



GENDER TRANSFORMATIVE METHODOLOGIES in Ethiopia's agricultural sector:

A review

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Abstract

The seven methodologies in this report represent a different way of incorporating gender into agricultural programs in Ethiopia with encouraging results. All use a collection of participatory research methods combined in a structured manner that enables participants to assess, monitor, review and reflect on their current situation, and develop plans to solve their problems. These methodologies strengthen and empower whole communities, groups and households while creating more egalitarian relationships. This reduces the likelihood of a backlash against women, something that too frequently accompanies gender-focused programs. Creating more egalitarian gender relations contributes to improving productivity, growth, social cohesion, and sustainability, but more research on these linkages is needed. The participatory research tools used in these methodologies can be incorporated into baselines, evaluations and agriculture research, for they are gender-friendly, appropriate for illiterate women, and capture normative changes.

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The authors would like to thank all stakeholders interviewed for their time and willingness to improve gender and development practices in Ethiopia's agricultural sector. In particular, thanks goes to the organizations that have been implementing these methodologies: Send-a-Cow Transformative Household Methodology (THM); Oxfam Rapid Care Analysis (RCA); ACDI/VOCA Gender Action Learning System (GALS); Wise Asset-Based Community Development (ABCD); Self Help Africa Family Life Model (FLM); Care Social Analysis and Action (SAA); World Food Program Community Conversation (CC).

Table of Contents

1. Background	3
2. Introduction	5
3. Study design.....	6
4. Summary table: Methodologies, implementing organizations and locations	6
Table 1. Methodologies, implementing organizations and locations.....	7
5. Summary of the seven promising methodologies.....	8
5.1 Transformative Household Methodology (THM).....	8
5.2 Rapid Care Analysis (RCA).....	9
5.3 Gender Action Learning System (GALS).....	10
5.4 Asset-Based Community Development (ABCD)	10
5.5 Family Life Model (FLM).....	11
5.6 Social Analysis and Action (SAA)	12
5.7 Community Conversation (CC).....	12
6. Discussion	13
7. Conclusion.....	17

1. Background

In-depth interviews with over 45 stakeholders working within the agricultural sector in Ethiopia identified seven methodologies that have a positive impact on gender relations. All seven methodologies use a combination of participatory research tools to lead participants through a change process. Participatory methods have long been touted as one of the more accurate ways to understand rural poor lifestyles and gender relations. The challenge is to get more agricultural programs and researchers to use them, because gender equality matters to agricultural production.

Unequal gender norms limit Ethiopian women's ability to innovate, own land, control resources and income, access credit, and engage in leisure pursuits. An estimated 46 percent of all working women (aged 15-49) are engaged in agricultural occupations, although this figure increases to 57 percent in rural areas.¹ Yet, one third of employed women are not paid.² In terms of productivity, male-managed plots produce on average 23 percent more per hectare than female-managed plots and 43 percent of this gap is explained by differences in land manager characteristics, land attributes and unequal access to agricultural assets.³ Meanwhile, 57 percent of this gap is explained by unequal access to extension services, the field's distance from the house, reduced use of technical inputs (e.g., fertilizers), livestock use, land size,⁴ product diversification and years of schooling.⁵ Gender inequalities across a range of indicators compound to create an adverse environment for women farmers that results in productivity losses.

Despite many development gains, Ethiopia lags behind other African countries with a similar growth trajectory on gender indexes. The 2014 Gender Inequality Index (GII) reflects the loss in human development due to inequality between female and male achievements⁶ and ranks Ethiopia 129 out of 155 countries. This is a lower score than Rwanda (80) and Uganda (122).⁷ Meanwhile, the 2014 female Human Development Index value for Ethiopia is 0.403 and for males it is 0.479, resulting in a GDI value of 0.840.⁸ The Global Gender Gap Report 2016⁹

¹ Central Statistical Agency [Ethiopia] and ICF International (2012). Ethiopia Demographic and Health Survey 2011. Addis Ababa, Ethiopia and Calverton, Maryland, USA: Central Statistical Agency and ICF International.

² Central Statistical Agency [Ethiopia] and ICF International. 2012.

³ Aguilar, A., Carranza, E., Goldstein, M., Kilic, T. and Oseni, G. (2014). Decomposition of Gender Differentials in Agriculture Productivity in Ethiopia: Policy Research Working Paper 6764. The World Bank, Africa Region, Poverty Reduction and Economic Management Unit.

⁴ Total land size managed by the holder is 0.68 ha for women and 1.19 ha for men. Kaka, L., Abate, G., Warner, J., and Kieran, C. 2015. Patterns of Agricultural Production among Male and Female Holders. International Food Policy Research Institute (IFPRI), Addis Ababa, Ethiopia.

⁵ Aguilar et al., 2014.

⁶ In three dimensions: reproductive health (measured by maternal mortality and adolescent birth rates), empowerment (measured by the share of parliamentary seats held by women and attainment in secondary and higher education by sex), and economic activity (measured by the labor market participation rate for women and men).

