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being recorded.

Welcome to the seminar!

We will begin at 11 AM CST.

Suggested Webinar Etiquette:

1. Make sure your screen name has your name and affiliation
2. Mute yourself unless you are talking
3. Turn on video when talking
4. Use the chat to share thoughts, comments, questions at any time
5. Use side by side mode for easy viewing



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Module 1:

Historical Context: WID, WAD, and GAD

This project was supported by the Higher Education Challenge (HEC) Grants Program, grant no. 2020-70003-32313 from the USDA National Institute of Food and Agriculture and by the Texas A&M University Presidential Transformational Teaching Grants Program, Round 1.

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Learning Objectives

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Through active participation in this session, including independent study and reflection before and after the classroom activities, participants will be able to:



Define key terms related to gender in international development, including gender, sex, inequality, power, intersectionality, and international development, some of which is evident in the U.S. in varying degrees.



Describe the gender equality continuum and how development programs can be assessed along the continuum, ranging from gender blind or gender exploitative programs to gender transformative.



Compare and contrast theoretical approaches to gender in international development, specifically Women in Development (WID), Women and Development (WAD), and Gender and Development (GAD).



Express (clearly articulate) informed personal views on whether and how development practitioners, students, researchers, and policy makers are morally obligated to approach development challenges through a gendered lens.

Gender Lensed Curricula in Development



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Prior Readings



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Background Information and Key Terms:

- Gender Integration Continuum
- WID, WAD, GAD: Trends in research and practice

Gender Integration Continuum

Time: 1 hour

Activity Objective:
Understand the SIGWG Gender Integration Continuum as a lens for assessing project approaches.

Materials:

- Printed Flipcharts
 - SIGWG Gender Integration Continuum Graphic
 - Gender Integration Continuum Group Task
- Continuum Case Studies, color-coded
- Modified Gender Integration Continuum

Activity:

1. Explain that we have been exploring the importance of understanding how gender can affect our project outcomes. To guide various projects on how to integrate gender, the SIGWG has developed a conceptual Framework known as the Gender Integration Continuum. This Framework categorizes approaches by how they treat gender norms and inequalities in the design, implementation, and evaluation of program/projects.

The term "gender blind" refers to policies and programs which are designed without prior analysis of the culturally defined set of economic, social, and political roles, responsibilities, rights, entitlements, obligations, and power relations associated with being female and male and the dynamics between and among men and women, boys and girls. Gender blind programs/policies ignore gender considerations altogether. In contrast, "gender aware" programs/policies deliberately examine and address the anticipated gender-related outcomes during both design and implementation, an important prerequisite for all gender-integrated interventions to be gender aware.

This Framework draws from a range of efforts that have used a continuum of approaches to understanding gender, especially as they relate to HIV/AIDS, but also from Oxfam, "Gender, Accountability and HIV/AIDS: The What, The Why and The How" (Policy Address at the VII International AIDS Conference, Toronto, 14-19th June 2006), Oxfam, "Gender Plan South: Gender Theory, and Issue Dashboard" (Integrating Gender into HIV/AIDS Programs, Review Paper for Expert Consultation, 1-5 June 2007), "Gender, World Health Organization (WHO) and WHO/CDC" (Guidelines for Integrating Gender into HIV/AIDS Programmes), Netherlands.

The Journal of Developing Areas 34 (July 1998) 489-508

WID, WAD, GAD: Trends in Research and Practice

EVA M. RATHGEBER

During the past two decades, the term "women in development" has become common currency both inside and outside academic settings. But while "women in development," or "WID," is understood to mean the integration of women into global processes of economic, political, and social growth and change, there often is confusion about the meaning of two more recent acronyms, "WAD" (women and development) and "GAD" (gender and development). This paper will begin with an examination of meanings and assumptions embedded in "WID," "WAD," and "GAD" and then will look at the extent to which differing views of the relationship between gender and development have influenced research, policymaking, and international agency thinking since the mid-1990s. It is suggested that each term has been associated with a varying set of underlying assumptions and has led to the formulation of different strategies for the participation of women in development processes.

It should be noted at the outset that the intent of this essay is neither to provide a comprehensive overview of the literature within the three different perspectives, nor even to critique at length particular claims within these perspectives. Instead, the objective is to show the linkages between theory and practice and to illustrate the different types of development projects that may be associated with these theoretical perspectives. Too frequently development practitioners lose sight of the theory underlying their work. This essay attempts to illustrate the extent to which all development projects are situated within specific theoretical and political frameworks and to examine in a critical manner the implications of such linkages.

