

**GENDER MAINSTREAMING IN THE LAKE CHILWA BASIN CLIMATE CHANGE
ADAPTATION PROGRAM**

TRAINING REPORT

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INTRODUCTION AND BACKGROUND INFORMATION

The Lake Chilwa Basin is important because it contains Lake Chilwa, a biologically important wetland which was classified as a Ramsar site in 1997. The basin is densely populated with about 164 people living per square kilometer. There are currently 1.5 million people living in the Basin. 90 % of the basin's population relies on fishing, farming and petty trading on fish and farm products for their livelihoods (Zimba & Kaunda, 1999). Currently, the basin provides diverse economic benefits to its inhabitants. Fishing provides greater economic returns than farming per square km (Schuijt, 1999). For example, Lake Chilwa itself contributes up to US\$17 million annually from fish catches while 75% of the population benefits through farming. Past livelihoods and ecological studies have shown that the Lake Chilwa Basin constitutes a fragile ecosystem based on the extreme pressure from deforestation and fires in its catchment, as well as the periodic complete desiccation of the lake on several occasions in the past i.e. 1968, 1973, and 1995. The driving force behind deforestation and degradation of natural resources in the Lake Chilwa Basin is attributed to poverty. Consequently, people living in the basin have become more vulnerable and less resilient to climate change impacts. These drying up episodes of the lake have devastating effects on the local economy. Table 1 below provides demographic and physical information.

Table 1: Demographic and Physical Information about the Lake Chilwa Districts

Indicator	Machinga	Zomba	Phalombe	Total
Total land area (km ²)	3,771	2,580	1,394	7,745
Catchment area (km ²)	1,608	2,580	1,394	5,582
Arable land area for districts (km ²)	913	508	278	1,699
Population (1998)	366,196	540,428	231,448	1,138,072
Population in catchment (1998)	144,571	540,428	231,448	916,447
Population density - catchment (1998)	97	209	166	164

Source: National Statistical Office

In an attempt to mitigate climate change effects on the communities' livelihoods and also to accomplish the goal of sustainable environment, the World fish Centre with its partners:

Leadership for Environment and Development (LEADSEA); Forestry Research Institute of Malawi (FRIM) are implementing the Lake Chilwa Basin Climate Change Adaptation Programme (LCBCCAP) under the sponsorship of The Royal Norwegian Embassy, with the aim of developing and implementing basin wide climate change adaptation, with an aim of building capacity in managing natural resources. In this programme, gender as a cross-cutting issue is critical and important in the sustainability of the programme. This is because, the differential impacts of gender has lasting implications on the environment, as long as the two genders particularly women and the youth remain vulnerable to the impacts of poverty, which has an ultimate impact on the livelihoods and the well-being of the communities.

Just like many parts of the world, climate change will adversely affect socio-economic sectors in Lake Chilwa Basin. These include water resources, agriculture, forestry, fisheries, ecological systems and human settlements and health. Poverty is the driving force behind deforestation and degradation of natural resources in the Lake Chilwa Basin. Lake Chilwa Basin Climate Change Adaptation Programme (LCBCCAP) was thus instituted in order to secure livelihoods of the 1.5 million people in the basin and enhance resilience of the natural resource base.

The mainstreaming of gender and HIV/AIDS in the programme has the potential for improving the lives of people living in the catchment and wetlands through the sectoral linkages to abate environmental degradation of the basin and improving livelihood diversification.

Gender Mainstreaming Capacity Building (Trainings)

World Fish Center engaged the services of consultants to backstop gender mainstreaming issues within the program. The consultants were specifically expected to carry out the following core activities:

- Gender mainstreaming into all project's outputs
- Gender technical back stopping to project partners
- Gender training of project partners and commodity stakeholders
- Gender monitoring and evaluation in the management plan implementation

This report presents the proceedings of the trainings in gender awareness, analysis and mainstreaming for project staff and commodity groups that have been undertaken .

OBJECTIVES OF THE TRAININGS

The objectives of the trainings were:

- To create Gender awareness in Natural Resource Management and Climate Change Adaptation among Lake Chilwa Basin Climate Change Adaptation Programme staff
- Broaden the knowledge and skills of project staff to the challenges of gender mainstreaming as a process in their day to day activities
- Orient project staff to Gender Analysis tools for purposes of carrying out Gender Research (Monitoring and Evaluation)

TRAINING ONE: TRAINING FOR PROJECT STAFF

Welcome Remarks

The day long workshop was conducted on 7th June 2011 at Masuku Lodge in Zomba City. It drew together 30 participants including top management from FRIM, LEAD SEA, World Fish Centre and District Officials from Departments of Forestry, Fisheries, Agriculture and Irrigation drawn from Machinga, Zomba and Phalombe districts. These are the three impact districts that LCBCCAP is operating in.

