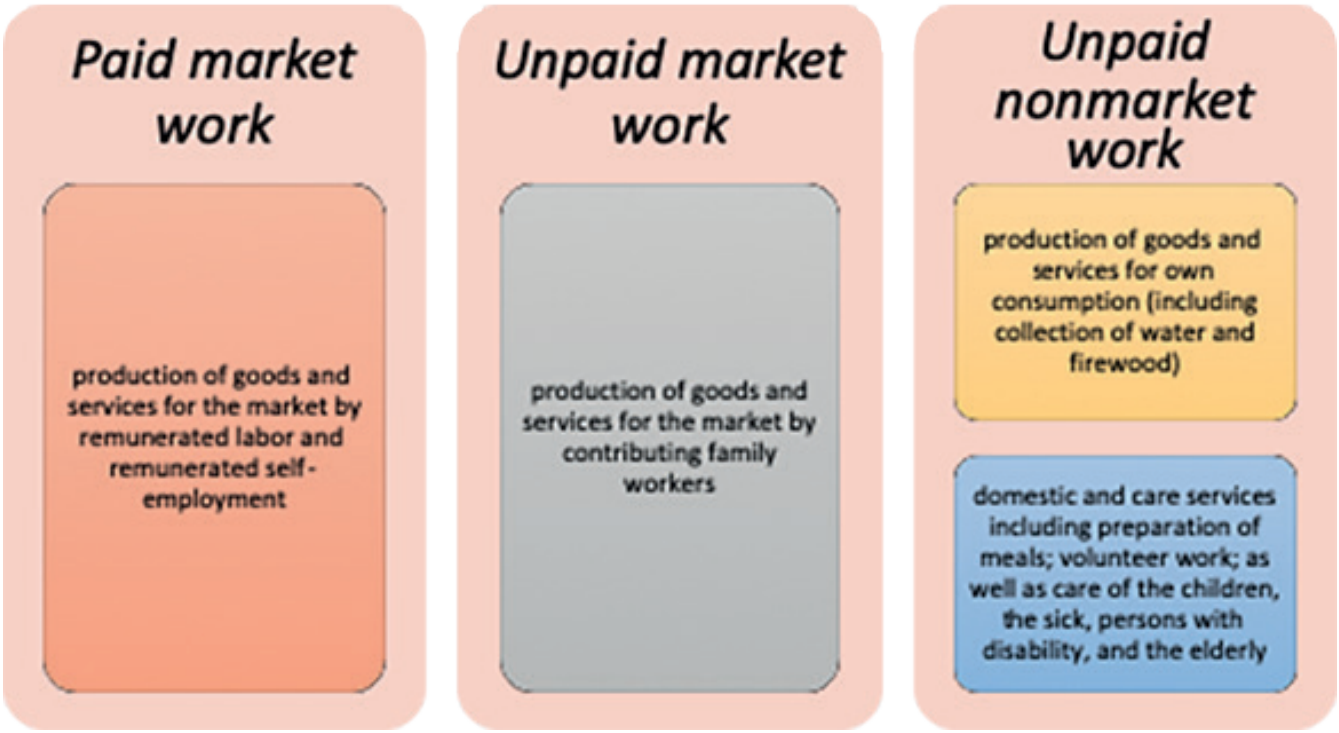


Figure 5. Defining Work (adapted from ADB 2015)

ii. *Unpaid market work* is the production of goods and services for the market by contributing family workers to economic units that produce for the market;
iii. *Unpaid non-market work* is the production of goods and services for own consumption or own capital formation of the household, or the contribution of family members to economic units not producing for the market (including collection of water and firewood, and growing and processing agricultural produce for own consumption).
iv. *Unpaid non-market work* is domestic and care services including preparation of meals; volunteer work; as well as care of the children, the sick, persons with disability, and the elderly.

The first three categories of work (i-iii) are included in the measurement of the Gross Domestic Product of a country. However, category iv of unpaid non-market work is excluded from the national accounts (ADB 2015). When one looks at the activities in each of these categories in greater detail, one can see that many of them are 'gendered'. This is because society determines who does what for almost all of those activities (Box 4).

Paid work

This is work that produces goods and services for exchange in the marketplace for income, or usually in the formal sector. We might even consider the production of crops for subsistence, tending of livestock for consumption by the household under this category, even though they never reach the market place, regarding this as a form of non-monetary income. Both men and women contribute to family income through various forms of work. However, men predominate in paid work, especially at the higher echelons of remuneration.

Unpaid care work and Time Poverty

This work involves all the tasks associated with supporting and servicing both the current and future workforce. It includes childbearing and nurturing, but is not limited to these tasks. Unpaid care work includes housework, collecting firewood, fodder and water, child care, animal care and work on the family's farm, livestock and household management, domestic chores, food preparation, care for the sick, socialisation of the young, attention to ritual and cultural activities through which the society's work ethic is transmitted, and community sharing and support which is essential for survival during times of economic stress.

Box 4: Perception plays a role in gender division of work/labour

The way work is divided between men and women according to their gender roles is usually referred to as the 'gender division of labour'. This does not necessarily concern only paid employment, but more generally the work, tasks and responsibilities that are assigned to women and men in their daily lives, and which may in turn, also determine certain patterns in the labour market.

It is often argued that the gender division of labour is a result of biological traits. However, upon further notice, we see that in some societies women perform tasks and jobs that in some other societies are traditionally considered as men's jobs, and vice versa, then we can see that the division of labour has much to do with what each society perceives as appropriate for both sexes.

In most countries, household chores like cleaning, cooking, washing clothes and everything that relates to sustaining the household such as fetching water or fuel, small scale agriculture for self-sustenance are typically women's or girls' tasks, even when they have a paid job outside the home. On the other hand, more technical household tasks, like dealing with electrical or mechanical equipment, is traditionally a man's job.

***Source**: GLOPP/ILO 2008*

Indian women and girls put in 3.26 billion hours of unpaid care work every day — a contribution of at least ₹ 19 trillion a year to the Indian economy. Women's unpaid care work is rarely measured as it is seen as something that is done for love. Recognising that it takes up hours of women's time and often prevents their ability to access other opportunities could lead to policies that can help in reducing the drudgery, especially in countries like India (Oxfam 2020). The International Labour Organization's (ILO's) 2018 data on India show that women in urban areas spent 312 minutes per day on housework whereas men spent just 29 minutes a day. In rural areas, it was 291 minutes and 32 minutes, respectively. This is a huge gender gap which has not been addressed in any serious way.

This skewed distribution of unpaid care work within households and communities leads to 'Time Poverty'

of women. Unlike many other resources, time is something that everyone, rich or poor, men, women, or children, has equal access to. Time poverty, therefore, is not about adding or taking away hours from a person but about the choices made in how this finite resource is used each day. Some time is needed for personal care such as sleeping and eating, some to secure the cash needed to purchase goods and services in a cash economy or produce these goods, and some to meet household needs. *Necessary time* is needed to earn sufficient money to meet consumption needs and meet essential personal and household needs. *Discretionary time* is any additional time over which an individual can make choices as to how it is allocated. Time poverty is when there is no discretionary time, and perhaps not even enough necessary time available to a person, and choices need to be made over allocation of time between essential activities (ADB 2015).

In other words, *Time poverty is the burden of competing claims on an individual's time that reduce their ability to make unconstrained choices in how they allocate their time leading to increased work intensity and to trade-offs among various tasks* (ADB 2015).

On average, women in India currently spend up to 352 minutes per day on domestic work, 5.77 times more than men, and at least 40 per cent more than women in South Africa and China, according to the Organisation for Economic Cooperation and Development (OECD) data. Time poverty fundamentally undermines women's human rights since it undermines women's agency and ability to make choices, as per the Oxfam report.

Compared to men, women are less likely to work full-time, more likely to be employed in lower-paid occupations, and less likely to progress in their careers. As a result, gender pay gaps persist and women are more likely to end their lives in poverty. Women bear the brunt of domestic and family responsibilities, even when working full-time, according to the OECD report.

Experts say, "In poor urban and rural households there's no question of hiring anyone to do your domestic work; many women stay awake between 17-19 hours a day to complete their tasks." Women also spend eight hours less on activities such as learning, social and cultural activities, according to a pilot time-use survey conducted by the Union Ministry of Statistics and Programme Implementation between 1988 and 1999. India's last time-use survey was conducted in 1998-99 and there has been no similar exercise since then.

According to a report by the National Sample Survey Office, in both rural and urban areas, about 92 per cent of women spent most of their time on domestic duties. Among those who spent most of their time on domestic duties, about 60 per cent in rural areas and 64 per cent in urban areas did so due to the reason that there was no other person to carry out domestic duties. The rest of the eight per cent do it because of their 'own preference'. An example of analysis of gender roles in rice systems along with time spent by men, boys, women and girls is provided in Figure 6.

Gender Norms, Attitudes and Beliefs

Gender norms are the unwritten, informal social rules that determine socially acceptable behavior for men and women and they shape the possibilities for women's empowerment. There is a growing interest in incorporating a social norms lens in policy models and strategies for women's empowerment.

Attitudes describe one's personal beliefs and convictions, which may necessarily adhere to individual behaviors – the ways in which individuals conduct themselves, whether in one-off actions and decisions or habitual practices and patterns of action.

Social norms reflect the broader 'social ways of doing things', or *social* behaviours of a particular group. This recognizes that people's identity as group members is also important, and it places an emphasis on relational social processes. Social norms are located at the interpersonal or community level of behaviour patterns and are considered inter-dependent behaviours – meaning that we engage in a behaviour under the condition and expectation that others conform to the same – and therefore strategies need to examine how to influence collective rather than individual behaviours.

When it comes to gender norms in agriculture, it is important to understand that there is no single set of norms – or even a regional set of norms – that determine gender and agricultural practices. Norms operate and must be understood in a very specific, localized context (cultural as well as economic). Gender norms relax, hold tight, or perhaps tighten further to accommodate the varied and changing circumstances of community members. Norms evolve as women and men move through their life cycle and as the local economy and other institutions change.

For example, in most of rural India, women are not supposed to plough the land, or even drive a tractor. Seen as manly tasks, if performed by women, they supposedly bring shame to the men of the family. In families where the men have migrated or passed

Activity	Men & Boys	Time invested by males	Women & Girls	Time invested by females	Who makes decisions?
Preparing seedbed	▯	3-4 hr			men
Planting in nursery	▯	.5 hr			men
Weeding in nursery	▯	.5 hr			men
Input purchase	▯	10 min-2days			men
Land/soil preparation – with tractor	▯	8 hr			men
Fertilizing	▯	4 hr			men
Transplanting			▯	40 hr	men
Weeding	▯	1 hr	▯	1 hr	men
Pest control	▯				men
Hand harvesting (cutting)	▯	4 days	▯	6 days	men
Combine harvesting	▯	1 hr			men
Threshing (by hand)			▯	10 days (2 x 5 days)	men
Selecting healthy seeds for next planting			▯	15-20 min	men
De-husking at mill	▯	6 hr			men
Putting grain into storage			▯	14 hr	men
Cleaning/fumigating storage			▯	5 min per yr	men
Selling/bartering of rice	▯	10min-2days			men
Grinding (flour)/cleaning (rice) for home use			▯	5-10 min/day	women
Baking/food preparation			▯	30 min/day	women

Figure 6: Gender Roles in Rice Production in Punjab, Pakistan (Pennells 2011)

away, women wait for the migrants to return or hire male labourers for these jobs. The common explanation for this norm is that physically heavy farm jobs are not supposed to be done by women. However, harvesting or fetching heavy pails of water, fodder and firewood from kilometres away, a few times every day, is strenuous enough and is done almost entirely by women. Therefore, this taboo seems to be not about women's physical strength but about the social construction of gendered roles, which in turn restrict the women from doing more gainful/productive things (OXFAM 2020).

Access to Resources

Substantial gender gaps in access and control continue to exist with regard to key resources and inputs for agriculture: land, labour, credit, information, extension, and technology (Sheahan and Barrett 2014; World Bank 2012; World Bank and IFPRI 2010). This section delves into some of these aspects, such as, who has what – for example, who has land? Who inherits family assets? Who has access to education and training, and to credit facilities?

Access to productive resources (assets, inputs, agricultural services, financial services and social networks) is determined by national and global policy and institutional environment, including socio-cultural norms, policy frameworks and household dynamics. Gender analysis establishes whether there is any difference in men and women's access to resources.

Access to assets

On average, women have less access to productive assets than men (FAO 2011). In rural contexts, assets are essential for agricultural livelihoods, but they also constitute an important method of accumulating and storing wealth in order to improve resilience against shocks such as economic crisis or illness, making them vital to economic empowerment. In this section, we talk about some important assets that matter to women's agricultural livelihoods.

Land

Land is the most important asset for households that depend on agriculture for their livelihoods. Access to, and control over, land is strongly correlated with wealth, status and power in many contexts. Women are consistently less likely to own or operate land and less likely to have access to rented land. The land they do have access to is often of poorer quality and divided into smaller sized plots (FAO 2011). Despite 73.2 per cent of rural women workers being engaged in agriculture – as opposed to 55 per cent of rural men workers – only 12.8 per cent of agricultural

land holdings are owned by women. This is a serious distortion that needs to be fixed as agricultural land ownership is a major source of economic wealth in India. Therefore, the economic empowerment of a large number of Indian women is linked to their ability to own and inherit agricultural land (Ghosh 2020).

Land ownership also influences the possibility of accessing other resources and services. This is especially true with regard to accessing extension services in the Indian context where many public extension programmes recognize land holding as a criterion for reaching out to farmers; for example, one of the criteria mentioned in the National Food Security Mission (NFSM) is that all farmers in a cluster would be included in a demonstration. For each farmer, at least 0.4 ha area and not more than 2 ha will be included in demonstrations (MOA&FW 2018). As a result, women are automatically excluded from these programmes not being landholders, officially. Women farmers' invisibility as discussed in Unit 1 is also due to this factor. They are not counted as cultivators and hence not considered as clients of EAS. Women also don't have access to financial services mainly because they have limited or no assets to use as collateral to obtain credit. They also tend to be excluded from membership of cooperatives, as a result they could be denied access to inputs and marketing services.

Tools/Equipment/Machinery

For women, adoption of labour-saving equipment can greatly help reduce the burden of work, thus freeing up time for other economic activities or leisure, which is critical for their health and well-being. Although mechanization can help reduce the time, labour, and drudgery of agricultural production and improve quality of life, female farmers face multiple barriers in adopting mechanization. Barriers to adoption range from technology design to access to credit, land, and information in order to purchase, access, or use the technology. Furthermore, women face intra-household barriers, and in many countries, negative socio-cultural perceptions associated with women using agricultural machinery (Bangladesh Agricultural University and University of Illinois 2019).

Technology design and dissemination reflects the current priorities, perceptions, and norms – both about agricultural systems and about gender. Technologies are not inherently gender neutral and there is a need to understand the needs of the users – both male and female prior to design. Women's agricultural technologies – traditional technologies that are labour-intensive – tend to be overlooked in technology support, particularly those for land preparation, weeding, drying, and energy. The tools that are available tend to be oriented towards men's physique or activities and will often be too heavy or culturally inappropriate for women to use them comfortably. While the most visible gender gaps between men and women appear in the hands-on use of technologies, in the case of agricultural machinery, gender differences also arise in farmers' ability to learn about, rent or hire machinery. Conducting a Gender Technology Assessment prior to design, dissemination, adoption and use of technology is illustrated in Case 7.

Access to inputs and services

Women tend to have less access to key inputs and agricultural services which can lead to substantial yield increases (FAO 2011). Given that many of these services are interrelated, improvements in access to one type can often result in increased access to other types of services, thus multiplying gains (FAO 2016).

Inputs

Overall, women have less access to agricultural inputs and are less likely than men to use modern inputs such as improved varieties, quality seed, fertilizers, pest control measures and mechanical tools (FAO 2011). This is mostly because use of inputs is dependent on control over such resources as land or social capital, but also because women tend to have less access to financial capital, which is required for the purchase of inputs.

Extension and Advisory Services - Training and Information

Generally, there is a bias towards designing this type of service with men in mind, based on the flawed perception that men are farmers or entrepreneurs and women are not, or the presumption that male farmers will inform the female members of their households on matters concerning their farm-related activities. Women may also face practical limitations (such as mobility and time constraints) or lower educational levels, which may prevent them from attending training (FAO 2016). As a result, their knowledge and skill levels remain low, as well as their awareness of new technologies. This affects their ability to participate in household-level decision making regarding technology adoption, so they tend to be left out.

While ICT-based information services are seen as strategies to compensate for lack of access to formal

agricultural knowledge systems (for both women and men), women's lower levels of access globally prevent them from benefitting equally with men (Huyer 2016). As the digital revolution reaches rural areas in many developing countries, the disparities in the rural digital divide keep growing, especially with the introduction of fast-changing technologies. The challenges are especially acute for women, who face a triple divide: digital, rural and gender (FAO 2018).

As a part of gender analysis, it is important to understand how and when women and men farmers access information, from whom, and the channels they use. When women own mobile phones, they use them less frequently than men, and for less sophisticated services. Emerging evidence shows that providing low-cost information through mobile voice services can address resource constraints for women farmers, and potentially increase their incomes through improved production while increasing their participation in household decision-making. Some learning (Manfre and Nordehn 2013) that is emerging in this area highlights that:

- As technology-enabled service provision integrates more fully with mobile phones, women's ownership of, and control over, mobile phones becomes increasingly necessary if they are to access information;
- The most successful services are likely to be those that combine human and technology-enabled features;
- Equipping extension officers with ICT tools and the knowledge to use them will contribute to enhancing trust in and use of mobile technologies;
- Women's information networks include their spouses.

In addition to limited access to technology, women also tend to have a lower rate of technology adoption due to time constraints, educational disparities and greater risk aversion (FAO 2011). Even though they are trained and have access to new technologies, they might not have the assets or resources needed to adopt the technology.

Access to financial services

Women generally have less access to financial services than men. Often women do not own land or houses, which are needed for collateral. Institutional barriers, such as the requirement of a male co-signer in order to open a bank account, can also prevent women from accessing loans and other financial services.

Having access to financial services allow rural women to procure the inputs, labour and equipment they need for their agricultural or rural off-farm activities. Accessible financial services also enable women to take better care of their children, as research shows that women spend most of their income and savings on their children's education, nutrition and health. However, the availability of financial services is limited in rural areas, and the existing financial services intended for rural communities rarely benefit rural women. Women's access to these services is constrained by sociocultural, economic/legal and in some cases educational barriers. Because of sociocultural restrictions women are less mobile than men, which limits their ability to travel long distances to reach financial institutions in order to deposit savings or repay their loans, especially considering the limited working hours of such institutions. Because of the gender roles assigned to them, women are not viewed as legitimate clients by financial institutions. Financial institutions also tend to assume that women can rely on their husbands or other male relatives to gain access to financial resources. However, spouses and family members tend to have different needs and priorities in this regard, and tend to disagree on how to allocate their resources (FAO 2019).

Access to Networks

Social capital is fundamental to gaining access to markets and resources. Women's social networks are often smaller and more informal than that of men. While women's social capital is often mainly based on family and neighbours, men's social networks tend to be more formal and include co-workers and other business contacts. As a consequence, women are less likely to receive economic benefits from their networks, whereas men are more likely to be well-integrated in larger, male-dominated networks (Kim and Sherraden 2014).

Women tend to interact with small, community-based and informal groups while men are better connected with groups that operate beyond the locality and are more formalized (Agarwal 2000; Perez et al. 2015; Westermann et al. 2005). Participation in cooperatives and business associations can enable women to reach scale in their enterprises and have greater influence on decision-making in a particular agricultural sector. The strengthening of rural women's organizations and networks can therefore serve as a multi-dimensional tool for promoting women's empowerment (FAO 2013).

Control over Resources and Decision-making - Power and Agency

Extension services or development programmes often look at the household as a 'black box' and assume

that the household is one unit making the same decisions about everything. In reality it is not that simple, as men and women have different roles and responsibilities within the household. When you take a closer look at the 'black box' you will notice that men and women in the same household make very different decisions and quite often those decisions might contradict each other (GFRAS 2016).

Who decides what? This is about power relations, including decision-making, between women and men within the household, and to what extent women are involved in political power and decision-making bodies in the community and public life (FAO 2017).

Power and agency are essential dimensions of women's economic empowerment. The extent to which any individual is able and willing to exercise power and agency is shaped in large part by the sociocultural and institutional context. This largely defines gender roles, which often combine with other aspects of socio-economic status (such as wealth status or ethnicity) to shape women's place in society. There are, however, different ways power is expressed (Box 5).

Individual and household dynamics (such as self-confidence or the distribution of decision-making power) constitute an additional sphere of influence that affect women's ability to exercise power and agency (Box 6). All of these factors form the root causes for women's lack of participation or inability to benefit equally from development interventions or programmes (FAO 2016). Often indigenous women might lack the self-confidence to access markets as they might not be able to hold conversations in the local language spoken by the non-indigenous groups dominating the markets.

Box 5: Different Expressions of Power

Power over: Power is seen as a win-lose kind of relationship. Having power involves taking it from someone else, and then, using it to dominate and prevent others from gaining it.

Power with: has to do with finding common ground among different interests and building collective strength. Based on mutual support, solidarity and collaboration, it multiplies individual talents and knowledge.

Power to: refers to the unique potential of every person to shape his or her life and world. When based on mutual support, it opens up the possibilities of joint action, or power with.

Power within: has to do with a person's sense of self-worth and self-knowledge; it includes an ability to recognize individual differences while respecting others. Power within is the capacity to imagine and have hope; it affirms the common human search for dignity and fulfillment.

***Source**: https://www.justassociates.org/sites/justassociates.org/files/toolsforanalyzingpower.pdf*

Box 6: Capacity to Exercise Agency

Even where gender gaps in human capital and physical assets are narrowed, differences in gender outcomes could emerge because girls and boys, and later women and men, have unequal capacity to exercise agency. By agency we mean an individual's (or group's) ability to make effective choices and to transform those choices into desired outcomes. Agency can be understood as the process through which women and men use their endowments and take advantage of economic opportunities to achieve desired outcomes. Thus, agency holds the key to understanding how gender outcomes emerge and why they are equal or unequal.

These outcomes are related and often compound each other; as a result, a woman's ability to choose and act at any point in time partly reflects foundations laid earlier in her life, often starting in childhood. These outcomes, or expressions of agency, are:

- Control over resources – measured by women's ability to earn and control income, and to own, use, and dispose of material assets;
- Ability to move freely – measured by women's freedom to decide their movements and their ability to move outside their homes;
- Decision making over family formation – measured by women's and girls' ability to decide when and whom to marry, when and how many children to have, and when to leave a marriage (if required);
- Freedom from the risk of violence – measured by the prevalence of domestic violence and other forms of sexual, physical, or emotional violence;
- Ability to have a voice in society and influence policy – measured by participation and representation in formal politics and engagement in collective action and associations.