The paper begins with an examination of the origins of WID, WAD, and GAD. A section considers the translation of each of these theories

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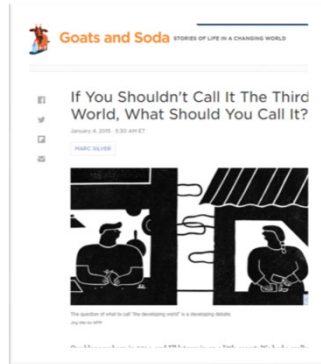
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Prior Readings

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Real-World Examples

- If you shouldn't call it the third world, what should you call it?
- Evidence-based policymaking and the wicked problem of SDG 5 Gender Equality



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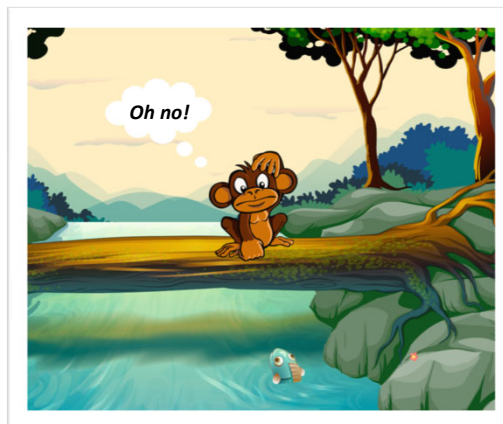
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Icebreaker

Handout 1.1

The origin of the parable of the 'Monkey who Saved a Fish' may not be clear, as it is often cited as an African parable and sometimes cited as an Asian parable (CAFOD, 2015; Gourevitch, 2009; Marsella & Christopher, 2004). Still, as the story goes...

<https://youtu.be/tw2xxSaDeKI>



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Discussion Questions:

- How does this parable relate to international development and aid efforts?
- Have you ever felt like the fish in this parable? Like the Monkey?

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What is International Development?



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Discuss:

- What is international development?
- Who defines developed vs. developing countries or communities?
- Who “develops” these developing countries?
- What is the purpose and/or intended outcomes of development efforts?

7

What is International Development?



8

Discuss:

- Language matters. Reviewing the NPR article by Silver (2015), consider how the designation and naming of developing countries has evolved over time.
- Do you think that the words used to describe countries or regions are important?
- If so, how might these designations impact how we view the people of a country or community?

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What is a Gendered Lens?

9



Gender-Blind

The gender of community members and program participants was not considered.



Looking Deeper

Exploring deeper to understand how dynamics of gender and intersectionality contribute to these development issues.



Development Programs & Policy

Benefit or harm members by focusing on the outcomes based on gender and how programs exacerbate or mitigate these broader gender inequalities.



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How Development is Defined is Important.

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**Women in
Development
(WID)**



**Women and
Development
(WAD)**

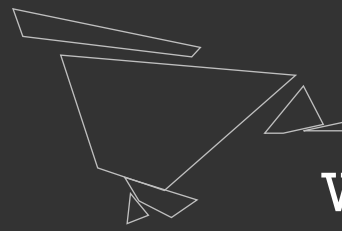


**Gender and
Development
(GAD)**

Defining “development” shapes how donors, implementers, and host countries approach development efforts and measure “success.”



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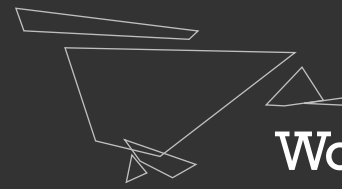
Women in Development (WID)

- 1970s
- Rooted in the modernization paradigm
- Focuses on the productive aspects of women's labor
- Advocates for women's equal participation in all sectors

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Women and Development (WAD)

- Late 1970s
- Drawn from dependency theory of development.
- Presents that women have always been integrated into development processes
- Assumes that "women's position will improve if and when international structures become more equitable" (Rathgeber, 1990, p. 19)

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Gender and Development (GAD)

- 1980s
- Rooted in socialist feminism theory with consideration of productive and reproductive work of women
- Sees women as agents of change rather than as passive recipients of development.