In his welcoming remarks, the Director of World Fish Centre, Dr Daniel Jamu thanked all the participants for making it to the workshop. He also commended the team of consultants for sparing their time to come and facilitate the workshop. He assured the consultants that the participants were geared to make the best use of the workshop contents and utilize the information to best plan and provide services to the people they serve in the Lake Chilwa Basin. He therefore appealed to the participants to pay maximum attention to the workshop and ensure that they benefit from it.

Dr Binauli (the team leader) welcomed all the participants and requested them to be attentive and active as the workshop was meant to be very participatory. She indicated that the methods of delivery will be very interactive and will include lecturing, group work and presentation and plenary discussions. She presented to the participants the objectives of the trainings as outlined above.

Introduction to the history of Gender and Development discourse

The lead consultant (Dr Binauli) briefed the participants on the global and local background to the issues of gender and development. She indicated that the gender and development has been evolving with time and dates back to the early 1970s. In brief, she indicated that there were indications that development was slowing down because women

were being left behind in many productive spheres of life. Consequently, this gap gave rise to the deliberate programs of Women in Development (WID) that were initiated in the 1980s and early 1990s. However, it was discovered that because the focus was only on women (leaving out men), it recorded little success. Therefore, there was a shift to Gender and Development (GAD) which includes men and this has dominated the gender discourse up to the present. Dr Binauli said that the dominant perspective now is to look at all development efforts and initiatives through the lens of men and women, boys and girls, so that issues of gender equity and equality should prevail.

First Presentation: Gender Concepts

The first presentation was on 'Gender Concepts' that highlighted the most common terms that dominate the gender and development discourse. These included the differences between sex and gender, sex roles and gender roles, gender stereotyping, equality and equity, gender gaps and discrimination, gender mainstreaming and empowerment.

In the course of the presentation, the participants were divided into groups on the basis of the organizations they represent. The aim was to identify issues of gender discrimination, bias and inequalities in their organizations. They were also asked to give possible reasons. The broad categories were those of the project management (FRIM, LEAD Southern Africa and World Fish), and the district level partners at forestry, fisheries and agriculture and irrigation and their secretariat (district councils). The following presents the distribution:

Table 1 a: Forestry Institute of Malawi (FRIM) Organizational Structure by Sex

Position	Grade	Number of employees		Total
		Male	Female	
Director	P4	1	0	1
Director	P5	0	0	0
Director	P6	0	0	0
Principal Forestry Research Officer (PFRO)	P7	3	0	3
Senior Forestry Research Officer (SFRO)	P8	2	0	2
Forestry Research	PO	5	1	6

Officer (FRO)				
Technician	TO	3	2	5
Technician	TA	7	0	7
Accounts and Clerical		4	2	6
Drivers		4	0	4
Total		29	5	34

Table 1b: World Fish Centre Organisational Structure

Position	Number of employees		Authority
	male	female	
Senior scientist	1	0	Management Research and administration
Senior analyst	1	0	Research coordination
Analyst	0	2	Research coordination
Research Assistant	2	0	Technical implementation
Tech Assistant	1	0	Technical implementation
Field Assistant	1	0	
Portfolio Coordinator	0	1	Head of administration
Accounts Assistant	1	0	
Driver	1	0	
Interns	3	1	
Total	11	4	

Table 1c: Organizational Structure of District Partners showing percentage of employees at management level by sex

Department	Management Level (percentage)					
	Top (Percentage)		Middle (percentage)		Lower (percentage)	
	Male	Female	Male	Female	Male	Female
Forestry / Fisheries	100	0	50	50	90	10
Agriculture / Irrigation	90	10	100	0	80	20
Secretariat	95	5	70	30	50	50

Reasons for Gender Imbalances

It became apparent from the figures that women were lagging behind in numbers but also in terms of authority and responsibilities in all the organizations. The participants deliberated in groups and during plenary as to why numbers between males and females were not equal in their organizations. Broadly the groups and the plenary sessions came up with the following reasons:

- *Low literacy/educational levels among females:* It was acknowledged that women comprise the majority of illiterate people in the country and in their respective districts. For educated women, their levels of education are generally lower than that of men. Consequently, women are left out on jobs and responsibilities that require high levels of education and can't compete on the equal footing with men
- *Nature of work:* It was noted that certain jobs such as those of forest guards, fisheries law enforcement agents among others are so rigorous and risky that only men would be comfortable to do them. This fact reduces the number of women taking up such jobs. In addition, it was noted that women generally shun forestry training as is noted in forestry training institutions.
- *Family Responsibilities:* It was indicated that in certain areas, qualified women leave either the job or the duty station to follow partners wherever they go. As such, their numbers get reduced. Related to this is the fact that some openings for jobs are in

remote areas (fisheries, agriculture, and forestry) where many females are not interested.