***Source:** WDR 2012*

Condition and Position

Development projects generally aim to improve the condition of people's lives. From a gender and development perspective, a distinction is made between the day-to-day condition of women's lives and their position in society. In addition to the specific conditions which women share with men, differential access means women's position in relation to men must also be assessed when interventions are planned and implemented.

Condition refers to the material state in which women and men live, and relates to their responsibilities and work. For instance, providing safe water, credit and seeds can make improvements in both women and men's condition.

Position refers to women's social and economic standing in society relative to men. For example, male/female disparities in wages and employment opportunities, unequal representation in the political process, unequal ownership of land and property, and vulnerability to violence refer to women's position vis-à-vis men.

Provision of specific inputs such as food, hand pumps, clinics, etc., can be achieved by targeting women. This can lead to improvement in the condition of women's lives. However, this approach is not generally instrumental in altering traditional roles and relationships for men and women and for women largely in the societal context. Involving women as agents of change has the potential to improve the position of women in society. This can lead to empowerment of women and transformation of relationships. These can be addressed by consciousness-raising, increasing self-confidence, education, strengthening women's organisations, political mobilisation, etc. (FEMNET 2001).

Undertaking Gender Analysis to Inform Extension Programme Planning

Gender analysis can help extension workers and planners to identify initiatives that will help them most in their work with men and women farmers. Some tips for conducting gender analysis are provided in Box 7.

Basic gender analysis involves generating information and qualitative and quantitative data to answer the questions summarised in Table 4. Most of these questions need to be asked both at the intra-household level to understand disparities between women and men within the household, and at the community level to understand the patterns between different socio-economic groups (landed and landless; rich and poor; different castes, etc.) to understand processes of exclusion.

Box 7: Tips for Conducting Gender Analysis

- Ideally, it should take place at planning, design, implementation and evaluation stages.
- When resources are limited when taking up gender analysis, check if information is available from other sources such as published research studies and other existing quantitative and qualitative data about gender norms, gender-related policies in the intervention area; and primary data on gender norms and practices related to the intervention area (for example, data obtained through focus groups and key informant interviews).
- Then check for unpublished studies; quantitative or qualitative data; feedback from study or project participants; or even the first-hand knowledge of the staff, target community or other stakeholders.
- After that assess what information and knowledge we have and what the gaps are, then use gender analysis tools to fill those gaps.

It is important to detangle 'who does what and when and why?' for production and crops common in an area. This can throw light on who may or may not have time to participate in meetings, who can devote more time to field work, or otherwise engage in additional or different activities (GFRAS 2016). It is also crucial to identify the gender norms and inequalities between different social groups that are likely to affect the achievement of sustainable results. That information can then help determine how to address the inequalities and development consequences.

Gender analyses in the context of extension programmes should use locally relevant data to answer two basic questions:

- How will gender norms affect the achievement of extension programmes?
- How will the proposed project results affect the relative status of men and boys, women and girls, and sexual and gender minorities (including possible unintentional positive and negative outcomes)?

Table 4: Key questions in gender analysis and their relevance at different levels		
Key questions	Levels at which relevant	
	Intra-household	Community
Who does what? How? Where? When? Why?	*	*
Who uses what resources/assets? How? Where? When? Why?	*	*
Who controls what resources/assets/decision-making? How? Where? When? Why?	*	*
Who knows what - information, knowledge and technologies? How? Where? When? From whom? Why?	*	*
Who is included in what - groups, training, etc.? How? Where? When? Why?	*	*
Who benefits from what? How? Where? When? Why?	*	*
Who decides which crops to plant, when to harvest and when to sell and why?	*	
Who has access to markets (inputs, produce) and why?	*	*
Who gets the income and from which crops and why?	*	
Who has access to technology/technical advice, and why?	*	*
Who gets to go to training workshops and who stays to work on the farm and why?	*	*

Table 5 summarises the core issues for gender analysis and the tools that are described in this module, that could help generate information on these aspects.

Some suggestions for using the information generated by gender analysis to inform extension programme planning and implementation are provided in Table 6.

Table 5: Core issues for gender analysis and tools	
Theme	Tools
Gender division of labour - women's and men's roles	Tool 2. Seasonal calendar Tool 7. Daily activity sheet
Factors that shape gender roles and the gender division of work - Social norms and inequalities	Tool 1. Historical Timeline of gender trends Tool 10. Social Norms Analysis Tool 11. GEM Scale
Access to, and control over, resources and opportunities, and their systems of distribution	Tool 3. Asset management diagram Tool 4. Venn Diagram on market access Tool 6. Access and Control Profile
Access to, and participation in, decision-making processes - Agency and Power	Tool 5. Ladder of Power and Freedom Tool 8. Identifying sources of power Tool 9. Power Flower

Table 6: Generating and using information from gender analysis for extension programme planning	
Extension Workers	Programme Planners
Seek information, observe, and share with researchers your understanding of gender roles in particular crops and agricultural tasks	Include explicit recognition of gender roles, needs, and constraints in programme design, implementation, monitoring, and evaluation
Include information on women's crops, especially food crops, when providing technical information to farmers	Provide training to extension workers on gender roles, needs, and constraints; incorporate these issues into all agricultural training programmes
Visit both men's and women's fields	Build in special initiatives to reach women farmers, for example, raise the number of female extension workers in regions where there are cultural inhibitions on male workers communicating directly to women
Provide information directly to women, especially when it relates to their specific tasks	Bear in mind the literacy and language issues faced by women while designing and planning extension programmes
Provide information to both men and women for shared tasks	Develop consultation processes with women's groups and farmers' groups to obtain input from both women and men farmers while designing your programmes
Find ways of recruiting women farmers (especially those who are managing farms themselves) as contact farmers;	
Consider alternative ways of communicating to farmers, for example, in groups (bearing in mind women's time and mobility constraints);	
Facilitate the formation of women farmers' groups (building on traditions of women's groups in self-help, labour exchange and savings and credit);	
Present new technologies in ways that are easily understood by both male and female farmers, which can be implemented one step at a time, bearing in mind literacy and language issues faced by women in particular.	

***Source**: Buckland L and Haleegoah J 1996*

Conclusion

A good gender analysis helps in understanding gender relations, the sexual division of labour, and women's priorities (in terms of restraining and driving forces). It also helps policy makers and EAS providers in earmarking budgets (gender budgeting), building competencies of EAS personnel to be gender responsive and becoming instrumental in integrating gender into programme planning and delivery.

Cases

Case 6: Clear cut division of labour within a household in Jawadhu Hills, Eastern Ghats

In Jawadhu Hills there is a culture of intensive involvement of women in agriculture and this is reflected in women taking up various farming activities, including activities normally done by men, in their absence or based on need; but there is less clear division of labour between them. For example, women plough here, which is not the case in many other parts of Tamil Nadu. Further, men and women together take up many complex agricultural activities. Only a few activities could be listed as gender-specific activities. However, looking at it on a case-by-case basis this is what is apparent:

Mr T Govindhan, aged 45, lives in Villamuchi village under Melsilampadi Panchayat with his family of 12, consisting of his parents, wife, three sons, two daughters-in-law and three grandsons. Their main source of income is farming and all the family members are involved in farming activities in one way or another. He has 4 acres of rainfed land and 1 acre of irrigated land. They cultivate little millet on 3 acres, finger millet on 0.5 acres, horsegram and sesame (for seeds) on rainfed land, and paddy, cotton on irrigated land. The land is undulating and soil erosion is high. Also, as there is no fence on his land, the crops are subject to damage from wild animals periodically. He irrigates paddy by pumping (oil pumpset) water from the nearby stream.

There is a clear division of labour for farming between the men and women in his family when it comes to various agricultural operations. Gender analysis could clearly see that decision making on seeds, sowing, access to inputs and access to market (at Jamunamaruthur, a local market and to local traders) and sale of grain are done by Mr Govindan who heads the family. Both of his sons are involved in land preparation, such as ploughing, manuring, and threshing. His family only practices organic manuring. His daughters-in-law and his wife do weeding, harvesting of panicles and grain cleaning. He and his sons are involved in bundling, threshing, weaving, grain storage, marketing, and fodder storage. His wife and one daughter-in-law dehulls the little millet, and hand mills the finger millet for cooking.

They do not engage any external labour to assist them. Activities performed per member of the family are given below:

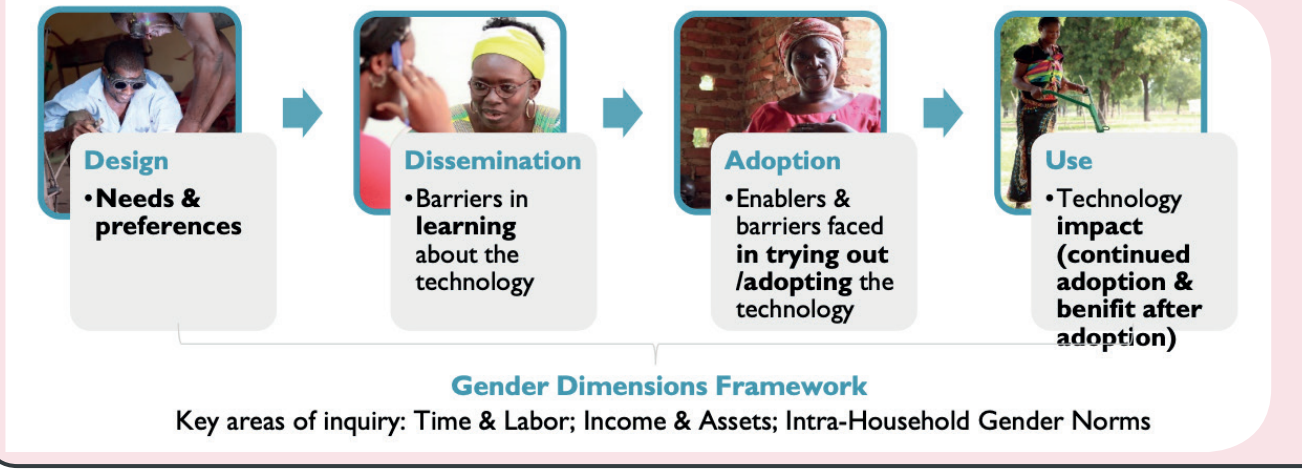
Family Member	Lists of Activities
Girls	Weeding Harvesting Cooking
Boys	Cattle rearing Fencing Ploughing Threshing
Elderly women	Cleaning of land Cleaning of grain
Elderly men	Support the men in their activities, rearing of cattle

They consume little millet, rice, and finger millet regularly along with horsegram and other pulses. They store grains from paddy, little millet and finger millet for years for family consumption. They also purchase vegetables and other consumption items from the weekly market at Jamunamarathur.

His family practices indigenous/traditional practices for livestock health. They have no access to the Agriculture Department and have no knowledge of regulated markets. They have no linkages with banks for credit. His father takes care of livestock. He feels the need for land leveling and fencing since his land is undulating and uneven. As far as women are concerned, they face constraints in the harvesting of little millet as they spend 2-3 hours each day dehulling by hand. So, not only do they have to spend time on this arduous task but they also have to have a mechanism to prevent damage due to rain because rain damages the panicle and they have no shed for threshing.

Gender analysis concluded that there was a need to introduce the adapted dehuller machine to reduce the time and laborious work of women in the family. Since they also consume little millet in their diet there was also a need to learn different recipes that would be tastier for the children. Overall support is needed for capacity building on marketing, new varieties, food recipes and dehulling through machines.

***Source**: DHAN Foundation 2013*



Case 7: Gender Technology Assessment

The Appropriate Scale Mechanization Innovation Hub Bangladesh (ASMIH-BD) project conducted a Gender Technology Assessment (GTA) of the rice transplanter to identify gender barriers and enablers to adoption of agricultural technologies, so as to understand intra-household gender norms and women's roles in household technology adoption. They explored adoption of rice transplanters by men and women through the four stages of technology adoption: design, dissemination, adoption, and use.

Design

The transplanter reduces the time and labour associated with manual transplanting. It also has unique design challenges – it cannot be operated in low land where drainage facility is absent or in flooded land during the rainy season. The transplanter also requires quality seedlings and seeds, which are not easily available in rural areas. Furthermore, the transplanter requires a different seedling raising method that requires more time and labour than in conventional practice.

Female labourers are significantly involved in seedling uprooting and manual transplanting. Male labourers also assist with manual transplanting. A possible unintended negative consequence of mechanization is the displacement of female (and male) landless wage labourers who perform manual transplanting. ASMIH-BD has been training women to raise seedlings to be used by the transplanters, which could serve as an alternative livelihood for landless labourers.

Women's participation in raising seedlings is also a contextually feasible activity since it can be near the home or along with their current homestead gardening practices. Currently, women's participation in raising seedlings is decided by both the husband and the wife.

Due to social norms, both men and women perceive that fieldwork is for men, and that women should work within the household. Both genders perceive women operating machines as unacceptable behavior; and hence women are not encouraged to try field-based machinery such as the transplanter. Additionally, since women are not used to working with field-based machines they lack confidence in operating machines. Women respondents also said that there are no machines made for women.

Design Recommendations

- Ensure farmers have technical capacity to address transplanter challenges, such as ensuring proper drainage system in low lands prior to using the transplanter.
- Build public-private partnerships with private sector companies to ensure quality seed supply with proper certification (machine transplanting seed), and provide better warranty or after-sales services.
- *Service Providers or Operators:* Provide operators training and long-term technical assistance in operating and maintaining the machines, even if they have previous experience with power tillers or tractors. Operators should receive training on basic mechanic skills, business skills, as well as skills to raise seedlings in the nursery.

Dissemination

To introduce mechanization in agriculture among women, it is necessary to know the level of their access and participation in technical training. Public extension officers organize learning events such as field days. While both men and women attend village-level extension events, sub-district-level events are targeted towards male farmers. Extension agents mentioned that their training programmes are targeted towards men.

ASMIH disseminated information on the transplanter through a mix of training and field demonstrations. Due to social norms that require women to be separate from men, women respondents attended field demonstrations but did not attend training. In fact, women respondents self-identified the lack of access to formal training as a barrier to technology knowledge and adoption. Women respondents cited training location requiring travel as a barrier. The further the travel distance from the household, the more important it was for women to get permission from their husbands or elderly household members to attend the training. Additionally, women were concerned that the travel distance and duration of training could affect their household responsibilities or childcare.

In addition to training, men and women learn about new technologies, such as Integrated Pest Management (IPM) or IAPP clubs, through farmers' associations. Women, specifically cited neighbors as sources of information. Female-headed households cited brothers-in-law as trusted sources of information. Future designing of information dissemination strategies should consider gender-based constraints in order to ensure that men and women have equal access to technology.

Dissemination Recommendations

Knowing about technologies put women in a better position to manage farms alongside their husbands, if the farms are jointly managed. Additionally, with the out-migration of men, Bangladesh's rural economies are changing with women becoming more involved in farming. Training both women and men on technology usage can enable women to access information and ensure the project's activities are gender-transformative. Specific demographics of women who need training include those from female-headed households and female landless labourers. During trainings, ensure:

- *Separate training groups for men and women*: so that women can attend trainings without facing social barriers;
- *Accessible location*: Ensure that the location of field days and technology demonstrations are close to the homestead where women can easily participate. For crop establishment demonstrations, choose household plots close to women's homes as demo sites;
- *Tailored content*: that caters to participant's needs, for example, train women on overall knowledge about the technology and its benefits;
- *Trainings cater to lower literacy among women*: by using local dialect, simplified concepts and visuals.

Encourage universities, research organizations, DAE, Ministry of Agriculture, NGOs, micro finance institutes and commercial banks to facilitate technology training, demonstrations, and provide subsidies or loans. Women may be encouraged to join training alongside their husbands.

Barriers and Enablers of Adoption

In Bangladesh, mechanical rice transplanting is an early-stage technology, which poses unique barriers to adoption. Barriers include – limited availability of machines, lack of post-sale service, spare parts, local dealers and skilled mechanics who can maintain the machine. The transplanter is also expensive at BDT 400,000 (USD 4,700). Although the DAE is providing a 50 per cent subsidy bringing the price of the transplanter down to BDT 200,000 (USD 2,352), it is unaffordable for most rural farmers. In fact, most interview respondents cited the high price of the transplanter as a major challenge to adoption. The prices also pose a barrier to women farmers who may have the capacity to own or operate a business providing machine services.

Service Provision: Fee-for-service arrangements or custom service provision business have made technologies substantially more accessible to resource-constrained farmers who no longer need to purchase capital-intensive machinery to make use of technologies. Access to service provision will also enable more farmers to adopt the technology. Additionally, there are

employment opportunities in operating, repairing and maintaining these machines. The transplanter has benefits of providing both women and men with entrepreneurial opportunities in providing operational services or seedlings. The business of raising seedlings can provide women with an additional source of income without requiring women to travel or leave the homestead.

Female-headed households tend to manage and make both farm and household decisions. If provided access to finance through micro-credit organizations and relevant technical knowledge, women could be owners of such service provision businesses. In addition, training women on mechanization will change their perception and understanding of the benefits of machines, which could serve as a motivational factor for other farmers.

Farmer Associations: Bangladesh has active farmers' groups or associations such as Integrated Pest Management (IPM) clubs, Integrated Crop Management (ICM) clubs, and organizations formed via the Integrated Agricultural Productivity Project (IAPP). Most organizations have both men and women as members and do not charge a fee. IPM clubs are very active, meet in farmers' households and receive training on a variety of topics, such as agriculture and livestock production, health, and gender-based violence prevention training. IPM clubs can act as a communal operation hub for owning capital-intensive machinery such as the transplanter, and provide services to its members. Farmer associations also can serve as a source of information on technologies, better agricultural practices, and access to markets.

Adoption Recommendations

- *Women-led farmers' associations:* Form or connect to existing women's groups to assist women farmers with multiple resources such as:
  - » Accessing machinery through subsidies;
  - » Accessing service providers or cooperatively own the machine and operate a service;
  - » Provision business;
  - » Accessing financial support through credit schemes or micro-credit providers. Ensure credit is not tied to land as women do not possess any land;
  - » Provide tailored assistance to women-led associations to operate businesses such as custom hiring service provision or seedling raising business.
- *Work with female-headed households* to promote technology ownership and manage service provision business. Female-headed households with men who have out-migrated, are severely time and resource-constrained and will benefit most directly from transplanter, especially in comparison to women who are less involved in agriculture and come from wealthier or male-headed households (Theis 2019). Encourage such women to become service providers (manage service provision business).
- Similarly, *engage female landless labourers* by training them to become machine operators or in raising seedlings. These women are already breaking social norms given the reality of their involvement in agriculture and economic activities, and will most likely be open to learning and operating machinery. Ensure that they receive technical training and business training.
- Help interested male and female farmers in getting *government subsidy*. Connect farmers with *credit providing organizations* (gaining information and help in procurement).
- Encourage private sector companies to introduce sales centres in rural areas.

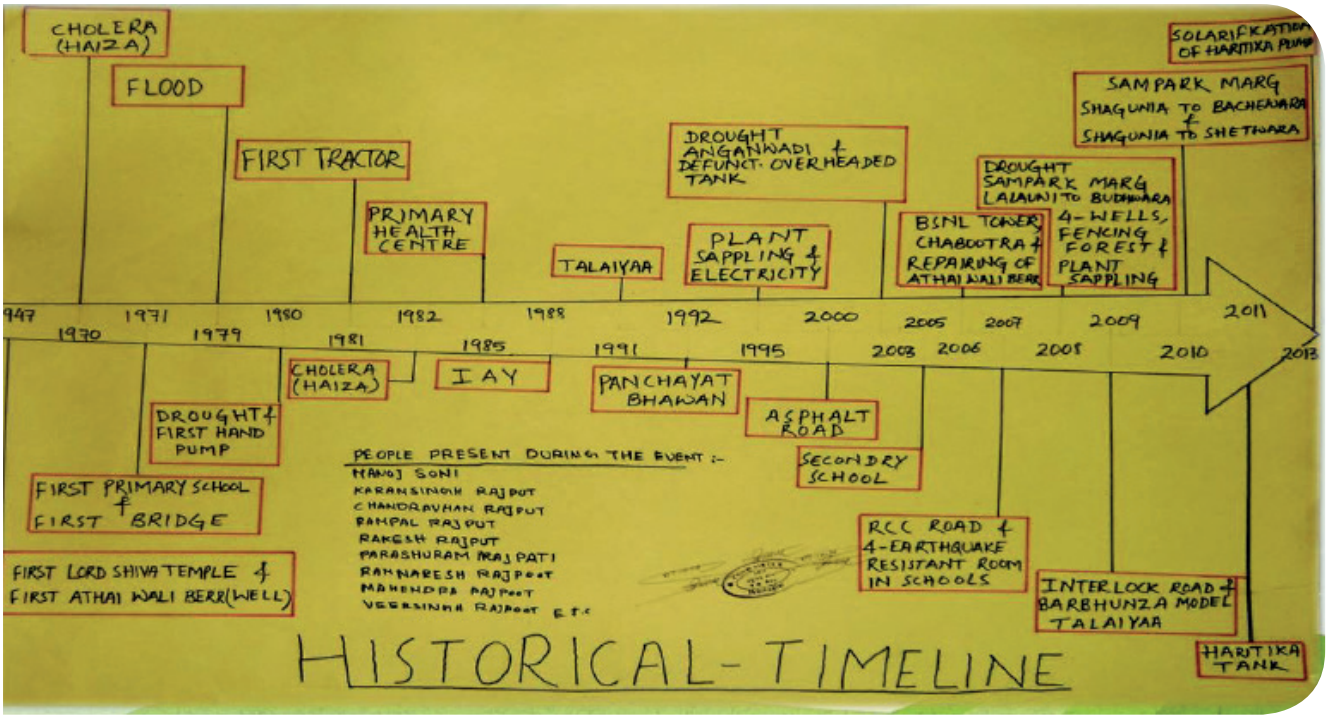
***Source**: Bangladesh Agricultural University and University of Illinois 2019*

Tools

Tool 1

Historical timeline of gender trends

This tool is an adaptation of the common Participatory Rural Appraisal (PRA) tool, but is used to help respondents recall a chronological history of significant trends in gender relations, roles, and norms in their communities in their lifetimes. This appraisal is administered to male and female elders, women farmers and male spouses to understand how gender roles have changed in recent years, what factors have made them change, and what community members think about these changes. This can be used in the context of agricultural development or natural resource management trends in a community, or the adoption of farming technologies by the community.