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Complete Assignment 1.1

Comparing and Contrasting WID, WAD, and GAD

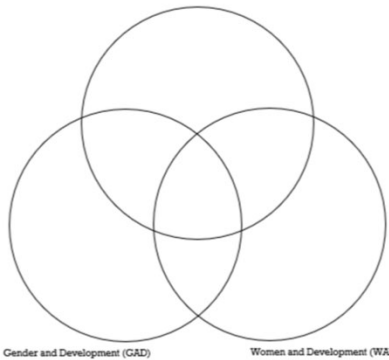
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Assignment 1.1: Comparing and Contrasting WID, WAD, & GAD 

Name: _____

Use the following Venn Diagram to Compare and Contrast the three concepts. Refer back to what we learned in class.

Women in Development (WID)




Gender and Development (GAD) Women and Development (WAD)

This project was supported by the Higher Education Challenge (HEC) Grants Program, grant no. 2020-2025-02528 from the USDO National Institute of Food and Agriculture and by the Texas A&M University Presidential Transformational Teaching Grants Program, Round 2.


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Other Key Terms



**Sex, Gender,
& Sexuality**




Power



Intersectionality

Commonly used in women’s international development programming,
including funding and implementing institutions.



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Sex, Gender, & Sexual Orientation

Gender


- Socially constructed norms, roles, behaviors, relationships
- Traditionally viewed as binary but can vary greatly beyond

Sex

- Determined by biological characteristics
- Generally categorized as male, female, or intersex

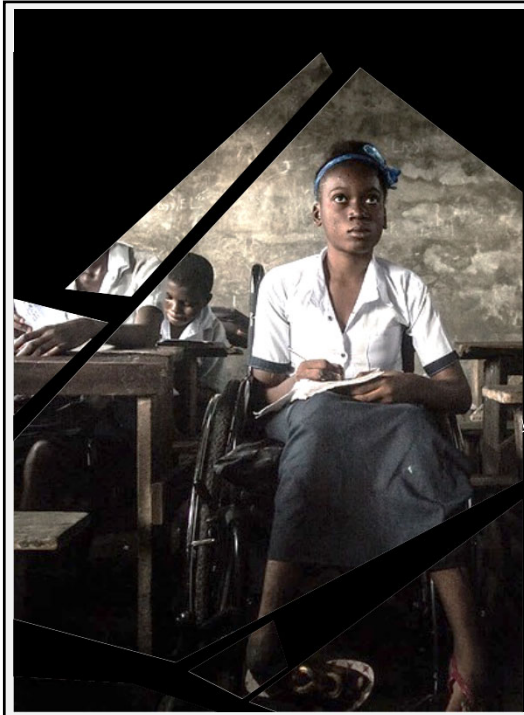
Sexual
Orientation

- Physical or emotional attraction in relation to gender
- Often fluid and on a continuum



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Power

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Access vs. Control

Women's access to or control is often limited when compared to men.



Informal vs. Formal Power Dynamics

Informal power leaders are often just as influential, if not more influential, than formal leaders.



Laws, Customs, & Traditions

Understanding the challenges and barriers for women in developing countries.

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Intersectionality

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Discussion: In 60 seconds, write as many words or phrases as best describes groups that you belong to. For example, you might include the word “women” or “students.”

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Intersectionality

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Intersectionality


- Defined as “the mutually constitutive relations among social identities” (Shields, 2008, p. 1).
- Social identities influence how we think and experience gender, requiring a deeper look at “identity” beyond that of gender groups.

Experience, Inequality, & Identity

- Acknowledge and understand the experience of women and the inequalities between men and women.
- Recognize that identity and one’s experiences are not singularly influenced by one’s gender or sex.

Societal Norms & Access to Resources

- As international development practitioners, there is need to look at intragender dynamics of power and resource allocation as well.

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Pause to Reflect

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Are development practitioners, students, researchers, and policy makers morally obligated to approach development challenges through a gendered lens?

If so, how?