Group Work

Towards the end of the first presentation, the participants were divided into three groups and assigned tasks as outlined below:

Group ONE: Sex Roles

Aim: To list female sex roles and male sex roles

The participants were told that the sex roles for men and women are principally as a result of the biological differences between men and women. They are universal and don't change. Group one was assigned to come up with sex roles that are ascribed to males and females by nature. Table 1 summarizes the sex roles as reported by group one:

Table 1: Sex Roles

Female Sex Roles	Male Sex Roles
Childbearing	Production of Sperms
Breast Feeding	Penetration

Group Two: Gender Roles

Aim: To list female gender roles and male gender roles

The participants were told that the gender roles assigned to men and women are principally as a result of socialization, culture and traditions. They are in no way attached to the fact that someone is male or female although they might arise from that. The participants were told that gender roles vary from place to place and can and do change within the same community over time. Group Two was assigned to come up with gender roles that prevail in their communities. Table 2 summarizes the gender roles as reported by group two:

Table 2. Gender Roles

Female Gender Roles	Male Gender Roles
<ul style="list-style-type: none"> - Cooking - Crying at funeral - Collection of firewood - Pounding - Fetching water - Carrying hoes when going to the garden - Food preparation for the family - Nursing children and sick people 	<ul style="list-style-type: none"> - Digging graves - Digging pit latrines - Looking after animals - Fishing - Building houses - Provision of security for the family - Hunting for food - Providing basic needs for the family e.g clothes - Heading the family - Drum beating - Dancing traditional dances (nyau)

Group 3: Gender Stereotyping

Aim: To list some typical beliefs concerning gender stereotyping

The participants were told that gender stereotyping is a common set of beliefs concerning the different attitudes and abilities of women compared to men. The group was assigned to come up with what they consider to be gender stereotypes. This is what they consider a female or a male should be, think and behave. Table 3 summarizes the results of the group work:

Table 3: Common Beliefs about men and women

Typical Beliefs about Men	Typical Beliefs about women
<ol style="list-style-type: none"> 1. Aggressive/Protective 2. Do not mourn/cry 	<ol style="list-style-type: none"> 1. Emotional 2. Decision takers from men

<ol style="list-style-type: none"> 3. Should drink beer 4. Provide for family 5. Strong/powerful 6. Grave diggers 7. Pall bearers 8. Do not put on female attire 9. Can't cook/wash at home (domestic chores) 10. Decision makers anywhere 11. Boy child can walk about naked 	<ol style="list-style-type: none"> 3. Not supposed to talk in front of men 4. Do domestic chores 5. Good spenders 6. Do soft jobs e.g. in military and Chancellor College guards only work during day 7. Cannot lead a congregation from a pulpit 8. Have to take orders from men 9. Girl child to dress (cover nakedness)
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Second Presentation

The second presentation mainly focussed on further understanding of gender construction, stereotyping and system. The issues tackled were mainly on how gender is constructed and how societies develop gender stereotypes befitting boys and girls, men and women.

In the course of the presentation, the participants were divided into two groups. Women were in one group and men were in another group. The female group was to discuss why they were glad that they were created as women while the men were to indicate why they were glad to be created as men. Their responses are presented side by side in Table 3:

Table 3: Reasons why men and women are glad to be the sex they are

I am glad I am a woman because:	I am glad I am a man because:
<ol style="list-style-type: none"> 1. I can give birth 2. Express my emotions 3. Am caring including vulnerable 4. I cannot doubt my biological child 	<ol style="list-style-type: none"> 1. God created man first 2. I make decisions 3. I do not menstruate 4. I have the ability to penetrate 5. I am able to propose

5. I can influence a man's decision 6. I keep secrets of men 7. I am beautiful 8. Men struggle to win my heart	6. I am able to provide for the family 7. Maintenance of family names is based on me 8. I am able to marry several wives 9. Men are borne brave
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The separate men and women groups were asked to state what they would have been if they were the opposite of what they were. Their responses are presented side by side in Table 4:

Table 4: What men and women would have preferred if their sex was changed?

