Gender Resource Manual

Terminology, Core Concepts and Exercises for Gender Training

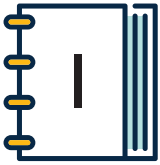# GENDER RESOURCE MANUAL

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ACKNOWLEDGEMENTS

EXECUTIVE SUMMARY

USAID Takamol is a seven-year program implemented by the International Research and Exchanges Board (IREX), an international human development organization, with funding from the US Agency for International Development. The program works to promote gender equity and female empowerment in Jordan by expanding social dialogue on gender equality, strengthening enforcement and advocacy and improving services for women and girls.

Through its work with a wide range of youth, women, development workers, policy makers, and educators, USAID Takamol identified a need for a resource that clearly summarizes complex term inology[1] and concepts related to gender equity as they relate to life of women and men, boys and girls in Jordan. To meet this need, this Gender Resource Manual was developed to help Jordanians explore the impact of gender roles and expectations on everyday life - whether at home, school, work or local communities. Understanding what gender is, and how it intersects with other aspects of life, is the first step in highlighting and then reducing gender-related inequities in communities, institutions, interpersonal relations, and individual attitudes and behaviors.

> ## A NOTE ON LANGUAGE
> Discussing gender equity requires a shared vocabulary, and Arabic terminology is complex and evolving. While some sources use "النـوع الاجتماعـي" (an-nw' ijtimaiya) or "جنسـاني" (al-jnsani) for "gender," the Arabic edition of the USAID Takamol Gender Resource Manual uses "الجنـدر" (al-gender). By employing a transliteration from English, the manual guides readers to a fresh understanding of "gender" as a dynamic and social concept, and avoids using existing terms that are closer to "sex" (framed as a static and biological concept) or that downplay sociocultural and feminist dimensions, such as how gender is related to hierarchies of value and power.

Gender roles and expectations are present in beliefs, practices, and policies that govern the opportunities available to men, women, boys, and girls. They are also present in restrictive laws and cultural norms that hinder women and youth. More gender equitable societies enable all members to contribute to their full potential.

The objectives of this manual are to serve as a tool for individual self-learning or group trainings on gender-related terminology and foundational concepts, and provide resources contextualized with sociocultural and historical specificities of the Arab world, including the contributions of local women's movements. The manual aims to meet the needs of diverse audiences by using a wide range of learning techniques and exercises that have been grouped thematically, and to deepen understanding of strategies and tools used to change gender roles and expectations that are unfair, unsafe, discriminatory or otherwise constrain equal opportunities.

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1 Kamal, Hala "Translating Women and Gender: The Experience of Translating The Encyclopedia of Women and Islamic Cultures into Arabic," *The Feminist Press* 36, no 3&4 (Fall/Winter 2008): 254-268.

The chapters of the manual cover many themes. Chapters 1-5 provide a foundation for initial understanding of gender concepts and definitions. The focus for these chapters is "Why is gender important?" Chapters 6-8 focus on the development of ideologies that emerged from historical events that influence gender today. These chapters portray the different gender roles in society by investigating what hinders and boosts empowerment from a gender perspective. The focus for these chapters is "How gender affects us and where change comes from" Chapters 9-11 focus on the different stages and forms of feminism over the years and how feminism varies in different cultures and religions. The focus for these chapters is "How to create change with a broader understanding of the past". Chapters 12 and 13 focus on local policy and advocacy, and give detailed information on how Jordanian laws and policies affect individuals in their communities. The focus for these chapters is "How to make change through policies". Finally, Chapters 14-16 view gender in politics, economics, and international relations, while examining the role of globalization. The focus for these chapters is "Taking change to a global level".

Available in both Arabic and English editions, the Gender Resource Manual is adaptable to any audience and level of experience with gender concepts. It may serve as a guide, chapter by chapter, to build a solid base of understanding of gender equity and women's empowerment issues in Jordan today, or individual chapters of interest may be consulted to build on previous gender knowledge. A roadmap is provided to help readers navigate according to subject of interest, career or level of expertise.

INTRODUCTION TO THIS MANUAL

ABOUT — USAID Takamol is a seven-year program implemented by the International Research and Exchanges Board (IREX) and funded by the United States Agency for International Development (USAID) that works to promote gender equity and female empowerment in Jordan by expanding social dialogue on gender equality, strengthening enforcement and advocacy and improving services for women and girls.

OBJECTIVES — USAID Takamol's Gender Resource Manual aims to clarify terminology and concepts related to gender through discussion questions and exercises that help participants explore how gender roles and expectations play a part in our daily lives - whether it's at home, school, work, or in our local communities.

In short, policies, practices, and beliefs related to gender, shape **opportunities** available to women and men, girls and boys in all spheres of life. Gender roles and expectations may also be expressed in restrictive laws and cultural norms that represent **constraints** faced by women and youth. Understanding what gender is, and how it intersects with other aspects of life, is the first step in highlighting, and then reducing gender-related inequities in communities, institutions, interpersonal relations, and individual attitudes and behaviors. More gender equitable societies enable all members to contribute to their full potential.

