

**ISSUES PAPER ON INCLUSION OF GENDER
PERSPECTIVES IN FAMILY EDUCATION**

For UNESCO

Susan Grieshaber

Centre for Applied Studies in Early Childhood
Queensland University of Technology
Victoria Park Road
Kelvin Grove
Queensland 4059
Australia

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Foreword

The present paper is prepared within the framework of The Inclusion of Gender Perspectives in Family Education project, which is part of a larger UNESCO's programme titled ICT-based Training on Basic Education for Social Development. The project seeks to develop a training module on family education that incorporates the perspectives of gender, in order to raise the awareness of gender among parents and other major caregivers of young children aged 0-8 in the context of childrearing and socialisation. Furthermore, it aims to promote changes in the caregivers' perceptions and practices at home and in its immediate environment so that both girls and boys will be given equal opportunities to develop their potentials to the fullest, and that children are facilitated to acquire gender-responsive attitudes and behaviour which enable them to see the two sexes as equal partners. In this context, the present paper will provide the basis on which to develop the core content of the training module on Inclusion of Gender Perspective in Family Education by looking at the situations with regard to gender in Asia, reviewing the existing training and learning materials and programmes for families and promotion of gender, and outlining the essential issues and suggested activities to be contained in the training module to be developed within the framework of the project.

1. EXECUTIVE SUMMARY

A brief history of recent UN initiatives shows the significant difference providing educational opportunities for women and girls has made. From what has been learned in WID and GAD programmes, the focus has changed from gender equity to gender equality. Programmes now aim to change the social relations between women and men. The enactment of the idea that education starts at birth and is a life long process has occurred with the expansion of ECD programmes and the development of non-formal basic education. These programmes are aimed at the poorest and the most disadvantaged people in the world.

In most developing countries, gender inequities between girls and boys exist in relation to access to primary schooling, with boys having higher enrolment rates. Although attendance at school is affected significantly by poverty, the attendance of girls is hampered by poverty and social values more than that of boys. For example, if a family is poor and cannot afford to send all children to school, sons are sent instead of daughters. The key issue for girls is access to school.

Gender plays a large part in the socialisation processes of families, communities, the media, the law, institutional cultures and policy formulation. Gender stereotypes limit or restrict how girls and boys, women and men live their daily lives, including identifying roles of mothers and fathers and husbands and wives. Childrearing, household tasks such as food preparation and consumption, as well as work outside the home are also gendered.

Various training and learning materials are available that can be used (or adapted to suit local contexts) for the development of the training modules on *Inclusion of Gender Perspective in Family Education*. Tackling gendering and the ways it occurs in daily life require sensitivity, and a recognition and healthy respect for the achievements of families in raising their children. Confronting issues of gender and power are risky and challenging, particularly when they involve religion and tradition, but the aim is to transform gender relations.

2. BACKGROUND

Background information in this chapter provides a brief description of the aim of promoting gender equality in the context of child rearing and socialisation. Relevant recommendations from international conventions and other major world or regional conferences are discussed. To begin, understandings of gender and family education are provided.

Gender “is a socio-cultural construct, and underscores the social relations between men and women, in which women are systematically subordinated” (UNESCO, 2002a, p. 15).

There is no internationally agreed definition of **family education**. Family education differs according to the purposes and target of the family education programme. As an operational definition to be used in the present project, family education refers to an education of family members, especially parents, with the aim of promoting better parenting, family relations and well-being.

Gender has been mentioned increasingly in UN documents since the CEDAW (United Nations, 1978) policy initiative and the World Conferences on Women. Along with CEDAW, the Third (Nairobi, 1985) and Fourth (Beijing, 1995) World Conferences on Women called for equal rights for women and girls in education. At the 1985 conference, education was declared as the vehicle for raising the status of women. Since then, the dramatic effect of the education of girls and women on human, social and economic development has become apparent. For example, Mehrotra and Jolly (1997) have identified the generational impact of education on girls, showing that women who are educated marry later, have fewer children and so provide better care for themselves and their children. Educated women also seek medical attention for themselves and their children sooner, which lead to a higher survival rate for women and children. Because of outcomes such as these, gender equity in education was one of the major priorities identified at the World Conference on Education for All (EFA) at Jomtien, Thailand in 1990 (UNESCO, 2002b, p. 9).

Since Jomtien, there has been a shift of emphasis in UNESCO from gender equity to gender equality. “Equity” approaches that emphasise parity between the sexes in quantifiable terms [such as access and opportunity], do not question or seek to change the existing state of gender relations. Gender equality programmes are aimed at changing social relations between men and women (UNESCO, 2002a, p. 15). Promoting gender equality in the context of childrearing and socialisation poses particular challenges. It involves changing customs, attitudes and practices that are held by people in families, communities, religions, cultures, markets, the state and members of NGOs. Sometimes the law endorses these attitudes and practices, making such changes very challenging. Changing attitudes and practices therefore needs to occur at all levels of society. Although gender equality is aimed at girls and boys and providing them with opportunities to develop to their greatest potential, it is adults and adolescents who need to take the lead and work to change ingrained attitudes, practices and laws.

The *World Conference on Education for All* (Jomtien, 1990) named universal quality education as an aim, targeted the world’s poorest people to achieve this aim, and stressed

that education begins at birth (UNESCO, “World Declaration on Education for All: Meeting Basic Education needs: Adopted by the World /conference on Education for All: Basic Learning Needs, Jomtien, Thailand, 5-9 March 1990). Of the six key goals identified at Jomtien, two are pertinent here:

- Expansion of early childhood care and development, especially for the poor;
 - Expansion of basic education and training for youth and adults (Bellamy, 1999, p. 14)
- One of the ways in which changes to attitudes and practices can occur is through addressing gender in **family education**. Education for All (EFA), a commitment to providing basic education for all (children, youth and adults) recognises the significance of life long learning and non-formal education (UNESCO, 2002a).

The *World Education Forum* held in Dakar, Senegal in 2000, affirmed a *Framework for Action* that endorsed the commitment made in 1990 at Jomtien to achieve quality basic education for all. It also emphasized a particular focus on girls’ education because “There are 875 million illiterates in the world in the year 2000, of which women still constitute almost two thirds, a proportion practically unchanged since 1990” (UNESCO, 2002b, p. 5). Furthermore, it reaffirmed the goal of “expanding and improving comprehensive early childhood care and education, especially for the most vulnerable and disadvantaged children” (UNESCO, 2002b, p. 16).

The World Education Forum was also important because it identified three major outcomes, one of which is significant for this paper:

- Infants will start life healthy and young children will be nurtured in a caring environment that enables them to be physically healthy, mentally alert and emotionally secure, socially competent and intellectually able to learn. (UNICEF, 2000)

This outcome can be combined with incorporating a gender perspective in family education. It is vital that all children have opportunities to be nurtured by men as well as women, that all children have opportunities to learn from both men and women about emotional security and social competence, that men and women enhance the physical health of all children, and that men and women expect that all children are able to learn.

While the focus on Women in Development WID has been effective in raising awareness of women’s issues amongst women, Gender and Development (GAD) targets men and women, aiming to alter thinking, customs, beliefs and behaviours of men and women. This is imperative for an ecologically sustainable and socially just model of development (Bhasin, 2001). It entails creating opportunities for men and women to understand how patriarchy and gender stereotypes work in families, community and society, the limitations these stereotypes place on girls and boys, women and men, and the social, economic, political and emotional costs that society must bear because of them. This may include investigating stereotypical emotions associated with men and women (such as rational/emotional, strong/weak, competitive/submissive etc). It also involves providing situations where women and men can explore the reasons men should be involved with their wives in household tasks and raising their children. Non-formal basic education is most suitable for this task as it is based on the concepts of lifelong learning, providing opportunities for all, is responsive to local and immediate needs and therefore founded on local initiatives, and draws on a range of participants from all levels of society (UNESCO, 2002a, p. 19).