What women would have preferred:	What men would have preferred:
<ul style="list-style-type: none"> ➤ be very logical in choosing my life partner ➤ assist my wife in domestic chores ➤ be more confident to apply for top jobs (positions) ➤ resist being aggressive and become more understanding 	<ul style="list-style-type: none"> ➤ Be a prostitute and make easy money ➤ Bear only one child ➤ Be understanding ➤ Be less violent ➤ Not gossip ➤ Be loving to my husband

The same separate groups of men and women were asked to discuss the sex of the child they would prefer to have if they had prayed for one. They were also asked to list down reasons why they would choose a boy or a girl (Table 5).

Table 5: The Preferred Sex of the Child and the reasons

Women: If they would pray for a child , they would pray for a girl because:	Men: If they would pray for a child , they would pray for a boy because
<ul style="list-style-type: none"> ➤ She would be taking care of me when I am old ➤ She would be more understanding ➤ She would improve gender gap ➤ She would be easy to take care of and educate ➤ She is more responsible 	<ul style="list-style-type: none"> ➤ He will be responsible for maintaining family identity ➤ He will be siding with the father ➤ He will provide family protection/inheritance ➤ He would not bring unwanted pregnancies

WORKSHOP CONCLUSION

The training was a success as evidenced by the enthusiasm among participants who were very active throughout the session. Participants admitted to have understood the concepts they learnt and they expressed commitment to mainstream gender in their activities.

TRAINING TWO: TRAINING OF COMMODITY STAKEHOLDERS (GROUP LEADERS AND TRADITIONAL LEADERS) FROM ZOMBA AND MACHINGA DISTRICTS

The day long workshop was conducted on 9th September 2011 at Masuku Lodge in Zomba City. It drew together 35 participants mainly comprising commodity stakeholders (group leaders and traditional leaders) from Machinga and Zomba districts.

In his opening remarks, the Monitoring and Evaluation Officer at the World Fish Centre, Mr. Precious Mwanza, expressed gratitude to the participants for coming for the workshop in spite of the fact that they had to be picked very early in the morning. He welcomed the participants and informed them on the progress of the project. He called on participants to take the workshop seriously as it would help them manage their groups well and also contribute to development of both men and women in their areas. He then called upon the participants to do self introductions. The workshop was conducted in Chichewa because that is the medium of communication that most participants were comfortable with. The presentations and all group work assignments were thus translated into Chichewa. As a

result, all the group work presentations were in Chichewa and are presented as such in this report to avoid losing the originality and flavor of the presentations. However, the responses have been translated to English for the sake of readers who are not conversant with Chichewa.

Table 6: Sex Roles

Ntchito Za Mkazi za chilengedwe (Female sex roles)	Ntchito Za mwamuna mwa chilengedwe (Male sex roles)
<ul style="list-style-type: none"> • Kusamba mwezi uli wonse (menstruation) • Kubereka mwana (child bearing) • Kuyamwitsa mwana (breast feeding) • Kusinja chimanga (pounding maize) • Kuzira nyumba (floor polishing) • Kuvala diresi (wearing dress) • Kuchapa zovala (washing clothes) • Kusamala ana (caring for children) • Kuphika msima (cooking nsima) 	<ul style="list-style-type: none"> • Kutulutsa mbeu / umuna (sperm production) • Kukumba manda (grave digging) • Kumyamula maliro (pall bearing) • Kufunsira nkazi (proposing to women) • Kupha msomba (fishing) • Kucheka matabwa (saw milling) • Kusula makasu (making hoes) • Kukwela mkazi (penetration)

Table 7: Gender Roles

Nchito zoyenera kugwiridwa ndi akazi (Gender roles for females)	Ntchito Zoyenera kugwiridwa ndi amuna (Gender roles for males)
<ul style="list-style-type: none"> • Kuphika chakudya pakhomo ndi kwina (cooking food) • Kusinja mphale (pounding maize) • Kuchapa zovala za pakhomo 	<ul style="list-style-type: none"> • Kuima pa maliro / mwini mbumba (family representative at funeral) • Kumanga nyumba (building houses) • Kukumba chimbudzi (digging pit)

<p>(washing clothes)</p> <ul style="list-style-type: none"> • Kufuna nkhuni (collecting firewood) • Kutunga madzi (drawing water) • Kusamalira pa khomo monga kuzila (cleaning homes) • Kulira pa maliro (crying at funerals) • Kulima ku munda/kudimba (farming) • Kuumba mbiya (pottery) 	<p>latrines)</p> <ul style="list-style-type: none"> • Kukumba manda (digging graves) • Kuomba njerwa (brick laying) • Kufunsila banja (proposing to women) • Kupita ku Nyanja / usodzi (fishing) • Kusema mipini/mithiko (wood carving) • Kusaka nyama (hunting) • Kucheka matabwa (saw milling) • Kudyetsa ziweto (herdsmen)
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Table 8: Gender Stereotypes