This is a general timeline for a village, but something similar could be used to capture the changes in gender roles, relations and norms in that community and the households therein.

Explain to participants that we are interested in learning how gender roles, relations, and norms (relationships between men and women, how men and women are expected to behave) have changed over time in this community. We would like to draw up a recent history of significant changes, and what they think has influenced the change.

1. Identify the starting point. Start with a brainstorming exercise to identify a starting point which most people can relate to - for example, 1970 or 1980.

- What are some of the ways in which gender roles are significantly different now from what they used to be?
- Have the participants draw on the map the starting point or 'before' period, when gender roles and relationships were different from what they are today.

Probe:

- What types of behaviors were expected of women and men?
- What were relationships like between men and women?
- Did women go to school?
- Were women involved in community work or social work?
- Who decided about children's marriage/education?
- Did men support housework, that is cooking, cleaning, washing? What type of work did men and women do?
- How were marriages decided?
- What social resources or laws exist for women?
- What problems occurred between couples or within families? (i.e., lack of food, inability to afford education, decision-making)

2. Plotting significant events: Continue along the timeline, ask:

- How did these relationships and roles change along the way?
- What significant events or people or organizations made them change?

Mark each major change along the timeline. For each point that is marked on the timeline, probe:

- What or who made this change?
- Why did it change at this time?
- What are the positive and negative consequences that these changes brought to the community?
- Who in the community supported these changes? Who is against it?
- What happens to people or households that challenge gender norms?

3. Summary and overview (questions to participants):

- What do you think are the greatest problems between men and women in this community?
- What is being done in this community to address these issues?
- What changes would you like to see happen, in terms of how men and women relate to one another, and what is expected of them? Why?
- How could these changes be brought about?

***Source**: Ridolfi et al. 2019*

Tool 2

Seasonal calendar

Men and women create an agriculture calendar to describe agriculture practices, income-generating activities, food insecurity, peak labour periods, and challenges in agriculture. This tool can be used to probe for interactions and interrelations between the livelihood activities in which men and women engage. It probes into:

- how women and men value and balance income and consumption needs;
- how women and men get technical support for their activities;
- the labour intensity of different activities; and
- the importance of non-economic uses (for example, taste of rice variety, etc.).

By asking men as well as women about their priorities and challenges, it can help to identify areas of cooperation and agreement, as well as specific areas where women want to negotiate change. This can be used along with the daily calendar, or both can be used independently. The seasonal calendar is a tool that clearly shows the level of engagement of men and women throughout the cropping cycle and hence is a useful tool for planning interventions.

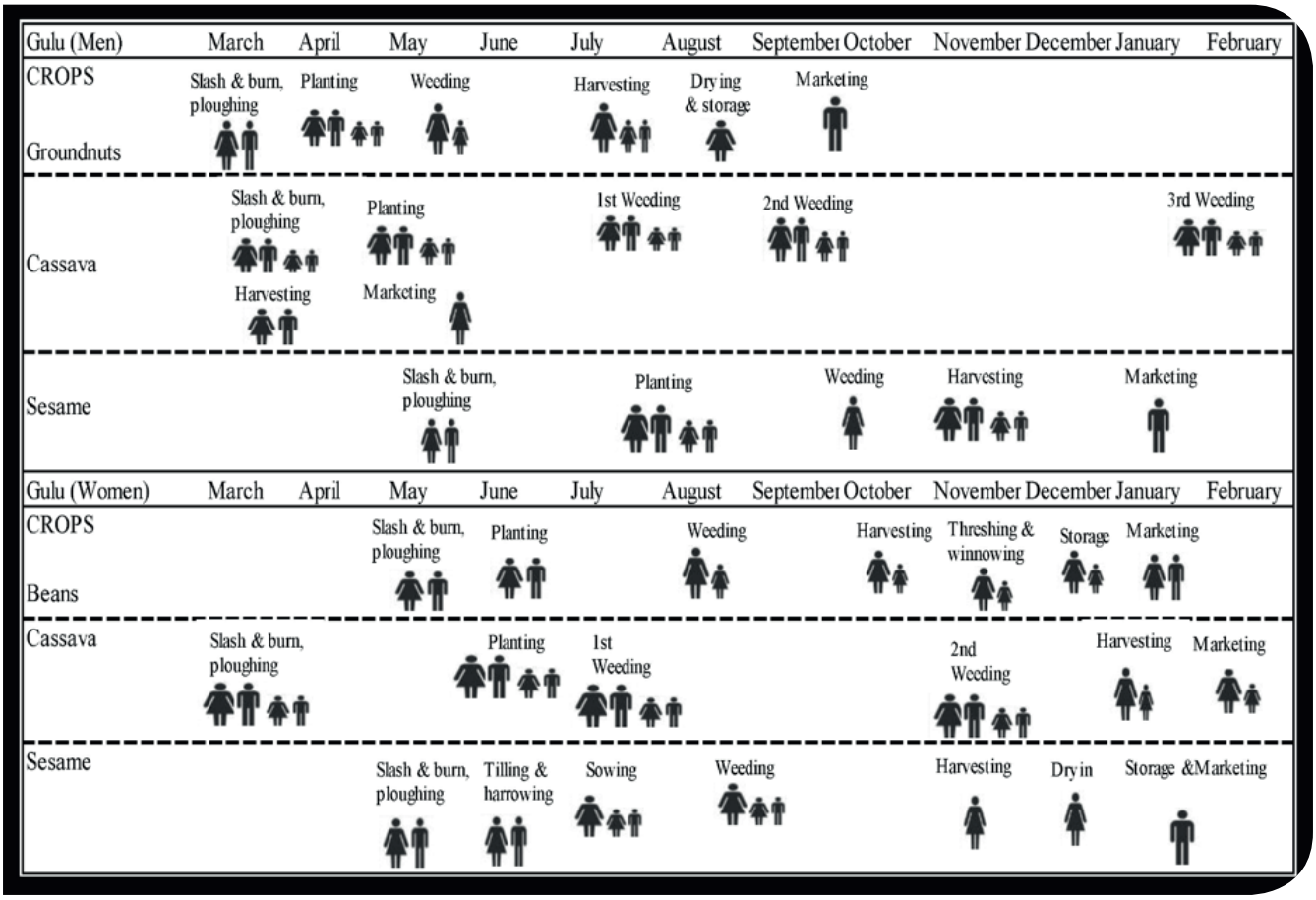
Tool 3

Asset management diagram

This tool is administered to understand how men and women have ownership and decision-making control over critical livelihood assets. This helps in understanding how men and women define 'control' over asset-related decisions.

Explain to the participants that we are interested in understanding how different household members manage and make decisions about the assets that are important for the whole family. We are interested in understanding what roles men and women play in the management of these assets, and how men and women make decisions together and separately on how to use these assets.

1. At the centre of the diagram, ask the group members to draw a picture of a typical household, including all the family members.
2. Ask the participants to brainstorm on some of the assets their households own that are important. When they have named a few, ask them to draw a picture of all livelihood assets around the respondent.
3. When all of the assets are drawn around the household, begin to discuss the assets. Ask them



to choose different types of symbols or lines extending from the household member to the asset, to show the below mentioned.

4. Define with participants:

- Control/management = ultimate decision-making ability.
- Access = use (e.g., riding the motorbike, fishing from the pond).
- Taking care/looking after = e.g., feeding the chickens, cleaning the tools/bike.

5. Based on the questions above, have the participants draw a different line connecting each asset to the individual who owns/takes care of/ decides when to sell the asset.

For example, control could be indicated by a _____ continuous line; access by a ———— dotted line or caretaking could be indicated by a -/-/-/-/-/-/-/-/- slashed line. Facilitators can analyse the discussion by asking:

- Who controls this/that asset?
- Who takes care of this/that asset on a day-to-day basis?
- Who can use this/that asset?

Initial discussion

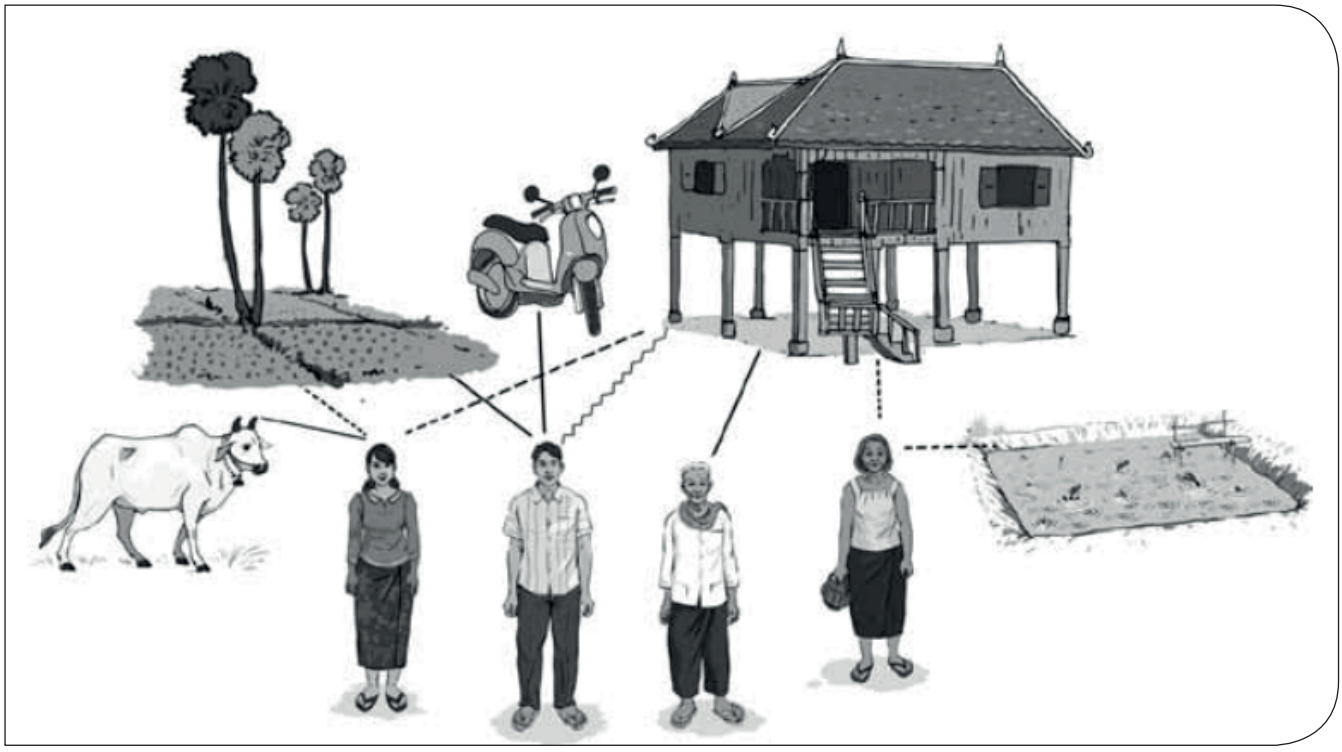
When the initial sketch is complete, the facilitators should ask the group to summarize the following:

1. Which assets are the most important for meeting day-to-day needs? Why?
2. Which assets are most important for long-term or future needs? Why? Ask probing questions to describe the patterns that you have just drawn on the map:

- Who does most of the caring for the assets? Why?
- Who in the household controls most of the assets?
- Who looks after and who controls the income? Why is that?
- What type of assets do women control? Why?
- What type of assets do men control? Why?
- What types of assets do older family members (men and women) control?
- Do you think this pattern is satisfactory? Why/why not? If not, what should change?

Specific questions

- Why do certain household members have decision-making authority (control) over important assets, and others don't?
- What skills or experience are required to make good decisions about important assets? Do men, women all have this experience? Why/why not?
- When it comes to making decisions about large/long-term household assets (i.e., property, livestock), what is the process that is followed in your households? How do you go about the decision?
- How does this process change during periods when family members are absent (for instance, migrating for labour)?
- Can you give an example of a time when you yourself had one idea about what to do with an asset, but one/other family member(s) had a different idea? How did the discussion take place? How was the issue addressed? Were you satisfied with the conclusion? Why not?



- In this project, certain inputs and assets are being given to women who participate in the project. What do you think about women controlling new assets? How do you think they should be or will be managed within the household? Are there some households in this community in which women control (have decision-making authority over) the important/large household assets (such as land, livestock)? What do you think of this situation? How does this affect the well-being of their family?

This exercise can focus on the meaning women assign to equitable decision-making control. It probes the hidden strategies by which they bargain over the use and control of assets by also answering the following questions:

- How are 'joint decisions' defined?
- What is the meaning of a satisfactory decision-making process for women?
- Do women really value autonomous control over assets?

This exercise can highlight the unequal power relationships in bargaining processes, but also the cultural norms and hidden negotiations that women draw on to place limitations on men's unilateral decision-making.

Source: *Ridolfi et al. 2019*

Tool 4

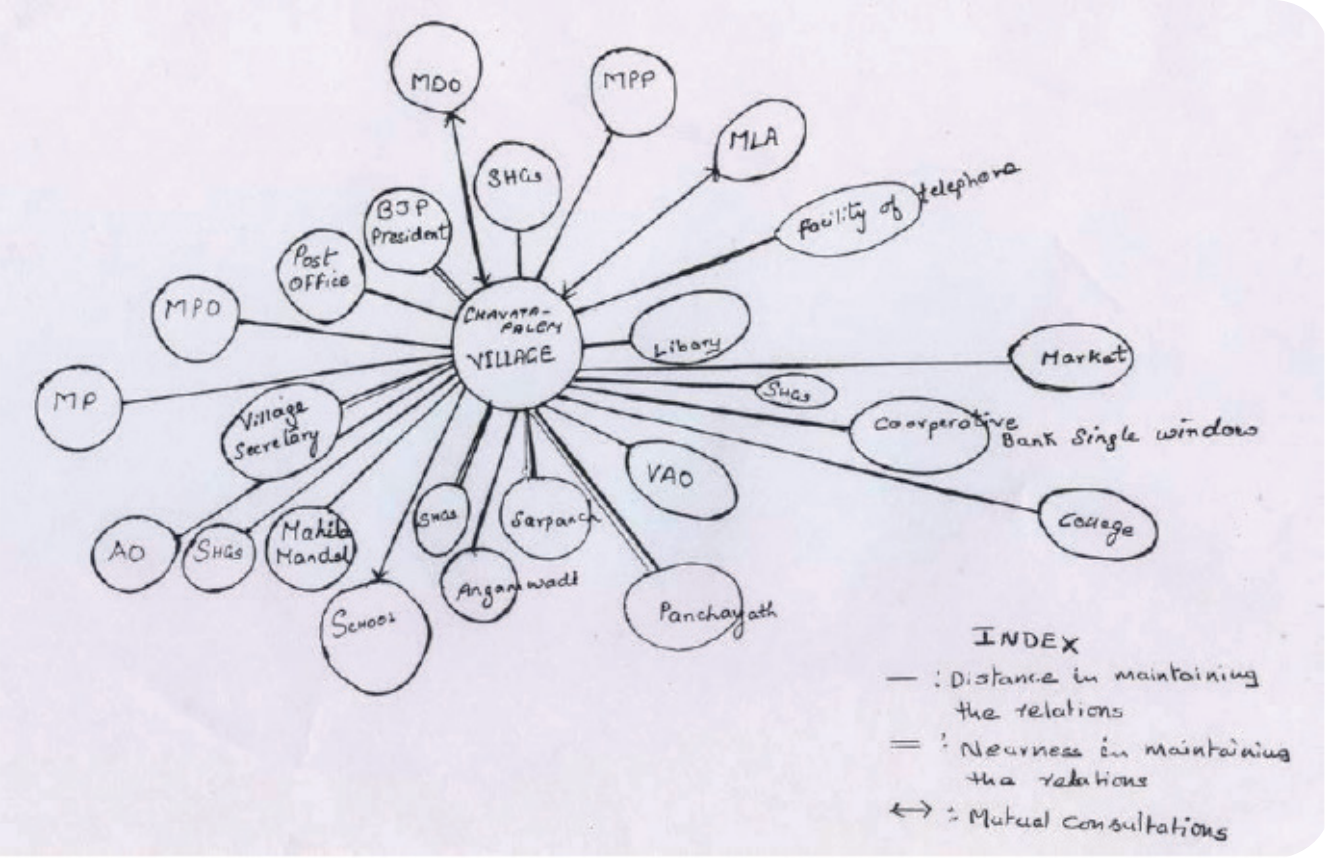
Venn diagram on market access

This is an adaptation of the popular PRA tool – Venn or Chapati diagram which shows linkages and interactions of farmers/community members with various organizations or individuals who play a role in their livelihoods. The discussions should cover their relative access to these institutions and can help in illustrating differences between men's and women's marketing strategies and challenges.

Organize separate groups of men and women that include a mix of socio-economic groups and ages.

Ask the participants to name the various institutions, local and external, that provide services related to marketing produce and purchasing inputs. Encourage participants to mention informal groups too.

For each institution ask the participant to indicate its main roles and services to the community. Ask the participants to write the names of institutions on paper and place them in the centre of the group. Once the institutions are displayed for all to see, ask the participants to decide whether each organization deserves a small, medium, or large circle (to represent its relative importance). The name or symbol of each organization should be indicated on each circle of different sizes.



Ask the participants which organizations work together or have overlapping memberships. The circles should be placed as follows:

- separate circle = no contact;
- touching circles = information passes between institutions;
- small overlap = some cooperation in decision making, planning and/or implementation; and
- large overlap = a lot of cooperation in decision making, planning and/or implementation.

Ask participants to discuss and explain why they ranked the institutions the way they did. There may be much negotiation before consensus is reached. You should note down if there are any institutions from which particular groups are excluded. Also have a guided discussion to understand if the institutions in the Venn diagram target both men and women.

***Source**: Mwongera et al. 2014.*

Tool 5

The Ladder of Power and Freedom

This is a data collection tool designed to provide numerical and narrative data on perceptions of the capacities of local men and women to exercise agency and make major decisions in their lives.

The tool uses interactive ranking exercises and can be modified to identify the capacities of men and women from different groups from a local context or a community, around specific themes including their ability to access and control resources and make decisions on topics of concern. Semi-structured interviews are built around the ranking exercise to facilitate scrutiny of the reasons behind the ranking.

Using the tool

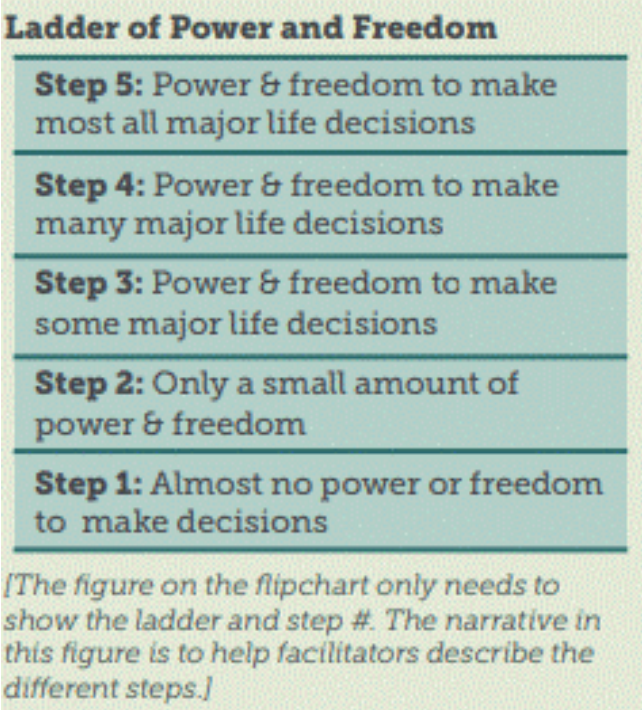
There are four important aspects to be considered while using this tool:

- The groups must be sex specific (women only, men only);
- Each group must not exceed 8-10 members;
- The members must be of heterogeneous age and social group composition, meaning different landholding sizes or wealth categories or castes;
- Ideally the discussion and the application of the tool should be conducted with trained note takers and facilitators who are well-versed with the tool and the language of the participants.

Materials and Probes

A five-step ladder drawn on a chart paper is introduced to the participants in the group.

The facilitator can request the participants to imagine a 5-step ladder where at the bottom, on the first step, stand the individuals of this community with little capacity to make their own decisions about important affairs in their lives, or pursue activities of their choice. On the highest step, the fifth, stand those who have great capacity to make important decisions for themselves, within their households, in farms, at home, and within their community.



***Source**: https://gennovate.org/wp-content/uploads/2018/10/Ladder_of_Power_and_Freedom_Gennovate_Tool.pdf*

Then using that ladder, engage the group in a discussion using the following guiding questions:

1. On which step of this ladder would you position the majority of the men and majority of women from the village. The facilitator can circulate coloured sticky notes (a different colour for men and women) or seeds, or any other such material and ask them to place it where they think they see themselves and other people they know on the ladder.
2. The facilitator can collect and compile the results, and place them on the chart for everyone to observe. Once the positions on the ladder are specified by all members, participants can take a minute to observe the ranks or rating of the group. Facilitators can then probe why participants assigned those positions. Facilitators may further ask what the situation was 10 years ago to gain a historical perspective and assess 'if' and 'how' things may have changed.

3. Power and resources: Going further, the ladder discussion can be tailored to ask:
   - » What kind of resources do members on each level of the ladder have (focus on land size, irrigation, ability to hire labour)?
   - » Who are the men/women or social groups you think are powerful or have/has the capacity to influence others in the village?
4. Access to services: Who in the village has access to the following services, men or women? Then check who among men or women, which social groups (old and young; rich and poor; landed and landless; higher and lower castes, etc.) has higher or lower access.

Additional resources:

https://gender.cgiar.org/wp-content/uploads/2018/02/GENNOVATE-Methodology_Feb2018_FINAL.pdf

Services	Who has access?	
	High access	Low access
Public agriculture or veterinary extension office		
Regular visits to this locality by an agriculture or veterinary extension agent (public, civic, or private)		
Credit and insurance facilities to farmers		
Other services through ICT, including SMS, voice calls, helpline, advisories related to crop management through mobile applications		

Tool 6

Access and Control Profile

Inequality is at the heart of injustice, thus an important aspect of promoting justice has to do with equitable access and control over goods and resources. For example, previous agricultural support projects targeting women had found that while they increased women's ability to generate income, men (usually their husbands) controlled how the money was used. That is why it is not enough to only increase access to resources (by providing equal opportunities) without also ensuring control over them (level the playing field). This kind of analysis is essential to ensure that an intervention promotes equity rather than reinforces inequalities that enable injustice to happen. Using the given matrix, participants can analyze who has access to, and control of, which resources and benefits in the community or household. The results of this analysis offer insights as to who has what kind of power, and who stands to benefit most from a particular intervention.