⁷ See: Human Development Report (2015). Work for human development: Briefing note for countries on the 2015 Human Development Report, Ethiopia.

⁸ UNDP explains "the GDI measures gender inequalities in: health (measured by female and male life expectancy at birth), education (measured by female and male expected years of schooling for children and mean years for adults aged 25 years and older); and command over economic resources (measured by female and male

ranks Ethiopia at 109 out of 144 countries (with a 0.662 score) in terms of the magnitude and scope of gender disparities, whereas Rwanda ranks 5 and Uganda 61.¹⁰ Consequently, there is room for improving Ethiopia's approach to gender equality. After all, article 35 of the Constitution of the Federal Democratic Republic of Ethiopia (FDRE) states that "women have equal rights with men in all economic, social and political activities."

Fortunately, government policy emphasizes the important role women play in Ethiopia's development agenda. Ethiopia's Growth and Transformation Plan (GTP) II (2015/16-2019/20) is an ambitious development plan that seeks to increase agricultural productivity and production and to maintain at least eight percent total agricultural production growth. One of nine core pillars in the GTP II is to "promote women and youth empowerment, ensure their participation in the development process and enable them to equitably benefit from the outcomes of development." The aim of the gender pillar is to "strengthen the empowerment of women so as to ensure their active participation in the political, social and economic processes that are taking place in the country." According to the Agriculture Policy and Investment Framework (PIF) (2010–2020), "removing gender disparity and ensuring gender equality and women's empowerment is key to accelerated economic growth and social development." Gender equality, like agricultural development, is important for Ethiopia's development.¹¹

Gender is a social construct that governs the relationships between the sexes – it is not associated with biology. Yet government policy, especially relating to agriculture, tends to discuss "women" rather than "gender". Potentially this is because gender equality is seen as too difficult or too sensitive and counting numbers of female participants is more tangible, or because there is a lack of evidence about what works. Either way, this report aims to shift the national debate away from women's participation and towards what works to create egalitarian gender relationships in Ethiopia. Too much emphasis on women-focused programs tends to emasculate men and cause further problems, such as an increase in gender-based violence.

Taking gender as a universal issue, or only counting numbers of female participants will not yield the same results as these methodologies. Some methods such as the Rapid Care Analysis do aim to increase women's participation but by addressing their unpaid care burden. The barriers to women's participation do not change just by mandating female participation or by counting attendance. In fact, this approach can cause harm because it

estimated GNI per capita)."

<https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=7&ved=0ahUKEwjLzLf9zrPWAhXE7BQKHdM5Ay4QFghOMAY&url=http%3A%2F%2Fformin.finland.fi%2Fpublic%2Fdownload.aspx%3FID%3D152224%26GUID%3D%257B4F063A2C-2C4B-45BA-992C-A6A5076C8393%&usg=AFQjCjNH03sDqKIIAFeg4AuAuZBxE82f7Pw>

Date accessed: 20 September 2017.

⁹ WEF (2016) Global Gender Gap Report. World Economic Forum, 2016. <http://reports.weforum.org/global-gender-gap-report-2016/economies/#economy=ETH>

¹⁰ This is measured by four indexes: Economic participation and opportunity (score: 0.599), Educational attainment (0.840), Health and survival (0.978) and Political empowerment (0.231). 1 equals equality.

¹¹ Equality of opportunity enables innovation and economic development (World Development Report 2012, Gender equality and development. Washington, DC: World Bank); and, "further progress in reducing income and gender inequality could deliver significant growth dividends in sub-Saharan Africa" (IMF, 2011. Inequality and Economic Outcomes in Sub-Saharan Africa, Chapter 3 in Regional Economic Outlook: sub-Saharan Africa). https://www.imf.org/~/media/Websites/IMF/imported...issues/.../_chap3Octpdf.ashx

does not address the social norms that create barriers to attendance in the first place. Moreover, women may not raise their voices, just because they attend.

2. Introduction

The beauty of the seven transformative methodologies highlighted in this report is that they focus on social relations – not just on women as isolated individuals. Some do this by (re)valuing the skills and strengths of those who have been excluded (such as women) and by using existing networks to mobilize people to solve their own development problems. Many build empathy and apply a “see-feel-change” process, which is more effective than the traditional training approach of “think-analyze-change”.¹² The tools the methodologies use incorporate gender and inclusion in the way they assess roles and relationships, different access to resources and assets, and powerlessness. Not all the methodologies set out to transform gender relations, but gender inequality is inevitably raised as a factor that limits the growth potential of communities, groups and households. Facilitators enable participants to identify their need for change and link development outcomes to inequitable relationships. The facilitators help communities frame micro-issues within macro-processes in a manner they can understand and relate to. This reduces the likelihood of a backlash against women, something that too frequently accompanies gender-focused programs.