Zomwe timakhulupilira kuti amuna amayenera kukhalira (Beliefs about men)	Zomwe timakhulupilira kuti akazi amayenera kukhalira (Beliefs about women)
<ul style="list-style-type: none"> • Wamphamvu (energetic) • Wolimba mtima (strong) • Wolamulira banja (decision makers for families) • Wofunsira mkazi (proposing women) 	<ul style="list-style-type: none"> • Wa chisoni (sympathetic) • Wa manyazi (shy) • Wolankhula mwa ulemu (speaking politely) • Kulira pa maliro (crying at funerals)

Table 9: What women and men would have preferred if they changed to the opposite sex

Amayi : Ndikanakhala Wa mwamuna bwenzi (Women: If I were a man I would have)	Abambo: Ndikanakhala Wa mkazi bwenzi Men: (If I were a woman, I would).
<ul style="list-style-type: none"> • Ndikufunsira akazi / ndili wa mabebi nyatwa (been proposing to as many women as I want) • Nditapeza njira yoti ana ongoyendayenda adzikhala ndi malo amodzi oyenera (been ensuring that street children are housed under one roof) • Ndikukumba nawo manda (been digging graves) • Nditaphunzira kwambiri mkukhala mbusa (have gone further with my education to become a pastor) • Nditapereka malamulo okhwima pabanja (have put tough restrictions on my family) • Nditakhala mmisili omanga nyumba ndipo ndikuthandizira kumangira nyumba anthu okalamba omwe alibe pokhala (have been a builder and built a house for the elderly) • Ndikanakhala msodzi wa msomba (have been a fisherman) 	<ul style="list-style-type: none"> • Ndikumadziphoda mokwanira (have been applying a lot of make up) • Ndikanabereka moyenera osati kukhala ndi ana ambiri mmene zililimu chifukwa ana ndi a kwamkazi mkazi wanga sindingamuuze zochita (have had reasonable number of children because children belong to a woman) • Ndikumavala modzilemekeza (have been wearing clothes decently) • Ndikumakonda kwambiri amuna anga (have been very loving to my husband) • Ndisakuyenda yenda ku uhule kumazisaka chifukwa kumene kuja nkunyazitsa mtundu wa anthu (not have been promiscuous because it is shameful)

Table 10: The Preferred Sex of the Child and the reasons

<p>Amayi: Atati akhale ndi mwayi opemphera ndi kusankha mwana mmodzi yekha, angasankhe wa mkazi chifukwa (females: if they prayed for a child, they would prefer a baby girl)</p>	<p>Abambo: Atati akhale ndi mwayi opemphera ndi kusankha mwana mmodzi yekha, angasankhe wa mwamuna chifukwa (males: if they prayed for a child, they would prefer a baby boy)</p>
<ul style="list-style-type: none"> • Kuti mtundu upitilile kukula (to ensure continuity of one's tribe) • Amasamalira ndi kusunga banja (takes care of families) • Amabweretsa chitukuko pa khomo eg kumangilidwa nyumba (brings development because men build houses for females) 	<ul style="list-style-type: none"> • Kuti dzina langa lisafe (to ensure my name lives on)

Group work Observations

People seemed to be confused in the beginning on the differences between gender roles and sex roles. But this was clarified during group presentations and plenary sessions. There was also a concern that the training aimed at distorting cultural norms e.g. encouraging homosexuality. However, the core that was emphasized upon was that gender roles are ascribed and supported by the cultural and traditions of a particular culture while sex roles are universal in the world and cannot be changed. This was repeated over and over again in the course of the workshop such that in the end every one grasped the concepts and their applications.

Conclusion and closing

At the end of the sessions, the participants were requested to express their feelings on the workshop, the subject matter and the discussions that had taken place. The general feeling was that the workshop was very educative and would have wanted if it was longer than a day so that there would have been more time to discuss crucial issues particularly on the gender and sex role differentiation. They highlighted the benefits of the training in their evaluation as follows:

- “The training has given me strength such that I will be able to stand before the chief and other people and speak”
- “Now I know what gender is because in my area people don’t understand gender and I will brief the chief”.
- “I look at this training as the beginning of a journey to good life. Most men do not understand gender. I will start today. At first we were resisting because we thought you are going to encourage lesbianism and homosexuality but now we understand because you are also linking gender to personal, family and community development”
- “I will take this information to people in my area through the chief. I will advocate for change in mentality in job allocation. I will help people to change their mind set. For example, I will encourage fellow women to also be involved in mending fishing nets.”
- “ I once went for another workshop on gender but this one has enlightened me “.
- “Everything has gone on well but what is needed is follow up and refresher courses because we may at times fail to link up with community members. Also ensure that the same people attend follow up courses for consistency purposes”
- “Some of us were already helping our wives eg cleaning household utensils such that we will just continue because we have been assured. We feel blessed to have been selected as participants to this very important workshop”.