The information generated using this tool will help extension functionaries and men and women understand the existing scenario with regard to access and control over resources within the household. This can also be used in a focused group discussion for understanding the access and control profile of men and women over different resources, in a household and community. This can be customised to the context.

***Source**: Adapted from: March, Smyth and Mukhopadhyay. 1999. A guide to gender-analysis frameworks. Oxford: Oxfam Publishing. Pp. 34.*

RESOURCES	**Access**		**Control**	
Economic and productive	Men	Women	Men	Women
-Land				
-Equipment				
-Education and training				
-Labor				
-Cash				
-Other				
Political				
-Leadership				
-Education and training				
-Information				
-Citizenship skills				
-Legal rights				
-Other				
BENEFITS				
Income				
Property ownership				
Basic needs (food, clothing, shelter)				
Education				
Political power and prestige				
Other				

Ensuring equal opportunity

Leveling the playing field

Tool 7

Daily Activity Sheet

Use this tool to map the daily activities performed by men/women/girls/boys.

KEY:

Who - Male Adult, Female Adult, Male Child, Female Child

What - Activities carried out

When - Time of the year/day

Where - Location of the activity, i.e., at home or away

How - Means of doing the activity, i.e., is it manual or technological?

How often - Number of times it is done over a space of time

Why - What reason justifies the gender that does it?

Type of Activity	What	Who (Gender/ Age)	When	How Often	Where	How	Why
Paid market work							
Unpaid market work							
Unpaid nonmarket work							

Tool 8

Identifying Sources and Uses of Power

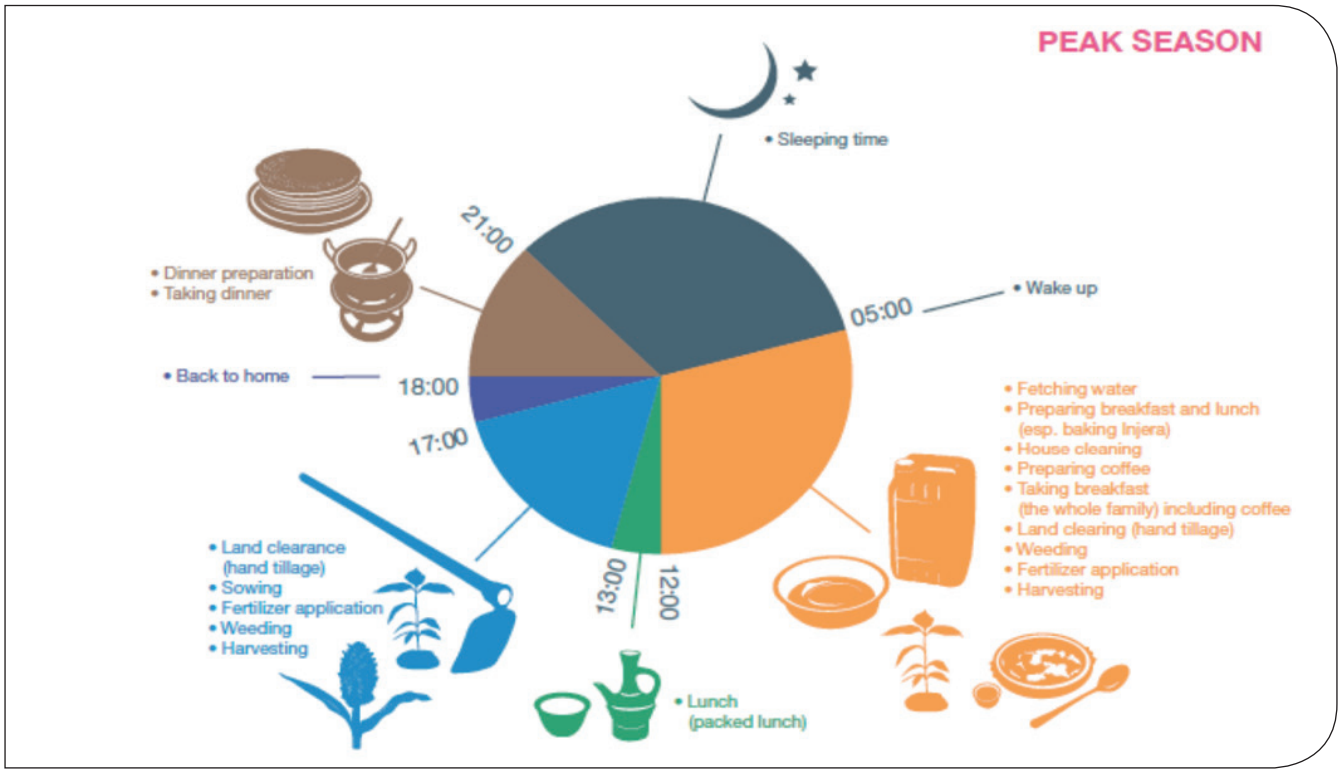


***Image credit**: Assefa et al. 2014*

***Source**: Adapted from The Harvard framework of analysis.*

This is a quick way to introduce the concept of power, and encourage people to recognize their own power and potential. It should only take between 30-45 minutes.

Show or hand out copies of the illustrations below and then ask participants to:

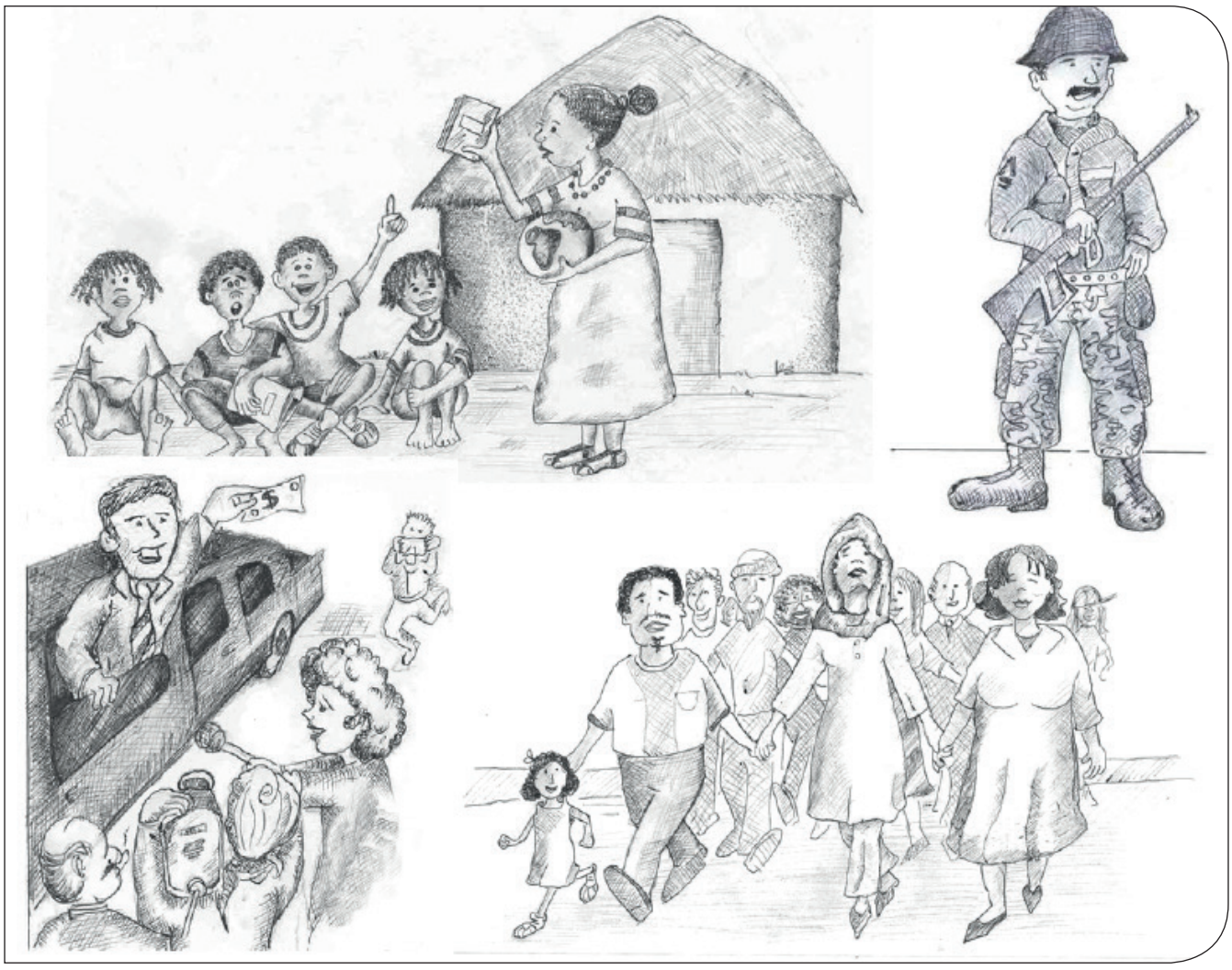
- Identify and describe the kind of power depicted in each of the four drawings;
- Explain the impact of this kind of power on people's participation in development;
- Explain the impact of this kind of power on policies and programmes to address poverty.

Next, discuss the following two questions:

- What are the main sources of power?
- What are your potential sources of power as a citizen?

Tool 9

Power Flower



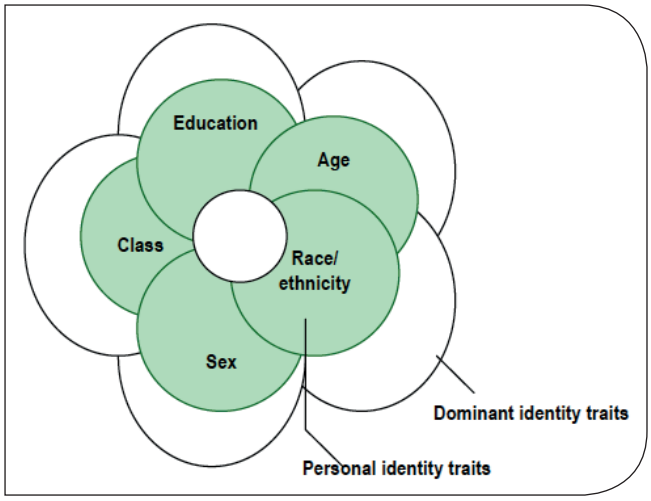
This exercise is a useful introduction to a broader analysis of power. It helps to:

- identify who we are individually and as a group in relation to those with power in our societies;
- deepen our understanding of how identity, power, subordination, and exclusion affect our organizations, ourselves as individuals, and advocacy planning;
- illustrate how power is dynamic and relational.

The Power Flower looks at who we are in relation to those who have power in society. We use the outer circle of petals to describe the dominant social identity. The group usually fills in the outer circle of petals together. We use the inner petals to describe the social identity of individuals.

Participants usually fill in the inner petals by themselves.

Class Education Sex Age Caste



1. As a group, discuss each category and the characteristics of those who have most power in society. In the outside circle of the petal, fill in these dominant characteristics (for example, which sex or which caste has the most power).
2. Hand out pieces of paper with pre-drawn flowers on them to each person. Ask people to work individually and write in the outer circles of their flowers the dominant characteristics that were agreed on by the group.
3. Ask each person to write their own identities for each petal/category on the flower's inner circle.

Once each person has completed their flower, the facilitator can lead a discussion around questions such as:

- How many of your individual characteristics are different from the dominant identity? Which characteristics cannot be changed? What does this say about your own power or potential for power?
- What does the exercise reveal about us as a group? What are the differences and similarities in relation to the dominant power? How can that influence our work?
- What does this exercise tell us about identity and power more broadly?

Source: *https://www.justassociates.org/sites/justassociates.org/files/toolsforanalyzingpower.pdf*

Tool 10

Social Norms Analysis

Activity 1: Getting started

Step 1: Introduction

Talking about social norms can be uncomfortable for some participants. Your first job is to make them feel as comfortable as possible doing so. Ensure they know that there is no right or wrong answer to give during the workshop, and that all opinions and ideas are equally valid.

Working together, also define the terms we will be using (norms, attitudes, perceptions), and ask for examples to check understanding. Write this up so it is visible throughout the workshop.

Present evidence relating to the social norms which will be discussed, that is relevant to the context. This is important for framing the discussions. For example, present numbers of women in different paid occupations in project area/agricultural markets; survey results on prevalence of gender-based violence; results on women's and men's time.

Step 2: Determining the social norms in this context (1 hour)

Objective of this step is to give us an idea of current social norms as understood by group members and ask participants to answer one question from a list (based on the one below) out loud, without commenting on each other's answers.

Ask for any comments after all questions have been answered, and everyone has had a chance to speak. The facilitator can draw out issues of what people think 'should be', versus 'what people actually do'; genuine differences.

Step 3: What were social norms like 10-20 years ago (have norms changed)? (30 minutes)

The objectives of this step are to:

i) Strengthen the understanding that norms have changed and will continue to change, and to what extent changing norms are significant between unwritten norms and written rules, and differences between norms of different groups or generations.

Questions to ask (edit as necessary for your context):

- How do women and men dress? (In school? At work?)
- How do young people speak to elders?
- For what reasons do women travel away from their houses?
- When do young people leave home? What is then expected of their relationship with parents?
- How is a marriage paid for? Who pays?
- How often do people do religious activities?
- What do parents expect children to learn from school? How many years should a child study?
- What foods would you offer a guest at your house? Cooked at home or purchased foods?
- What is important to be considered a 'good husband'?
- What are considered 'valuable possessions'?

ii) Explore – to help participants think more

creatively about norms, with more nuance, and to respect each other's opinions.

Building on the first exercise, choose a relevant time period for change. Ask participants to answer the same questions, but this time thinking: "what would have been the answer 10-15 years ago?" or "what would have been the answer in your grandmother's time?"

Encourage people to expand briefly, if they give a short answer – Was it different for different social classes, ethnicities, locations? [But ask people to wait to discuss how change happened until Exercise 3.]

Notice/comment when participants use sayings or expressions.

Notice/comment when participants mention what happens when people didn't adhere to norms – what were the consequences?

Then ask the group the following questions, and have a brief discussion:

- To what extent have changes in norms influenced behaviour?
- Or has behaviour continued the same, even while norms and expectations have changed?
- In what ways have your lives improved because of these changes in norms?

Activity 2: Focused discussions

Step 1 should be done in all workshops. Facilitators then choose from steps 2 or 3 or 4.

Step 1: How do/can social norms change here?

Objective of this step is to strengthen participants' understanding of the complexity of the process of changing social norms, perceptions, and expectations. To brainstorm a range of sources and drivers of change.

Select two to four 'most-interesting norms changes' from Activity 1, Step 2, depending on how many small groups can be formed. Select ones that represent different dimensions of life/behaviour.

Write each 'norm' on the top of a large piece of paper, with three columns labelled 'Driver/source of change'; '+/- 'and 'Response'.

Divide participants into small groups to work on one norm each.

Ask participants to brainstorm sources of change, being as specific as possible, i.e., how the norm has been influenced by specific laws and policies, media/ images, religious leaders; cultural figures/celebrities; evidence/information; migration or new populations; schools/training; new technology, employment etc.... Record this in column 1.

Next, ask them to discuss and record whether this source/driver/leader influenced, or promoted change or reinforced the existing norm, and how influential it was.

Next, for the third column, answer on family/ community responses to this change in norms – Has there been praise and approval of those exhibiting the new norm? Ignoring the change? Criticism? Backlash or violence? Acceptance and flexibility? What is the perception of the benefits or problems associated with the new norms?

Encourage participants to note disagreements. Ask each group to also answer the questions:

- How did the norm begin to be debated?
- What combination of factors was necessary to change the norm?

Each group presents their page.

Step 2: Perceptions about the skills and value of work (1.5-2 hours)

Objectives:

- To focus the group on perceptions about types of work, using their (new) understanding about norms to enhance critical thinking; about these perceptions;
- To describe the current, local perceptions/norms about gender roles and work;
- To introduce the idea that household/care tasks are also work.

Write up/display a list of the types of work, modified for the context.

The list should consist of occupations that many households would have at least one family member performing, so that people are implicitly comparing skills/value of the work they are familiar with.

The list should also include 6-8 care work tasks/ occupations, mixed in with productive tasks. All these should be written in a way that it doesn't identify them as paid or unpaid. (See end of step for an example list.)

Ask participants to take 5 minutes to individually rank how s/he perceives these economic activities/work, from most skilled/valued to least skilled/valued – make a clear list from 1-15. Be clear with participants

that there is no right answer.

Then ask participants to write each rank number next to the occupation named on the list on display. Quickly calculate averages, display the range of ranks.

Ask participants to select (individually) five occupations that they think, contribute most to family welfare. Each participant then puts down five stars on the chart, one each next to their selected five.

Ask participants to note on their own paper (individually) '20 years ago which occupations were usually men's and which usually women's' with 'M' and 'W'.

Then ask participants to note 'which activities are now mostly men's and which are mostly women's' with an additional 'M' and 'W' on their own paper, or B for both. Each participant draws an arrow and letter on the chart for those occupations that s/he perceives are changing gender roles (e.g., =>W; =>B; =>M) and nothing written for those not changing.

Facilitate a discussion using the following as a guide:

a) Why do they think these are the average ranks? How do you think other women in the community would rank these occupations (differences between this group and 'other women')? How do you think other men in the community would rank these occupations (differences between this group and 'other men')? What are the implicit criteria for skills/value?

b) How does average rank compare with the stars for that task? With gender roles? Are there any patterns about changes in gendered roles? Why is this? Does the gender role change depending on whether the task is paid or unpaid?

c) What would you want to change in public perceptions of these skills, particularly the lower-ranked ones? Why? What would be the (dis) advantages of reconsidering the skills/value of these activities?

d) What do you perceive as helpful or difficult about the changes noted in gender roles? (Dis)advantages of changing gendered occupational roles - for the community or the local economy? What might be the response (or backlash)?
Example list:

- Planting/harvesting crop
- Drying, processing an agricultural product
- Carpentry/making furniture
- Childcare (bathing, looking after)
- Laundering clothes
- Bicycle repair
- Caring for ill people/nursing
- Preparing meals/cooking
- Trading/retail shop
- Driving a vehicle/transport
- Feeding/breastfeeding children
- Repairing a house/roof
- Cleaning house/sweeping/beds
- Collecting fuel or water
- Taking care of farm animals
- Teaching/tutoring/training

To identify specific changes in social norms about gender roles in care work that are most relevant, and would be most beneficial to women's economic empowerment in this programme, prioritised by the feasibility of change.

Using the results of Exercise 2 brainstorm potential interventions, using a combination of drivers/sources of change, to promote positive change in these norms.

Divide participants into small groups to discuss and answer the questions, noting a range of answers (without debating). Share the answers in the plenary at the end.

Ask "Why do you think that men do not do 'care tasks' or 'women's tasks' normally?" Encourage people to think about paid employment practices, institutions, education, policies and laws, as well as social norms.

Choose 2 tasks that the group identified (in Exercise 4) as 'not changing'. Ask:

"What is stopping men/boys from doing this work?"

"What is stopping women from requesting/giving more unpaid care tasks to men/boys?" Also identify norms and sayings that express this point. Output: Brainstormed list of responses.

Then ask "Which (women's care work) tasks are more feasible to ask men/boys to do?" "How might this change happen in your context? Would it happen?"

"How would you promote change in these tasks? What would be effective sources/drivers of change? Combinations of drivers of change?"

"What would be the benefits of changing this norm about gender roles? How would you explain it to a relative or friend? What might be the drawbacks of the change?"

Output: Agreement on task(s) feasible for change, proposals of how to make change, and explanations/ arguments for why to make this change.

Step 3: Changing gendered norms about care work

Ask the small groups to be very specific about one gender role change in care work. "How would you characterise these norms change?" Think of the timeline of 20 years ago, and roles now, and agree on a statement of roles for the future:

"In 3/5 years, men will .... women will... "(use answers to ii and iii above).

Ask the small group to be very specific about the social norm underlying this change. E.g., "The expression/saying now is food cooked by men gives stomach aches" and in 3/5 years "the saying will be men cooking nourishes the family".

Output: Proposal on statement of ambition, and the current and future expressions or sayings about this change.

In the large group, share the answers, especially to iv-vi if time is short. Identify proposals that could be developed further, and integrated into a wider programme.

Step 4: Changing gendered norms about productive/ paid work

Objectives:

- To identify specific changes in social norms – gendered (productive/paid) occupational segregation – that are most relevant, and beneficial to women's economic empowerment in this programme, prioritised by the feasibility of change.
- Using the results of Exercise 3, brainstorm potential interventions, using a combination of drivers/ sources of change, to promote positive change in these norms.

See step 3 above, and replace the term 'care work' with 'productive/paid tasks' in the methodology.

For example:

- Why do you think that men do not do 'women's' farm/productive tasks' or 'women's paid work' normally?
- What is stopping women from requesting/giving more of their productive tasks to men/boys?

***Source**: http://gemtoolkit.org/wp-content/uploads/2016/05/Social_norms_analysis.pdf*

Tool 11

GEM Scale

Statement	Yes	No
Woman's most important role is to take care of her home and cook.		
Changing diapers, giving kids a bath and feeding kids are a mother's responsibility.		
A man should have the final word about decisions in his home.		
A woman should tolerate violence in order to keep her family together.		
There are times when a woman deserves to be beaten.		
To be a man, you need to be tough.		
If someone insults me, I will defend my reputation, with force if I have to.		
It is a woman's responsibility to avoid getting pregnant.		
If a guy gets a woman pregnant, child is responsibility of both.		
The participation of the father is important in raising children.		
Couple should decide together if they want to have children.		
A married woman should not need to ask her husband for permission to visit her parents/family.		
A real man produces a male child.		
A man needs other women, even if things with his wife are fine.		
A man always deserves the respect of his wife and children.		
Men can take care of children just as well as women can.		
Above all, a man needs respect.		
If a man sees another man beating a woman, he should stop it.		
Women have the same right as men to study and to work outside of the house.		
I think it is ridiculous for a boy to play with dolls.		

***Source**: https://www.indikit.net/indicator/78-gender-equality/325-gender-equitable-men-gem-scale*

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Unit III:
Capacities Required for a Gender-Responsive EAS

Objectives

- Discuss the different competencies required by EAS providers to understand and respond to women farmers' needs
- Deliberate on how to assess the gender-responsiveness of an organisation
- Examine key aspects of gender-responsive budgeting

Introduction

In order to deliver a gender-responsive EAS, it is important to incorporate gender perspectives into planning, implementation, monitoring and evaluation of extension programmes. Relevant competencies are needed to design and implement a good gender analysis and to use the findings to inform programmes and their implementation. Such competencies are needed at both the individual (lower, middle and senior level personnel) and organizational levels. While those at the lower level need competencies to facilitate a process of change at the community level, the middle and senior level staff need to support the field level functionaries in their endeavour through gender-responsive planning, implementing and monitoring of activities. This unit tries to deliberate on some of these aspects as well as discuss some of the tools and concepts that might be handy in this process.