These methodologies allow communities to buy into the change process and to define its pace and parameters. Therefore, regardless of the area of operation, communities, household and groups set the development direction, as it makes sense to them. This renders these methodologies relevant to all areas and communities in Ethiopia. Some of these methodologies were adapted from health programs and then tested in agricultural programs in Ethiopia. Health-focused programs have been using behavioral change approaches, like these methodologies, for decades and the agricultural sector has much to learn from their experience. Unequal gender norms limit technology adoption, productivity and innovation in the agricultural sector. These methodologies are a proven way to change that.

This report briefly describes the data collection process and then summarizes the methodologies because some of the methodology manuals are over 100 pages long. The annexes give a more detailed summary of the methodologies, how they have been adapted to Ethiopia and/or the agricultural sector, and evidence of their success.¹³

¹² Kotter, J. and Cohen, D. (2002). *The Heart of Change*. Harvard Business School Press: Boston.

¹³ For a copy of the annexes email: k.drucza@cgjar.org

3. Study design

The authors carried out a literature review, conducted 45 key informant interviews and identified promising programs and methods that deliver transformative results for gender equality in the agricultural sector. Stakeholders were sampled from the Directory of Development Organizations of Ethiopia and the Ethiopia Network for Gender Equality in the Agriculture Sector and identified through snowball sampling (recommendations from stakeholders). In some cases, gender advisers were interviewed and in other cases, more senior leaders were interviewed. All resided in Addis Ababa.

Stakeholders were asked a range of questions but the relevant ones for this report include:

1. What methodology or approach do you take?
2. What is the best program you have seen on gender equality in agriculture and why?
3. In your opinion, what are the promising or best practices in terms of contributing to gender equality in Ethiopia? (Ideally in the agricultural sector but also in other sectors.)

Interviews were transcribed and analyzed. Follow-up questions on the methodologies were asked via email and telephone, and full methodology guides were collected, read and summarized; evaluations and other relevant literature were reviewed.

4. Summary table: Methodologies, implementing organizations and locations

Many of the methodologies use similar tools; they are just combined in different ways or cover different topics. The tools are participatory research methods like those found in Participatory Rural Appraisal¹⁴, but they are gender sensitive and integrate social norms. All aim for self-directed change. Table 1 shows that these methodologies have been successfully tested in all nine districts of Ethiopia, including Addis Ababa.

¹⁴ Chambers, R. (1994). Participatory Rural Appraisal (PRA): Analysis of experience. *World Development*. Volume 22, Issue 9, pp. 1253-1268. https://entwicklungspolitik.uni-hohenheim.de/uploads/media/Day_4_-_Reading_text_6.pdf.

Table 1. Methodologies, implementing organizations and locations.

Methodology	Implementing organization	Where the methodology was implemented
Transformative household methodology	Send a Cow	SNNPRS (Wolayta zone - Damot Sore, Boloso Sore and Sodo Zuria Woredas and Gamo Gofa zone - Kamba and Boroda)
Rapid Care Analysis	Oxfam GB	Oromia (Adami Tullo Judo Kombolcha, Arsi Negelle, Zuway Dugda and Koffole woredas)
Gender Action Learning System	ACDI/VOCA	Oromia (Dawo, TuluBolo, Menna, and Limmu Kosa) SNNP (Loka Abaya and Hawasa Zuria) Tigray (Lai Lai Adiabo and Kola Tenben) Amhara (Bahirdar, Awi zone)
Asset Based Community Development	WISE, Oxfam Canada and Coady International Institute plus three implementing NGOs (HUNDEE, Kembatta Women's Self Help Centre and Agri-Service Ethiopia)	SNNPRS (Zato Shodera, Durame, Gerba Fendide woredas) Oromia (Tebbo, Illu Aga, Boricho, Salka)
Family Life Model	Self Help Africa	Oromia (Boset, Limuna Bilbilo, Kofole woredas) SNNPRS (Miskan, Sodo, Marako, Gumer, etc. woredas) Amhara (Mecha, Debre Tabor, woredas)
Social Analysis and Action	CARE	Amhara (Farta and Lay Gayint woredas) Oromia (Fedis Woreda)
Community Conversation	<ul style="list-style-type: none"> • United Nations Development Programme with Kembatta Women's Center and Bethel Rural & Urban Development Association • Amhara HIV/AIDS Prevention and Control Coordination Office • WFP P4P Gender in FOs • UNICEF and UNFPA together with the Government of Ethiopia • CIMMYT Ethiopia 	UNDP - Alaba (SNNPR) and Yabelo (Oromia) Amhara HAPCO - Nine Kebeles in Bahir Dar (Amhara) WFP P4P Gender - Amhara (N. Achefer and Mecha woredas); Oromia (Diga Woreda); SNNPR (Hawassa Zuria and Boricha woredas) UNICEF and UNFPA - Afar (Amibara Awash, Fentale and Gewane woredas); Benishangul Gumuz (Guba and Elidar); Addis Ababa (Yeka and Kolfe); SNNPRS (Alaba, Cheha and Dale) CIMMYT Ethiopia - SNNPRS (Sidama and Meskan woredas)

5. Summary of the seven promising methodologies

Many of the methodologies start with creative and open-ended tools that help communities visualize the future and analyze their current situation before moving into more specific planning activities that require commitment to change. Some take one or two days to complete and others are a cycle implemented over nine months to multiple years. The participatory tools are gender friendly, appropriate for illiterate women, and capture normative changes. Any tool in the methodologies can be used in isolation and included in baselines and evaluations or used to inform program designs, as they generate gender-sensitive data.