The participants were then asked to highlight what they intended to do after the workshop when they return to their respect areas and groups. Below is a summary of what was said:

- We will be teaching others about gender and how the division of labor can be fair and best”.
- In the groups where there are more women we will relook at that and include men.
- “We will also do door to door campaigns to mobilize people to understand issues of gender”
- “Our fears about gender have now been removed”.
- “This workshop has helped us a lot as gender has been thoroughly defined and make us understand. As a chief, it will help me in discharging my duties but also when I preside over cases and in development projects”.

TRAINING THREE: TRAINING OF COMMODITY STAKEHOLDERS (GROUP LEADERS AND TRADITIONAL LEADERS) FROM PHALOMBE

The day long workshop was conducted on 13th September 2011 at HEIST Lodge at Phalombe Boma . It drew together 35 participants mostly comprising commodity stakeholders (group leaders and traditional leaders) drawn from Phalombe district. As was done for the second training, the training was conducted in Chichewa. However, responses have been translated into English for the sake of those not conversant with Chichewa.

In his opening remarks, the Monitoring and Evaluation Officer at the World Fish Centre Mr. Precious Mwanza expressed gratitude to the participants for coming to the workshop despite short notices. He told them that this was the second such session having already conducted one for Zomba and Machinga the previous week. He welcomed the participants and informed them on the progress of the project. He called on participants to take the workshop seriously as it would help them manage their groups well and contribute to development of both men and women in their areas. He then called upon the participants to do self introductions. The presentations and all group work assignments were translated into Chichewa. As a result, all the group work presentations were in Chichewa and are presented as such in this report to avoid losing the originality and flavor of the presentations.

The consultants reiterated the need for training in gender so that each participant has basic knowledge in order to effect behavioral change in the communities in relation to how men and women; girls and boys relate to each other. Just like other presentations, a brief history of the gender discourse in the country was given.

Table 11: Sex Roles

Ntchito Za Mkazi za chilengedwe (Female sex roles)	Ntchito Za mwamuna mwa chilengedwe (Male sex roles)
<ul style="list-style-type: none">• Kubereka mwana (giving birth)• Kuyamwitsa (breastfeeding)	<ul style="list-style-type: none">• Kupereka mimba (impregnating)

Table 12: Gender Roles

Nchito zomwe amagwira abambo molingana ndi miyambo ndi zikhalidwe zathu (Gender roles for males)	Nchito zomwe amagwira amayi molingana ndi miyambo ndi zikhalidwe zathu (Gender roles for females)
<ul style="list-style-type: none"> • Kuyendetsa bwato pa Nyanja (riding boats) • Kumanga nyumba (building houses) • Kufunsira nzimayi (proposing to women) • Kucheka matabwa (saw milling) • Kukumba manda (grave digging) • Kuumba njerwa (brick laying) • Kumweta udzu/kupachikira nyumba (cutting grass and thatching roofs) <p>Kuotcha njerwa (burning bricks)</p>	<ul style="list-style-type: none"> • Kuphika chakudya (cooking food) • Kutunga madzi (collecting water) • Kuwaza nkhuni (axing firewood) • Kutsuka mbale/ziwiya (cleaning dishes) • Kukonola/kusinja (pounding maize) • Kulandira alendo (welcoming visitors) • Kukonza malo ogona (preparing sleeping place)

Table 13: Gender Stereotypes

Zomwe timakhulupilira kuti amuna amayenera kukhalira (Beliefs about males)	Zomwe timakhulupilira kuti akazi amayenera kukhalira (Beliefs about females)
<ul style="list-style-type: none"> • Amasuta fodya (smoking) • Amakhala okaka /olusa (tough) • Amakhala wa nkhanza (ill-treat others) 	<ul style="list-style-type: none"> • Wamsangala nthawi zonse (ever cheerful) • Amavala modzilemekeza (dresses respectably) • Wa kahalidwe labwino (good)

<ul style="list-style-type: none"> • Amakwatira mitala (polygamous) • Amakahala wa litima (greedy) • Amavala moonetsa kuti ndi mwamuna (dress masculinely) • Amayenda mowonetsa kuti ndi mwamuna (walks masculinely) 	<p>behaviour)</p> <ul style="list-style-type: none"> • Omva chisoni pa zochitika monga pa maliro (sympathetic)
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Table 14: I am proud to be a man/woman