Competency is a skill, attitude, or behaviour that enables an individual to do his/her job more effectively in order to contribute to the mission of the organization to which they belong.

Gender bias refers to making decisions based on gender that result in favouring one gender over the other, which often results in contexts that favour men and/or boys over women and/or girls.

Gender competence is the ability of people to recognise gender perspectives in their work and policy fields, and concentrate on them towards achieving the goal of gender equality.

Gender budgeting is a dissection of the organizational budget to establish its gender-differential impacts and to translate gender commitments into budgetary commitments.

A Gender-responsive EAS refers to programmes/services where gender norms, roles and inequalities have been considered, and measures have been taken to actively address them.

Patriarchy refers to a social system in which men hold the greatest power, leadership roles, privilege, moral authority and access to resources and land, including in the family.

Discussion

As has been discussed in Unit 1 earlier gender-responsive EAS refers to extension programmes/services where gender norms, roles and inequalities have been considered, and measures have been taken to actively address them. Such programmes go beyond increasing sensitivity and awareness and actually do something concrete to narrow or remove gender inequalities. The figure (Fig 7) clearly shows that usually most programmes are only trying to strive for equal opportunities or equal outcomes whereas what is needed is to shatter the barriers that create the inequality in the first place.

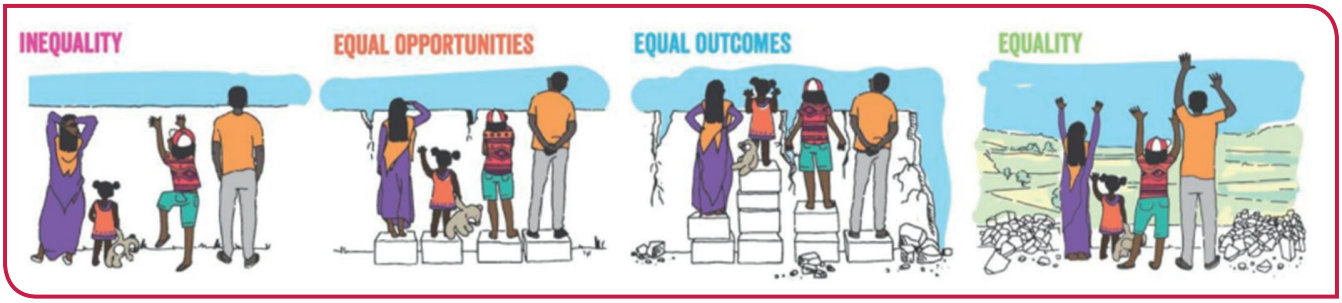

Figure. 7: From Inequality to Equality

However, staff (both male and female) having strong gender bias is a major barrier. Patriarchy is deep rooted in society. This has implications on the mindset and attitudes of staff, development organizations, media, government officials and lawmakers, as they too are affected by the norms and values prevalent in the broader social environment. Disrupting the status quo or approaching a very sensitive issue in a bold or unconventional manner may not be encouraged. EAS staff and their partners might sometimes be quite averse to triggering conflict arising from their interventions.

Changing people's behaviours and beliefs takes a long time, especially when it comes to addressing gender issues and gaps. In addition, people might have their own beliefs and biases about gender, especially when they come from different backgrounds and communities even within the same country. Often people are unaware that they carry this bias baggage within themselves (unconscious bias). If the staff are not sensitive, then they need to be sensitized.
Hence, the starting point of gender integration in programmes is to build staff competencies so that they are convinced and committed towards being gender inclusive and transformative. A buy-in from the EAS staff at all levels is needed and only then can programmes be gender-responsive. There can be different kinds of competencies that are needed for the staff to be gender-responsive. The figure below (Fig 7) illustrates some of these.

Gender-focused competencies for EAS

Competency

As defined earlier, a competency is a skill, attitude, or behaviour that enables an individual to do his/her job more effectively in order to contribute to the mission of the organization to which they belong. A competency is, therefore, a characteristic embodied by individuals within an organization that is clearly linked to the goals the organization seeks to achieve (Davis et al. 2017).

Competency also refers to sufficiency of knowledge and skills that enable a person to act in a wide variety of situations. It is the ability to do something efficiently and effectively (i.e., successfully).

EAS personnel need several competencies to play their varied roles (Box 8).

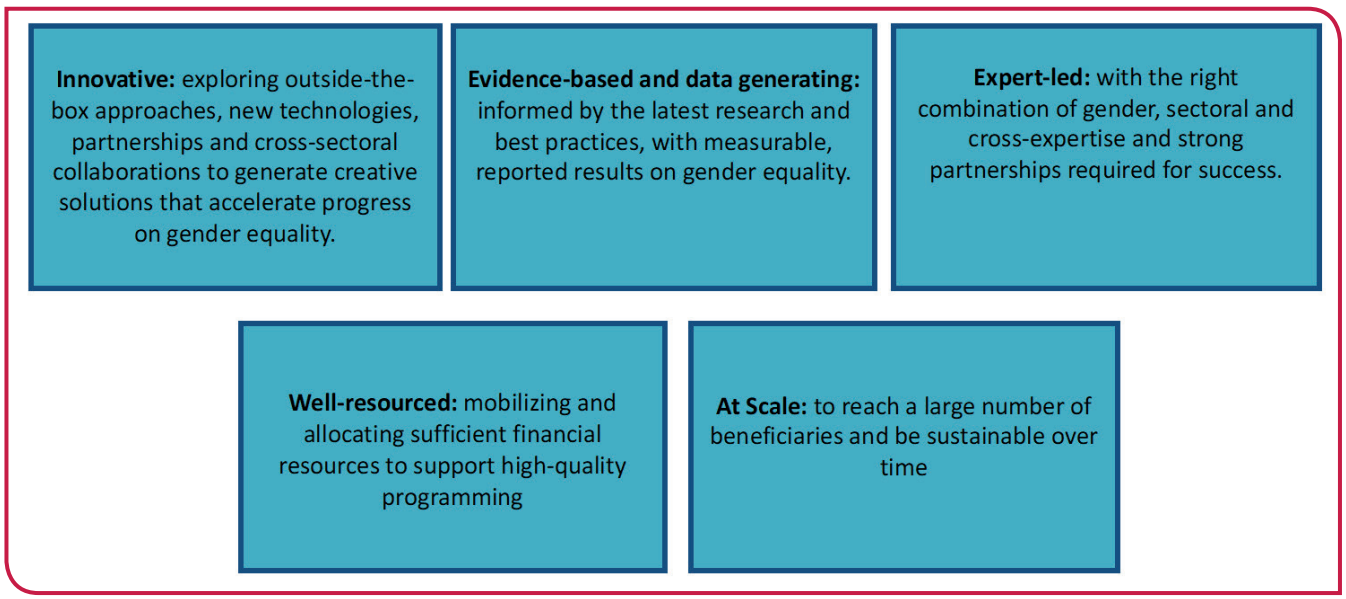

Figure. 8: Principles for Gender-responsive or Transformative Programmes (UNICEF South Asia 2018)

Box 8: Roles and Responsibilities of Extension Workers

Serve as links between agricultural research and policy and farmers.

Disseminate new research-based knowledge through training and demonstrations. Develop networks with local organizations, ensuring coordination of services and promoting collaboration with development partners.

Organize producers into groups and associations.

Link farmers to markets – identifying opportunities and conducting market analysis.

Facilitate access to credit and inputs supply.

Support market and value chain development for farm products.

Convene innovation platforms to facilitate knowledge management.

Promote gender equality and engage various marginalized groups in extension programmes.

Support adaptation to climate change.

Organize participatory, demand-driven programme planning for extension. Implementing collaborative and pluralistic delivery of extension services.

Evaluate local extension programmes, report progress and document impacts.

Source: Suvedi M, Kaplowitz M and MEAS Project 2016

Gender competency is one among such competencies that prepares a person to be an effective gender-responsive EAS personnel.

Gender competence

Gender competence is the ability of people to recognise gender perspectives in their work and policy fields and concentrate on them towards the goal of gender equality. Gender competence is a prerequisite for successful gender integration and vice versa, i.e., new gender competence is produced through the implementation of gender-responsive programmes and intervention. Gender competence consists of the elements of intention, knowledge and ability.

Intention: The motivation is there to work towards the goal of gender equality and make a contribution towards gender integration. This requires moving beyond sensitivity towards gender relations and (potential) discrimination structures.

Knowledge: Gender is understood in all its complexity. Specific specialist knowledge and information on gender perspectives in the subject area or policy field in question are in place, or data gaps are identified and plugged.

Ability: Gender-responsiveness is identified as a strategy and is applied in the work context. Gender perspectives are integrated into policy fields and linked to subject areas with the purpose of implementing gender equality.

(http://www.genderkompetenz.info/eng/gender-competence-2003-2010/Gender%20Competence.html)

Gender-focused competencies for EAS

The competencies in the table (Table 7), describe both the characteristics of gender-responsive extension and advisory systems as well as the abilities of a gender-sensitive extensionist who, in his or her work, is aware that differences in men's and women's needs, abilities, and endowments cannot be taken for granted, but require analysis and implementation to ensure that extension and advisory services will reach, benefit, and empower farmers (Davis et al. 2017).

A field level extension worker often serves as the main interface between community members and influencing their farming decisions, use of technologies (type of seed used, way of seed bed preparation, level of mechanization in sowing, transplanting, weeding, harvesting, etc.). Some of these are intrinsically tied to gender as we have explored in the earlier units.

To ensure that these services are provided in a gender-responsive manner, an extension worker must recognize the gender norms, bias, and power relationships in the areas where s/he is working. Not doing so can influence the quality and usability of the services or advisory provided. For example, does an extension worker provide the technique/training on

Table 7: Gender-focused competencies for EAS	
Competency Domain	Description
Gender-sensitive language	Using gender-inclusive language means speaking and writing in a way that does not discriminate against a particular sex, social gender or gender identity, and does not perpetuate gender stereotypes; Given the key role of language in shaping cultural and social attitudes, using gender-inclusive language is a powerful way to promote gender equality and eradicate gender bias. https://www.un.org/en/gender-inclusive-language/
Gender analysis	Understands basic gender analysis, and is able to apply principles for integrating gender analysis
Gender-responsive Agricultural Technologies and Practices	Understands gendered differences in production, access and control of resources participation in groups, etc., and apply this to the dissemination process and identify opportunities for improving the same; Channels information about women's needs to other actors involved in technology design, use, and dissemination; Promotes agricultural technologies that benefit men and women and is able to identify opportunities for improving how women and men can benefit from agricultural technologies.
Inclusive, market-oriented EAS	Understands the key issues related to gender, EAS and value chains development and operations; Is able to identify opportunities for men and women farmers and entrepreneurs to participate within different agricultural value chains; Understands men's and women's specific challenges to participating in and benefitting from value chain development based on their different roles and responsibilities in value chains; Identify and promote opportunities for men and women farmers and entrepreneurs to improve participation in agricultural value chain.
Women's empowerment and Gender Transformative Approaches (GTA)	Identify and challenge underlying gender norms that inhibit women's equitable participation and ability to benefit from agricultural activities.
	Source: Adapted from Davis et al. 2017

storage of seed to men farmers without bothering to find out who in the family is actually storing seeds? Does another extension worker miss opportunities to provide the female farmers with farming-related information because he doesn't view them as farming clients? An extension worker might be a good communicator, a good trainer and a good subject expert, but if she/he doesn't apply the gender lens to his/her programme planning and implementation, s/he is ineffective and their best efforts will have only a very limited impact.

When EAS providers are competent at addressing gender issues in agriculture, they can contribute to empowerment, achieve gender equality and enhance agricultural productivity and household income. Ideally, knowledge on gender and addressing gender inequality should have been part of the technical educational in agriculture and rural development as well as in-service training curricula of EAS personnel. But beyond personal motivation, commitment and conviction on gender by field personnel or top leadership, there should be an organizational culture promoting gender-responsiveness, without which there won't be any sustained impact on gender by EAS. This gender-responsiveness should be part of the organizational ethos.

Assessing the gender-responsiveness within an organization

'We do what we are' principle is at the core of the gender-responsive paradigm for any organization when it comes to delivering EAS since it is a domain that is for people, of people, and with people. Therefore, gender-responsiveness has to be assessed

at all levels in an organization. In this unit we will also deal with one of the tools to assess this aspect.

Addressing gender is not merely about serving women farmers better or reducing inequality in rural areas, but it is also about having gender-responsive organisational policies and strategies. In order to gain a better understanding of how EAS can be improved to enhance its accessibility and relevance to rural women, EAS needs to be assessed from time to time. The results of the assessment can be used to initiate efforts to have a gender-responsive organizational culture with staff at all levels better able to keep their biases at bay while designing and delivering EAS programmes.

The Gender and Rural Advisory Services Assessment Tool (GRAST)

GRAST is an easy-to-use tool and methodology that helps organizations carry out in-depth analysis of the gender sensitivity of their EAS programmes at policy, organizational and individual levels. It basically delves into the following seven questions (adapted from Petrics et al. 2018):

1. Are rural women included as legitimate clients in EAS?
2. How are the time and mobility constraints of rural women addressed?
3. How are the literacy and educational constraints of rural women addressed?
4. Does the programme facilitate rural women's ability to represent their interests and voice their demands?
5. Are extension and advisory services designed and delivered in a way that allows rural women to effectively participate, benefit, and get empowered?
6. Does the organizational culture enable women to become and effectively function as EAS agents and managers?
7. Are there institutional mechanisms in place to ensure the effective implementation of a gender-responsive EAS and hold staff accountable?

GRAST is designed so that the assessment starts from the enabling environment level – where various policy support is scrutinized – as a starting point. Then it branches into the organizational dimension and moves to the individual level. For the purpose of this unit we have restricted ourselves to the organizational and individual dimension of the tool.

Organizational dimension

The organizational dimension refers to systems, procedures and institutional frameworks that allow an organization to deliver gender-responsive services to its clients. Theorganizational dimension has a major impact on how individual staff members develop their competencies and how they are able to use them within the organization (FAO 2010). Having gender-responsive processes, practices, and policies in place is crucial forsetting expectations and shaping organizational culture. The culture of an organization is likely to influence employees' perception of gender roles and the importance of gender equality in their work; studies confirm that gender-blind organizations tend to deliver gender-biased services (Buchy and Basaznew 2013). Therefore, at this level, the tool assesses the organization's stated commitments to deliver gender-responsive RAS, its policies related to these commitments, and its implementation plans for putting such services into action. It also examines the degree to which the organizational culture supports gender-responsive service provision (Petrics et al. 2018).

The EAS organizational culture

- Gender parity in staffing is a stated goal, and there are policies in place to encourage the recruitment of women as EAS advisors and to retain women who are hired;
- Women are represented at the management level of the organization;
- Both women and men work as EAS advisors in all capacities (i.e., women are not only 'home economics' advisors);
- The organization has a gender equality policy/strategy;
- The organization has anti-discrimination and anti-harassment policies;
- The organization allocates part of its budget to specific efforts to reach women farmers and to provide gender training for staff;
- The organization provides gender training to staff at different levels (managers, field staff, sub-contracted staff from other organizations or lead farmers who provide farmer-to-farmer extension);
- Women portrayed in training materials are shown undertaking productive activities on an equal footing with men, rather than depicted only in homemaking or caregiving roles.

Provision of services

- The EAS organization has a stated mission to provide advisory services to both women and men, and women are specifically included as clients;
- The organization deliberately provides advisory services that are inclusive and does not limit participation based on landholdings, position in the

household, marital status, production practices, etc.;
- The EAS client selection process is written, transparent, and does not directly exclude women;
- Organizational policy makes specific mention of efforts to reach women, including:
  - » by considering women's time and mobility limitations (schedules and workloads, etc.);
  - » by considering women's literacy and educational levels;
  - » by considering women's ability to represent their interests and voice demands for EAS; and
  - » by prioritizing methods of delivery, topics and technologies that would not only reach and benefit women but empower them as well.

This tool was tested in India by CRISP with PRADAN and the results are shared in Box 9.

Individual Level

Analysis at the individual level includes the perspectives of both programme staff and women and men clients. It is important to account for clients' perspectives on service provision when assessing the manner in which the organization works.

Box 9: Gender-responsiveness of PRADAN

"Our mission is to enable the most marginalized people, especially rural women, to earn a decent living and take charge of their own lives. We focus primarily on women because we believe that even if they are considered to be the most disadvantaged in society, they are capable of driving the change they need. Our aim is to stimulate and enhance the sense of agency of poor communities, especially women's collectives, who being at the bottom of the cross sections of class, caste and gender, are the most vulnerable."

Source: PRADAN 2017; PRADAN ND

PRADAN selects and trains people who are motivated to work for women's and community empowerment and who aspire to create an atmosphere of mutual support and learning around fostering social change and gender equality. PRADAN professionals are catalysts of change, who are groomed by the organization and are committed to its mission and values at all levels. One of the major institutional mechanisms that supports this commitment is PRADAN's Development Apprenticeship Programme, a year-long initiation for new staff. The Development Apprenticeship Programme emphasizes the importance of self-reflection on whether the individual's aspirations and motivations match the mission and vision of PRADAN, including the empowerment of women and the creation of a just society.

Source: Petrics et al. 2018

EAS organization

- how managers are working to promote a gender-responsive organizational culture;
- how staff experience gender sensitivity in the organizational culture;
- staff insights on barriers to women's ability to work as EAS advisors and advance
- in the organization; and
- the training staff receive on gender issues and women's empowerment.

Service provision

- the extent to which providers are implementing organizational policies on
- gender-responsive service provision;
- the challenges and constraints of working with rural men and women; and
- success stories.

Perspectives of programme staff

At the individual level, GRAST explores the skills, behaviours, attitudes, motivation and values of programme staff members. To be able to tailor advisory services to gender specific demands, extension agents need to have the sensitivity and capacity to understand these demands and respond to them with adequate content and appropriate methods of delivery. At this level, the tool helps to assess EAS advisors' awareness and understanding of the different needs and priorities of rural women and men, as well as the advisors' capacities to respond to them.

The tool also assesses to what extent EAS managers are implementing gender-sensitive human resource policies and organizational culture, and explores their awareness of why these policies and culture are important. Interviews with EAS advisors provide a means to gain additional insight on the challenges and successes that staff face in working with rural women and men.

Perspectives of women and men clients

In the second part of the individual-level section, the tool considers clients' perspectives. Analysis at the level of EAS clients helps to validate the responses of the providers, as well as to identify what the organization does that works for rural women and what could be improved. This helps EAS organizations understand how policies and programmes are implemented on the ground, what areas need improvement, and how users perceive the impact of the programme on their livelihoods (Petrics et al. 2018).

Tips for capturing client and individual perspectives

- Desk analyses, key-informant, and group interviews with EAS staff at different levels (senior, middle and field), and clients would be helpful in obtaining this kind of information.
- First understand the context in which the EAS programme is implemented, the relevant national and organizational policy frameworks, and the backgrounds of the EAS staff as well to understand where they are coming from.
- One needs to be quite alert in that either staff would provide answers that they feel they should or their personal biases would make them question the validity of such questions.
- It is also quite important to make the staff feel at ease prior to delving into issues, so that they don't feel threatened or under a scanner.
- Interview both men and women staff and men and women farmers/clients.

Gender Budgeting

Over the past two decades, Gender-Responsive Budgeting (GRB) or gender budgeting has emerged as an important tool for integrating gender issues as part of the ongoing struggle to make budgets and policies more gender-responsive in several countries across the world. Beginning from the mid-1980s to date, over 90 countries have thus far endorsed GRB as a valuable tool for engendering budgets and policies all over the world (UN Women 2017). Not only national governments, but other non-governmental organisations also have started earmarking budget to match activities that reflect their commitment towards gender-responsive extension programmes. Case 8 provides more insights into gender budgeting initiatives of Government of India.

"For gender integration and focused programmatic work ICIMOD will promote the documentation, production and sharing of gender focused analysis and integrative knowledge on gender issues in the Hindu Kush Himalayas. Integrating and focusing on gender issues, analysis and experts in all phases of programme implementation, communications and partnership arrangements; monitoring gender indicators and contributing to gender positive impacts and transformative outcomes; ensuring adequate and gender balanced allocation of resources, expertise and budgets."

Source: ICIMOD 2013

What is Gender Budgeting?

It is not an accounting exercise but an ongoing process of keeping a gender perspective in policy/programme formulation, its implementation and review. It entails dissection of the budgets to establish its gender differential impacts and to ensure that gender commitments are translated into budgetary commitments (WCD 2020).

The Council of Europe defines gender budgeting as a 'gender-based assessment of budgets incorporating a gender perspective at all levels of the budgetary process and restructuring revenues and expenditures in order to promote gender equality'.

https://eige.europa.eu/gender-mainstreaming/methods-tools/gender-budgeting#2

Gender Budgeting is a dissection of the organizational budget to establish its gender-differential impacts and to translate gender commitments into budgetary commitments.

Gender Budgeting looks at the organisational budget from a gender perspective in order to assess how it addresses the needs of women. For example, some organizations create budgets for building toilets for female staff, provision for safer transport facility (hiring four-wheelers) for female staff if they need to travel to the field, budgetary provision for two

women farmers to attend a training from one village if the training is away from the village, etc.

Gender Budgeting does not seek to create a separate budget but seeks affirmative action to address the specific needs of women. For example, earmarking some budget within an organization to have a childcare facility when there are more staff members with young children in need of such a facility. However, this is only perceived to be beneficial to women staff. But this provision is beneficial to all staff irrespective of their gender.

There is a provision under the Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS), "If more than five children under the age of six years are present, child care facilities should also be provided at the worksite".

Source: GoI 2013

Gender-Responsive Budgeting initiatives provide a way of assessing the impact of the revenue and expenditure on women (MANAGE nd).

Why Gender Budgeting?

Budgets are universally accepted as powerful tools in achieving development objectives and act as an indicator of commitment to the stated policy of the organisations/governments, etc. Women stand apart as one segment of the population that warrants special attention due to their vulnerability and lack of access to state resources (case 9). Thus, gender-responsive budget policies can contribute to achieving the objectives of gender equality, human development, and economic efficiency. The purpose of a gender budgeting exercise is to assess quantum and adequacy of allocation of resources for women and establish the extent to which gender commitments are translated into budgetary commitments.