The objectives of this manual are to:

- Serve as a tool for self-learning or instructing trainings on gender-related terminology and foundational concepts;
- Provide resources contextualized with sociocultural and historical specificities of the Arab world, including the contributions of local women's movements;
- Meet the needs of diverse audiences by using a wide range of learning techniques and exercises that have been grouped thematically; and
- Deepen understanding of strategies and tools used to change gender roles and expectations that are unfair, unsafe, discriminatory, or otherwise constrain equal opportunities.

Further details on the structure and content of the manual can be found in the next sections.

AUDIENCE

While this manual may be adapted for use with a wide range of ages and audiences, it was primarily developed and piloted with **youth, development workers, donors, policy makers, and individuals in the educational sector**. More information on these target groups is provided on Page 6.

The manual is structured so that diverse readers may use this manual in the order presented, or select only certain chapters based on their interests and previous experience. If you would like to navigate through this manual according to subject of interest, career, or level of expertise, you may explore the chart below for more guidance.

HOW TO USE THIS MANUAL

The purpose of this diagram is to advise ways to skillfully move through the manual, taking into consideration readers' previous knowledge or subjects of interest. To help the reader when navigating through the manual, five thematic categories have been organized by the chapter learning objectives. Please note that we do encourage every individual to review Gender 101 to have a thorough understanding of foundational gender topics.

Who?	Gender 101 (Ch. 1-5)	Gender and Empowerment (Ch. 6-8)	Interpretations of Feminism (Ch. 9-11)	Policy and Systemic Change (Ch. 12-13)	Global Context (Ch. 14-16)
Youth	●●	●●	●	●	●
Development Workers	●	●	●	●●	●●
Donors	●			●	●●
Policy Makers	●	●●	●	●●	●
Educators	●●	●●	●	●●	●

● proposed category in accordance with interest
●● highly advised to focus on this category

6

Gender 101- Foundational Gender Concepts and Terminology

Chapters 1, 2, 3, 4, and 5 provide a foundation to understand and apply gender concepts and definitions. These chapters will build the base for your ongoing gender learning process. The focus for these chapters is: "What is gender and why should I care?"

Gender and Empowerment

Chapters 6, 7, and 8 focus on the development of ideologies that emerged from historical events that influenced gender today. These chapters portray the different gender roles in society by investigating what hinders and progresses empowerment from a gender perspective. The focus for these chapters is: "How does gender affect us and where does the change come from?"

Interpretations of Feminism

Chapters 9, 10, and 11 focus on the different stages and forms of feminism over the years and how feminism differs in different cultures and religions. The focus for these chapters is "How do we create change with a broader understanding of how it was done by our predecessors?"

Policy and Systemic Change

Chapter 12 and 13 focus on local policy and advocacy, and give detailed information on Jordanian laws and policies and how it affects individuals in their communities. The focus for these chapters is: "How can we make change through politics?"

Global Context

Chapters 14, 15, and 16 views gender in politics, economics, and international relations, while viewing the role of globalization in accordance with gender studies. The focus for these chapters is: "How can we take this change to the global level?"

Please keep in mind that this manual may be adaptable to any given audience. These are just guidelines for possible audience members who can benefit.

YOUTH should start with learning gender basic terminologies and concepts. From historical, to societal, to political, to regional references, youth will learn about the scope of gender and the different sectors that impact gender equality. This manual aims to create a youth-friendly environment that encourages positive development and uses effective learning tools and techniques to ensure an easy and smooth learning experience. By providing the tools and abilities to learn, engage, and apply skills in relation to gender meaningfully, this will contribute to productive citizenship and humanity.

DEVELOPMENT WORKERS include people employed to work within particular communities to support positive social change and improve local quality of life, through the use of the mechanisms of gender equality to be able to advocate and work for communities in an influential way to change gender stereotypes and roles in multiple sectors. A major focus for development workers is capacity-building and advocacy.

DONORS include advocates interested in the implementation of gender-just solutions. To do so, donors view the results of social, economic, political, and international factors that encourages and disrupts gender equality, with a major focus on the global context of gender issues.

POLICY-MAKERS analyze gender dynamics in public policy and legislation by investigating gender in laws, public policy, families, religion, and international markets for the assessment of legislations, policies, and programs for gender equality.

EDUCATORS includes people hoping to understand definitions, concepts, and interpretations of feminism and gender studies locally and internationally through a variety of sectors (economic, social, and political) to be able to teach and advocate for gender, as well as develop gender-responsive curriculum.

Each chapter follows the structure of chapter objectives that are organized according to specific areas of interest and what we hope for you to learn by the end of the chapter. This manual uses unique tools and techniques to ensure a smooth learning process for each individual reader including:

I. **Did You Knows:** refer to global events and fun facts to attract and broaden the readers' existing knowledge on gender topics. The informational boxes are located at the beginning of the chapter to give the reader an interesting new fact relative to the chapter's topics.

II. **Dialogues and Stop and Think:** utilizes original and thought-provoking illustrations to construct a dialogue that is socially relatable to many societies with a focus on the Jordanian context. The goal of the activity is to reflect on the scenario from the drawing, answer the questions, then relate the concept to the general chapter concepts.