3. SITUATIONAL REVIEW

In this chapter, the status of women's, men's, girls' and boys' participation in education and other spheres of life in Asia are described and examples are drawn from several countries. Following this, the processes of socialisation and gender differentiations within families and the wider community are explored, including examples of the prevailing attitudes, beliefs and values about gender in several Asian countries. This chapter concludes with a look at child rearing and other daily tasks undertaken by families. The distribution of household work, economic activities and child rearing is considered in terms of who does what and when it is done.

3.1 Status

In most developing countries, pre-primary education remains a marginal provision, access to primary education for girls is lower than for boys, and poverty is the major factor impacting the enrolment of girls (UNESCO, 2002b, p. 5). However, once "the barriers of entering school are overcome most girls proceed through the education system almost as easily as boys at least up to the first stage of secondary education" (UNESCO, 2002b, p. 6).

In **East Asia and the Pacific** as a whole, universal primary education has almost been achieved, with the gross enrolment ratio of this region over 100% without significant gender disparity (UNESCO 2002b, p. 24), and net primary school enrolment as high as 96 percent (Bellamy, 1999, p. 55). However, there is considerable variation among some of these countries. Cambodia and Myanmar have disparities among provinces of up to 40 percent or more, and there are also differences between the enrolment of girls and boys (Bellamy, 1999, p. 14). While there are few differences between the numbers of girls and boys in the region who are enrolled in primary school, difficulties remain with the completion of primary schooling for countries such as Indonesia and Cambodia, where girls have a lower completion rate than boys (Bellamy, 1999). Economic circumstances prove a challenge in maintaining the attendance of girls at school, who are often withdrawn to help with household tasks while boys remain in attendance. Poor families are unable to pay for education and people in countries with histories of conflict such as Viet Nam, Cambodia and Lao PDR, face "persistent poverty" (Bellamy, 1999, p. 14). In 2000, the estimated adult literacy rates for males and females in East Asia/Oceania were 92% and 80% respectively, a significant rise from the 1990 figures of 88% and 71% respectively and a reduction in the gender gap (UNESCO, 2002b, p. 13).

In **South Asia**, although the net enrolment of children in primary school is 68 percent, with 12 percent more boys than girls enrolled, over 50 million children are not enrolled in school (Bellamy, 1999, p. 55). This was the largest difference between girls' and boys' net enrolment in primary schooling in the seven regions of the world (Bellamy, 1999, p. 54). The school drop out rate was also the highest, with 40 percent of children leaving before reaching grade five (Bellamy, 1999, p. 14). Regional differences are stark in India, where urban enrolments are over 80 percent, but rural enrolments are "20 percentage points lower" (Bellamy, 1999, p. 14). In respect to gender, one third of men in the region are illiterate compared with nearly two thirds of women, and the situation is exacerbated in countries such as Afghanistan where "Taliban authorities" barred girls from attending school (Bellamy, 1999, p. 14). Severe poverty, ongoing conflict and child labour are also persistent problems and part of the cause of low enrolments and high drop out rates.

China was on track to achieve the target of 80 percent of primary school entrants reaching grade five by the year 2000 (Bellamy, 1999, p. 14). Transition rates from primary to secondary education are higher for boys than girls, although the gap is relatively small at 3% (UNESCO, 2002b, p. 33). In China the total fertility rate is relatively low, due in part to the population control measures undertaken by the central government and the availability of contraception. China spent much more on defense (13%) between 1990 and 1997 than it did on education (2%) (Bellamy, 1999).

In **Cambodia**, the “development of pre-primary education is still only marginal” (UNESCO, 2002b, p. 18), with approximately five percent of children enrolled. There is a relatively low rate for children reaching grade five of primary schooling (52%) and a marked difference in male and female adult literacy rates (Bellamy, 1999). In terms of secondary education, enrolment of young women is less than half the male ratio and the transition rates from primary to secondary school are higher for boys (UNESCO, 2002b, p. 7).

Like other countries of the former USSR, pre-primary gross enrolment has declined significantly in **Kyrgyzstan** because of changes in ownership from state provision of preschools to local authorities (UNESCO, 2002b, p. 18). Because of higher fees, lower incomes, and lower female employment, demand has fallen, but there are now concerns about health and nutrition for these children (UNESCO, 2002b, p. 18). Kyrgyzstan gained independence from Russia in 1991 and is now implementing social, economic and political reforms (Miroshnichenko, 2002). This means that Kyrgyzstan is in transition from a planned economy to a market economy. Current issues facing the country include the growth of unemployment and widespread poverty. As a result, a National Poverty Reduction Strategy was developed in 2002 and aims to eliminate poverty by 2005 (Miroshnichenko, 2002). In addition, public healthcare is undergoing reform in an attempt to increase access to services as well as to improve services to children and pregnant women. Education has been identified as a priority and the system of education is also undergoing reforms. For example, in 2002, the government approved the National Plan for Education for All, which aims at implementing the Dakar Action Framework (Miroshnichenko, 2002). Achieving balanced gender relations are also part of the aims for the country.

Appendix 1 provides relevant educational, health and economic data that relate to women, men, girls and boys for the countries of Cambodia, China and Kyrgyzstan.

3.2 Gender dimensions in socialisation processes

Socialization and enculturation processes, which begin at birth or even earlier, incorporate many influences, such as the immediate and extended family, the local community and peers, the larger community including school attendance, society in general, and the influence of media and information and communication technologies in whatever forms they are available, and the law. By the time children reach pre-school age, “they are well tracked into socially acceptable gender roles” (Evans 1997, p. 4.). A young child of age 3 starts avoiding actions and activities he/she believes are “inappropriate” for his/her own sex “simply because it is “appropriate” for the other” (UNICEF, 2000g, p. 2).

3.2.1 Family

Gendered discriminatory behaviours and practices exist in many families in all parts of the world. Aspects of gendering that occur in the socialization of children are considered in relation to China, Cambodia, Thailand, Nepal, and India.

In **China**, prenatal sex selection means that female foetuses are aborted in preference for male children, and husbands can divorce their wives if no sons are produced (Li, 1999). Women are responsible for birth control from the family perspective and are also positioned this way through the programmes sponsored by the central government. Birth control programmes tend to use oral and injected contraceptives and abortion. Customs, beliefs and actions such as these mean that men are missing opportunities to be involved in decisions about women's health, birth control and the type of contraception that is used. This raises issues of communication between husband and wife, the concept of marriage as a partnership between husband and wife, roles of husband and wife, planned parenthood, and roles of mothers and fathers. It also appears that beliefs and actions associated with women being responsible for birth control set the scene for the continued lack of participation by men in families after the birth of children, with women continuing to be mainly responsible for household tasks and raising children.

Child rearing in China in the 1970s was very different for boys and girls. Ge (in Jolly, 2002) has documented how she was sent to live with her grandmother and grand-aunt, who raised her while her mother was busy at work: "the two older women shouldered the responsibility for making me a 'real girl'. My grandmother taught me by example" (p. 13). Ge's grandmother changed her life style completely and her grand-aunt taught her explicitly about what was acceptable and what was not, such as remaining quiet at meal times and speaking softly. She described her grandfather as "staying idly at home" (p. 13), while her brother

played outside every day after school, but I was often confined to the house learning how to sew or helping my grandmother prepare meals or do the cleaning. At the table, grandma would pick out the most delicious food for my brother, while teaching me the virtue of self-discipline and tolerance. (Ge, in Jolly, 2002, p. 13)

This example shows that Ge missed opportunities for outdoor physical play that she would have liked. Such experiences, combined with the inequity of never receiving the most delicious food, risk the physical and emotional health of children. Because of his privileged position, Ge's brother may never have had the experience of learning self discipline, tolerance, to go without something and to help others. Similarly, a lack of these experiences limits children's perspectives but significantly, these are qualities that enable people to cooperate and live in relative harmony with others.