This exercise facilitates enhanced accountability, transparency and participation of women in the community. The macro policies of the government can have a significant impact on gender gaps in various macro indicators related to health, education, income, etc.

Gender integration would not be possible without a gender-responsive policy. When gender equality considerations are incorporated into policy making, the concerns and needs of both women and men become an integral part of the design, implementation, monitoring and evaluation of policies and programmes.

As an enabler for facilitating gender-responsive actions around the country, India adopted Gender Budgeting as a powerful tool in 2004 to mitigate gender gaps by endeavouring to make plans, policies and budgets more gender-responsive. The Ministry of Women and Child Development (MWCD) adopted a mission statement of "Budgeting for Gender Equity" and disseminated a Strategic Framework of Activities to implement this mission.

Source: Bhat 2019

How to effectively utilise gender budgets

Capacity building of staff – at all levels – on gender budgeting that encompasses collection and analysis of gender disaggregated data, identifying differential priorities of women and men involved in agriculture across different castes and land holding, and then using the above for planning, budgeting and monitoring of schemes is extremely important for budgets to be effective as tools for integrating gender in agriculture.

In India, shrinking budgetary allocations for the overall agriculture sector itself over the past two-and-a-half decades has disproportionately impacted women, who also make up the bulk of small and marginal farming sections across the country. Therefore, from a public financing perspective, it is important to significantly increase overall allocations to the agriculture sector along with enhancing allocations to at least 50% (from the current 30%) or more across not just select, but all, the schemes under the Ministry for women.

Equally important is the need to formulate new schemes specifically to suit the needs and requirements of women farming in different agro-ecological contexts, along with strengthening and expanding existing programmes such as the Mahila Kisan Shashaktikaran Pariyojana (MKSP) under the Ministry of Rural Development. There is also an urgent need for meaningful convergence of schemes which have overlapping objectives and budgets.

https://counterview.org/2017/08/24/growing-mismatch-between-womens-increasing-presence-in-agriculture-and-gender-budgeting/

Conclusion

A gender-responsive EAS can be a reality only if there is committed staff, who are motivated, has a supportive organizational culture, and resources to uphold the conviction that such programmes must be implemented. While several interventions have been made to address this 'gender' bias in extension delivery, there continues to be a shortfall between the kind of support that is provided and the needs and demands of rural women. This gap between supply and demand needs to be addressed in order to improve the lives and livelihoods of women in the rural farming sector. Addressing gender is not merely about serving women farmers better or reducing inequality in rural areas, but also about having gender-responsive organisational policies and strategies in place. These capacities needs to be assessed first to make sure that EAS is gender-responsive. Tools, such as Gender and Rural Advisory Services Assessment Tool (GRAST) and Gender Budgeting, are very useful in this context.

Cases

Case 8: Gender Budgeting Initiatives by the Government of India

The year 2004-05 marked the beginning of Gender Budgeting with it being officially recognized as an important tool to mainstream gender concerns across all key sectors of the government, including agriculture. The introduction of Gender Budget Statement (GBS) in 2005-06 –aimed to reflect the quantum of budgetary allocations for programmes/schemes that substantially benefit women – was the first significant step taken by the government.

Another important mechanism institutionalized by the Ministry of Finance was the setting up of Gender Budget Cells (GBCs), which serve as focal points for mainstreaming gender through gender budgeting. Further, to mainstream the gender commitments and set the agenda for women's empowerment, the National Gender Resource Centre in Agriculture (NGRCA) has been set up under the Department of Agriculture, Cooperation & Farmers' Welfare (DAC&FW), Ministry of Agriculture and Farmers' Welfare (MoA&FW).

The NGRCA acts as a focal point for the convergence of gender-related activities and issues in agriculture and allied sectors within and outside DAC&FW; addressing the gender dimension in agriculture policies and programmes; rendering advisory services to the states so as to internalize gender-specific interventions for bringing farm women into the mainstream of agricultural development.

At the policy level, in the context of global normative frameworks, the Ministry of Women and Child Development (MWCD), Government of India, through the new draft National Policy for Women 2016, envisages empowerment of women by further strengthening their policies for rural women farmers and addressing the emerging priorities of a changing society, and thus ensuring the rights of women over resources, services and social protection cover.

The National Policy for Women's holistic approach to the issue of agriculture and rural women's livelihood includes women's access to agriculture-based trainings and skill development for farm- and non-farm-based entrepreneurship, right up to land ownership and nutrition.

In the context of farmers, the Ministry of Agriculture (MoA), Government of India, prepared a draft National Policy for Farmers in 2007. The policy focused on the economic well-being of farmers and aimed to ensure that farmers have access to productive assets or marketable skills. The policy also introduced the concept of farm schools for farmers for cross learning, training on agricultural methods, and skill development. Additionally, the policy also addressed some of the concerns of women farmers by providing support services such as crèches, childcare centres, and adequate nutrition for women.

Source: https://counterview1.files.wordpress.com/2017/08/budgets-for-women-farmers-18-08-17.pdf

Case 9: Budget beyond gender

Sneh Bhati, a 52-year-old farmer from Madanpur Khadar on Delhi's fringes, finds the change in the landscape of her 100-year-old village in the last two decades remarkable. Yet it has not taken away the rural charm. Men still sit for hours at the village *chaupal* (a common meeting spot) chatting over a game of cards. Sneh, a Gujar by

caste, says that most of the work in the household as well as in the farm is done by women. "Most women here work in agricultural activities ranging from sowing, harvesting, threshing, winnowing, seed selection, seed treatment and in caring for farm animals. Men here get more time for leisure as their role in agriculture, though strenuous, is limited to ploughing, applying pesticides and marketing the produce. This leaves them time for working as daily wagers in nearby industrial areas," says Sneh.

"Even ploughing is done using tractors nowadays and bullocks are uncommon here. Of course, agricultural machinery like tractors and harvesters are handled by men," says Sneh. Gender-friendly machinery and technology that can reduce drudgery are unheard of and women are not trained to handle the existing machinery. "The government and some tractor companies like Mahindra are running courses for women on agricultural technologies, but that is only in a few pockets. It is not available in our village," she says.

Sneh's husband and her two sons also work at the nearby Mohan Cooperative Industrial area leaving the main load of farm work on Sneh. "I grow two crops of wheat and pulses. In this day and age, women like me are into the business side of farming also. But that is rare still," says Sneh. Yet, she concedes that though women are active in farm operations, the decision making still rests with men.

Sita Gahlawat, a widow who heads a household of four, concurs. "Despite women being so central to agriculture, we are not considered farmers," she says. Official records normally treat them as 'farm labourers' engaged in 'unskilled labour' but they are, in effect, unpaid workers on family farms.

Women are not real farmers

In the absence of land rights, women's prime role in agriculture does not get recognised. "The land tilled by my late husband is in his father's name and I am yet to receive it. Banks don't give me loans because of it. I tried acquiring a kisan credit card but was turned away as I could not show farmland and house in my name as collateral. Though farmers at large are benefitting through kisan credit cards, if you are a woman, you will not be issued one even if you have a joint *patta* (landholding) with a man," she adds.

"The relief and compensation benefits go to men even during land acquisition which is rampant due to urbanisation. Women are allocated to only self-help groups (by the government) that do little to make them self-reliant," she adds. Sita, who is also conversant with Jatana, the traditional Haryanavi women's folk song, says that the government has to do much more to pull women out of their subordinate position in a patriarchal system. "Free cooking gas connection to the poor is a women-friendly initiative by the government but women need much more than that," says Sita.

Going by the Census of 2011, women in India have a low work participation rate and constitute only 12.8% of the total work force. Sixty-five percent of India's female workers are engaged in agriculture. Training, demonstration and financial assistance for encouraging women's engagement in agriculture call for a committed budget. If we look at the agriculture sector, there are several programmes for gender mainstreaming and empowerment of women farmers. As per the directives of the Women Component Plan in the Ninth Five Year Plan (1997-2000), the Centre has directed the state governments to ensure the flow of funds to the tune of 30% for assisting women farmers. At present, women beneficiaries are also provided 10% additional financial assistance for the purchase of various agricultural machines and equipment.

Gender budget as the solution

India was ranked 87th in the annual Global Gender Gap Index compiled by the Geneva-based World Economic Forum, in October 2016. The index measures gender equality across the four pillars – economy, education, health, and political representation. Of the four pillars, India ranks a lowly 136 in the economic sphere, out of 144 countries. India has the second lowest rate of female labour force participation in South Asia. India's gender wage gap is as high as 30% as per a recent International Labour Organization report.

To address these poor social indicators and to improve women's access to resources, the Centre and the states have taken certain measures. The gender budget, i.e., the budget for women-specific schemes, is one such. Introduced in the year 2005-06, gender budget is a tool to mitigate gender-based

disadvantages and is used as a marker to assess the gender-responsiveness of the budget.

The gender budget statement declares two types of funding – one, where the entire provision is for women (Part A) and two, where the allocation for women is at least 30% of the entire funds (Part B). The Centre has been adhering to this concept for over a decade and 17 states have adopted it so far. This year's central budget allocated five percent of the overall budget to women. Recently, Kerala State announced that it will allocate more than 10% of its budget for gender-based schemes.

Sita feels gender budgeting can go a long way towards mainstreaming women's concerns in the agriculture sector and improving their access to public resources. "The core issues of women's safety, security and dignity in all spheres of their lives need to be addressed while formulating the gender budget," says Rajeshri Mandloi who has worked with the Sanket Centre for Budget Studies (SCBS), an initiative anchored by Sanket Development Group (SDG), Bhopal. "This requires appropriate budget allocation to raise awareness on the above mentioned issues and some tangible changes in policy programmes as well as in the public administration set up. The government should earmark a budget for women to access school, college and higher institutions without having to face any kind of violence. Women's economic security must be given priority in plans. If there is political will for gender budgeting, larger gender issues can be addressed through the budget," adds Mandloi.

How do budgets respond to gender issues in the agriculture sector?

The allocations for women in major programmes and schemes across the agriculture and allied sectors in the last few years indicate that there has been a clear boost in funds. The issue is how much of this is spent effectively on the empowerment of women.

The funds directed to women-only schemes in various ministries of the government have increased from Rs 11,388.41 crore in 2015-16, to Rs 17,412.01 crore in 2016-17, to Rs 31390.74 crore in 2017-18. Is the increase in share for women mere optics? This year's (2017-18) budget has allocated 500 crores for setting up Mahila Shakti Kendras at the villages' level in rural India's anganwadi centres. The budgetary allocation per anganwadi comes to a measly sum of Rs 3571, especially given that we have 14 lakh centres. With this amount, it is a vain task to create support centres for empowering rural women on skill development, employment, digital literacy, health and nutrition as promised in the budget.

While allocations show commitment on the part of ministries and departments, there is a need to use the budget allocations to redesign the schemes so as to address specific gender-based challenges. Kavita Suresh, a journalist and activist, who has worked with Madhya Pradesh Mahila Manch, a Bhopal-based women's group says, "Schemes under the gender budget usually go unspent and whatever is spent is not of much help to women. The programmes meant for women are so poorly designed and badly implemented that they merely perpetuate the gender imbalances that persist."

Kerala had initiated the process of gender budgeting at the local government level back in 1998. As a part of this, local bodies had to allocate at least 10% of the plan funds devolved by the state specifically for women. Kudumbashree is a huge achievement that the state can boast about. As a part of gender-responsive budgeting, there was a mandatory allocation for this programme which led to the economic empowerment of women through self-help groups. These groups were then involved in income generation programmes under the poverty eradication mission of the Kerala government.

Source: Bhaduri 2017

Video Resources

https://www.youtube.com/watch?v=mquOclPJYPs

This animated video explains gender-responsive budgeting and how it is used to mainstream gender in governance planning and budgeting. The video has been produced in the framework of the UN Women Regional Project "Promoting Gender Responsive Policies in South East Europe and the Republic of Moldova, Phase II" (2013 -2016), financed by the Austrian Development Agency and the Swiss Agency for Development and Cooperation.

https://www.youtube.com/watch?v=oaspHGDnkvs Equal Half: Gender-Responsive Budgeting and Planning in India.

Gender-responsive budgeting (GRB) is government planning, programming and budgeting that contributes to the advancement of gender equality and the fulfilment of women's rights. UN Women. June 2015.

Tools

Exercise 1

Perception checking

Let the participants describe a system which is gender-responsive. Ask them the key questions:

1. What would a gender-responsive system look like?
2. What would people be doing differently?

An example would be: https://medium.com/@UN_Women/welcome-to-equiterra-where-gender-equality-is-real-6fc832c383fe

This exercise would help participants reflect and broaden their vision to accept new ideas.

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Unit IV:
Extension Approaches and Tools for a Gender-Responsive EAS

Objectives

- Discuss various extension approaches and tools to reach, benefit, and empower women
- Deliberate on how to develop extension programmes that reduce gender inequality

Introduction

In Unit I, we discussed the gender gaps in design and delivery of extension programmes. Unit II elaborated on gender analysis prior to developing extension programmes; and Unit III delved into capacities that are required at the individual and organizational levels for EAS to be gender-responsive. This unit expounds on some of the important approaches and tools for designing and delivering a gender-responsive EAS.

Extension and Advisory Services (EAS) need a well-thought-out gender strategy if it is to benefit both women and men farmers through agricultural knowledge and technologies. The strategy should be based on a robust gender analysis that is also able to flag the social norms and other barriers that lead to inequalities at the outset. The findings from the gender analysis should also inform extension programme design. It is also important to change or adapt the approaches and tools we use so that they are suitable for engaging with women and responding to their needs, preferences, and aspirations.

Extension and Advisory Services (EAS) consist of all the different activities that provide the information and services needed and demanded by farmers and other actors in rural settings that can assist them in developing their own technical, organisational, and management skills and practices so as to improve their livelihoods and well-being. Global Forum for Rural Advisory Services (GFRAS) recognizes the diversity of actors in extension and advisory provision, much broadened support to rural communities (beyond information and knowledge) and embracing new functions such as facilitation, intermediation and brokering by extension and advisory services (GFRAS 2012).

An **approach** is a way of dealing with something or somebody. An approach could be seen as a perspective, ideology, belief or theoretical stance on something. It encompasses a set of logical assumptions. It is also the basis for systematic plans and the strategies that will be used to achieve particular objectives.

A **tool** enables one to do something. It is a technique or a process or procedure that one follows.

Discussion

EAS use a wide range of approaches to reach men and women. However, not all of them may be equally effective in ensuring women are reached and benefit from the initiatives or programmes. Based on this realization, EAS providers have adopted several approaches to 'target' women. The most important among these in recent times have been the group approach (where women are organized into collectives), technology promotion using specific methods (training, farmer field schools, video-mediated group learning), and targeted participation in value chains, including training on livelihood-supporting or income generation activities.

Experience shows that combining participatory or demand-driven approaches with group-based approaches, such as farmer field schools and farmer study circles, are often successful in reaching rural women. If demand-led extension services take into account both women's farming roles together with cultural and social norms, the service will fit their needs. If access to extension is improved, then access to inputs, finance, markets, etc., can also be targeted to provide a more comprehensive enabling environment for gender-transformative actions (Sigdel and Silwal 2018).

The socio-cultural context determines men's and women's roles, expectations, and taboos in society, and thus their position in their community. These determine how individuals interact and network formally and informally with one another. Moreover, this influences women's interaction with male extension workers in some cultural contexts.

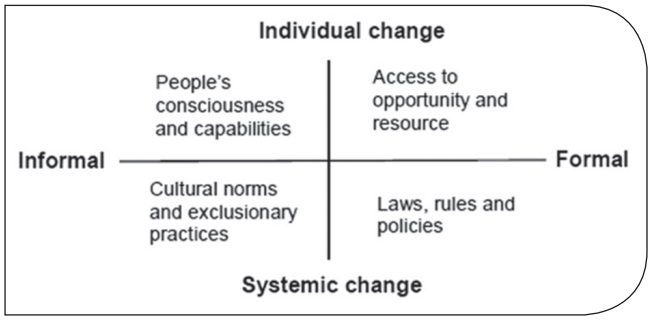


Figure 9: Institutionalising gender across individual and systemic processes (Lamontagne-Godwin et al. 2019)

Gender-transformative approaches, developed through a comprehensive understanding of male and female perspectives on the ground, can be of benefit to gender equality, systematically identifying, integrating and scaling up proven positive women-empowerment approaches (Farnworth and Colverson 2015). The development and promotion of these activities leads to a gradual socio-cultural change from the ground up, thus leading to systemic change (Figure 9). The aim, therefore, is to move beyond individual self-improvement, thereby transforming the power dynamics and structures that serve to reinforce gendered inequalities (Hillenbrand et al. 2015).

Being aware of the pitfalls at each stage of designing and providing extension services that would create or deepen gender inequalities and taking actions to address them consciously can help in eliminating the bias and the gap. It begins with identifying the client and choosing appropriate methods and tools. These aspects are discussed in this section.

Identifying the farmer

While developing an extension programme, the people who would benefit from the services must be identified. Often, the beneficiaries/clients of these programmes are either the heads of households, land owners, or farm income earners (Flanagan 2015.b). Selecting the prospective recipients of services by using any of these categories can further reinforce gender inequality.

Head of household

The head of household is often defined as the primary famer, considered by many organizations as the man of the household. This leads to information being passed on to the man and assumed that the information relevant to woman's work will be relayed by him to her. This is a faulty assumption and has aggravated gender gaps in accessing extension services.

Land ownership

If agriculture extension programmes only target land owners, then most women will not have direct access to services or new agricultural knowledge. As an illustration, the Training & Visit (T&V) approach underscored the selection of contact farmers as a mechanism for passing on information to other farmers based in the same area. However, as reported in a Tanzanian case study, most of the recommended criteria for selecting the contact farmers (e.g., education/literacy, title to land, farmer's association membership) were largely biased against female rural farmers (ILRI 2014).

An alternative farmer registration system, rather than land ownership, needs to be created to increase the reach of the extension system to women farmers. For example, targeting participants based on other criteria, such as women as members of a user committee, or a producer group, etc. The i-Kisan portals created as a one-stop information centre for farmers can be used and farmers registered in the portal can get access to agricultural resources and information.

Farm income earners

Some services are supplied to farmers based on the destination of their crops (i.e., market or household). Often crops destined for markets (commercial crops) are viewed as men's crops whereas those produced for the household (subsistence crops) are considered women's crops. Extension efforts can reinforce these gender stereotypes if they label crops as either men's

or women's. There is often variability in the extent to which men and women control the income from crop sales. Similarly, the level of collaboration between men and women in producing food can also vary depending on the crop being grown and how it is processed and marketed. EAS would do well to simply provide services to people who consider themselves farmers and meet the farmers' needs based on their activities and preferences. One effective way to do this is to use approaches targeted towards more than one segment of the population.

Tailoring EAS to be gender appropriate

Reaching, advising, and training farmers requires diverse forms of delivery as all farmers are not a homogeneous group. EAS providers should

- Share information about different technologies and agricultural/rural livelihood opportunities with both men and women farmers;
- Facilitate group discussions between men and women farmers so that they have a common understanding;
- Tailor information about how to access and use different technologies and opportunities to men and women based on their diverse roles and responsibilities in the value chain. However, do not forget that these are often based on social norms, traditions and expectations. These role allocations might not always be desirable or fair. It is important to unpack those and not relegate women to their traditional roles. This is critical for transformative change;
- Work with men and women farmers to match advice and services with identified needs and preferences;
- Engage with agricultural researchers, input suppliers, and/or technology designers about the needs of women farmers while developing new technologies;
- Facilitate linkages between women farmers and credit institutions, input suppliers, and other technology service providers.

Applying a gender lens to Extension tools and methods

EAS providers should have up-to-date knowledge on various tools that can be used for men and women. Some of the commonly used tools are:

- Crop/enterprise related training;
- Targeted gender trainings to reflect on gender norms and break stereotypes;
- Demonstration;
- Exposure visit;
- Farmer Field School;
- Print media, radio, television;
- Videos;
- SMS/Voice Mail/Kisan Call Centre;
- Fairs/exhibitions;
- Group meetings (farmers groups, producer organisations, women self-help groups, producer companies);
- Continuous dialogues with open agendas;
- Campaigns;
- Street theatre/plays;
- Awards/recognition;
- Gender camps.

Extension providers must be aware of the latest tools and be able to assess and select the appropriate tools to suit the conditions and context they work in. Extension tools used for reaching, educating, advising and empowering farmers (both women and men) need to be tailored to the context, as well as gendered, to be effective. In order to make extension tools gendered one needs to learn to 'see' people/technologies/situations in new ways. This is called using a gender lens. A gender lens, like a magnifying glass or a pair of spectacles, is used to understand what was previously hidden. A clear understanding of gender and the ability to use a gender lens can help in overcoming bias, and designing unbiased programmes. Once EAS providers have internalised the nuances of Gender Analysis they can then apply it to the tools they use to deliver extension programmes.

Tool 1 in the tools section of this unit can help EAS providers to explore different tools for sharing agricultural information, how learning styles affect retention rates of information, and how gendered these are.

Demonstrations are a key extension tool, especially when teaching practical methods. Crops or practices can be demonstrated in a farmer's field, on a research station, or at an agricultural show. It is important to make sure that women are able to participate in demonstrations and field days. The location of demonstrations is critical, keeping in view the limited mobility women might have due to household responsibilities, social norms and access to transport.

Farmer Field and Business Schools (FFS) can enable participation of women and men during all stages of cultivation, marketing and decision making. FFS are used in over 90 countries around the world for many different types of training, from integrated pest management to business management. FFS are especially good for teaching complex practices

that require practical application. Experience-based learning is a critical element of FFS with farmers spending extended periods of time gaining practical and theoretical knowledge (GFRAS 2016).

FFS permit gender inequalities to be addressed in a comprehensive manner by including the incorporation of gender considerations into the development of innovative agricultural technology practices, such as quality seed production, alternative fodder/food for livestock (for example, paddy/grass varieties that tolerate drought); introduction of mulching; and homestead plant nurseries (Box 10).

ICT tools are increasingly being used for EAS delivery targeting women farmers. These range from traditional radio programmes using add-on features, to television shows, short message service (SMS) to request information on agricultural varieties or farming practices, to the emerging mobile technology services and internet. Increasing use of ICTs can potentially speed up the effective dissemination of information (ILRI 2014). In rural India, women farmers reported using ICTs for treatment of sick animals as well as accessing knowledge on the latest prices for vegetable produce (Jain et al. 2012). Some organisations have been successful in using innovative information and communication technologies (ICTs) to reach women farmers through cell phone, radio and participatory videos (Case 10).