III. **Amend Your Proverb Videos:** examines how language both expresses and influences gender roles through a series of videos created by USAID Takamol for the annual, global 16 Days of Activism Against Gender-Based Violence campaign. (Note: videos are available at https://www.youtube.com/channel/UCq9BuBM2vLeaep8-snSMM1g or https://jordankmportal.com/organizations/usaid-takamol-gender-program).

IV. **Faces of Takamol:** highlights lived realities within the Jordanian society to bring readers closer to their surrounding communities.

V. **Reflect and Discuss:** prompts at the end of each chapter help readers synthesize individually or in group discussions, what was learned.

Thank you!
Happy gender knowledge building!
Good luck and thank you for being a part of Takamol!

CHAPTER 1
SEX VS GENDER

LEARNING OBJECTIVES

- Define gender
- Identify the differences between sex and gender
- Discuss the concepts of sex and gender
- Understand the roots of gender stereotypes

KEY TERMS /CONCEPTS

- Sex
- Gender
- Nature vs Nurture
- Gender Stereotypes

Did You Know?

A June 1918 article from the trade publication *Earnshaw's Infants' Department* stated that, "the generally accepted rule is pink for the boys, and blue for the girls. The reason is that pink, being a more decided and stronger color, is more suitable for the boy, while blue, which is more delicate and dainty, is prettier for the girl" (as cited in Maglaty, 2011, para. 7).
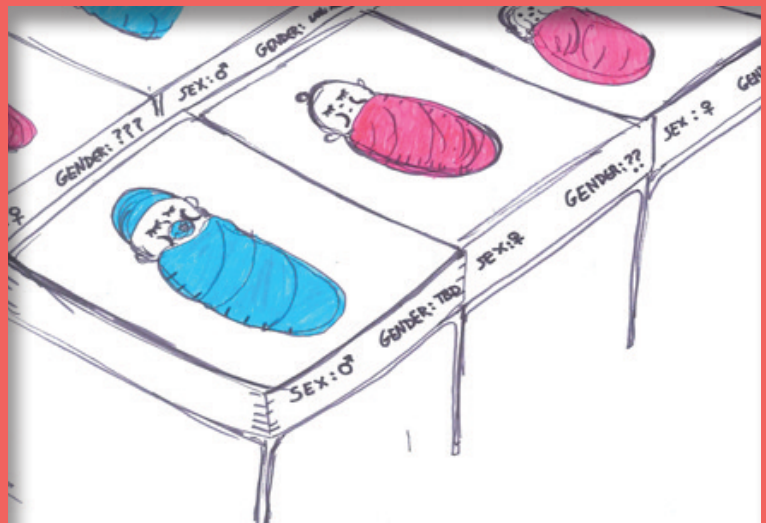
WHAT IS THE DIFFERENCE BETWEEN SEX AND GENDER?

	SEX	**GENDER**
DEFINITION	A biological referent. It refers to the physical makeup of the human being with respect to reproductive organs and functions, particularly the presence or absence of a Y chromosome.	A social referent. It refers to the social makeup of human beings - the attributes, attitudes, behaviors, values, power and influence attributed to the male and female on a differential basis. Gender is an acquired identity that is learned, changes over time, and varies widely within and across cultures. Gender is relational and refers not simply to women or men, but to the relationship between them.
ROLES	The reproductive role of the male and female from the biological perspective.	The socially-constructed roles that embody expectations of masculine and feminine behaviors, activities, attributes and self-perception (how to "be a man" vs. how to "be a woman"
HISTORY	Originated from the Latin word sexus which is defined by the gonads.	Originated from the Latin word genus, meaning "type," "sort," or "category."
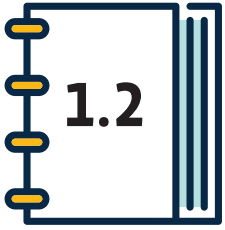
TIMELINE OF THE NATURE VS NURTURE DEBATE

The sex versus gender dichotomy fits within broader debates among scholars over the decades on whether human qualities are fixed and inherent (nature) or behavioral, experiential, and culturally bound or constructed (nurture).

Humans acquire all or almost all of their behavioral traits through "nurture," as opposed to "nature," John Locke (1689), in his Essay Concerning Human Understanding (as cited in Locke, 1975).

One is not born a women, one becomes one. A person's identity is an outcome of forced domestication and the overall cultural and social environment. From Simone de Beauvoir (2005), in the Second Sex (p. 27-36).

The future of science pertaining to gender and sex differences lies in formulating theories that effectively integrate principles of nature and nurture into interactionist approaches (Eagly & Wood, 2013).

1800'S

1970'S

1690

1949

PRESENT DAY

Self is not "born," but "made," Georg Hegel theory in questioning self-autonomy.

John Money introduced the distinction between sex and gender in terms of roles played. Feminist theory embraced the concept of a distinction between biological sex and the social construct of gender into their research and knowledge.

DIRECTIONS: Watch episode 12 of USAID Takamol's Amend your Proverb Campaign found using the link: https://www.youtube.com/watch?v=9dZfqEZV6UE. Keeping in mind everything you have learned in this chapter, read about this episode below. In groups, answer the questions located in the "Reflect Box."