Many of the participatory tools focus on exposing behavioral norms that are governed by society or culture. For example, some of the methodologies cover language and proverbs, as these can transfer stereotypes and myths and keep people wedded to tradition, rather than enabling innovation and change. The tools allow communities to explore their worlds with a new lens. The methodologies try to strengthen and empower whole communities, groups and households while creating more egalitarian relationships. So while they explore “expressions of power” (power “over”, “with”, “to”, “within”),¹⁵ the solutions are not adversarial but cooperative. Below is a basic summary of all seven methodologies.

5.1 Transformative Household Methodology (THM)

Send-A-Cow¹⁶ has made use of Transformative Household Methodology (THM) in many of its projects to create awareness and promote improved intra-household relationships among smallholder farm families. Participating household members sit in circles to enhance equal participation and run through a series of activities to identify the different roles and responsibilities of household members, their access and control over resources, and their related benefits. For example, participants use wooden sticks to complete a grid about household duties (collecting water, farming, cooking, etc.) and resources and then each household member is encouraged to place stones or beans in the grid based on his/her access and control over resources and workload. Following this exercise, household members count the number of stones or beans placed on the symbol of each activity and then correlate the result with the gender of the respective family members. A similar exercise is done for decision-making. Through facilitated conversations, household members become aware of the differences in workload, decision-making and access/control over resources within the household and how they inhibit goal achievement.¹⁷ A family action plan is developed to correct imbalances and facilitators monitor progress against the household’s goals over a 6–12 month period.

¹⁵ According to the SAA manual: **Power OVER** is the power to dominate others. **Power WITH** is the power of mutual support, solidarity and collaboration (e.g., when groups work together). **Power TO** is the power that comes from the capacity to accomplish something. **Power WITHIN** is the power of internal beliefs, attitudes and habits, and self-confidence.

¹⁶ <https://www.sendacow.org/ethiopia>

¹⁷ Send-A-Cow Ethiopia (n.d.). Change a family’s future. Transformative Household Methodology. International Fund for Agricultural Development (IFAD), Addis Ababa, Ethiopia.

An evaluation of Send-a-Cow Ethiopia's Defar Project that implemented THM indicated: reduced women's workloads; men's involvement in traditionally non-male household activities; improved self-image and agency of women; more female community facilitators; improved access for women to all resources and benefits; changed attitudes towards gender relations; and improved intimacy and closeness between married couples. A case study on THM found: men's reduced spending on alcohol; wives being consulted before decision making; men cooking for the family; less conflict in households; women's increased mobility (e.g., to attend meetings); and girls go to school and have time to study. Moreover, women's involvement in farming, livestock and large money decisions increased and THM contributed to improving household food security.¹⁸ For more detailed information on the methodology, see Annex 1.

5.2 Rapid Care Analysis (RCA)

Rapid Care Analysis (RCA) developed by Oxfam¹⁹ is a set of rapid participatory exercises designed to assess unpaid household work and unpaid care in communities.²⁰ In some cases, single-sex groups and in other cases mixed-sex groups: (1) explore relationships of care in the community, (2) identify women's and men's work activities and estimate average unpaid hours per week, (3) identify gender patterns and social norms relating to care work, changes, and the most problematic care activities,²¹ and (4) discuss and identify available services, support and infrastructure within a community for reducing and/or redistributing care work.²² To undertake a full RCA (all eight exercises) takes two days, although a shorter version of the RCA can be done in one day. RCA provides a snapshot of the situation of unpaid care work in a community. It is "not a stand-alone tool for awareness raising."²³

Evidence of the contribution of RCA comes from the six countries that implemented the WE-Care program.²⁴ The report discusses changes in social norms, values and beliefs and evidence of the redistribution of care work, as well as community members' recognition that care work is "proper" work. However, the WE-Care program report focuses on changes at the outcome level and does not discuss RCA contributions to the broader program. RCA is the newest method, developed in 2013. For more detailed information, see Annex 2.

¹⁸ IFAD. (2014). Case study: Transformative Household Methodology, Ethiopia. Date accessed: 3 April 2017. <https://www.ifad.org/documents/10180/51b2de55-4035-4246-a039-6b13712ad426>.

¹⁹ <https://www.oxfam.org/en/countries/ethiopia>

²⁰ Kidder, T., and Pionetti, C. (2013). Participatory methodology: rapid care analysis toolbox of exercises. Revised by Chipfupa, U., Remme, J. and Kidder, T. October 2016. Oxfam: GB.