Box 10: Gendered Farmer Field Schools (FFS)

CARE's Pathways Programme, which has been implemented in India and many other Asian and African countries, introduced a Farmer Field and Business School model and focuses on women farmers. Achievements of this programme include:

1) a triple increase in women's access to extension, with access particularly gained through Farmer Field and Business Schools;
2) a significant increase in the number of "empowered" women measured using the Women's Empowerment in Agriculture Index (WEAI);
3) increased ability of women to influence household decisions about assets; and
4) better access to high-quality inputs.

Women have gained respect and power in the household and the community by "being the person who got agricultural knowledge from an extension agent", becoming better farmers, and consequently gaining higher incomes.

Source: http://www.fao.org/3/a-i8164e.pdf

India is where it all started for Digital Green. It is where they pioneered, tested and successfully scaled their video-enabled approach to agricultural extension. Since 2008, they have worked in 15,200 villages across India, touching the lives of over 1.8 million smallholder farmers, 90 percent of these being women.

Source: www.digitalgreen.org

However, while designing programmes using these tools, one should be cognizant whether the medium (smartphone, TV, radio, etc.) through which knowledge is disseminated can be accessed by men and women equally. Though the use of ICTs in providing information and knowledge support is effective in reaching a large number of people, it requires investing considerable resources in setting up infrastructure, training, and content development (Sulaiman and Reddy 2014). Often, providing ICT tools to community-level EAS providers help in reaching and responding to women more widely (Box 11).

Box 11: Krishi Sakhis armed with smartphones

Farmers around Bundi district in Rajasthan were struggling with diminishing yield. Srijan (https://srijanindia.org/), a national NGO, began working with 50 farmers and introduced to them a package of best practices in farming so that they could double their yield. It gave the farmers immense confidence. To scale-up their operation, Srijan trained women to be Krishi Sakhis or Service Providers in the villages, because most of the work in farms is carried out by women. Then they collaborated with CropIn (https://www.cropin.com/), which assists in collecting data in agriculture with the help of mobile technology. Krishi Sakhis were provided with smartphones with CropIn app installed in them.

Krishi Sakhis would educate the villagers in productivity enhancement techniques and

collect data. Initially the data was collected and then brought to the center for analysis. This process took over a month till the data could be analyzed for further use. But now with the assistance of CropIn, data is received at the center for analysis in real time, and has reduced the response time drastically. There are around 55 Krishi Sakhis operating in the area, and each Krishi Sakhi manages 30-40 families. In 2014, Srijan was able to expand their reach to 15000 farmers.

Source: https://defindia.org/bundii/

Additionally, extension tools should be designed and administered so that they can take into consideration the needs and concerns of rural clients (Figure 10) and enhance their ability to participate in various events (trainings, demonstrations, etc.).

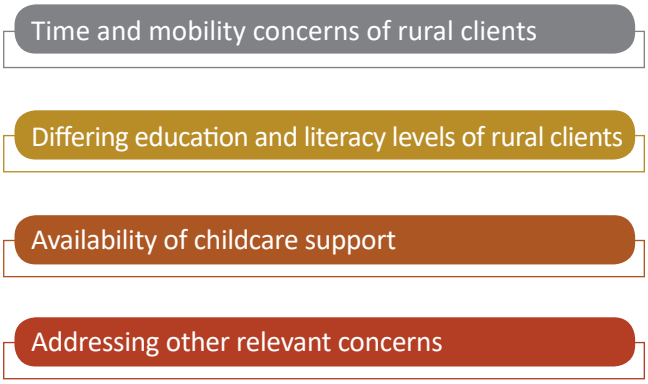


Figure 10: Enhancing participation of rural clients

Time and mobility concerns of rural clients

Sometimes all that is needed is quite simple, such as planning activities at a time that suits the client/beneficiary. Many extension programmes fail to comprehend the time constraints of rural women and hence fail to take off. Many times, EAS providers overlook these aspects and only plan according to their own convenience. Strategies of disseminating information must account for time constraints and be located at a convenient place for women to meet. One option is to conduct a series of short training sessions near the homes of the women, thus reducing the time that they would need to be away from home.

Differing levels of education and literacy of rural clients

Although the literacy rate is increasing globally for women, it is often lower in rural areas in developing countries. In Odisha the male rural literacy rate – as per the 2011 Census – is 79.6 per cent whereas the female rural literacy rate is 60.7 percent. Therefore, extension tools must be appropriate for illiterate farmers. The extension material (print material, messages, etc.) must be either pictorial (graphical depiction of ideas, photos, etc.), visual (videos), or oral and in a language easily understood by them. Sometimes, it is the local dialect or the tribal/indigenous language that is much easily comprehended by the clients. Hence EAS providers should adapt their style to suit the clients' needs.

Availability of childcare support for enhancing participation of young women

Another way to encourage attendance by women, especially younger women with children, is to provide childcare support. One can always encourage the community/group to allocate the role of childcare to someone else when the women congregate for a meeting or a training session.

Addressing other relevant concerns

Sometimes, addressing some other concerns such as helping communities address violence against women (domestic or societal) are also important for EAS as these types of violence can hinder women from participating in extension interventions, agricultural activities, and affect their general productivity and well-being.

EAS must have necessary skills and resources to address the differing needs of men and women farmers. Consequently, organizations must be able to create equal opportunities for both women and men and should employ qualified staff with adequate training.

There are some basic principles and tips that EAS providers should follow while organizing and convening meetings/events with farm men and women (Table 8), and women (Box 12) specifically.

Table 8: Basic principles for organizing/convening effective meetings	
Right methodology	Practical, hands-on demonstrations work well, particularly in the participants' own fields.
Right language	Use the language spoken by participants rather than a national or international language, if appropriate. Women, in particular, may be less fluent in national languages. Don't use forms of language that promote hierarchies of understanding such as 'experts' and 'trainees.
Check for gender and other stereotypes	Check for hidden assumptions about gender and other matters in your training materials. These may make women, or other socially marginalized participants, feel excluded.
Create a respectful atmosphere	Encourage people to respect each other's opinions even if they may disagree. Agree with everyone that the event is meant to be a safe space for learning and experience sharing. Ask participants not to make fun of others' well-intentioned comments or repeat unflattering stories outside the workshop. Confidentiality must be respected.
Promote flat learning and knowledge-sharing structures	Move away from top-down lead farmer models to horizontal ones that promote group sharing and learning processes, both within and between groups. Within this, mentoring and peer replication approaches can be developed and supported.
Foster positive interactions in mixed groups	If women are unfamiliar with speaking in public, create small safe environments with a maximum of four to six people. Make sure that there are at least two to three women in each small mixed group so that they can support each other, and encourage them to speak. Encourage equal participation through group and pair work discussions, rotating seat assignments, limiting speaking time per participant, and male/female speaking order. Role-playing can be fun whilst encouraging debate around potentially sensitive topics, such as marketing. Ensure flat power relationships between women and men in a group setting. It is better to have equals in a group rather than boss/workers. In some cases, women may prefer to meet separately to formulate their ideas before bringing them (often anonymized) to the larger mixed group.
Use ICTs, film, other media	Consider multi-media forms of training, such as information and communication technologies (ICTs), mobile phones, radio, and other media during and beyond the training event.
Feedback	Course evaluation criteria should be robust and easy to use. Encourage women and men to comment openly on the processes of inclusion in the event and the training methods and content. Feedback should be disaggregated by gender. Ask participants to commit themselves to one action immediately after the course and to share these with others.

Source: Farnworth CR and Badstue L. (2017).

Box 12: Tips for organising meetings with women farmers

Understand women farmers' special needs and constraints;

While organizing meetings, keep in mind the time of the day women would be able to attend. They might have fixed timing for collecting water, fodder and/or fuelwood and cooking food;

Choose a location where all ethnic/tribal/ religious groups can attend the meeting;

Women might feel shy and uncomfortable to speak in a public forum initially;

Groups comprising of 10-12 women are ideal for convening meetings as the number is neither too less nor too large for encouraging discussion;

Allow plenty of time for women to speak - for many women it might be the first time when they are asked to articulate their thoughts in public;

Women often feel that they know nothing except the home and hearth. Encourage them to express their views and draw them out in order to help them realize that they know a lot about farming and on things that are pertinent to their families and society;

Provide encouragement from the beginning and take a non-judgmental position;

Make an all-women group for group activities, such as needs assessment and focus group discussions. Males tend to dominate the discussion in mixed groups.

Recruiting women extension workers

Although it is not necessary to hire women extension workers to exclusively work with women farmers, it is important to identify strategies that better meet and respond to women's needs. Increasing the number of female extension workers can be one of these strategies. In some cultures, women only speak to women, feel more comfortable with women, so women extension staff get better acceptance and can work more easily with such women. However, it is quite challenging to recruit and retain women EAS staff, especially when it involves stay and travel to rural areas. Some of these challenges are:

- Smaller pool of women educated in the agricultural sector;
- Family obligations limit ability to relocate to remote locations;
- Sexual harassment or security issues in some regions;
- Lack of mobility because of cultural restrictions on women;
- Lack of adequate sanitary facilities in rural areas.

There are some tried and tested strategies for overcoming a shortage of women extension workers. These are:

- Recruit and train women farmers who are active in the community as extension agents (Box 13);
- Use quotas for enhancing the number of women personnel by hiring only women or more women for a certain period;
- Provide incentives, such as childcare facilities, preference in allotment of official accommodation;
- Build the capacity of all staff to co-exist and work with each other irrespective of gender; and
- Create a better atmosphere for women personnel, for example, taking care of their safety, having sanitary facilities at the local offices, better access to transport facilities, and in general an environment where they feel valued.

Male and female extension staff should not only be educated on agriculture-related topics but should also be trained on gender-responsiveness and local socio-cultural dynamics. Staff should be prepared to conduct gender-appropriate participatory visits (for example, in the JEEViKA case all the VRPs and other staff are trained to call rural women '*didi*' or elder sister, and men as '*bhaiya*', elder brother, so as to instill respect in the staff for the community and help during interactions). This requires providing staff with the knowledge and skills to address both female and male farmers equitably (Flanagan 2015b).

Box 13: Recruiting and training women farmers as extension agents

The village resource persons (VRPs) are recruited and trained to work with women farmers in JEEViKA. Often these VRPs are women. These VRPs are appointed by the Village Organizations (VOs) that are a federation of all the SHGs at the village level. Agricultural interventions are implemented based on the expressed demand of the village organization (VO), after which a village resource person (VRP) is hired to assist with the implementation. The role of the VRP is critical for the successful adoption of new agriculture methodologies among communities as it builds technical capacity in rural women (Behera et al. 2014).

Popularly known as JEEViKA (http://brlp.in/), the Bihar Rural Livelihoods Promotion Society (BRLPS), is an autonomous society implementing a statewide community-driven poverty reduction project jointly funded by the World Bank and the Government of Bihar (GoB) since 2007.

Gender-Responsive approaches and methodologies

Approaches that consider demand-driven bottom-up planning, wider linkages and support structures, long-term commitments for capacity development, trust building, recognizing women's roles, and providing women with ownership and responsibilities are effective for rural women (Sulaiman and Reddy 2014). The more participatory and decentralized the approaches, the more effective they are for addressing the needs of women and smallholders. In this section, a few approaches that have been found to be relevant and efficient at addressing the needs of women farmers are discussed. These are:

- Farmers' group approach;
- Value chain approach – used in methodologies like Gender Action and Learning System (GALS);
- Household methodologies.

Farmers' group approach

In general, group participation is a widely used mechanism for protecting or enhancing assets and encouraging the pooling of risks, particularly for women. They serve primarily as a mechanism to facilitate the development of assets through group purchase of large farm appliances (physical capital), group loans (financial capital), or capacity development (human capital) (FAO 2017). Community-based organizations (CBOs), such as farmers' groups, clusters, co-operatives or savings associations, are an effective way of improving access to factor and product markets, information about production techniques, and to pool risk. Collaboration of farmers helps in overcoming constraints in accessing resources and to realize economies of scale (FAO 2011).

CBOs, producer organisations, and cooperatives have long been considered as a conduit to enhance the effectiveness of extension programmes. Generally, these organizations include one person per household. As a result, participants are typically limited to land owners or people of a higher education or social status. In such groups, men often participate more than women, and resource-poor farmers may be excluded.

Women often struggle to actively participate in farmer organizations, since prevailing social norms, time constraints and limited mobility – as a result of the double burden of household and field work – limit their participation (ICO 2018). Therefore, in forming such groups or organizations, care must be taken to make participation and membership as equitable as possible. This can be done by targeting women specifically. Some organizations put a quota on the number of women who attend trainings or meetings to encourage women's involvement. EAS providers have to be aware that even if women participate, gender norms may inhibit them from playing an active role in the discussion in the company/vicinity of men. Women are also often barred from leadership roles due to prejudices about their skills and knowledge.

The group approach of Self-Employed Women's Association's (SEWA) (http://www.sewa.org/) provides farmers with training on technical advancement in farming, input requirements, and marketing trends (see Box 14). It also provides assistance in organizing SHGs where women farmers collectively articulate their needs and identify constraints that prevent them from accessing income-generating opportunities; learning to take decisions and calculating risks associated with their decision-making process (Herbel 2010; Gale et al. 2013).

Box 14: SEWA's farmers' group approach

SEWA's approach is innovative as it uses an integrated organizational model, whereby SHGs collaborate closely with SEWA's specialized institutions for training and communication facilities, micro-finance and insurance agencies as well as external partners to provide sustainable and accountable EAS (Herbel 2010; Gale et al. 2013). The coordination of farmers' cooperatives through the SEWA cooperation federation has enabled many women farmers to reclaim large hectares of ravine lands (Herbel 2010). Furthermore, self-help initiatives promoted by the association have led to:

capacity-building of women farmers as individuals or collectively as groups;

capacity strengthening of small-scale farmers in asset building using dense networks between SHGs and linkages with external organizations;

women members gaining land ownership and securing their land rights and;

raising awareness of women's needs in differing communities as well as women's involvement in designing appropriate strategies for meeting their needs that came up as a result of the representative structure and weekly meetings (Gale et al. 2013).

Both mixed and single-sex groups can increase women's participation and improve positive programme outcomes, depending on the context. Women's participation in mixed groups can potentially widen their options by tapping into men's networks, resources, and information. On the other hand, women may feel they cannot actively participate because of social norms. Usually women are also kept away from leadership positions in mixed groups, except for some token roles to display representation. To help ensure that women's opinions are heard, mixed groups can be broken into smaller groups based on gender or other social variables for certain activities.

Women participating in all-women groups can build confidence and be free of norms that influence how men and women interact in these settings (see Box 15). This allows women to work together to find solutions and develop leadership skills. Single-sex groups may need to be used where there is a high degree of gender segregation (Flanagan 2015.b). EAS providers should be aware of the local gender dynamics and adjust communication techniques to fit the local situation.

Box 15: PRADAN's approach of all-women groups

PRADAN has found that women are more powerful and better able to voice their interests and demands (for EAS and other things) when they are part of a group. When women gain self-confidence and self-esteem in all-women groups, they are more successful at making their voices heard than in mixed-sex groups. PRADAN helps women organize into self-help groups (SHGs) as part of their approach to mobilizing poor communities and improving their livelihoods. The SHGs function as women's collectives and facilitate women's ability to bargain in order to claim their rights and entitlements. The SHGs have helped many women to see that they are not alone in facing challenges. PRADAN also supports setting up producer organizations, village level councils, and federations of SHGs.

Source: Petrics et al. 2018

EAS can assist members and leaders of associations and groups understand principles of inclusion and equity (Case 11). EAS could also work with members and/or leaders of associations to develop inclusive and equitable by-laws; assist them to understand the importance of delivering gender-responsive services; and to structure information gathering and design of service delivery mechanisms (Davis et al. 2017).

Empowering and investing in rural women is a prerequisite to achieving the SDGs that aim to end poverty and hunger, protect the environment, improve health parameters and empower all women (Pal 2016). This is possible only if processes are facilitated that can help to identify and challenge underlying gender norms that inhibit women's equitable participation and ability to benefit from agricultural activities (Davis et al. 2017) and negatively impact both men and women farmers.

Many GOs and NGOs in India have built community institutions for women and of women to empower them through collectives (as discussed earlier). Appropriate programmes and interventions are plugged into it along the way based upon the needs articulated by the women. These can range from seed production to livestock keeping, access to markets, better roads, access to water, participation in local self-governance, etc. This approach helps women overcome gender barriers within themselves and the community as well by undergoing rigorous gender training. Some of these initiatives are focused not only on livelihood improvement, building support networks and thrift and credit but also have been gradually challenging gender norms that are hindering women as farmers. Noteworthy initiatives are those that help women alter their perception of their role in farming and help them build an identity as farmers (Case 12).

Overcoming women's perception of their own role

Even when women bear the arduous task of being the heaviest load bearers in rural society, they fail to consider their own role as important and do not attach any value to it. Others would only start to value them when they themselves value it. Many organisations in India that work on women's empowerment, like Jagori (http://www.jagori.org/), conduct gender trainings with women/communities to alter women's own perception about their contribution to home, family and society (Case 13). Recognizing/realizing these aspects can be painful, both for the women and the community at large, initially. However, this realization helps in making them value themselves, which can go a long way towards answering their needs, empowering them, and participating in agricultural activities as decision makers.

Working on women's identity as farmers

EAS providers, planners, governments, researchers and even women themselves, all alike think of women as farm labourers or farmhands. Very few perceive them as farmers. Many programmes or

institutions, like the KVKs, target women through their Subject Matter Specialist (Home Science) for value addition activities (such as pickle making, preserve making, etc.), which are considered to be women's tasks. These institutions perceive women not as farmers and this creates obstacles for them to access extension services. Therefore, it's really important to work on the identity of women as 'farmers'.

Value chain approach

Value chain approach has emerged as a popular approach because it provides a framework for addressing emerging challenges and shaping implementation of agricultural programmes. Agricultural value chains can, not only provide opportunities for both men and women in the various links of the chain, but can also be the origin of inequality, if the proper services are not available to all involved. Organisations working within agricultural value chains should conduct gender-responsive value chain analysis to better understand the opportunities and constraints for each gender so that projects can be developed that address these issues and offer gender-responsive value chain extension services to their clients (Case 14). Gender value chain analysis builds on the above with the goal of creating an environment in which women and men can fully participate in and benefit from market opportunities (Flanagan 2015a).

Integrating Gender into Value Chain

Integrating gender into value chain occurs in phases. These are:

1. Phase One: Collect data on the factors that shape outcomes for men and women in value chains, collect and organize the data on gender roles and responsibilities, and understand the sex-segmented character of the value chain.
2. Phase Two: Identify areas of gender inequalities as a guide to identify gender-based constraints.
3. Phase Three: Think through the consequences of gender-based constraints for value chain development.
4. Phase Four: Develop appropriate actions to reduce or remove the most critical constraints.
5. Phase Five: Develop indicators to measure success of actions to remove gender-based constraints and progress towards achieving gender equality outcomes *(*Rubin and Manfre 2012; Rubin et al. 2009*).*

Adopting a value chain approach would entail that EAS providers (Davis et al. 2017):

- share information about how to improve production, processing, and marketing of targeted value chains to men and women farmers and entrepreneurs;
- tailor information about targeted value chains to men and women based on men's and women's different roles and responsibilities in the chain;
- provide information to both men and women farmers and rural entrepreneurs that enhance their abilities to benefit from targeted agricultural value chains, e.g., labour saving technologies, market linkages, credit facilities, access to improved inputs (see more in detail in Case 12 on value chain of Custard Apple in the Case section);
- provide information to men and women farmers about how to manage contracts, credit opportunities, etc.;
- provide differentiated support to men and women farmers (when needed) in adopting new techniques to improve production in value chain, making market connections for targeted value chain, and connecting to input suppliers to improve production in specific value chains.

GALS Methodology

Gender Action and Learning System (GALS) methodology is a good example of application of the value chain approach. It is a community-led household methodology that aims to give women and men more control over their personal, household, community and organisational development. It comprises role playing and visual tools to help farmers plan their lives and sustainable livelihoods. GALS is most often used to support farmers in more collaborative intra-household decision-making, and

generally for development purposes (CGIAR 2019). The priority is enabling vulnerable women and men in poor communities to collect and analyse information necessary to understanding and changing gender relations. This is entirely based on the information needs of people themselves.

GALS has proven to be effective for changing gender inequalities that have existed for generations, strengthening negotiation power of marginalized stakeholders and promoting collaboration, equity, and respect between value chain actors (Oxfam Novib 2014).

GALS can be used as a complement to other Value Chain Development approaches. GALS is designed as a complementary methodology that can be integrated into various economic development interventions. In the context of value chain development programmes, the purposes of GALS are to:

- develop gender action learning skills of vulnerable stakeholder groups in the value chain, to enable them to identify and implement sustainable strategies to increase incomes, resources, economic choices, and negotiation power;
- engage skills, energies and resources of more powerful private sector and institutional stakeholders in the value chain so as to change gender inequalities.

GALS uses inclusive and participatory processes and simple mapping and diagram tools for:

Individual life and livelihood planning: Women and men, including those who cannot read and write, keep individual diaries to develop their own visions for change in gender relations and improved livelihoods, to plan how they can move towards these goals, and gain more control over their lives;

Institutional awareness-raising and changing power relationships: Communicating these aspirations and strategies, and using the same tools at the institutional level for staff reflection and learning, increase respect for the views and interests of poor women and men, challenge established attitudes and behaviours and give poor women a voice in institutional decision-making;

Collective action and gender advocacy for change: Individual visions and strategies are shared to develop collective strategies, thus bringing women and men together, linked into participatory decision-making in governments and development agencies so as to better target and focus resources for empowerment and wealth creation.

The foundations of GALS rest on:

- A set of principles related to gender justice, participation and leadership;
- A series of visual diagramming tools that are used for visioning, analysis, change planning and tracking by individuals, households, stakeholder groups or in multi-stakeholder settings;
- Peer learning mechanisms and structures for ongoing action learning in communities and scaling up;
- Mechanisms to sustainably integrate GALS in organizations or interventions such as financial services, business development services and agricultural extension.

Household methodologies (HHMs)

Interventions in the agricultural sector to promote gender equality and women's empowerment mainly focus on strengthening women's economic opportunities and decision-making capacities as farmers or in groups. However, the same women often remain disempowered within the household and communities. They lack a voice in determining household priorities and spending patterns, and in addressing their own well-being. Men can be overlooked in these interventions, yet they too may struggle with traditional gender roles and relations, such as perceptions of 'masculine' behaviour and being the sole breadwinner in the family. Household methodologies (HHMs) tackle these underlying social norms, attitudes, behaviours and systems that represent the root causes, rather than the symptoms, of gender inequality. HHMs shift the main focus of interventions from things – assets, infrastructure, value chains – to people, especially on who they want to be, what they want to do, and how they can do so. The tools help to unite what are often disparate livelihood strategies pursued by women and men, young and old, in the same household or group, into a joint vision and practical strategy. HHMs are proven to stimulate positive behavioural change by enabling men and women, together, to understand and challenge discriminatory gender norms that drive gender inequalities and hinder poverty reduction. They also reach the 'left behind' and support their pathway out of poverty. In doing so, HHMs are a good practice to bring about transformative change in rural areas (IFAD nd).