"

Dress him in blue, dress her in pink

According to a study funded by USAID Takamol and conducted by the Haya Cultural Center (2017) on the effects of stereotyping in the Jordanian curriculum, school books greatly misrepresent women and limit their roles to the domestic sphere as housewives. Women are rarely depicted in the public sphere, where they can be seen only as teachers or nurses. The study found less than 10 professions depicted for women while males were represented in over 120 professions, most of which are related to building and protecting the country. The study notes a pattern in the books linking incorrect behaviors and practices to red or pink, which are colors that symbolize femininity, while positive practices are linked to blue.

Reflect:

- In your opinion, should there be certain jobs and educational fields limited to only males or only females?

- Do you think there is a problem when choosing areas of study in families for girls? For boys?

- What do you think is to blame for the low female representation in the engineering field? Sex or Gender? Biological capability or culture and society?

- Have you, or anyone you have known, experienced any problems in choosing your, or their, major in university or career?

Amend your Proverb

USAID Takamol's Amend Your Proverb Campaign was a series of episodes tackling gender stereotypes embedded in language within the Jordanian Context. The objective was to change the proverb to encourage change in mindsets.

King Louis XIV of France

Sensitive about his height, King Louis XIV of France took measures to make himself look taller, sporting four inch heels, often decorated with elaborate battle scenes. Eventually, he switched to having red heels on all his shoes and decreed that only the upper echelons of society could have matching red heels. It became a simple matter of looking at the color of a man's heels to see if he was in the king's inner circle (Lehman, 2013).

Did You Know?

That the first high heel wearers are believed to have been male Persian horseback warriors sometime around the ninth century. The shoes became a status symbol and the heels were extended to make the men look even taller.

EXERCISE 1.4: CHOOSE IF IT IS GENDER OR SEX (5 MINUTES)

DIRECTIONS: Based on the definitions given in Section 1.1, mark below whether each statement illustrates the concept of sex or gender.

STATEMENT	SEX OR GENDER?
Men should not cook and help in the housework.	
Women earn less money than men do.	
Women get pregnant.	
A man is the head of the household.	
Men do not cry.	
Girls dress in pink, boys dress in blue.	
Women menstruate, men do not.	
There are more male leaders than female leaders.	
Women are natural child care providers.	
A man cannot breastfeed.	

A Closer Look at Jordan

Faces of Takamol is a digital storytelling initiative that features visual/verbal snapshots of humans from different walks of life in Jordan to reflect their gender places in this complex culture.

Tahani Alshatti - Plumber and Housewife

Tahani broke with convention and decided to go into manual labor, which has always been monopolized by men since it is associated with physical strength. As she explained, "I enrolled in a two month training with a group of women to become plumbers. After completing the training, I launched a local initiative to teach the basics of plumbing to women in my community, and afterwards I attended a specialized Training of Trainers that empowered me to work as a plumber professionally. I then became a member of the Women Plumbers Association that was established in 2014 - the first of its kind in the Middle East." The association had 13 members and Tahani started working with the women in water and sanitation network maintenance. This was a source of income that she contributed to her family's living expenses. To make sure that they were not harassed on the job, the Association helped the women with scheduling to ensure they always conducted house calls in pairs.

Although Tahani received support from her family, the community around her was less accepting. Once, when Tahani was walking with a few other women, they saw broken water pipes in the middle of the road in their neighborhood in the southern part of the Jordan Valley. After fixing them, they were jibed by the people around, including some women who said, "What a shame! Plumbing is a women's profession now?" Despite such reactions, Tahani reassures that she now has a say in some of the decisions made within her household, since she has an income of her own.

Tahani ended the interview by saying, " Jordanian women are well educated and well aware of their surroundings, she should therefore be able to experience things before deciding what she wants, rather than being told what she wants."