In **Cambodia**, violation of girls' and women's rights occurs because there is a belief that "a man is gold, and a woman cloth" (Oung, 1999, p. 3). This means that gold can be cleaned easily if dropped in the mud, but "white cloth is soiled forever if dropped in the mud" (Oung, 1999, p. 3). Men are therefore able to engage in sex before marriage as well as outside marriage, which raises the risk of spreading STD and HIV/AIDS. Such activity puts their health at risk, as well as that of their wives. Women are required to remain virgins until marriage. Another common saying that reflects a gender stereotype of women is "Men are like cars and women like parking spaces – expression from an Asian country: this means that men can choose their partners (parking spaces) while women have no choice (anyone can park in them as they are a fixed space)" (Women's Development Council, 2001, p. 22). These sayings and the actions in daily life that go along with them have powerful effects on women and children being raised in families, as they are translated in other ways in daily life. For example, girls and women are discriminated against in food allocation, as the best food is kept for the husband and

guests (Oung, 1999, p. 9). These stereotypical ways of being men and women are limiting because they perpetuate ideas that men are strong, violent, dominating, aggressive etc., and that women are weak, compassionate, tolerant and nurturing. For some, living according to these restrictive stereotypes is a daily burden. Many stereotypes associated with men exist in stark contrast to those qualities valued by most religions (loving, caring, nurturing, and sensitivity) (Bhasin, 2001). This must leave some men very confused and unsure about who they are supposed to be as men. Likewise, there must be similar confusion for children because of the differences between “publicly-sanctioned” gender roles and what actually happens in families (Cleaver, 2001).

3.2.2 *Wider community*

In **Thailand**, many women have a high social and economic status but experience the opposite in personal relationships between the sexes (Gray and Punpuing, 1999, p. 3). Because women have been responsible traditionally for managing household budgets, they make decisions about routine spending. Those who contribute most to the household income decide upon major items of expenditure. Women in Thailand also have a high status because they maintain close links (both personal and financial) with their own families after marriage (Gray and Punpuing, 1999, p. 4).

There are significant differences in personal relationships between the two sexes, with explicit expectations about the behaviour of men and women: “Women are expected to display submissive or passive characteristics, which can make it very difficult for them to assert rights or aspirations” (Gray and Punpuing, 1999, p. 4). The expectation that women display these characteristics is harmful, as they have no opportunities to challenge the way in which they are expected to behave. Likewise, the dominance and selfishness shown by men in such situations are indicative of circumstances men use to have power and control over others. For young men, pre-marital sex is “accepted and expected ... Young men who are virgins are ridiculed by their peers” (Gray and Punpuing, 1999, p. 49). They often have sexual experiences with commercial sex workers in the company of a group of friends (Gray and Punpuing, 1999, p. 4). This means that there is a population of sex workers and associated health risks such as STDs, HIV/AIDS and sexual abuse. Such attitudes excuse men from accepting responsibility for their own and others’ sexual health, and for their part in pregnancy, which is considered as the woman’s problem (Gray and Punpuing, 1999, p. 49). Continuation of pre-marital sexual behaviour after marriage is generally not tolerated. For young women, pre-marital sex is unacceptable and can damage the reputation of the family. They must preserve their positions as sacrificing and submissive at all costs.

In the **Philippines**, the violation of girls’ rights has been described as “culture based discrimination within the family and society” (Sub-Task Force on the Girl-Child of the Council of the Welfare of Children, 2002, p. 9). These violations often begin before birth and last throughout the life span. Girls are portrayed negatively and stereotypically on television, radio, in advertisements and in magazines, often as sex objects and victims (Sub-Task Force on the Girl-Child of the Council of the Welfare of Children, 2002). Pornographic materials also “promote and reinforce the sexual abuse of girls” (Sub-Task Force on the Girl-Child of the Council of the Welfare of Children, 2002, p. 19). Media reporting is sensationalised in cases where girls are involved, such as rape cases. In addition, more girls than boys are victims of commercial and sexual exploitation (Sub-Task Force on the Girl-Child of the Council of the Welfare of Children, 2002, p. 9). From a survey of working children in the Philippines, more girls (9.8%) than boys (7.7%)

reported no free time. If there was any free time, the survey indicated that it was spent sleeping and resting (Sub-Task Force on the Girl-Child of the Council of the Welfare of Children, 2002, p. 19).

In **Nepal**, women are responsible for birth control, bearing and raising children, the preparation, serving and clearing of food, caring for all household members including the sick and elderly, collecting water and fuel, caring for animals and working in the fields (Ministry of Women, Children and Social Welfare, 2002). Many women live in poverty and do not have enough to eat, are unable to access adequate health care and unable to send their children to school. Women are also held responsible for bearing sons and may improve their status in the family if sons are produced. However, women have a very low status, despite contributing to “the socio-economic development of the country by working in the house and outside the house mostly without being paid, [yet] have no property rights ... Women in Nepal stand lower in rank in the family and society and are mostly denied their basic human rights” (Ministry of Women, Children and Social Welfare, 2002, p. 50).

3.2.3 *Parents and caregivers*

Many societies have well known proverbs or sayings that relate to gender that can be used in training. *Appendix 2* contains examples that relate to parents and caregivers. These have very powerful messages that are enacted in daily living. It is recommended that these be used in training where relevant or local examples substituted.

The limitations of stereotypes that are placed on girls, boys, women and men restrict the ways in which all live their lives, depriving boys and men of opportunities to learn to nurture and care for others, to experience a full range of emotions and to show compassion, sensitivity and tolerance. Men are typically characterised in terms of their physical and sexual attributes. Girls and women are denied opportunities to show their intelligence, be outgoing, creative and competitive. Challenging and disintegrating stereotypes provides opportunities for all to contribute in much broader and more fulfilling ways. The project *Men aren't from Mars: Unlearning machismo in Nicaragua* (Welsh, in Bell and Brambilla, 2001) shows that stereotypical attitudes and behaviours can be ‘unlearned’.

3.3 **Child rearing and other tasks**

Gendering in families occurs through both explicit and implicit everyday actions, routines, practices and talk. This includes parental preferences for the sex of an unborn child; ways an unborn child is talked about if the sex is known; preparations that are made for and after the birth; different beliefs about girls and boys; different expectations that parents have for girls and boys; different ways of treating and interacting with boys and girls; different child rearing practices that are used for girls and boys; differences in responsibilities that mothers and fathers have in child rearing (Grieshaber, 1998). These differences are played out in various ways in which families live their daily lives, through routines such as the preparation and eating of food, care of children, other household tasks such as washing and cleaning, and the people who engage in work outside the home.

3.3.1 *Philippines*

Like many other countries, child rearing in the Philippines is highly gendered and much gendering work occurs in the family context. The family is also influenced by other factors such as societal expectations, religion, education and the media. For some time

research has been undertaken in the Philippines that examines how gendering occurs in families with young children. A review of materials and literature in the Philippines from 1970-1997 found that gendered behaviour in families occurred in the following ways:

- 1) parental preferences for children of one gender or another;
- 2) what parents expect of their daughters in contrast to what they expect of their sons, and consequently;
- 3) how parents raise their daughters in contrast to how they raise their sons;
- 4) how families invest their resources unequally upon daughters and sons;
- 5) the types of differential responsibility training given to daughters and sons; and
- 6) parental modelling as indicated by differences in the child-rearing behaviours of mothers and fathers. (Liwag, de la Cruz and Macapagal, 1999, p. ii)

As might be expected, differences were also found in the ...

attitudes, abilities, self-images and behaviours of Filipino girls and boys. These are the inferred outcomes of the gender socialization they had experienced in their families (and reinforced by other societal institutions such as schools and the media). (Liwag et al, 1999, p. ii)

Given the length of time research has been undertaken about gendering in families in the Philippines, the concern is not recent. While many of the studies reviewed were conducted in the 1970s and 1980s, there was comparatively little work used in the review that had been undertaken in the 1990s. Despite this, the research findings are consistent across the time span, with the Liwag et al review concluding that patriarchy “brought about different sexual standards for women and men” (p. 15), and that “the family is the primary socialization agent that carries out this cultural ideology” (p. 15).