²¹ According to Kidder and Pionetti (2013), the most problematic care activities are those that take a lot of time, affect mobility, health, and the ability to engage in other activities like education, paid work, leisure, etc.

²² Kidder and Pionetti (2013)

²³ Kidder and Pionetti (2013), p.4.

²⁴ Oxfam (2016). Women's Economic Empowerment and Care (WE-Care)-Oxfam Phase 1 Final Report August 2014-June 2016, Oxfam: GB. Date accessed: 29 March 2017, <http://policy-practice.oxfam.org.uk/publications/womens-economic-empowerment-and-care-we-care-oxfam-phase-1-final-report-620126>.

5.3 Gender Action Learning System (GALS)

Gender Action Learning System (GALS) is a community-led empowerment methodology that uses specific participatory processes and diagrammatic tools which aim to give women as well as men more control over their lives as the basis for individual, household, community and organizational development.²⁵ GALS enables household members to find innovative, gender-equitable solutions and develop negotiation skills. GALS has three phases and can take multiple years to complete mainly because the last two phases focus on advocacy and institutional reform.

The GALS approach and tools are adaptable to any development project.²⁶ ACDI/VOCA²⁷ Ethiopia uses an adapted GALS methodology in its Cooperative Development Project. The adapted manual focuses on raising gender awareness, gender strategy development and gender action plan preparation to improve women's attendance, active participation and leadership within cooperatives. The GALS training enables both women and men to understand women's realities and the benefits of equality and inclusion, and sensitizes government officials and male leaders. The modified version only takes a few months to implement.

According to a report on the implementation of the full GALS methodology, GALS brought about profound changes for significant numbers of people in a relatively short period of time on sensitive issues like gender-based violence, land ownership, decision-making and division of labor.²⁸ ACDI/VOCA and the Federal Cooperative Agency Gender Team (who are working together) believe that GALS training is very useful to reduce women's work burden and bring women into management levels in the cooperatives. However, the contribution of the modified GALS training to the cooperative program has not been evaluated. For more information on GALS, see Annex 3.

5.4 Asset-Based Community Development (ABCD)

Asset-Based Community Development (ABCD) was developed in Ethiopia by Women in Self Employment (WISE),²⁹ Oxfam Canada,³⁰ and Coady International Institute.³¹ The ABCD approach discovers personal strengths, skills and assets of undervalued community groups such as women, the elderly, youth, the very poor, etc., and encourages their participation and contribution in community-driven sustainable development. The approach recognizes

²⁵ Mayoux, L. (2014). GALS Overview Gender Action Learning System. Date accessed: 16 February 2017. http://www.galsatscale.net/_documents/GALSatScaleOverviewCoffee.pdf.

²⁶ Mayoux, L. and Oxfam Novib. (2014). Rocky Road to diamond dreams: GALS Phase 1 Visioning and Catalysing a Gender Justice Movement Implementation Manual, V1.0 - March 2014 Oxfam Novib WEMAN Programme, The Hague, The Netherlands. www.oxfamnovib.nl. Date accessed: 10 May 2017.

²⁷ <http://www.acdivoca.org/news/by-country/ethiopia/>

²⁸ Mayoux, L. (2013). Gender mainstreaming in value chain development: experience with Gender Action Learning System in Uganda. Revised article for Enterprise Development and Microfinance Journal. Published online. Date accessed: 19 May 2017. <http://www.developmentbookshelf.com/doi/10.3362/1755-1986.2012.031>.

²⁹ www.wise.org.et

³⁰ <https://www.oxfam.ca/>

³¹ <http://www.coady.stfx.ca/>

how power differences and socioeconomic factors such as gender, class, ethnicity, and time and place constraints can influence the participation of excluded community members.

The process begins with appreciative interviewing that includes structured questions about positive changes that have occurred in the past without external assistance. Following the interviews, participants produce an asset inventory by identifying and mapping their geographic, human, financial, social (e.g., associations) and institutional assets. The group then lists financial inflows and outflows as a way to identify economic opportunities. Finally, based on the discussion of assets and opportunities, the group envisions a desired change and prepares an action plan.³² The ABCD method takes six months to multiple years to implement, depending on the community and project.

The 10 years of action research testing the ABCD approach indicate that it contributes to changes in organizational capacity and confidence at the community and household level, especially for women. Women and men described the increased presence of women leaders among ABCD groups and changed gender roles within households.³³ Women's increased economic participation and independence were also found along with women's increased savings. Many other non-gender specific changes (such as increased social cohesion and resilience) were also found. For more information on ABCD, see Annex 4.