STOP AND THINK: NATURE VS NURTURE
HOW GENDER STEREOTYPES SHAPE OPPORTUNITIES

DIRECTIONS: Look at the dialogue below. Stop and take a moment to reflect back on what you have learned in this chapter. Then, move on to answer the "Something to think about" questions in pairs.
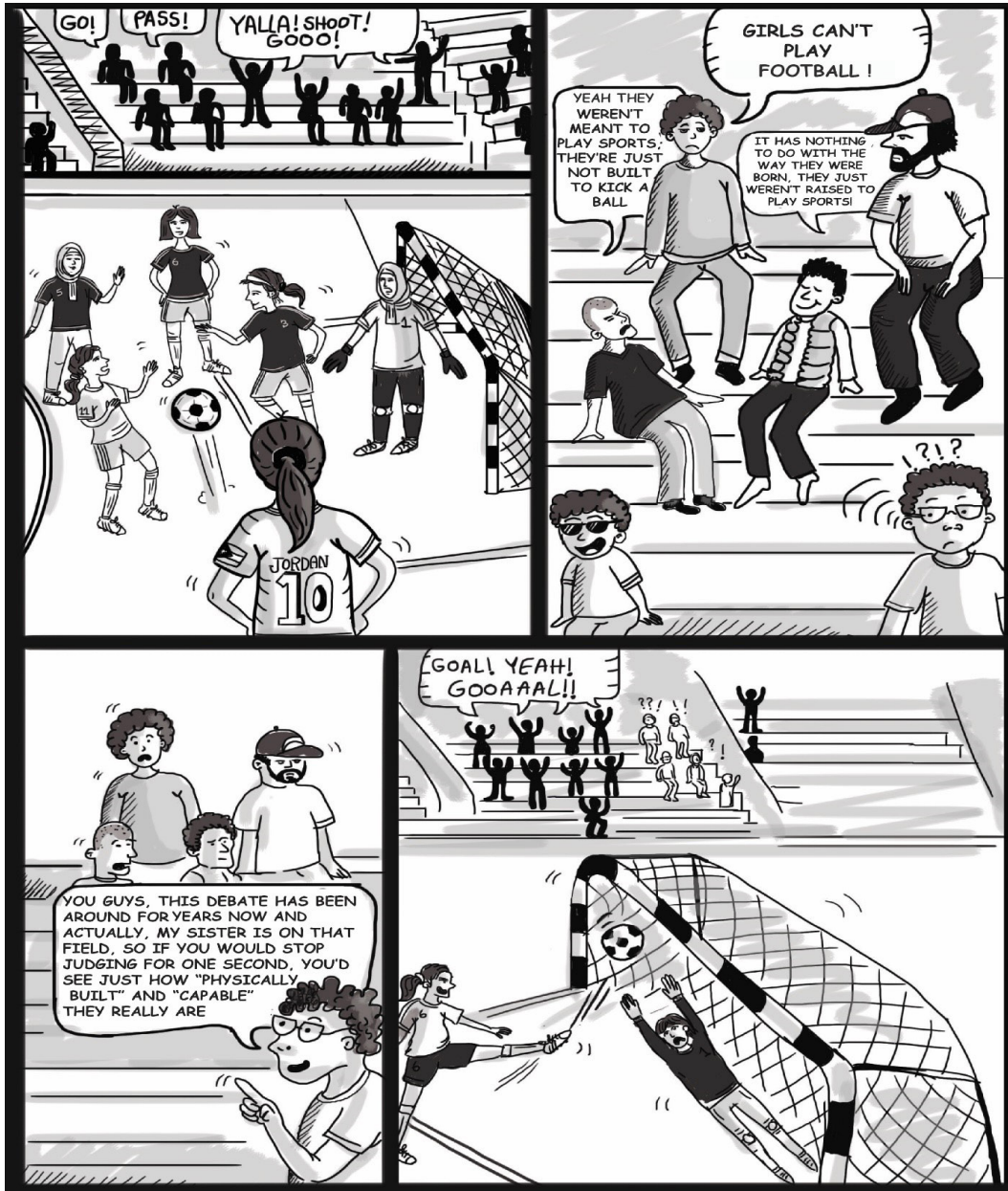
Something to think about...

- In your society, which argument is used more often to explain what boys and girls should and should not do? Nature or Nurture?
- Where do you stand on the nature vs nurture debate?
- Have you ever been given a "reversed role?" How did it make you feel?
- If women were "physically built" the same way as men, which gender roles would be altered or eliminated? Give examples and explain.
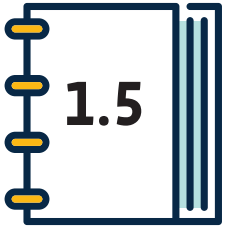
1.5 END OF CHAPTER REVIEW

REFLECT and **DISCUSS** the following questions:

1. How would you define gender?

2. How would you define sex?

3. Give a scenario/example of the difference between sex and gender.

4. Given an example of how sex differences (nature) are linked to gender stereotypes in Jordan (or another part of the Middle East). Have you encountered any? How did you deal with it?