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Key Terms and Concepts



Handout 1.2: Module 1 Key Terms and Concepts

1. **Sex:** The physical traits you are born with or develop that we think of as "sex characteristics," as well as the sex you are assigned at birth.
2. **Identity:** Defined as how you are in your head, experience and define as your gender, based on how much you align (or do not align) with what you were assigned at birth.
3. **Gender:** Characteristics of femininity and masculinity that are socially constructed, often defined by social and cultural norms for men and women.
4. **Gender roles:** Socially constructed ideas of how men and women should act and participate in society, and/or actual roles in participation that tend to differ between genders.
5. **Gendered Lens:** The application of a social science perspective to understand context with an emphasis on how experiences differ among gender groups.
6. **Gender Neutral:** Refers to programs or concepts that assume there are no differences in the experiences of participants or community members (USAID, 2018).
7. **Gender-blind:** Refers to programs or approaches that ignores power dynamics between men and women, between boys and girls and ignores the underlying socio-economic dimensions of gender (USAID, 2018).
8. **International Development:** Encompasses a wide range of activities and policies aimed at improving the overall stability of developing countries (Greiman, 2011).
9. **Women in Development (WID):** The term "WID" arose in the 1970s following the publication of Borot's (1970) book which is noted as the first global and systematic investigation of the sexual division of labor in agrarian communities and how modernization impacted men and women differently (Haslam et al., 2009).
10. **Women and Development (WAD):** A perspective/framework which emerged in the late 1970s which argues "women's position will improve if and when international structures become more equitable" (Rathgeber, 1990, p. 19). Highlights that men in non-white positions also suffer from the inequalities of social systems of development outcomes (Rathgeber, 1990).
11. **Gender and Development (GAD):** Emerging in the 1980s and rooted in socialist feminism theory with consideration of productive and reproductive work of women and focusing on the broader social relations of gender, this framework often questions societal norms prescribed to men and women (Rathgeber, 1990). "The GAD approach sees women as agents of change rather than as passive recipients of development and it stresses the need for women to organize themselves for more effective political voice" (Rathgeber, 1990, p. 15).
12. **Intersectionality:** "the mutually constitutive relations among social identities" (Shields, 2008, p. 3). Social identities influence how we think and experience gender, requiring a deeper look at "identity" beyond that of gender groups.
13. **Intragender Dynamics:** How experiences of women or men in the same community will likely differ by social-economic class, ethnicity, and other formal and informal cultural and societal norms and perceptions of roles as well as one's access to resources.

This project was supported by the Higher Education Challenge (HEC) Grants Program, grant no. 2013-0000-0000 from the USDA National Institute of Food and Agriculture and by the Texas A&M University Presidential Transformational Teaching Grants Program, Round 3.



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Take it to the Field

GENDER EQUALITY CONTINUUM TOOL

Gender Blind


Gender Aware

- Examines and addresses these gender considerations and adopts an approach along the continuum

Exploitative	Accommodating	Transformative	
Reinforces or takes advantage of gender inequalities and stereotypes	Works around existing gender differences and inequalities	<ul style="list-style-type: none"> • Fosters critical examination of gender norms* and dynamics • Strengthens or creates systems* that support gender equality • Strengthens or creates equitable gender norms and dynamics • Changes inequitable gender norms and dynamics 	<div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 0 auto;">GOAL</div> <div style="background-color: #008000; color: white; padding: 10px; width: fit-content; margin: 5px auto; text-align: center;"> Gender Equality and better development outcomes </div>

* Norms encompass attitudes and practices
* A system consists of a set of interacting structures, practices, and relations

Interagency Gender Work Group, 2018



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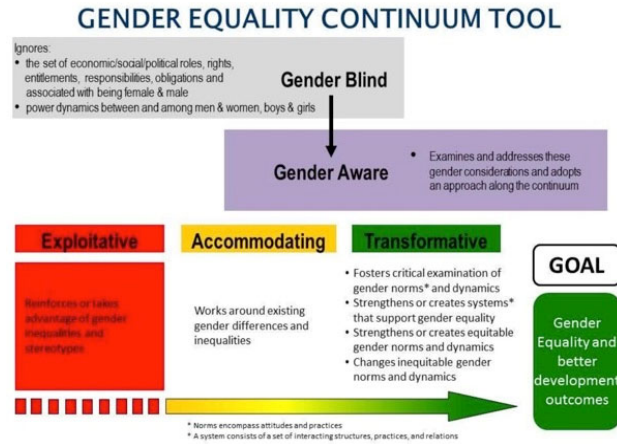
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Take it to the Field

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Consider:

- Where do programs grounded in **WID** theory likely fall on this continuum?
- Where do programs grounded in **WAD** theory likely fall on this continuum?
- Where do programs grounded in **GAD** theory likely fall on this continuum?