The Household methodologies have as their core principles, a focus on people, empowerment, self-generated solutions and equal opportunities (IFAD 2014). The most common feature is the involvement of all household members, who – through different strategies and tools – are encouraged to create a

household vision, assess their current economic and social situation, participate in joint livelihood planning, and share the benefits that arise from working towards common goals. Service providers and facilitators support the implementation of HHM activities, which need to be embedded within an enabling environment at community level (Figure 11).

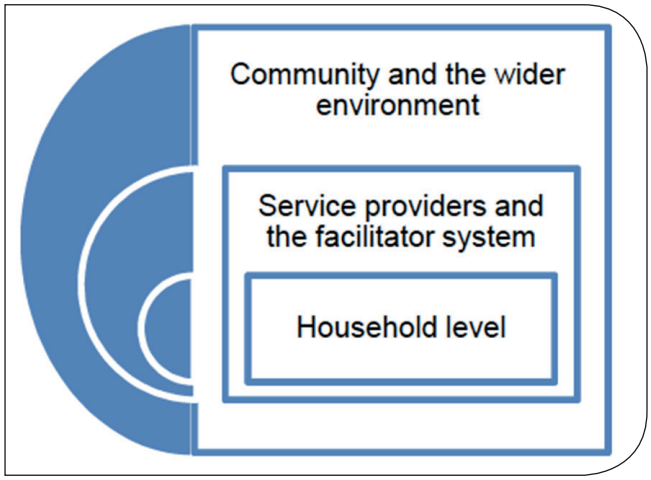


Figure 11: Key elements of Household Methodologies (*Source: IFAD 2014)*

Household visioning and planning lie at the heart of HHMs. The vision is created through contributions from all household members, which enables them to conceptualize and work towards shared and time-bound goals. In doing so, HHM bundle the often disparate and fragmented livelihood strategies pursued by women and men – youth, middle-aged and the elderly – in a household into one coherent livelihood.

In some cases, women and men in a household wish to pursue different visions, particularly in societies where spouses tend to run their own businesses. In using HHMs, this difference in visions is now fully recognized and supported, as contributing to overall household and individual well-being and livelihood improvement. Similarly, in polygamous households, each unit prepares its own vision and action plan, and the rights of co-wives are recognized.

The process at household level has four main steps:

1. Creating a household vision, which indicates where the household would like to be in two to three years' time. Visioning also involves identifying where the households are at present – in terms of their economic and social situation – and the reasons why they are there;
2. Preparing an action plan, which requires the identification of opportunities that are available to help household members realize their vision and the challenges they may encounter, and the breaking of the vision journey into achievable time-bound steps;
3. Implementing the action plan and monitoring progress; and
4. Graduating from the need for external support for implementing HHMs and ensuring sustainability.

Households move through the main steps several times as the situation changes; for example, updating action plans once targets have been met, new challenges have been encountered, or new opportunities have arisen.

There are two principal approaches for implementing HHMs:

- Approach 1: This is a group-based approach whereby the group acts as the entry point for reaching individuals with the HHM tools. The groups include producers' organisations, self-help groups and affinity groups. The groups may also use the visioning and planning tools to achieve their own goals.
- Approach 2: This involves individual household mentoring by trained mentors, whereby the focus is specifically on vulnerable and poorer households. These households are often excluded from mainstream development initiatives, including group membership.

The selection of the approach depends on the purpose of HHMs and their linkage to specific extension activities. In turn, this influences the type of service providers to be involved.

Creating a supportive environment for HHMs

Actions are required at the community level to create a supportive environment in which households and individuals can undertake transformative changes. This is especially important for behaviours that step outside cultural norms, such as men playing a more prominent role in the care of young children or assisting with other household tasks, or women having a greater say in the use of household income or assets.

Supportive strategies and actions to enable transformative change include:

- gaining the support of village chiefs and other traditional leaders, who are often the gateway to rural communities. These leaders can be crucial in ensuring that HHMs are accepted by the communities, especially the non-participating households;
- engaging with men as allies in addressing gender-based inequalities and as advocates for women's empowerment;

- awareness-raising to discuss and reflect on attitudes and practices that traditionally discriminate against women and youth;
- developing partnerships in the wider environment, including government, extension services, private-sector actors and development partners who engage in transformative processes.

Experience shows that HHMs have huge scope for transforming intra-household gender relations. Decisions are no longer strongly skewed by gender norms, but directly address the production constraints and opportunities on the farm and in businesses. Household members – and the communities they are part of – become aware of how gender inequalities negatively affect their incomes and overall well-being, and recognize that more equality will lead to better outcomes. Gender-based divisions within households, and counterproductive rivalries, are replaced by a common vision and collaboration.

However, household methodologies cannot, on their own, correct gender inequalities in farming communities. Even if they greatly improve women's agency at the household level, there is still a need to create strong and robust measures to enable women's effective participation in community forums, engage with and become decision-makers in producer and marketing groups, benefit from training and capacity development courses, and be well-represented in value chain platforms. A wide range of technical activities are needed to enable both women and men to maximize their opportunities, including training on ways to improve productivity, assistance with planning for food security and nutrition, numeracy and literacy programmes (especially for household methodologies aiming to support value chain development), the development of linkages to markets, action against gender-based violence, and measures to mitigate and adapt to climate change (SIANI 2013).

Monitoring and Evaluation (M&E) for a Gender-Responsive EAS

Integration of gender in Monitoring and Evaluation (M&E) at all levels should:

- Ensure that guidelines and human and institutional arrangements are in place to support sound gender-responsive M&E at all levels;
- Ensure that the goals or objectives of the intervention reflects both women's and men's needs and priorities;
- Establish M&E mechanisms that will collect baseline data and record and track gender differences;
- Insist that the extension staff make specific and adequately detailed references to gender during reporting;
- Ensure that the extension staff obtain the training and tools to understand gender and the reasons for gender-sensitive monitoring;
- Monitor and measure benefits as well as adverse effects on men and women separately, whenever possible, and check whether the needs and interests of women and men are still being considered during implementation.

An effective gender-responsive M&E system in extension requires that the following key activities be undertaken at different points (adapted from World Bank 2012).

- Collect gender-disaggregated data to assess baseline situation.
- Conduct a gender-responsive social analysis or assessment.
- Identify gender-related goals and priorities based on available information and consultation with stakeholders.
- Conduct a stocktaking of the stakeholders, their activities, their capacity and their roles and needs.
- Assess the institutional capacity for integrating gender into development activities.
- Plan for developing capacity to address gender issues and to monitor and evaluate progress and outcomes.
- Set up an M&E system
  - » Adopt a gender-responsive logical framework or results;
  - » Select and design gender-responsive indicators;
  - » Develop or select optimum data-collection methods and decide on timing;
  - » Decide how to organize reporting and feedback processes and affix key responsibilities (who will collect and analyze information, who will receive it, and how it will be used to guide implementation).
- Develop capacity to integrate, monitor, and evaluate gender-related issues.
- Collect data regularly based on the selected indicators.
- Monitor progress against outcome targets set for the period under evaluation.
- Feed results back into the system to allow for course corrections.
- Assess progress and make corrections, if needed, to obtain expected gender-related outcomes.
- Derive and share lessons that can feed into the overall rural development goals and objectives.
- Include gender-differentiated results in reporting lessons learned from implementation.

Conclusion

Extension organizations in general have been using a wide range of approaches and tools to reach rural clients with new information and knowledge. However, some of these haven't worked for women farmers, as gender dimensions were not taken into consideration while selecting extension tools and approaches. Some approaches and good practices for enhancing gender-responsiveness of EAS have been shared in this unit. Sometimes, these are not standalone approaches but a mix. These examples have the potential to be widely duplicated, taking into account country-specific circumstances and social realities.

Cases

Case 10: Women farmers increase their incomes through access to market price information system

Many women farmers in rural Gujarat, India, lacked access to market information and sold their produce to local traders at whatever price the traders dictated. As a result, women received low returns for their produce, while the traders captured significant profits. In response, the Self-Employed Women's Association (SEWA) set up a simple market price information system to help rural women know the prices for their goods and products. Each day, SEWA sends a text message to a few select members in each village, who have been provided with mobile phones. The messages include up-to-date spot and future prices for major cash crops or commodities in three or four of the nearest markets.

The members post the updated prices (in the local language) on a public chalk board that is easily accessible to the community – usually outside a local government office or health centre. Another member then uses a mobile phone to take a picture of the updated board and sends it to SEWA headquarters in Ahmedabad, where the data is triangulated to verify its accuracy.

With this information women farmers throughout the village are able to sell the produce at higher – and fairer – market prices, individually. This has reduced the profit margin that traders and middlemen had once made, and greatly increased the income of the women farmers themselves. In the long term, the women are able to use the future pricing data to better plan their crops and make more informed production and harvesting decisions.

Source: Crowley 2013.

Case 11: Voluntary farmer associations as trainers

Women farmers of the Medak district of Telangana are training the poor and landless on sustainable rain-fed farming techniques in the neighbouring Vidarbha region of Maharashtra. Representing the poorest of the poor in their village communities, these women farmers were once landless labourers, but today, thanks to the Deccan Development Society's (DDS http://www.ddsindia.com/) village-level women's sanghams (voluntary farmer associations), these women have not only tackled their farming problems effectively but are also generating additional income through innovative and eco-friendly ways.

Using traditional preservation techniques, these women preserve organic seeds that they barter with farmers in the region. Chandramma, who heads the Seed Bank at Pastapur, explains that they pick and keep the healthy grain in a mud container, layered with neem leaves, ash and dry grass. They then seal the whole box with mud, dry it and keep it in a secure space.

On their month-long seed bartering journey to 30 villages in the region, Chandramma and her fellow women farmers trained other villagers how to follow organic farming methods and grow climate-resistant crops such as traditional varieties of millets. Many of them have become filmmakers (they haven't been to school!) who have produced documentaries on organic farming, seed sovereignty, bio-fertilisers and good farming practices that have been screened worldwide. They have also launched the Sangham community radio, the first-of-its-kind in India, which is another great initiative that educates farmers in a staggering 200 villages in the region.

Source: Pal 2016

Case 12: Women's involvement at all programme stages for building climate resilience of tribal communities in Chhattisgarh

Bagicha and Pathalgaon blocks in the District of Jashpur, Chhattisgarh, were identified as having low adaptive capacity to climate change in comparison to other southern areas of the State. CARE India (www.careindia.org) has

been implementing the 'Where the Rain Falls' (WtRF) project in Chhattisgarh. CARE India commenced Phase-I, which was an initial phase, in 20 villages in the two blocks in January 2013. This was later expanded to 40 villages in the two blocks.

The project adopted a strategy for reducing vulnerabilities and building resilience which was firmly rooted in the community, and kept the issues, needs and aspirations of the women at the centre of programming. It was in this context that a series of activities were carried out.

Community Action Plans (CAP): Plans made by the communities, especially by women, based on local assessment of knowledge, needs and aspirations.

Awareness generation: Information was provided to women farmers and to communities at large, with the aim of enabling informed decision making at the village and individual level. The project activities were informed by the CAPs.

Strengthening Women SHGs: The project sought to strengthen the women SHGs to enable joint and purposeful actions.

Strengthening Village Development Committees (VDCs): The project strengthened (and at places formed) the VDCs, which acted as a strong force multiplier to influence the Panchayat and the Gram Sabha.

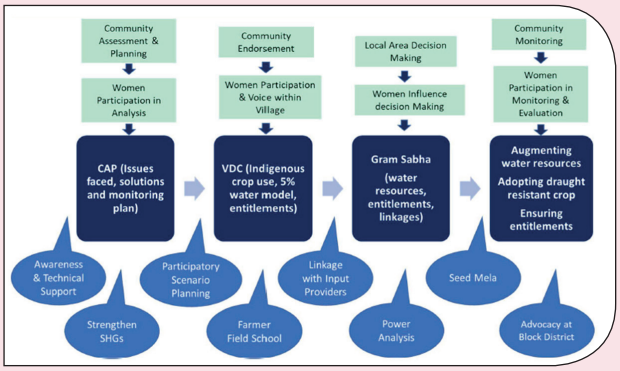
Panchayats and Gram Sabha: The local governance structures were engaged with, so as to support the implementation of the Community Action Plans.

Farmer Field School (FFS): FFS is a platform for discussion on technical knowledge and demonstration of key good practices at the village level.

Power Analysis: An analytical tool used in the project in 2016 and in 2019. Supported the project to strategize and plan as well as understand changes.

Seed Fairs and Seed Banks: One of the key problems mentioned by the women was the disappearance of traditional and drought-resistant seeds. Seed Fairs and Seed Banks aimed at providing traditional and drought-resistant seeds to farmers.

Participatory Scenario-based Planning: The project used weather forecasts from the Indian Meteorological Department to discuss planning with communities.



The intervention initially focused on building capacities of tribal (Adivasi) women to address shocks and stresses around water, owing to climate change. This was deepened and expanded to address chronic risks, like water and food insecurity (agriculture-related livelihoods) arising out of climate change and impacting tribal women's access, control, and management of natural resources.

Based on the learning from the initial phase, the project enabled communities to jointly share knowledge, take decisions and implement them, ensuring community ownership of the climate change adaptation process. Through the intervention, CARE India reached 3,000 tribal women and their households (i.e., 15,000 beneficiaries) directly.

Source: Bohidar and Mohapatra 2019

Case 13: Deepening gender consciousness through leadership development and training

In 2010, the UN Fund for Gender Equality awarded an implementation grant for 'Facilitating Women in Four Endemic Poverty States of India to Access, Actualize and Sustain Provisions of Women Empowerment'. With this support, PRADAN (www.pradan.net) and Jagori (http://www.jagori.org/), two leading NGOs

in their respective fields of rural development and deepening of feminist consciousness through leadership development and training, initiated the Gender Equality Program (GEP). To launch the GEP, Jagori undertook an intensive six-month assessment of gender needs with PRADAN team members and at the PRADAN field sites.

The initial Jagori assessment highlighted a need to deepen understanding of how patriarchy undermines women's agency; approach women's needs as distinct from the needs of their families; expand concepts of income generation to encompass building women's control over resources and identities as farmers, producers and workers; and address the needs of single, and other particularly vulnerable women.

PRADAN and Jagori had to find ways to systematically build conceptual clarity on gender and patriarchy among PRADAN professionals and rural women. Jagori worked intensively with PRADAN professionals engaged in GEP at the individual, team and institutional levels; and within the communities where PRADAN works through training and ongoing support. This process required PRADAN teams and rural women to confront structural gender-based discrimination in their lives and work. Learning to see through gender-sensitive lenses had a profound impact on PRADAN professionals, leading to shifts in relationships with their partners, families, team members, and the communities where they worked.

Through training and ongoing support, the GEP also worked with rural women to transform gender relations as an integral element of poverty reduction and support sustainable livelihoods. GEP also sought to enhance the capacity of 300 women's collectives at village and sub-block levels — some of which had been built with the support of PRADAN teams over the course of more than twenty years — to address inequality, discrimination and violence within and outside their homes.

Within GEP, teams worked to enhance women's sense of equality as economic actors by encouraging women to identify as farmers rather than as labourers on family fields. Prior to this innovation, PRADAN tended to engage men on agricultural methods and other technical livelihood skills due to men's receptivity to participating in training programmes. Through the GEP process, however, teams came to recognize that failing to actively include women in these skill- and capacity-building initiatives reduced their chances for becoming informed economic decision-makers, undermined the roles women play as farmers, and cut women off from markets. GEP teams thus made concerted efforts to ensure that women were trained in farming techniques and saw themselves as both farmers and economic actors. Recognizing that women perform some of the most labour-intensive farming work, teams also introduced tools to minimize drudgery.

Source: Bhattacharjee and Silliman 2016

Case 14: Women-led custard value chain development

Pali district is one of the most backward districts of Western Rajasthan, dominated by a tribal population, with undulating topography and poor infrastructure. Custard Apple (sitaphal) is one of the most abundantly found Non-Timber Forest Produce (NTFPs) of Southwestern Rajasthan. Tribal women make a living by collecting the custard apple fruits from the wild in the forest and selling it to traders in the market for meagre prices (Rs. 3-4 per kg). Around 50% of the total fruits goes waste due to lack of market linkage, an extremely short harvesting season, the high volume of fruits, excessive perishability, and low use of preservation and processing technology for the fruit.

Realising the potential of collecting and marketing of wild custard apple among the tribal women of Pali, SRIJAN India (Self-Reliant Initiatives through Joint Action), a national NGO, started to work on the custard apple value chain development. SRIJAN, jointly with Ghummar Mahila Samiti, a large federation of 3,000 Garasia tribal women's SHGs, worked to develop a system for implementing the Value Chain.

Ghummar Mahila Producer Co. Ltd. (GMPCL) was set up to promote the business of the custard apple value chain and provide a strong base of social capital for an otherwise marginalized community. Their strength comes from mutual trust in SHGs and federation and leadership developed over the years. SRIJAN explored the technologies of extraction and preservation of custard apple pulp and promoted an enterprise, namely GMPCL, which is running a successful business model of custard apple value chain. After two consecutively successful seasons at Pali, this intervention was expanded in the adjoining sub-location in Kotda block of Udaipur, and replicated by SRIJAN in 2015 in Chhindwara, MP. Many other NGOs, such as Vrutti and Seva Mandir have also taken the support of SRIJAN for establishment of a custard apple value chain in their working areas.

Initially, eight Village Level Collection Centres (VLCCs) were started where *women were trained for grading, plucking, weighing, sorting,* and natural rejuvenation associated with custard apple grown in the wild. More than 800 women pluck raw custard apples from the wild and sell it to VLCC thereby earning approximately Rs. 2500 in a period of 30-35 days. All the records are maintained in the VLCC books and the individual member's passbook. Women help in day-to-day activities at VLCC and in the CPU (Central Processing Unit) where fruits are re-weighed and kept in rooms where they are naturally ripened in 2-3 days. Later the women sort ripened custard apple based on their appearance/texture and scoop out pulp from the fruit. More than 1000 women are involved in the value chain, where close to 200 women got employment in the CPU and approximately 850 women sell raw custard apple pulp in the VLCCs. A net income enhancement of Rs. 2500 is provided through this custard apple value chain in a period of 35-40 days.

Stages in the Custard Apple Value Chain

Procurement: Ghummar formed 10 VLCC (Village Level Collection Centres) in the villages with dense stands of custard apple trees after detailed discussions in SHGs, Clusters and Federation. **All the women of those villages got orientation and training about the plucking, grading, and weighing of the raw fruits**. These collection centers are run and managed by the clusters (village level institution of SHG women) of the respective villages. The weighing, grading, and loading-unloading of the crates are done by the SHG women at the centres. A Collection Centre In-charge (woman) is appointed at each collection center for record-keeping and coordination with the Route In-charge. The price of raw custard apple is based on the grading of the fruit which is almost double the price other agents give. The quantity of total raw fruits to be collected at all VLCCs has to be restricted based on the daily intake capacity of the processing unit. The collection centres are closed at the time of the peak harvesting season. The fruits are collected from all centres in a loading vehicle and brought to the processing unit on the same day to avoid any damage from over-ripening.

Processing and Hardening: The fruits purchased at all collection centres are brought to the processing unit at Nana. All the stages of processing – from scooping the pulp with seeds to hardening of packaged pulp – are to be completed instantly in a very short time to avoid any bacterial growth in the pulp. All the women of Ghummar who work and manage the functions in the processing unit maintain utmost hygiene and cleanliness by using hand gloves, head caps, apron, and masks to ensure the purity of the pulp.

Cold Storage & Marketing: The frozen pulp is stored in the deep freezers which are later on shifted to the rented cold room at Udaipur. Custard Apple Pulp is mostly used in preparing custard apple ice cream, sitaphal shake, sitaphal ice-cream, and basundi (a Gujarati dish) in the states of Rajasthan, Gujarat, and Madhya Pradesh. The pulp is packaged in corrugated boxes and transported in refrigerated vehicles or insulated boxes when it has to go over 200 km in order to keep it frozen. Initially, SRIJAN staff explored the food traders in Rajasthan, Gujarat, and Madhya Pradesh and connected them with Ghummar. Most of the parties have now become permanent buyers of Ghummar.

Source: Arya and Ashok 2019

Video Resources

- GALS Phase 1: Women's understanding of empowerment in ANANDI, India. (Available at https://www.youtube.com/watch?v=NNGGUUigFnk)

Tools

Tool 1

How gendered is your tool?

The purpose of this tool is to explore different tools for sharing agricultural information, how learning styles affect retention rates of information and how gendered these are.

- Ask participants to briefly describe types of tools they use to train farmers.
- Capture responses on recipe cards and post on a sticky wall.
- After all participants have responded, review the responses with the participants and create categories of tools with participants.
- Do this activity with the whole group.
- A sample lead question could be: What tools do you use to teach farmers how to plant tomatoes? Give example: Field demonstration, exposure visit, etc.
- Write responses on cards (one or two words per card; write in capital letters) and place on soft boards.
- Discuss which tools are more 'concrete/less concrete'" (more hands-on or formal learning) or most memorable/least memorable.

- Stress how it is important to try to involve as many senses (seeing, hearing, smelling, touching, tasting) as possible when training.
- Refer to 'Dale's Cone of Experience' for more information on approaches that increase retention of training: https://es.slideshare.net/day2x/cone-of-experience-24668244
- Ask participants how their tool integrates both men and women. Discuss as a group.

Source: Adapted from INGENAES 2017

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ABRL F&V
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Training Module on Designing and Delivering Gender-Responsive Extension and Advisory Services (EAS)

Facilitating an effective training course on designing and delivering gender-responsive EAS not only involves understanding what construes gender-responsive extension, but also deliberating on competencies that are needed to be able to do so. This training module has been envisioned to assist with reflection on gender bias and gaps in extension, and on potential tools and approaches to design and deliver gender-responsive EAS. Having gone through this module the learners should be able to tackle gender analysis and integrate gender effectively into their programmes.

CRISP

Centre for Research on Innovation and Science Policy (CRISP)
Road No 10, Banjara Hills, Hyderabad-500034, Telangana, India
www.crispindia.org

IRRI

International Rice Research Institute (IRRI)
Los Banos, Philippines
www.irri.org