5. Give an example of how a gender stereotype is changing (nurture) in Jordan (or in another part of the Middle East).

Notes

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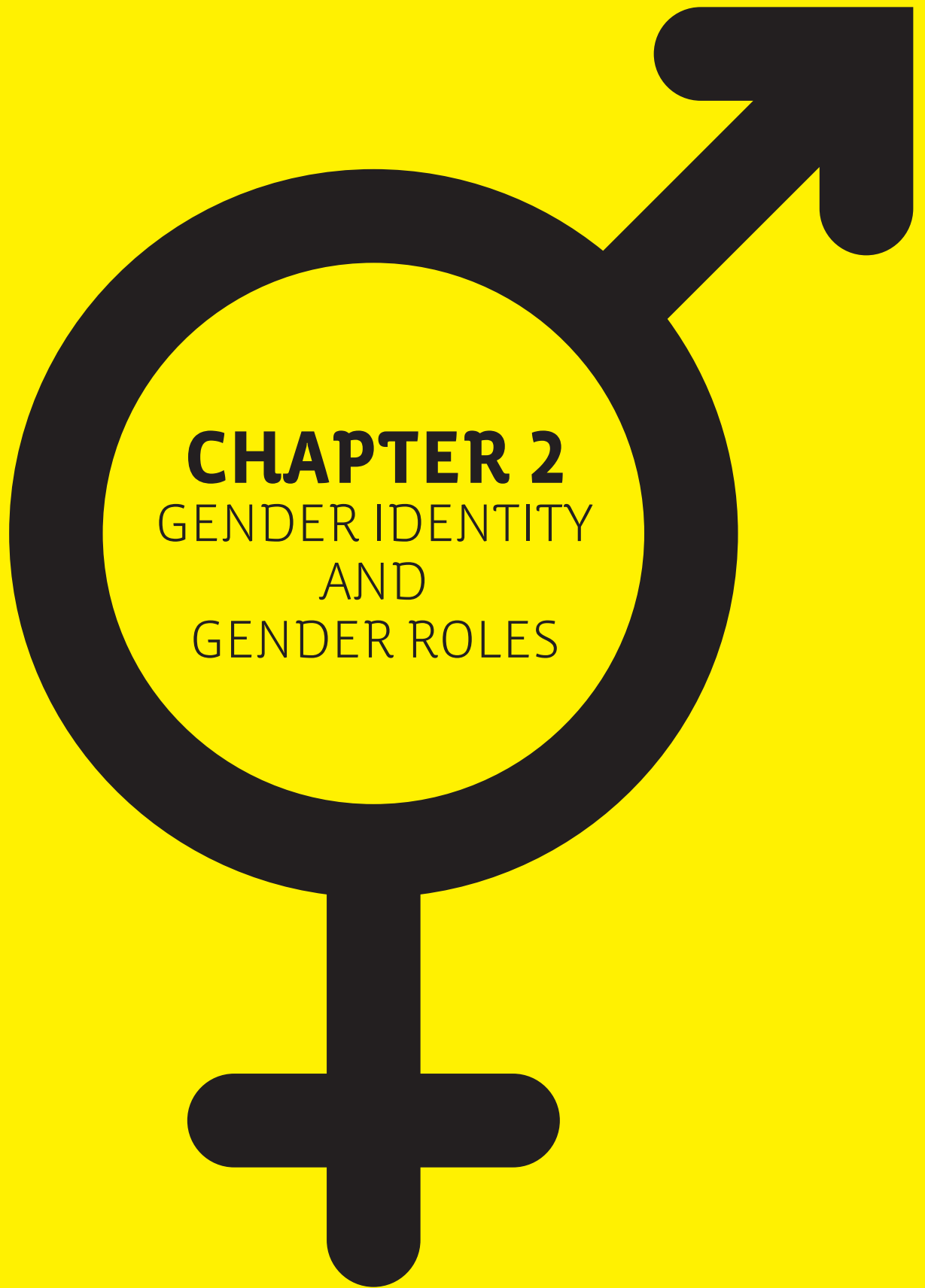
CHAPTER 2
GENDER IDENTITY AND GENDER ROLES

LEARNING OBJECTIVES

- Define gender identity
- Understand the relation between gender identity and gender roles
- Understand how "identity" and "gender identity" have changed throughout history

KEY TERMS /CONCEPTS

- Gender Identity
- Gender Roles
- Gender Spectrum
- Intersectionality (multiple dimensions of social identity)

Did You Know?

In many cultures, sports competitions are seen as a "male" activity while women are usually seen as unable or uninterested to participate in these competitions. However, many women overcame such difficulties. When Hassiba Boulmerka won her first world championship in Tokyo in 1991, she said, "I screamed because of how happy and shocked I was, but mostly because I was filled with pride for Algeria given its history, and, most importantly, I screamed for every Algerian and Arab woman." Today, Hassiba is an activist for women athletes, especially in countries which discriminate against them.
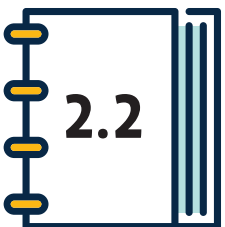
2.1 GENDER IDENTITY AND GENDER ROLES

Gender identity is defined as an individual's conception of the self as a man or a woman, a boy or a girl. Individuals tend to identify themselves with one or the other, though the picture is changing in many societies and perceptions that gender identity is "binary" (composed of only two options) are gradually shifting. Instead, the concept of a **gender spectrum** is increasingly accepted as a more accurate description of the range of gender-related identities around the world. Surya Monro (2005), Professor of Sociology and Social Policy, argues that, "a gender spectrum is necessary in overcoming the dichotomy between women and men" (p. 3).

Gender identity is closely related to the concept of **gender roles**, which is defined as the tasks and responsibilities that are socially defined as appropriate for males and females.

Gender identity is a universal phenomenon, but gender is not the only important facet of an individual's sense of self and social identity. In addition to gender, individuals may self-identify or be identified by others as belonging to social groups according to characteristics such as age, ethnicity, ability/disability, religion, mother tongue, socioeconomic status, rural/urban residence, and education level, among others. In 1989, Kimberle Crenshaw coined the term **intersectionality** to describe the importance of understanding the ways in which these multiple dimensions of social identity affect self-concept and group power dynamics, contributing to intertwined forms of privilege and/or discrimination.

2.2 WHAT ROLE DOES CULTURE PLAY IN SHAPING GENDER?

Traditionally, culture determines gender-related social roles, images, behaviors, attitudes, and attributes. Beginning in childhood, culture differentiates the gender identity of a boy from that of a girl, perpetuating it through formal and informal narratives that define the benefits of conforming and the consequences of not conforming.

DIRECTIONS: Read the following stages of how gender identities are formed. Work in groups and choose 2-3 boxes/phases and create a real-life example for each.