Chomwe timanyadira kwambiri kuti ndife amuna (I am proud to be a man because)	Chomwe timanyadira kwambiri kuti ndife akazi (I am proud to be a woman because)
<ul style="list-style-type: none"> • Sitimatenga pakati (I do not fall pregnant) • Timakhala modzidalira tokha (we are self reliant) 	<ul style="list-style-type: none"> • Kuyamwitsa mwana (I breastfeed) • Kulamulira mwamuna kuti atichitire zinthu (I command men to do things for me) • Kulamula mwanuna kuti lero supanga (I am the one who decides whether a man should have sex with me or not) • Ndife okongola (women are beautiful)

Table 15: If I were a man/woman

Amayi : Ndikanakhala Wa mwamuna bwezi (Women: if I were a man, I would)	Abambo : Ndikanakhala Wa mkazi bwezi (Men: if I were a woman, I would)
<ul style="list-style-type: none"> • Ndikanalalaka kusiya kubereka (have stopped bearing children) 	<ul style="list-style-type: none"> • Tikanapitiliza maphunziro kuti tifanane ndi amuna (have continued with my education to reach calibre of

<ul style="list-style-type: none"> • Ndikanakhala ndi mkazi mmodzi (have only one wife) • Ndikanakhala okhulupilika (have been faithful) • Ndikanaphunzitsa ana anga onse sukulu (have educated all my children) • Ndikanatha kupitiliza maphunziro (completed my studies) 	<p>men)</p> <ul style="list-style-type: none"> • Ndikanamakhala ndi ufulu wa mayendedwe (had the right to walk the way I want) • Ndikungotumikiridwa mdi amuna (have had men serving me) • Ndikumabaita kuti ndidzikhala ndi ma hip aakulu (have had my hips enlarged through injection)
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Table 16: The Preferred Sex of the Child and the reasons

<p>Amayi: Atati akhale ndi mwayi opemphera ndi kusankha mwana mmodzi yekha, angasankhe wa mkazi chifukwa_ (women: if they had chance of praying for a child, they would pray for a baby girl because)</p>	<p>Abambo: Atati akhale ndi mwayi opemphera ndi kusankha mwana mmodzi yekha, angasankhe wa mkazi chifukwa (men: if they had chance of praying for a child, they would pray for a baby girl because)</p>
<ul style="list-style-type: none"> • Amakhala omvera ndi othandiza ntchito za pakhomu (she is obedient and helpful with household chores) • Akaphunzira amakumbukira makolo (she remembers parents when she is educated) • Amasangalatsa akakhala nurse (she looks nice when she is a nurse) • Amasamala pa matenda (she cares for the sick) 	<ul style="list-style-type: none"> • Atipangire mtundu (she is the one responsible for continuity of a family) • Atibweretsele akamwini (she brings son-in-law) • Amatitumikira mosavuta (she assists easily)

Conclusion and Closing

The participants were asked to express their feelings about the workshop. It was noted that many people were very positive about the workshop and made indications that they will

not only make a difference in their households but will also pass on the message to others in their communities. The following summarize the sentiments:

- In the past, I thought that the organizations are just favoring women but now I have known the reason that they have been marginalized for a long time hence they need more encouragement to catch up.
- “I have always thought that it is a man’s job to look for resources for the household but now I realize that we women have also a role to play.
- Initially, we thought that there were specific works for men and also for women but now I have been informed that we need to assist each other on the basis of need
- We women thought that we were useless but now we have been encouraged to try our best
- Now I will facilitate that women get a chance to participate in development e.g. doing business
- I have been overburdening my girl child with lots of chores but from now onwards, I will be allocating the tasks equally between my sons and my daughters
- I already help my wife , now I have been encouraged to do more
- At first I thought gender was to marginalize us men but now I realize that the tasks for men can be done by women in as much as tasks for women can be done by men
- My plea to women is not to belittle men when they are helping them but must instead be proud of what their men are doing for them”

In closing remarks , the organizers thanked the participants for coming. They emphasized the fact that it was not possible to take every body from their community groups for the workshop. They were therefore called upon to make sure that they also pass on the knowledge they have gained from the workshop to their colleagues who did not participate in the training. They were also called upon, with the assistance of the headmen, to hold sensitization meetings with people in their areas.

The group’s representative called on the workshop organizers to ensure that in future, they send invitations in good time (at least three days in advance) so that they prepare well and also bid farewell to the headmen . He called upon his fellow participants to tell others so that they understand what gender is all about. He also said that they should include faith leaders who, at times, use verses from scriptures to perpetuate gender bias and inequality.

He finally called upon the trainers to arrange follow up meetings to emphasize more on what the participants will be telling the people in the communities.