Some examples of the ways in which gendering occurs in Philippine families include parents believing that they can tell the sex of an unborn child by the way the expectant mother looks – “pretty and not so heavy” if the baby is a girl (Sobritchea in Liwag et al, 1999, p. 26). The male unborn child is believed to “already possess certain gender-stereotypical features. He is believed to be strong, eat more, and to grow faster” (Liwag et al, 1999, p. 26). Because it is thought that labour pains with boys are more demanding, it is likely that mothers who give birth to girls will receive less attention after the delivery. Other ways in which stereotypical gender roles are reinforced include child rearing practices where girls are raised to be ““second mothers” to younger siblings” and “assist in housework more than boys” (Sub-Task Force on the Girl-Child of the Council of the Welfare of Children, 2002, p. 16). Girls are positioned as homemakers and nurturers and are expected to learn and undertake these duties as an integral part of family responsibilities. Boys however, are able to spend more time outside the home.

3.3.2 India

As in many other countries, there is a preference in India for the birth of sons rather than daughters. One of the main reasons for this is that girls leave the family home on marriage, and families are often required to provide a dowry. In India, the birth of a girl child “is tolerated, at best (the birth of a girl child is celebrated in only 2% of families)” (Evans, 1997, p. 20). In a study of two villages in India, one tribal and one non-tribal (Evans, 1997), the birth of a girl was appreciated by women in the tribal village because at the time of marriage, the man’s family was required to make a payment to the woman’s family (p. 20). However, the daughter left the family to live with her husband’s family, and it was believed that sons were more likely to stay with their own family for the

duration of their lives (p. 20). Evans (1997) also documented the difference between celebrations for the birth of sons and the birth of daughters. Sons are welcomed with the distribution of

... expensive sweets ... and celebrations include a band and fireworks. By contrast, at the birth of the girl (firstborn) only sugar and sugar lumps are distributed ... Culturally oriented festivals ... are all done with pomp and show for boys, but not for girls. The mother is treated with respect after the birth of a son and a *pooja* (thanksgiving prayer) is said because the woman is *shuddh* (pure). Her rest period is also extended and she is given more attention by her family members. (Evans, 1997, pp. 20-21)

3.3.3 Cambodia

Cambodia has traditional ways of educating children in families. The elders are role models and often take children with them when they go to the Pagoda so that the children learn and practice national traditions in the Pagoda (Tey and Sieng, 2002). Similarly, the elders often take children when they visit relatives so that the children can learn and practice morality and politeness (Tey and Sieng, 2002). Older people such as parents, grandparents, uncles, aunts, older sisters etc. tell children stories when they are tired, cry, or enjoying themselves. Mothers sing songs or lullabies to children as a way of passing on cultural understandings, and songs, folk tales, religious chants and poems are also used in educational texts (Tey and Sieng, 2002). This may be because books are usually written to provide advice (such as the Code for Women, which is taught to all girls). Other entertainment includes Khmer folk tale drama (Lkhaun Basac), Yikei, Lkhaun Nyai, dancing, shadow drama, Lkhaun Khaul, plays and jokes (Tey and Sieng, 2002).

Infant boys are usually breast fed longer than infant girls and more meat is provided for boys than girls (Tey and Sieng, 2002). This is because parents believe that boys need to be more physically fit than girls and therefore use more energy. Girls are encouraged to play with dolls and engage in cooking while boys play games that involve riding bikes and driving cars (Tey and Sieng, 2002). Girls are not allowed to climb trees or jump in water as activities such as these are considered dangerous for girls. As a result most girls do not want to play sport and there is little sporting equipment for girls. Parents believe that girls must be polite, that there is no need for them to be strong, and that they must engage in household duties (Tey and Sieng, 2002). This means that there is little time available for girls to do things outside the home (Tey and Sieng, 2002). Heavy work outside the home, or undertaking business some distance from home is considered the responsibility of boys (Tey and Sieng, 2002). Parents are concerned about the security of their daughters, which results in girls being restricted to the home or close environs, and the lack of interest by girls in vocational skills that might involve them outside the home (Tey and Sieng, 2002). At primary school, girls learn how to sew, embroider and cook, while boys learn how to undertake basic maintenance tasks such as repairing bikes and electrical appliances (Tey and Sieng, 2002). This again reinforces the notion that domestic activities are for girls and mechanical things for boys. Boys and girls are seated at separate tables in classrooms and a transmission approach to teaching does not encourage girls to participate in study activities (Tey and Sieng, 2002).

3.3.4 China

There are differences between rural and urban communities in China, and also significant regional differences that need to be taken into account when considering gender and child rearing in China. Like the situation in most countries, families are an integral part of the

gender socialization process for boys and girls. Zhou (2002) has indicated that in China, while there is “no significant difference between cognitive development or intelligence of boys and girls in the early years” (p. 1), there are considerable differences in social development. For example, at the age of four, “girls’ scores were significantly better than that of boys, in the respect of: social interaction, attitudes toward others, complying [with] rules, independence, self-respect, self-help, self-control, self-protection” (p. 1). Zhou (2002) also noted that in regard to peer relations,

- Girls are more cooperative, friendly and supportive; they like to have a close relationship with one or two friends
- Boys are more dominant and aggressive, they were more likely to be rejected by other children, they like to interact with more friends in a bigger group
- Girls are sensitive to the emotional change of their interacting peers and are good in understanding and comfort them
- Boys are more interested in objects and are not sensitive to the behavior and psychological changes of their playing peers. (pp. 1-2)

Zhou (2002) conducted a survey of “Parents’ attitudes and practices regarding gender issues in child rearing in China” (n=190), with 100 parents from five kindergartens in urban and suburban areas in Shanghai, and 90 parents from two kindergartens in Huhehaote, the capital city of Mongolia. Zhou concluded that parental child rearing practices are gendered in many ways, including different expectations for the character of boys and girls; different reactions to the behavior of girls and boys; the play opportunities, stories and activities that are provided for girls and boys; the extra curricular classes that girls and boys undertake, and different preferences for the occupations of girls and boys (p. 4). Another finding was that many urban parents are using less gendered child rearing practices.

Appendix 3 presents data from the study in India, identifying what the communities thought boys and girls needed to know and who taught them. From this table it is evident that fathers are involved more with sons than they are with daughters. There are also differences in what girls and boys are considered to need to know, as well as the role of siblings. While these data are informative and a participatory learning and action approach was adopted in the research design, there is no information about the groups from whom these data were gathered. According to Evans (1997), groups that are “appropriate to the culture, either mixed gender, single gender, mixed ages or peer groups (or all of these)” (p. 8) were used in six countries, including India. However, Jolly (2002) has pointed out that researchers recognise that some methodologies “benefit some groups and individuals in the community, and are more costly for others” (p. 17).

This situational review has shown that there are significant differences in the ways in which girls and boys are raised in families, the ways in which community members perceive girls and boys, how girls and boys participate in schooling, and how they are portrayed in the media. Stereotypes limit how boys and girls, men and women are able to participate in society. Some progress has been made in China, particularly in urban areas where more parents are using child rearing practices based on equality.

4. REVIEW OF TRAINING/LEARNING MATERIALS AND PROGRAMMES

In this section training and learning materials are reviewed, particularly those that promote: parental knowledge of appropriate child rearing; skills for ensuring the healthy development of young children; and/or encourage gender equality in girls' and boy's life opportunities and prospects.

4.1 Childrearing and family

A range of training materials and programmes target parents to promote appropriate childrearing knowledge and skills for ensuring the healthy development of young children. Programmes such as *Effective Parenting* in the Philippines (UNICEF, 2001) are aimed at both parents (mother and father), use inclusive language throughout, and provide guidelines for effective use of the manuals. Another example is the Roving Caregivers' programme in Jamaica, which has a dual focus. Home visitors work directly with parents, promoting the elimination of gender bias as well as involvement in child rearing (McDonald, 1999).