5.5 Family Life Model (FLM)

The Family Life Model (FLM) has been used by Self Help Africa (SHA)³⁴ to promote positive change and transformation within the family by challenging traditional attitudes and gender inequality practices. FLM incorporates certain aspects of the THM with an emphasis on livelihoods. An FLM facilitator enables farmers to assess their current situation and gender inequalities within the household, analyze what could be done differently and then develop action plans for change.³⁵ SHA has adapted the FLM slightly to target cooperative members, rather than households, because many of SHA's projects focus on community based seed multiplication³⁶ (including wheat) to improve livelihoods. FLM can take a few months to implement, depending on how much household level mentoring is needed.

³² Peters, B., Gonsamo, M., Molla, S. and Mathie, A. (2009). Applying an Asset-Based Community Development (ABCD) approach in Ethiopia: midterm evaluation summary in Ethiopia 2008-09. Published by the Coady International Institute and Oxfam Canada, December 2009. Date accessed: 18 March, 2017.

<http://www.coady.stfx.ca/tinroom/assets/file/resources/publications/research/ABCD-approach-Ethiopia.pdf>.

³³ Legesse, S., Peters, B. and Mathie, A. (2014). Testing an Asset-Based, Community-Driven Development Approach:

10 years of action research in Ethiopia. A Reflection Paper for the 2013 IDRC Canadian Learning Forum, Coady International Institute, Oxfam Canada. Date accessed: 10 March 2017.

<https://idl-bnc-idrc.dspacedirect.org/bitstream/handle/10625/52708/IDL-52708.pdf?sequence=1&disAllowed=y>

³⁴ <https://selfhelpafrica.org/us/ethiopia/>

³⁵ IFAD (2014). Case study: Family Life Model, Uganda: gender, targeting and social inclusion. The International Fund for Agricultural Development (IFAD), Rome. Date accessed: 7 July 2017.

<https://www.ifad.org/documents/10180/1a7fffb6-f685-4596-a795-acba8277246b>.

³⁶ Community based seed multiplication involves groups of farmers, regional agricultural bureaus and seed enterprises (and development partners) working together to produce and sell more certified/improved seeds.

As yet, SHA has not conducted an evaluation on the impact of FLM in Ethiopia. However, in other African countries FLM has been successful in reducing alcoholism, increasing savings and income and communication between spouses, and improving child nutrition and women's decision-making within the household; this leads to women feeling more empowered.³⁷ Anecdotal evidence from Ethiopia suggests that FLM leads to increased female participation in seed production. For more information on FLM, see Annex 5.

5.6 Social Analysis and Action (SAA)

Care³⁸ developed the Social Analysis and Action (SAA) approach through experimentation to address the social, economic and cultural factors that influence health. SAA is a facilitated process through which individuals and communities explore and challenge the social norms, beliefs and practices that shape their lives.³⁹ The goal of SAA is to facilitate a community-led social change process through which participants can act together to create more equitable social and gender norms and address development challenges.⁴⁰ The SAA process consists of five main phases: transform staff capacity; reflect with community; plan for action; implement plans and evaluate, and it takes 6-12 months to complete.⁴¹

What makes SAA different from other approaches is that it begins with dialogue and reflection sessions with staff and facilitators to let them examine their own beliefs and behaviors, and reflect on how these beliefs may influence their work. This prepares them to engage communities in sensitive, sometimes difficult, discussions about how social factors fuel uneven development.⁴² Care has adapted the SAA approach so it can be applied to food security and livelihood programs.

A number of Care evaluations include programs that incorporate SAA. Changes such as increases in women's self-esteem and participation in groups, increased family planning, retention of girls in school, decreased early marriage, reduced gender-based division of labor and gender-based violence and conflicts, along with increased household income have been noted. Moreover, SAA accelerated the speed by which the project met its higher level objective. For more information on SAA, see Annex 6.

5.7 Community Conversation (CC)

Community Conversation (CC) is an approach that involves a series of facilitated dialogues in which people from the same community have open discussions about what might be holding them back from achieving their development goals. These can be loosely arranged around a

³⁷ See: IFAD (2014) Uganda.

³⁸ <http://www.care.org/country/ethiopia>

³⁹ CARE (2007). Ideas and Action: addressing the social factors that influence sexual and reproductive health. Cooperative for Assistance and Relief Everywhere, Inc. Date accessed: 14 April 2017. http://familyplanning.care2share.wikispaces.net/file/view/SAA_Manual.pdf/507835614/SAA_Manual.pdf.

⁴⁰ CARE (2016). Social Analysis and Action: an integrative approach to catalyzing change through reflection and action, Cooperative for Assistance and Relief Everywhere, Inc. (CARE). Date accessed: 14 April 2017.

<http://familyplanning>

⁴¹ CARE (2007).

⁴² CARE Ethiopia (2014). Social Analysis and Action (SAA) for Food Security Programs, July 2014 Facilitation Manual. Addis Ababa, Ethiopia.

topic or involve participatory tools. Having been implemented in various ways by a range of organizations and initially introduced to curb the HIV/AIDS epidemic, CCs are well known in Ethiopia. Many methodologies include a CC session, but a CC can also be a stand-alone method. Annex 7 focuses on the World Food Program's⁴³ Purchase for Progress (P4P) CC manual which aims to improve income and livelihoods of female and male smallholder farmers through farmer organizations. A CC is an inclusive approach which uses transformative tools and participatory processes to build the capacity of all participants to understand their problems in new ways.