TRAINING FOUR: GENDER ANALYSIS AND GENDER MAINSTREAMING IN LAKE CHILWA BASIN CLIMATE CHANGE ADAPTATION PROGRAMME

Welcome remarks

The training took place at Masuku Lodge in Zomba on 24th October 2011. Participants to this training were Lake Chilwa Basin Climate Change Adaptation Programme (LCBCCAP) project staff from programme partners (LEAD-SEA, World Fish Center and FRIM) and District Assembly staff from Machinga, Phalombe and Zomba.

Before the session started, a prayer was offered by a lady participant. This was followed by introductory remarks and overview of LCBCCAP by Mr Precious Mwanza, Monitoring and Evaluation Officer for World Fish Center. In his remarks, Mr Mwanza welcomed the participants and thanked them for coming. He called on participants to take the workshop seriously as it would help them do own gender analysis and mainstreaming in their various areas of interventions.

The training was conducted in English.

Training objectives

Dr Binauli welcome the participants and presented to them the objectives of the training which were as follows:

- i. Broaden the knowledge and skills of project staff to the challenges of gender mainstreaming as a process in their day to day activities
- ii. Orient project staff to Gender Analysis tools for purposes of carrying out Gender Research (Monitoring and Evaluation)
- iii. Mainstream gender into management plans

First Presentation: Gender Analysis

The first presentation was on Gender Analysis which started with a recap on gender related definitions based on the first session. It highlighted the impact of gender as a social determinant on access to resources that are important in LCBCCAP (water, food security, forestry and fishery). The presentation went further in defining gender analysis as a process of considering the impact that a development program or project may have on women / girls and men / boys, and on the economic and social relationships between them). Other issues that were discussed during the presentation included: reasons for doing gender analysis, who should be involved, when should the analysis be done, what questions are asked and issues and frameworks used in the analysis.

Group Activity One

At the end of the presentation, participants were divided into five different groups based on their areas of specialty i.e. Land, Water, Fisheries and Forestry. In their groups, the participants brainstormed on tools for measuring and analysing inequality, gender differences in their respective sectors. The key questions that were considered on gender were: access level, participation and control. The following was the feedback from the groups:

FORESTRY

Key questions on gender	Indicators		comments
	M	F	
Access level			
Timber	high	low	Strenuous, high economic value
Firewood	low	high	Cooking chores, low economic return
Charcoal	high	low	Strenuous, high economic return
Non Wood Forest Products (NWFP)	low	high	Low economic value
Participation	low	high	Women are more vulnerable, long term impacts and environmental

			return Easy to convince women than men
Control	high	low	Men would want to enjoy more economic benefits than women

LAND SECTOR

Sector	Key questions	Indicators	M	F
Land access	Do people have access to land	Number of people having access to land	low	High
	Do men and women have access to irrigable land	Number of people having access to irrigable land	low	high
Decision Making and control	Do men and women have equal control over land	Number of men/women	high	low
Management	Who manages land	Number of men/women	low	high

FISHERIES

	Men	Women
Access Level/Control		
Ownership of fishing units	High	Low
Cultural Restrictions to fish	Low	High
Owning fish processing facilities	High	Low
Sharing of trading profits	High	Low
Owning fish ponds	High	Low
Participation		
Involved in fishing activities	High	Low
Involvement in fish processing	High	Low
Involved in fish trade/marketing	High	High
Involvement in fisheries management	High	Low
Decision making		
Fish pond management	High	Low
Fingerlings acquisition	High	Low
Fish pond making/feeding	Low	High
Pond cleaning	Low	High
Harvest	High	Low

Second Presentation

The second presentation was on Gender Mainstreaming into management plans. The presentation focused on gender integration checklist, definition of gender mainstreaming (as 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), ten steps for gender mainstreaming (i.e. mainstreaming approach to stakeholders, Mainstreaming a Gender Agenda, Moving Towards Gender Equality, Mapping the Situation, Research and Analysis of issues, Formulating Project Interventions from a Gender Perspective, Arguing Your Case: Gender Matters, Monitoring, Evaluation and En-gendering Communication) .

Group Activity Two

After the second presentation, the participants went back into their groups to prepare management plans. The trainers noted that what LCBCAP had presented earlier on as management plan was not sufficient because it lacked other important aspects such as objectives, activities, strategies, targets, outputs and time frames. The format that was recommended was as presented in Table 16. The trainers also advised the participants to develop management plans within their sectors to enable them allocate and implement the

tasks efficiently as opposed to one management plan (as was earlier presented) which did not spell out who was responsible for what.

The following were the management plans that different sectors came up with:

Draft One

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DRAFT ONE