Many of these materials and programmes draw on aspects of western child development. It is instructive to remember that western child development has been the subject of recent critique and analysis. Much western child development research has been conducted with white, middle class nuclear families (Cannella, 1997). This means that a specific population has been sampled and the information used to create norms that have then been applied to other contexts and cultures. The following comments relate specifically to gender and developmental psychology:

- Mac Naughton (1992) has stated that "child development is fundamentally sexist and therefore the practices it has led to in the early childhood curriculum are fundamentally sexist and hence cannot lead to high quality programmes" (p. 225).
- Burman (1994) posed the question "What are the consequences for developmental psychology of its forgetting of gender as a structuring dimension of development?" (p. 5).

It is highly likely then, that training and learning materials that have a basis in, or incorporate aspects of western developmental psychology, will not address the concept of gender as it is defined in this paper.

Part of the critique of child development theory comes from the perspective of families. The dominant understanding of families perpetuated by western developmental psychology is that of the nuclear, heterosexual family. Cannella (1997) makes the point that this particular conception of families has become naturalized in the west so that it is assumed that it has always existed, that it is superior to other family forms, and that "the best place for children to thrive is in the arms of mother within this idealized family unit" (p. 78). In addition, much child development research has concentrated on the mother-child dyad to the exclusion of the father (Phoenix & Woollett, 1991a). This reinforces the position of fathers as ancillary and mothers as almost solely responsible for the successful health, well being and socialization of the child into society. There has been some attempt to redress this situation recently, evidenced by the publication of popular books about the importance of fathers. This recent change is also evident in United Nations policy and publications, which now centre on GAD (instead of WID): "GAD aims to look at the social relations and interactions between men and women, and the contexts and constructions of masculinities and femininities" (Akerkar, 2001, p. 2). To some extent this

change aligns with the incorporation (in UN documents) of an understanding of gender as a socially constructed, ever changing contextual factor of all societies.

In relation to **family education**, Arnold (1998) has acknowledged that many parent/caregiver programmes in the past have been “message driven” (p. 10), and that time would be better spent finding out what parents and other caregivers already know and do. Despite the rhetoric, Arnold (1998) has said that programmes are not “designed to recognize and respect families’ achievements in raising their children, and that a “deficit” model” is used instead (p. 10). Incorporated with the notion of the deficit model are (western) norms of child development that have become naturalized and accepted as standards by which to judge others, including those with disabilities. As Arnold (1998) has stated, the “range of “normal” arrangements in which children are brought up is vast and it is vital to recognize, understand and respect local childrearing practices and build on existing strengths” (p. 11). Valuing diversity is preferable to “insisting on one best way” (Arnold, 1998, p. 11), as has been the case with much recent educational writing in the west that focuses on ‘best practice’.

Family education then, needs to focus on the local context, the achievements of families, and take local constructions of gender into account. The enactment and enforcement of legislation in relation to gender in instances such as domestic violence, incest, intolerance and violence against those with alternative gender identifications, sexual preferences and disabilities, is also highly advantageous. However for this to be achieved, action at the systemic level is required. In some cases, this can be as challenging as action at the family and community level because of understandings that are held about gender, race, ethnicity, disability and perceived deficit.

Projects investigating gender in various communities such as *The Case of Ait Cherki: A Moroccan rural community* (Evans, 1997), have enabled an understanding of ways in which gendering occurs in daily life in different contexts. In many communities there are distinct differences between the expectation of girls and boys, and these differences are evident early in life. An understanding of the ways in which gender operates in families and communities enables local projects to be planned in consultation with local people, the joint identification of areas for attention, as well as planning ways of achieving goals, which thereby aid their chance of success. One vital aspect of this process is to ensure that all community members have opportunities to express their concerns and opinions in non-threatening circumstances. This has been demonstrated in *The myth of community: Gender issues in participatory development* (Guijt and Kaul Shah, 1998), where it was shown that notions of community coincided with the dominant groups in the community.

The booklet “*What is a girl? What is a boy?*” (Bhasin, 1999) is an excellent resource for demonstrating that gender is a social construction. It incorporates pivotal questions for consideration in an exploratory and conversational way, providing everyday examples of what girls and boys can do. Many people will be familiar with these everyday examples, and therefore comfortable with them. It is recommended that this resource is used to develop local versions for the target areas in each country (providing copyright issues are addressed). Suggestions for the development of similar materials in local contexts include *What is a mother? What is a father?; What is a wife? What is a husband?; What is a daughter? What is a son?; What is the work of women? What is the work of men?; What is a mother-in-law? What is a father-in-law?*

4.1.2 Men

The following strategies are recommended for **involving men in early childhood programs**: be specific about goals for involvement; acknowledge resistance and deal constructively with it; identify significant male role figures; provide training and support services for staff; train female facilitators to accept male involvement; don't neglect mothers; go slowly; don't re-invent the wheel (McBride and Rane, 1996).

Involving men in gender equality work is also pivotal to the goal of achieving gender equality; involving men could help men take greater responsibility for change; will lead to more resources for gender development work; a rights based strategy may be more effective in involving men in broad gender issues; and the goal is more likely to be achieved if men are allies and partners (Chant, 2000). Men and women may also be disadvantaged by social and economic changes. For example, traditional roles for men may be altered, leaving men with few alternatives for meaningful roles in families and communities (Cleaver, 2001)

Ignoring men by having women only development initiatives can: push men to sabotage projects that can then entail greater workloads for women; portray men as universally bad and women as universally good, producing little chance to change these stereotypes; increase hostility between men and women and cause men to block efforts to improve women's lives; and reduce the impact of empowerment projects for women because there is no chance to enact these changes at home (Chant, 2000).

4.2 Health and agriculture

It seems as though the health and agricultural sectors have much to offer in terms of the inclusion of gender perspectives in family education, as there are many examples of health and agricultural initiatives that incorporate gender perspectives in innovative ways (e.g., FAO, 1997; Jones, 2001; Koopman, 1998; Medel-Añonuevo, 2002; Ministry of Women, Children, and Social Welfare, 2002). Some agricultural initiatives have been able to combine economic and environmental sustainability with social justice imperatives that have benefits for all members of the community. The programmes and training materials that deal with health issues such as HIV/AIDS are impressive. Many of these incorporate a gender dimension, but the way in which this occurs is varied. For example, some programmes target boys and young men to promote sexual and reproductive health, while others integrate gender issues into sexual and reproductive health programmes (e.g., Commonwealth Secretariat, 2001).

Significant progress has also been made in the Eastern India Rainfed Farming Project (Akerkar, 2001, p. 9). Here gender perspectives have been included successfully and individuals as well as communities have benefited as a result. The methodology used in Redd Barna, Uganda (Jolly, 2002), was able to "create spaces for those marginalised by cultural norms to express their views and take action" (p. 17). This occurred through use of an 'Issues Matrix' (see Appendix 4), where different interest groups were able to identify and present their problems to the rest of the community, and community actions that were agreed upon were then taken.

4.3 Education

In relation to education, Pakistan (Government of Pakistan, Ministry of Education, 1997) has identified family and social life, and gender roles and responsibilities as core messages of population education (p. V). Core messages about gender roles and

responsibilities emphasize the equality of sons and daughters, equal care for sons and daughters, that girls make equal contributions economically, that women and men should participate equally in decision-making, and the importance of education for girls and women (p. V). Core messages about the family and social life relate to the significance of the family as a basic social unit, the varying forms and functions of families, and the relationship between family size and quality of life (p. V).