While the CC approach can be successfully adapted to many topics and contexts, trained facilitators are crucial to level power relations, facilitate interaction and discussion, reinforce ownership, and mobilize local capacity and resources. Facilitators need to understand how change occurs and how to support a change process, as well as how to motivate and address resisters. CCs take place once or twice a month for nine months and can go on for the entire duration of a program. CCs can involve any number of participants but not usually more than 60.

CCs have been more widely studied than some of the other promising methodologies and lead to sustained changes in gender equality across a variety of topics, such as increased food security, reduced female genital mutilation/cutting, reduced HIV transmission and increased fidelity. See Annex 7 for more details.

6. Discussion

Several common factors were identified across the methodologies, demonstrating consistency in what works to transform gender relations in Ethiopia. All the methodologies use facilitators, work with men and boys, as well as women and girls, and lead communities, groups or households through a process that involves analyzing, learning, seeing/watching, feeling, discussing, planning and reflecting. They tend to use a combination of participatory tools, games and workshops, many of which are suitable for illiterate people and focus on building empathy. There is usually some form of visioning, mapping and drawing exercise and a situation analysis that identifies barriers that need to change. A planning process followed by assessing risk,⁴⁴ monitoring, learning and reflection is usual. Evaluation processes are built into ABCD, GALS, and SAA. A topic guide of issues to discuss, such as division of labor and gender-based violence, is included in some of the methodologies to ensure sensitive issues are explored but these can be tailored to the program.

The methodologies create a safe space for dialogue and discussion about what limits and enables development and promotes the idea that gender equality (like development) is a process. The facilitators build rapport with communities, and many facilitators are recruited locally to reduce power differentials. They promote self-reliance and facilitate a self-identified and self-paced change process. In this way, they are community-led processes.

⁴³ <http://www1.wfp.org/countries/ethiopia>

⁴⁴ Understanding risk is important because the methodologies encourage participants to step outside of normative conventions; this will make certain personalities nervous, stunted, or resistant.

Some include the idea of sustainability and scaling up by incorporating a “pass it on” aspect where participants share what they have learned with their wider community.

Some of the tools do not tackle gender inequality directly but by aiming to strengthen households and communities, gender inequality is naturally raised and then addressed as part of a broader strategy to improve the future. Some tools explore different types of power or inequality, and this inevitably raises gender. Through the reflection and monitoring processes, some of which use the most significant change technique, lessons learned are reflected upon and shared so that households, groups and communities learn together about the value of equality. Gender equality becomes one way to correct imbalances and utilize all assets in the community. Thus gender equality becomes part of the development solution.

The role of the facilitator is incredibly important: the behavior and rapport of facilitators are crucial factors for the effective use of all participatory tools⁴⁵ (see Box 1). The facilitation team should include both men and women with an awareness of cultural sensitivities and the necessary language skills.⁴⁶ In order to achieve objectivity, it is important for facilitators to acknowledge their own biases, preferences, values, and socio-cultural background, and to be constantly aware that these factors could influence the process and its findings/outcomes.⁴⁷ For this reason, some of the methodologies emphasize building greater staff capacity, for it cannot be assumed that all staff understand gender enough to facilitate a gender workshop and troubleshoot the complicated gender sensitive questions that arise daily. Robust methodologies like SAA and GALS get their staff to experience the methodology first hand by applying it to their home life as a part of the facilitation training.

Box 1. Facilitator profile:

- Solid facilitation skills (good listener, inclusive, motivational, honors insights from others, organized and manages time well)
- A passion for gender equality and/or community knowledge
- Innovative and creative thinker
- Good communicator
- Growth mindset
- Learner profile (they don't believe they are “experts” who know everything)

⁴⁵ Chambers, R. (1994). Participatory Rural Appraisal (PRA): Challenges, potentials and paradigm. World Development. 10, pp. 1437-1454.

⁴⁶ Turnbull, M. and Turvill, E. (2012). Participatory Capacity and Vulnerability Analysis: A practitioner's guide. Oxford: Oxfam. p. 14. Date accessed: 1/4/2017. Retrieved from: <http://policy-practice.oxfam.org.uk/publications/participatory-capacity-and-vulnerability-analysis-a-practitioners-guide-232411>

⁴⁷ ICIMOD (2009). Guidelines for Gender Sensitive Programming. Prepared by Brigitte Leduc and Farid Ahmad. www.icimod.org/resource/1289