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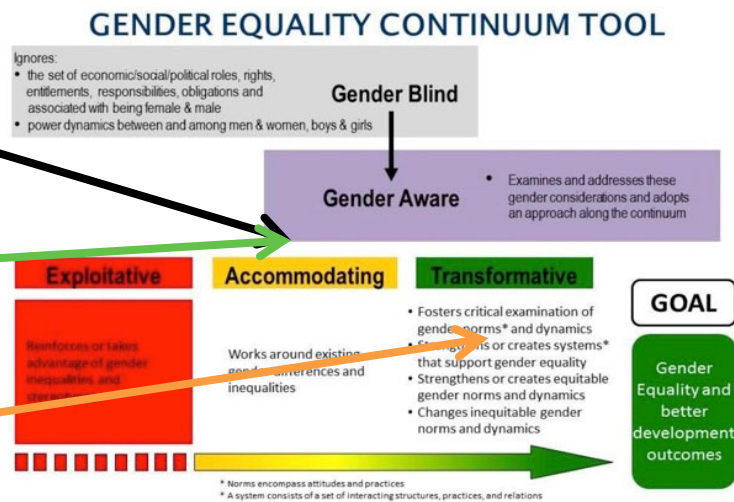
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Take it to the Field

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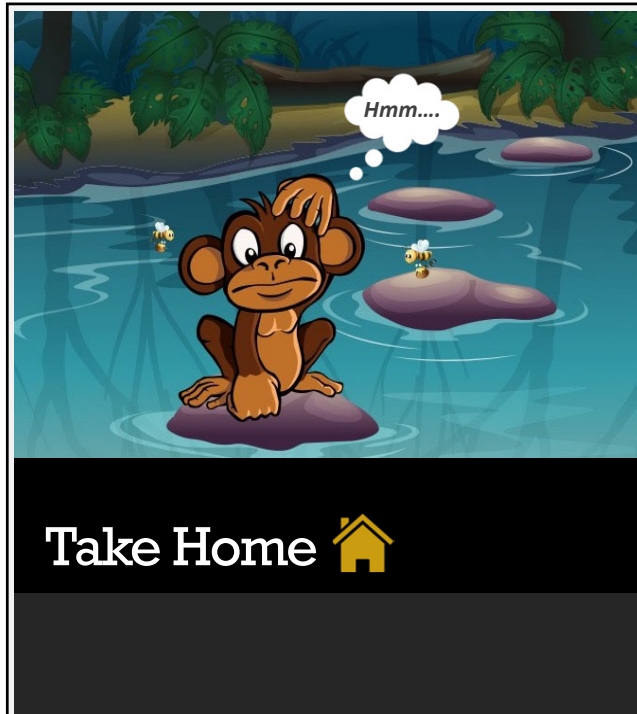
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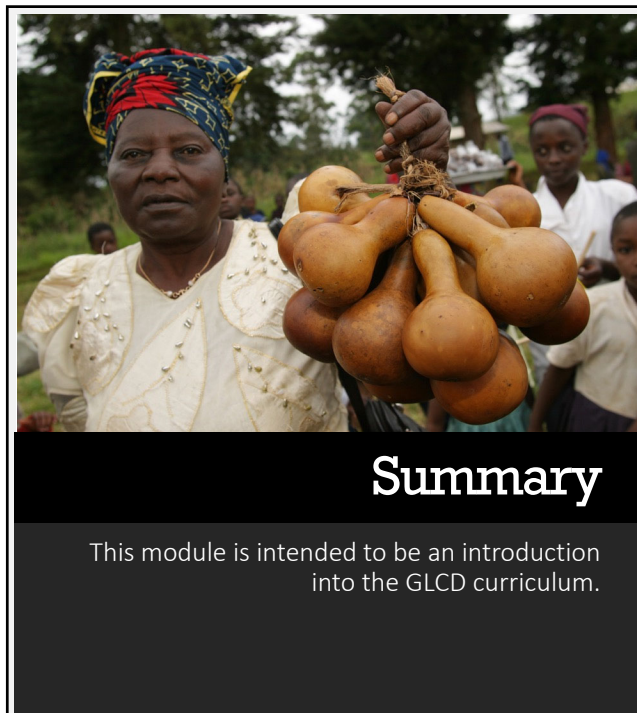


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Share **1 take-home message** you gathered from this lesson related to understanding the environment in which those “in need” are living.



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- Introduction to the vernacular and issues surrounding the multi-faceted topic of gender and women’s empowerment in development abroad and in the U.S.
- Ask questions, explore the additional suggested references, and reflect individually and in small groups on the questions posed.
- The case for emphasis on a gendered lens in development
- A foundation for deeper dives into concepts and discipline-specific theories and examples



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Further Exploration: Activity 1

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Read the U.S. Agency for International Development's (USAID's) 2020 Gender Equality and Women's Empowerment Policy.