Life education programmes such as CHETNA (2002) provide excellent ideas and strategies for ways of working with disadvantaged and marginalised children, families, adolescents and women from rural, tribal and urban areas in several provinces in India. The following sections may be able to be adapted to the contexts of the target countries: Module 1, Session 3 (Our values – Mine, my family’s, my community’s); Module 2, Session 1 (Importance and role of family members); Module 4, Session 1 (Communication – Verbal and non-verbal); Module 8, Sessions 1-5 (Concept of marriage as partnership between husband and wife; roles of husband and wife; relationship with in-laws; planned parenthood; role as mothers and fathers); Module 9, Session 1 (Work of women and men); Module 10, Sessions 1-3 (Legal rights with special reference to youth and women; using the law; violence against women and girls).

5. CONCLUSIONS AND RECOMMENDATIONS

In this concluding chapter, several issues are addressed, including a discussion of what has been learned from the review and analysis, and the identification of the issues to be tackled and the interventions that are considered necessary. Recommendations are then made about the content of the training module that incorporates objectives, expected results, target populations, and key issues to be addressed in the content of the module. A framework for the module is suggested, as well as possibilities for ICT application.

5.1 What has been learned?

1. **Fathers** should be an integral part of family education. Some programmes aimed specifically at young men have been very successful in resisting gender norms. PROMUNDO in Brazil (Jolly, 2002, p. 20) has been tackling domestic violence issues since 2000 through performing a play and distributing a *photonovella* after the performance. This project has shown that “men have differing views, and that men can change their attitudes and behaviour” (p. 20).

2. **Culture is** conceptualised as “diverse and dynamic, formed by internal and external influences, and structured by representation and power” (Jolly, 2002, p. 3). This means that cultural norms and expectations have some fluidity and that they can be made and remade: “What is ‘local’ is not sealed off from influences from elsewhere, nor is it insulated from change over time. Nor is ‘local culture’ a single body of beliefs and practices that everyone agrees with” (Jolly, 2002, p. 16). People challenge and resist cultural norms and stereotypes and others adhere to and enforce them. Those who are in more powerful positions may want to reinforce the status quo and maintain their vested interests. Changing cultural norms and stereotypes is demanding work and needs sensitive approaches.

3. When projects set out to change behaviours, particularly those that aim to change cultural or stereotypical understandings, a **multifaceted approach** is preferable. This should include

- Family conditions and practices

- Community conditions and practices
- Social policies, laws and institutions (e.g. schools)
- Cultural values and beliefs
- The national context. (Working Group on ECC-SGD, 1998, p. 3)

4. A length of **time** is needed when projects aim to change behaviours, as altering cultural or stereotypical understandings that can form the basis of behavioural change rarely occur in the short term. This is because such change may involve: “knowledge, attitudes, beliefs, awareness, motivation, skills, trial practice and a supportive environment” (Medel-Añonuevo, 2002, p. 23).

5. In **family education**, issues can be combined successfully if planned carefully and aimed at a specific target group.

6. It is important to use a **variety of methods** to which local participants are likely to respond. These might include drawing, singing, story telling, community mapping, role-play, mime, games, scenarios, focused discussion, and considering images and messages from various media.

5.2 Challenges

- Existing gender-biased cultural norms and expectations, for example, the belief that motherhood is “natural” for women because they give birth to babies;
- Resistance to change;
- Stereotypes and prevailing ideas about the division of labour by sex such as the belief that men work outside the home and women inside the home;
- Legal rights of women, girls and adolescents - either there is no legal provision to protect the rights of women and girls to education, or there is a gap between legal rights and practices in reality;
- Existing beliefs about the value of education for girls - families, particularly those living in poverty are not able to invest in girls’ education. Many parents do not see the relevance of education to the lives of girls and their families;
- Active involvement of fathers in parenting - fathers learning how to parent and undertake household tasks;
- Men’s support for women during pregnancy and involvement in childbirth;
- Changing behaviours and attitudes in ways acceptable to community members;
- Changing cultural traditions in ways acceptable to community members;
- Questioning religion and tradition in ways acceptable to community members;
- Policy changes and enforcement by law, and gaps between de jure and de facto (or theory and practice).

5.3 SUGGESTED CONTENT OF TRAINING MODULE

Guide to facilitators

- Reassure male participants (dispel anxieties etc.) (see Bhasin, 2001)
- Dealing with male resistance (see Bhasin, 2001)
- The importance of involving men (see Chant, 2000; Cleaver, 2001)

MODULE 1

Main Theme 1: Understanding gender

Aims

- To raise awareness of gender, what it is; why it's important and how it's important in the lives of women, men, girls and boys
- To identify and explore values of the self as an individual

Aims	Suggested activities: Awareness raising and self- reflection	Suggested activities: Constructive action	Evaluation
Understanding the definition of gender	<ul style="list-style-type: none">• Discuss what gender is (use definition and relate to lives of participants)• Investigate how gender changes over time by considering history	<ul style="list-style-type: none">• Timeline of changes in gender (eg. in parents' lives, grandparents' lives, other significant historical periods in the community/region/country)	<ul style="list-style-type: none">• Participants understand how gender has changed over time• Participants understand the importance of involving men in gender work
Building self- and gender-awareness	<ul style="list-style-type: none">• Who am I? What are my values? Where did they come from? What do they say about me? (For starting ideas, refer to CHETNA, 2002, Module 1, Sessions 1 and 3)• Write self-history	<ul style="list-style-type: none">• Develop a plan for changing my values to be more gender sensitive and respectful• Analyse self history	Participants have become more sensitive and responsive to gender issues

<p>Understanding gender-based beliefs, expectations, roles, practices (stereotypes and biases)</p>	<ul style="list-style-type: none"> • List and discuss examples of how we can see evidence of gender stereotypes in daily life in families, schools, the community and the society (see Medel-Añonuevo, 2002, pp. 35-36 for beginning ideas) • Discuss well-known sayings (see Appendix 2) and how they might be stereotypes • List the contributions to the community of women, men, girls and boys who are friends (the things that they do in daily life) and consider these in relation to what is 'usual' for women, men, boys and girls. Note differences and discuss. • Investigate limits placed on friends you know who are girls, boys, mothers, fathers, and adolescents. List the limits on these people imposed by family, community, society and legally 	<ul style="list-style-type: none"> • How are the limits placed on various members of society unjust? How might these limits be changed? 	<ul style="list-style-type: none"> • Participants are able to articulate their understanding of gendered practices in family and community life and the limitations they impose • Participants can identify stereotyping in various contexts (media, school, community, family)
<p>Communication</p>	<ul style="list-style-type: none"> • Examine communication between women and men, boys and girls; and amongst women, men, boys and girls (For starting ideas, refer to CHETNA, 2001, Module 4, Session 1). 	<ul style="list-style-type: none"> • How can I communicate more effectively with others? How can they communicate more effectively with me? • Develop a list of gender-neutral language to use 	<ul style="list-style-type: none"> • Participants begin to use gender neutral language

MODULE 2

Main Theme: Understanding gender and its importance for families

Aims

- To identify and explore the values of family/ies.
- To examine daily family practices and child rearing beliefs about infants, young children, middle childhood, adolescence, adulthood and family life, locating gendered practices and beliefs such as the division of labour and domestic chores, contributions to family decisions etc.
- To identify selected practices and beliefs about girl and boy children (including access to food and schooling, and expectations about domestic activities), and examine how these limit girl and boy children.
- To develop strategies to help women and men adapt to changing roles within households that benefit children and foster gender equality.
- To integrate male activities such as fathers identifying positive role models and determining effective ways to nurture and promote such roles; investigate the changing roles, needs and identities of men over the lifespan.