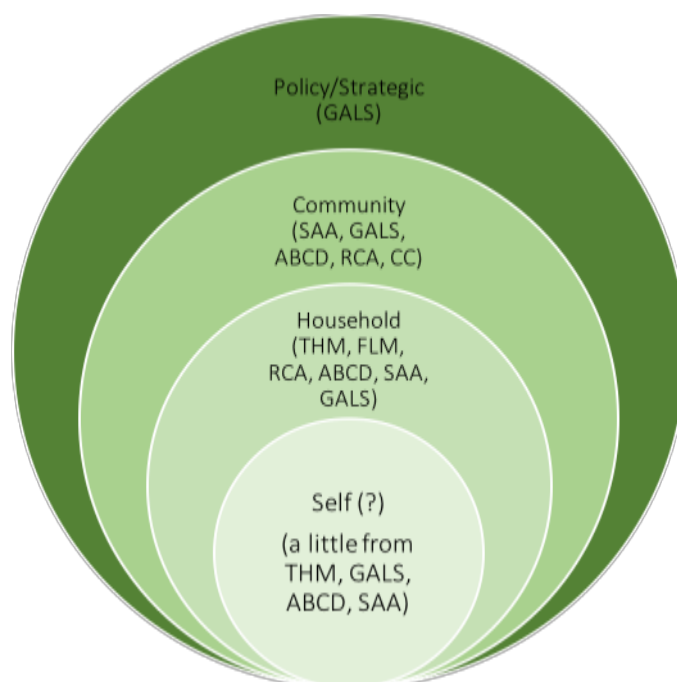
One of the things that need to be understood is which methodology to use in which context. ABCD works well in communities or with individuals with dependency syndrome, but what about the more entrepreneurial among the community? Would they be better off experiencing the GALS methodology? An action research project should be commissioned to accompany the implementation of these methodologies in order to learn about the pace of normative changes and the combination of tools needed in certain contexts.

Behavioral change can ebb and flow; therefore, a dance of two steps forward and one step back is normal, even when using these methodologies, and should not be discouraging. However, progress towards gender equality may be more like three steps forward and two steps back - how can more sustained progress be attained? The data generated by these methodologies can reveal which norms are easy to change and which are harder, which are difficult but essential, and which are easy but insignificant. These methodologies generate rich data about social norm changes that are not currently being captured and published. Strengthening the evidence base should be a goal of any program that adopts these methodologies.

These methodologies work at the household, group or community level (see Figure 1). This is important, especially in terms of masculinity, but more policy advocacy and self-empowerment processes are needed. The methodologies build empathy for those who are excluded and creates space for their participation, but the excluded also need empowering to be able to make the most of these new opportunities, or the space created for them will quickly shrink. While some of the methods do build agency (the capacity to make decisions and act upon them) and the SAA does cover “power within”, this aspect needs to be strengthened in many of the methodologies. Some of the tools from self-empowerment methodologies (like REFLECT circles⁴⁸) could be included in these seven methodologies so that participants can make the most of the opportunities created. These methodologies are not the endpoint; they still require adaptation and refinement.

⁴⁸ For more information, see <http://www.reflect-action.org/>; <https://www.voicebd.org/reflect>.

Figure 1. Where the methodologies work.



Although these methodologies are used in agricultural programs, the tools could be used more in agricultural research and in baselines and evaluations as well. Surveys are not as conducive to capturing social norm changes as participatory methods (especially if collecting data from the poorest or illiterate) and surveys involve enumerators going into communities, taking people's time, extracting data and leaving. In contrast, participatory methods leave something with the community. Participatory methods enable respondents to fully understand the questions and reflect, and give respondents the opportunity to ask questions and learn something from the process. More mixed method evaluations of agricultural programs are needed that use participatory methods.

7. Conclusion

The stakeholder interviews identified seven methodologies being used in the agricultural sector to transform gender relations. However, the interviews also revealed that many agricultural projects in Ethiopia do not adequately consider gender. This inevitably leads to more inequality whereby men gain access to information and resources in greater numbers than women. Moreover, only counting numbers of women participants or delivering a standard gender training resonates with the Women in Development (WID) approach from the late 1960s. Global trends in best practice gender mainstreaming involve working with men and boys and tackling social norms.

These methodologies represent one way to bring gender approaches in the agricultural sector of Ethiopia in alignment with global trends. It is better for programs to test these methodologies in a concerted manner, or partner with organizations already implementing these methodologies, than to do nothing, or to only count the numbers of women participating. Government extension programs and cooperatives have experienced the FLM and GALS. This should be encouraged as other tools or parts of the methodologies could also be incorporated into agriculture extension and outreach to improve gender orientation. Moreover, the data generated from the tools should be presented to policy makers as evidence that gender norms can change.

Transforming gender relations is an experiment. It involves testing a number of tools and approaches. These methodologies have done that in Ethiopia and they work. More programs need to start using and improving them. An action research project on these methodologies is needed to understand how to improve them; to determine what works well and less well and where; to capture the data generated from these methodologies; to build an evidence base around changing social norms; and to understand what a safe pace of change looks like in the short, medium and long term. Also needed is better documentation about what tools work best, in what order and for what result. This will perfect the methodologies and help strengthen the evidence base about what delivers normative changes to improve agricultural production and productivity.



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