Gender identities are constructed throughout the life cycle. While children form a gender identity by age 3, the process of reinforcing and maintaining gender identity goes through different phases, including:

1 Understanding the difference in genders through the child's perception of gender roles played within the family;

2 Learning gender roles and stereotypes through imitation of the perceived roles as performed in the family and society at large;

3 Identifying with one of the parents' different gender roles and associating with these roles;

4 Conceptualizing gender identity by forming gender concepts, behaviors and preferences created through gender socialization and social community;

5 Monitoring gender identity of oneself and others so as to perform the culturally-conditioned requirements;

6 Signaling performance of gender identity through social memberships and social traditions; and

7 Perpetuating gender identity through casting males and females into social roles which are driven by traditions, habits, rituals, norms, religions, constitutions, etc...
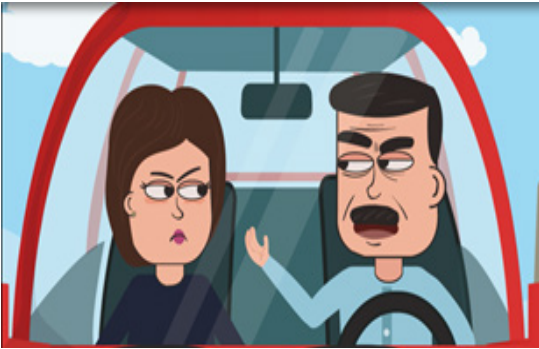
DIRECTIONS:

Watch episode 10 of USAID Takamol's Amend Your Proverb Campaign found using the link: https://www.youtube.com/watch?v=jHAI-RO6JdY. Keeping in mind everything you have learned in this chapter, read about this episode below. In groups, answer the questions located in the "Reflect Box."

> **"**
>
> **Spoil your son and he will enrich you, spoil your daughter and she will disgrace you**
>
> Did you know that 55% of parents in Jordan think a daughter should be accompanied by one of her brothers when going out of the house, 66% of them oppose granting the girl the same range when going out of the house as her brother from the same age, 49% of them oppose letting the girl play outside of the house in her free time. These figures are from a study done by the Information and Research Center- King Hussein Foundation (2011) under the project *Cultural and Legal Discrimination of the Female Child in Jordan* in the following governorates: Amman, Zarqa, Irbid, Mafraq, Aqaba and Karak.

Reflect:

- In your opinion, should parents' decisions about what is permitted or not permitted differ when it comes to sons and daughters?

- The father says, "a boy is different than a girl." What are the factors contributing to this statement? Do you think it's a matter of sex or gender? Justify your answer.

- Do you believe the daughter should be allowed to go? Have you ever shared a similar experience yourself or with others? Share your story.

- What does 'Shame Culture' mean to you? Define and relate the phrase to the situation in the video.

Amend your Proverb

USAID Takamol's Amend Your Proverb Campaign was a series of episodes tackling gender stereotypes embedded in language within the Jordanian Context. The objective was to change the proverb to encourage change in mindsets.

DIRECTIONS: Individually, fill in the charts according to the gender that you associate with that occupation: MAN or WOMAN. Then, compare your answers with others. Are they the same? Do you associate gender with occupations based on first-hand experience or cultural expectations? Under what circumstances do expectations become harmful stereotypes? Discuss.

TITLE/PROFESSION	MAN OR WOMAN
Doctor	
Nurse	
Lawyer	
Engineer	
Professor	
Teacher	
Chef	
Police Officer	
CEO	

Ibrahim Dameeri - Hairdresser

"When I started my career, I had no experience and used to be shy when dealing with women, especially because I come from a different environment. But over time I got to understand the details of my career and how to develop skills as a hairdresser."

Why did you choose this career?

"Honestly, because I love it. I have been a hairdresser for 19 years, and I contribute to the enhancement of beauty every day."

If you had the chance to change careers, what would you choose?

"The other thing that I like is fixing cars; I believe that I can be really creative with it."

Discussion Questions
- What kind of gender stereotypes have you seen in this story?
- Do you think our society has different attitudes/views towards hairdressers vs. mechanists?
- Is the hairdresser profession male- or female-dominated? Why?
- Do women trust male hairdressers more? Why?

STOP AND THINK: GENDER ROLES

DIRECTIONS: Look at the dialogue below. Stop and take a moment to reflect back on what you have learned in this chapter. Then, move on to answer the "Something to think about" questions in pairs.

Something to think about...
- What do each of these illustrations tell you about the consequences of not conforming to expected gender roles (gender stereotypes, cultural norms, household division of labor, etc.)?
- What is a "double standard?" Can you give an example of a double standard in your society?
- Why do you think the woman and man in this illustration are viewed differently at home and at work, although they are doing the same activity in each place?
- Look back at your answer for Exercise 2.5 under "Chef." What was your answer? Who is the "Chef" in your life? Do your answers fall under the same gender? Why or why not?

DIRECTIONS: First, choose one of the boxes below and fill it out individually based on your understanding of gender roles and expectations that apply to you. Afterwards, form small groups and compare the answers of both tables with the members of your group. What are the gender barriers you face? Are there any additional barriers you face related to aspects of your social identity that intersect with your gender (e.g. age, ethnicity, disability)? Discuss.