Aims	Suggested activities: Awareness raising and self- reflection	Suggested activities: Constructive action	Evaluation
Understanding perceived values of family/gender in family	<ul style="list-style-type: none">• What are the values of my family? Where do they come from? What do they say about my family? (For starter ideas refer to CHETNA, 2002, Module 1, Session 3).• How do I contribute to my family? (see CHETNA, 2002, Module 2 Session 1, for ideas).	<ul style="list-style-type: none">• List the ways I am similar to and different from other family members• List the ways others in my family contribute to it	<ul style="list-style-type: none">• Participants have become more sensitive and responsive to gender issues in the context of family

Wife and husband	<ul style="list-style-type: none"> • Understanding of marriage as partnership between husband and wife (see for example, CHETNA, 2002, Module 8, Session 1). • Roles, importance and contributions of wife and husband (see for example, CHETNA, 2002, Module 8, Session 2). 	<ul style="list-style-type: none"> • Participants select practices and beliefs that they will target for change e.g., planning parenthood together as wife and husband; improving communication amongst family members; creating new models for fathers, mothers, men, women, girls and boys by examining practices that already occur • Formulate plan for changing practices, including time, resources etc. • Create support groups • Enactment of plan 	<ul style="list-style-type: none"> • Active and effective support group/s
(Mother and father)	<ul style="list-style-type: none"> • Roles, importance and contributions of mothers and fathers (see for example, CHETNA, 2002, Module 8, Session 5). • Parents are the first teachers of children 		<ul style="list-style-type: none"> • Understanding of the importance of fathers in the parenting role • Recognition of the unique and positive roles that men play in the lives of children
(Girls, boys, adolescent)	<ul style="list-style-type: none"> • Roles, importance and contributions of girls, boys, adolescents (Bhasin, 1999 could be used as a start). 	<ul style="list-style-type: none"> • Participants understand the significance of family life for the gender socialisation of boys and girls 	<ul style="list-style-type: none"> • Participants understand the benefits of education for girls

<p>(Limits placed on girls, boys, man, woman by family)</p>	<ul style="list-style-type: none"> • Investigating limits placed on girls, boys, mothers, fathers, adolescents by family (see CHETNA, 2002, Module 2 Session 3 for some ideas). • Demonstrate (through information such as the outcomes of educating girls) the difference that education can make to family life (see UNECSO, 2000). 	<ul style="list-style-type: none"> • List some things that all people can do • List some things that girls can do after being educated 	<ul style="list-style-type: none"> • Participants recognise and understand the specific ways in which gendered practices limit children (boys and girls) and adults in their daily lives • Understanding the benefits for girls and boys, and that can come from changing some gendered practices (ultimately more girls going to school, and gender parity at school; more girls in unconventional fields such as science and technologies, thus wider life choice for girls) • Enactment of some changes in family life through formulation and implementation of plan • Participants can identify gender discriminatory and unjust practices in families • Positive strategies for dealing with gendered attitudes and practices in family life were developed
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MODULE 3

Main theme: Understanding gender and its importance for the community

Aims

- To identify and explore the values of the local community
- To explore meanings and uses of masculinity in the local context by separating men from their masculine roles and women from their feminine roles; explore the fragility of masculine identities (masculinity requires that it is constantly demonstrated and performed, and through ideas such as this can be linked to domestic violence);
- To demonstrate (through information such as outcomes of educating girls) the difference that education can make to community life.

Aims	Suggested activities: Awareness raising and self- reflection	Suggested activities: Constructive action	Evaluation
Myself and community	<ul style="list-style-type: none">• How do my family and I contribute to the community? (see CHETNA, 2002, Module 3, Session 2 for ideas).	<ul style="list-style-type: none">• Discuss how you and your family could be more involved in the community and what you could do	<ul style="list-style-type: none">• Suggested ways in which family could contribute
Values of community	<ul style="list-style-type: none">• Identify the values of the community in regard to boys, girls, mothers, fathers, grandmothers, grandfathers and families. Where do these values come from? What do they say about my community? (see CHETNA, 2002, Module 3, Session 3 for starting ideas).	<ul style="list-style-type: none">• Create other meanings of masculinity and femininity through examining local practices of what men and women already do	<ul style="list-style-type: none">• Examples of other meanings of masculinity and femininity from local context

<p>Adolescents, women, men in community (role, contribution)</p>	<ul style="list-style-type: none"> • Consider the work of adolescents, women and men in the community from a gender perspective. Who does what and why? Who is limited and why? (see CHETNA, 2002, Module 9, Session 1 for beginning ideas). • Investigate contributions to community of mothers, fathers, girls, boys, children, and adolescents. How are these gendered? How might they change to benefit everyone? 	<ul style="list-style-type: none"> • Identify the unique and positive roles that men can play in the lives of children in the community • Investigate limits placed on girls, boys, mothers, fathers, and adolescents by the community and identify some of the costs to the community of this. Develop ways around these limitations 	<ul style="list-style-type: none"> • Understanding of the benefits for the community that can come from changing some gendered practices (ultimately more girls going to school, and gender parity at school; more girls in unconventional fields such as science and technologies, thus wider life choice for girls) • Understanding of the importance of fathers in the parenting role as a community resource • Significance of fathers in families • Shared understanding of gender equality in family life. The aim is not to convert boys to act like girls or vice versa. Rather, the aim is to create new partnerships between men and women based on mutual respect and dialogue, and sharing responsibilities both at home and outside.
<p>Education and health of girls, adolescents, women and men in community</p>	<ul style="list-style-type: none"> • Examine the education and health of girls, adolescents, women, men in the community 	<ul style="list-style-type: none"> • Develop some ideas about how the education and health of community members can be improved. 	<ul style="list-style-type: none"> • Recognition of the unique and positive roles that men play in the lives of children • Enactment of some changes in community life through formulation and implementation of plan

MODULE 4:

Main Theme: Understanding gender and its importance for the nation

Aims

- To investigate gendered practices presented in the media, literature, texts, traditional beliefs; how they limit boys and girls, women and men; and how they are often stereotypical representations of masculinity and femininity
- To investigate human rights before the law including the constitution, the role of government at national (including Ministries of Women's Affairs), state and local levels, services that are available
- To investigate existing organisations, declarations and policies (e.g., CEDAW (the rights of women), CRC (the rights of children), laws against human trafficking, early childhood education policies, human rights etc.) that uphold human rights and link them to gender

Aims	Suggested activities: Awareness raising and self-reflection	Suggested activities: Constructive action	Evaluation
Rights (general)	Investigate the rights of girls, women, children and adolescents (see CHETNA, 2002, Module 10, Session 1)	<ul style="list-style-type: none"> • Formation of support groups to attempt to uphold the law in relation to human trafficking and violence against women, girls and adolescents 	<ul style="list-style-type: none"> • Participants have developed an understanding that women and girls have rights that need to be recognized (CRC, CEDAW) • Participants know what help is available and where to access it
Education rights	<ul style="list-style-type: none"> • Examine benefits of the education of girls using UNESCO information 	<ul style="list-style-type: none"> • Create local examples of what girls who have been educated have achieved 	<ul style="list-style-type: none"> • Use examples in work with communities
Rights not to be violated (against violence)	<ul style="list-style-type: none"> • Learn what violence is, its effects and what women should do in situations of violence. Consider violence against women, girls and adolescents and its relation to gender and the law (see CHETNA, 2002, Modules 2 and 3) 	<ul style="list-style-type: none"> • Know which services and government departments that can help in situations of violence, human trafficking etc. • Know what action to take in situations of violence, abuse, trafficking etc. 	<ul style="list-style-type: none"> • Participants know what violence is, the effects of violence and what to do in situations before, during and after violence • Participants understand that human trafficking, child abuse and most violence against women is against the law.
Limits placed socially and legally	<ul style="list-style-type: none"> • Investigate limits placed on girls, boys, mothers, fathers, adolescents by society and legally. 	<ul style="list-style-type: none"> • Gather local examples 	<ul style="list-style-type: none"> • Use examples In work with local communities

5.4 Target population of training module

- Trainers

There are various ways of approaching family education and the final decision should be made by representations from the countries piloting the project. For instance, the 'Issues Matrix' has been used successfully in Uganda, providing spaces for those who have been marginalized in their communities to raise issues (see Appendix 4). This approach alleviates dominant groups in the community steering change in the ways they think should occur (or reinforcing the status quo).

5.5 ICT suggestions for training

- CD-ROM prototype module for trainers to be developed

6. GLOSSARY

Basic education for equality “entails the necessity of “empowering” women by giving them a range of socio-cultural competencies and tools, beyond the narrow conceptualisation of reading and writing skills” (UNESCO, 2002a, p. 15).