1. **Value:** How does USAID describe "do no harm." Why do you think this emphasis is necessary? Or not necessary?
2. **Characterize:** In the 2017 National Security Strategy referenced in the policy, U.S. President Donald Trump describes gender equality and women's empowerment as "American Values." Do you agree or disagree with this assertion? Why?

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Activity 2

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The programmatic reasons for tackling development issues using a gendered lens were described in this lesson. Do employers in international development field abroad and in the U.S. agree that competencies related to gender in development are important for entry-level to mid-career professionals entering the field? Review at least one popular international development job site ([Develx](https://www.develx.com/) is recommended), keyword search "Gender" (also consider narrowing to the sector you are most interested in pursuing, ex: Agriculture or Education and by position type, e.g., entry or mid-level).

- a. What types of positions or position titles are most common?
- b. What types of experiences related to gender are employers seeking?
- c. Which position(s) were most interesting to you—positions that you might pursue after completing your degree?
- d. What are three actions you can take between now and the end of your program (or in the next two years if not a student) to strengthen your competitiveness for positions like those you found in this search?
- e. What do you hope to learn or experience through this program to strengthen your competitiveness for positions like those you found in this search?

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Activity 3

Review the document titled “[Questions about culture, gender equality and development cooperation](#)” from Schalkwyk (2000).

- Value:** As it relates to gender roles and gender inequality, what are your thoughts on this question?
- Synthesize:** Reflecting on the materials about WID, WAD, and GAD, how do you think a development practitioner who adheres to each of these (WID, WAD, and GAD) would respond to the question regarding whether culture should be questioned?

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Questions about culture, gender equality and development cooperation

Why this note? Concerns about culture are frequently raised in relation to initiatives for gender equality in development cooperation. In some cases, program officers or partners are concerned that promotion of gender equality would “interfere with local culture”, and therefore feel that gender equality should not be promoted for ethical reasons. In other cases, the cultural values of a particular area are described as a major constraint on efforts for gender equality, and therefore action is considered to be difficult for practical reasons. Are these concerns valid? What should we be doing as development workers?

What do we mean by “culture”? When we talk about “culture” we often mean intellectual and creative products, including literature, music, drama, and painting. Another use of “culture” is to describe the beliefs and practices of another society, particularly where these are seen as closely linked with tradition or religion. But culture is more than that. Culture is part of the fabric of every society, including our own. It shapes “the way things are done” and our understanding of why this should be so. This more comprehensive approach is proposed in the definition of culture adopted at the World Conference on Cultural Policies (Mexico, 1982) and used in ongoing discussions on culture and development: “Culture ... is the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or a social group. It includes not only arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs.”

How is gender related to culture? Expectations about attributes and behaviours appropriate to women or men and about the relations between women and men – in other words, gender – are shaped by culture. Gender identities and gender relations are critical aspects of culture because they shape the way daily life is lived in the family, but also in the wider community and the workplace. Gender (like race or ethnicity) functions as an organizing principle for society because of the cultural meanings given to being male or female. This is evident in the division of labour according to gender. In most societies there are clear patterns of “women’s work” and “men’s work”, both in the household and in the wider community – and cultural explanations of why this should be so. The patterns and the explanations differ among societies and change over time. While the specific nature of gender relations varies among societies, the general pattern is that women have less personal autonomy, fewer resources at their disposal, and limited influence over the decision-making processes that shape their societies and their own lives. This pattern of disparity based on gender is both a human rights and a development issue.

Are cultures and traditions unchanging? Societies and cultures are not static. They are living entities that are continually being renewed and reshaped. As with culture more generally, gender definitions change over time. Change is shaped by many factors. Cultural change occurs as communities and households respond to social and economic shifts associated with globalization, new technologies, environmental pressures, armed conflict, development projects, etc. For example, in Bangladesh, changes in trade policies allowed for the growth of the garment industry, which drew large numbers of women into the urban labour force. This process has involved a reinterpretation of the norms of purdah (female seclusion) by the women

CIDA: Questions about culture, gender equality and development cooperation / 1


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Activity 4

Read and synthesize in 500 words or less, one of the additional resources in Handout 1.4 (References). Include, at minimum:

- 100–150-word summary of major points made.
- Link the content of the paper/resource back to at least one concept or key term in this lesson.
- Discuss briefly what questions this resource answered for you (questions you had at the end of this lesson that were answered by the resource).

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Please complete the Post-Knowledge Test

See link in chat to participate



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Next Seminar Topic: The Power of Education in Reaching Strategic Needs for Women



Tuesday, October 5 at 12PM CST



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