Culture is understood as “diverse and dynamic, formed by internal and external influences, and structured by representation and power” (Jolly, 2002, p. 3).

Gender and development “GAD aims to look at the social relations and interactions between men and women, and the contexts and constructions of masculinities and femininities” (Akerkar, 2001, p. 2).

Gender “is a socio-cultural construct, and underscores the social relations between men and women, in which women are systematically subordinated” (UNESCO, 2002a, p. 15).

“The socially/historically/culturally constructed differences between men and women, as opposed to their biological differences” (UNESCO Asia-Pacific Regional Bureau for Education, 2002).

Gender analysis “A thorough analysis of the relations between men and women and the impact that certain policies have on both sexes” (UNESCO, 2002c).

Gender equality “Advocates of education for gender equality argue that structural transformations are needed in order to end discriminatory practices based on gender” (UNESCO, 2002a, p. 15).

Gender equality “aims to transform gender relations, so that both women and men enjoy the same opportunities to achieve their potential” UNESCO (2002a, p. 16).

Equality between men and women entails the concept that all human beings, both men and women, are free to develop their personal skills and make choices without limitations set by stereotypes, rigid gender roles and prejudices. Gender equality means that the different behaviours, aspirations and needs of women and men are considered, valued and favoured equally. It does not mean that women and men have to become the same, but that their rights, responsibilities and opportunities will not depend on whether they are born male or female. (UNESCO, 2002c).

Gender equity “promotes the reduction of gender discrimination and the social and economic self-reliance of women through policies and programmes further ensuring access to, and quality of, basic education and productive skills. This is done without questioning and/or altering the existing structure of gender relations” (UNESCO, 2002a, p. 15).

“Fairness in the treatment of women and men, according to their respective needs. This may include equal treatment or treatment that is different but which is considered equivalent in terms of rights, benefits, obligations and opportunities.” (UNESCO, 2002c).

Gender mainstreaming “Based on a gender analysis, mainstreaming is a strategy for making women’s, as well as men’s, concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programs in all

political, economic and societal spheres, so that women and men benefit equally and equality is not perpetuated. The ultimate goal is to achieve gender equality.” (UNESCO, 2002c).

Family education – There is no internationally agreed definition of family education. Family education differs according to the purposes and target of the family education programme. As an operational definition to be used in the present project, family education refers to an education of family members, especially parents, with the aim of promoting better parenting, family relations and well-being.

AIDS – acquired immune deficiency syndrome

CEDAW – *Convention on the Elimination of All Forms of Discrimination against Women*. Adopted by the UN General Assembly and entered into force 1981.

CRC - *Convention on the Rights of the Child*. Adopted by the General Assembly of the UN 20 November 1989.

ECD - early childhood development programmes

EFA – education for all

GAD – gender and development

HIV – human immunodeficiency virus

ICT – information and communication technologies

NGO - non-government organisation

UN – United Nations

UNDP – United Nations Development Programme

UNESCO – United Nations Educational, Scientific and Cultural Organization

UNICEF – United Nations Children’s Fund

WHO – World Health Organization

WID – women in development

7. APPENDICES

APPENDIX 1

Educational, health and economic data that relate to women, men, girls and boys for the countries of Cambodia, China and Kyrgyzstan (compiled from Bellamy, 1999). Where noted, more recent figures are used for Kyrgyzstan (from Miroshnichenko, 2002).

Indicators	Cambodia	China	Kyrgyzstan
1997 Life expectancy	54	70	68.5 (Miroshnichenko, 2002)
1997 Under 5 mortality rate	167	47	48
1997 Total fertility rate	4.5	1.8	2.4 (Miroshnichenko, 2002)
1990-1997 % of births attended by trained health personnel	31	89	98
1990-1998 % of married women using contraception	13	83	60
1995 Total adult literacy rate	65x	82	98.7 (Miroshnichenko, 2002)
1995 Female adult literacy rate	53x	73	95
1995 Male adult literacy rate	80x	90	99
1993-1997 Female net primary school attendance (%)	N/a	94	87x
1993-1997 Male net primary school attendance (%)	N/a	95	86x

Indicators	Cambodia	China	Kyrgyzstan
1990-1995 % of primary school entrants reaching grade 5	50	92	92
1990-1996 secondary school enrolment ratio (gross) male/female	M/43 F/20	M/73 F/66	M/75 F/85
Total % of population with access to safe water (1990-1997)	30	67	71
Total % of population with access to adequate sanitation (1990-1997)	19	24	94
1997 percent of population urbanized	22	32	39
1996 GNP per capita (US\$)	300	750	550
1990-1996 annual rate of inflation	45	12	256
1990-1997 % of central government expenditure allocated to health; education; defense	Health/na Education/na Defense/na	Health/0 Education/2 Defense/13	Health/na Education/na Defense/na

APPENDIX 2

Well known sayings such as those below (or local substitutes) can be used effectively in training. They can be investigated and linked to the contents of Bahsin (1999)

- A boy who is a coward should wear bangles on his hand – saying from India: This means that boys who are afraid or who do not like violence are like women or girls (Women’s Development Council, 2001, p. 23)
- Husbands who help their wives are called slave of the wife – saying from India: this means that men who help women are not ‘real men’ (Women’s Development Council, 2001, p. 22)
- The kind of love between a husband and wife in the early days of marriage is absent after the birth of children – saying from India: this means that romantic love changes when parents have to take care of their children (Women’s Development Council, 2001, p. 22)
- In the hands of women rests the dignity of the house – saying from India: this means that what people think about a family depends on a woman’s behaviour (Women’s Development Council, 2001, p. 22)
- Daughters are compared to cotton wool and sons to gold in Cambodia. When gold drops in mud, it can be cleaned and returned to its original condition. However, cotton still has the stain (Tey and Sieng, 2002). Tey and Sieng (2002) suggest that this saying should be changed to “both of them are gold”.
- In Cambodia, there is a traditional saying that “Women cannot do anything else besides doing household chores”, which Tey and Sieng (2002) think should be eliminated.

APPENDIX 3

What the communities thought boys and girls needed to know and who teaches them.
(Reproduced from Evans, 1997, pp. 9-10).

What boys need to know	Who teaches them		
	Mother	Father	Brother/sister
Speak well	X	X	X
Learn to read and write	X	X	X
Give respect to elders	X	X	
Good behaviour/relationships	X		
Farming		X	
Preparing cattle feed	X		
Cattle grazing	learns by himself		
Help parents in work		X	
Pooja (thanksgiving prayer)	X		
How to eat food/wash/clean	X		
Drive a tractor		X	
What girls need to know	Who teaches them		
	Mother	Father	Brother/sister
Speak well	X	X	X
To cook well	X		
Recognize and respect others	X		
Helping in the housework	X		
Pooja (thanksgiving prayer)	X		
Keep clean	X		
Sing bhajan (religious songs)	X		
Have a good character	X		
Good relationship with in-laws	X		
Farming	X	X	
Help in care of siblings	X		
Alphabets, counting, poems, songs,	X		X
How to go to shop for purchase	X	X	

APPENDIX 4**ISSUES MATRIX**

Extract from the issues matrix of Kyalatebe (in Jolly, 2002a)

Issues raised initially	C	YW	YM	OW	OM
Lack of clean water	X	X	X	X	X
Orphans	X	X	X	X	X
High level of school drop-outs	X	X	X	X	
HIV/AIDS		X	X	X	X
Land shortage fragmentation	X	X	X		X
Lack of fuelwood		X	X		X
Environmental degradation		X	X		X
Lack of local organization		X	X	X	
Situation of single mothers	X	X			
Punishment at school	X	X			
High rate of teenage pregnancies		X		X	
Taxation					X
Drunken teachers	X				

C=children; YW= younger women; YM=younger men; OW=older women; OM=older men

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