AS A JORDANIAN MAN...	
I AM EXPECTED TO...	**BUT I WOULD RATHER...**

AS A JORDANIAN WOMAN...	
I AM EXPECTED TO...	**BUT I WOULD RATHER...**
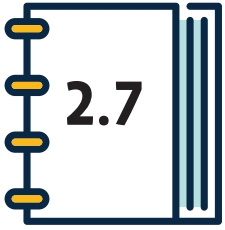
2.7 END OF CHAPTER REVIEW

REFLECT and **DISCUSS** the following questions:

1. Define Gender Identity.

2. Describe how socially determined gender roles can support or conflict with an individual's gender identity.

3. In your own words, describe the different phases a person goes through when forming a gender identity from childhood.

4. Which other aspects of social identity intersect with gender roles to expand opportunities? To constrain opportunities?

Notes

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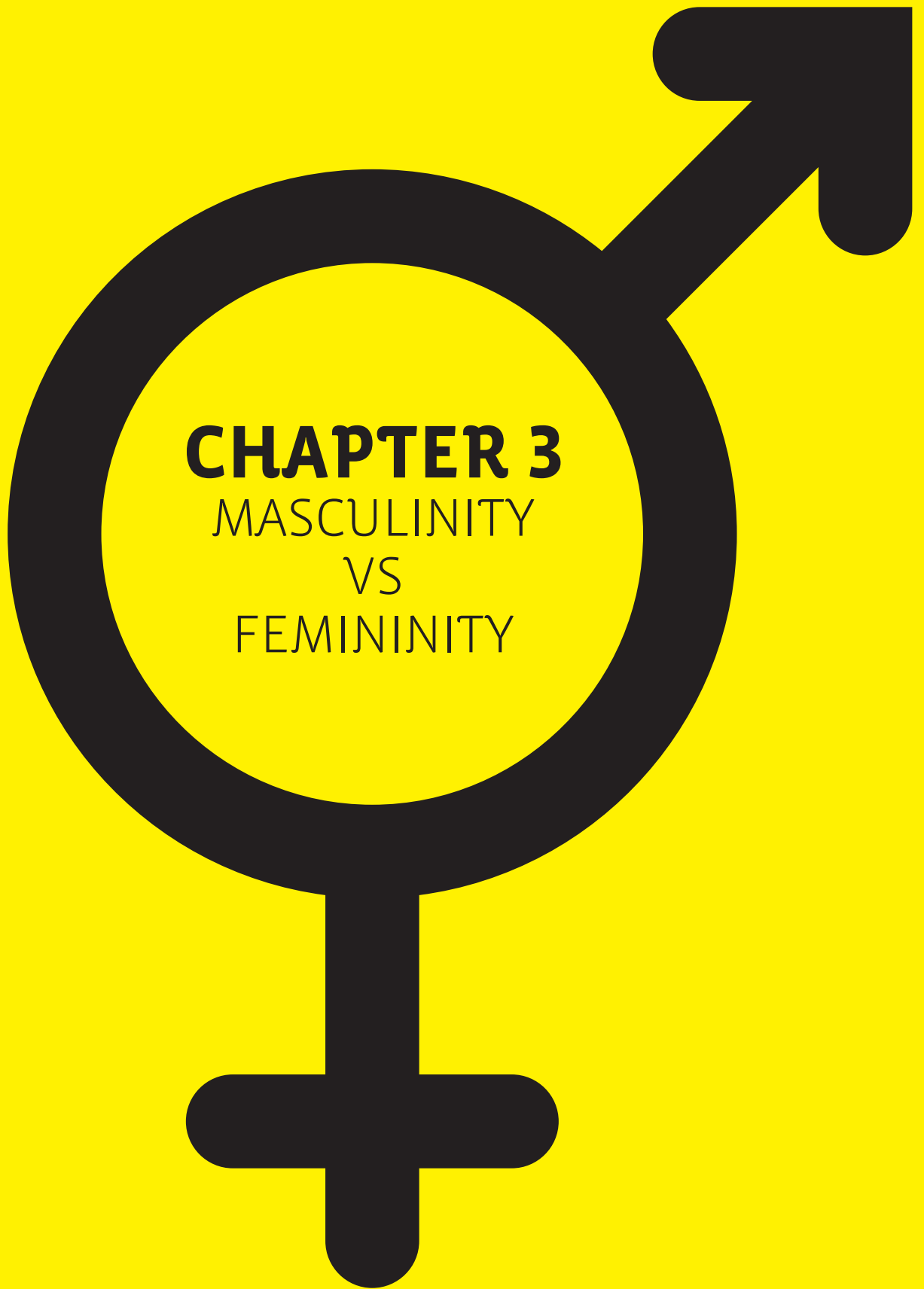
CHAPTER 3
MASCULINITY VS FEMININITY

LEARNING OBJECTIVES

- Define masculinity and femininity
- Understand the history of masculinity and femininity
- Comprehend how masculinity and femininity have evolved over time

KEY TERMS /CONCEPTS

- Masculinity
- Femininity
- Gendered Traits

Did You Know?

Cleopatra was fluent in nine languages, including Egyptian and Greek Languages. She could also speak the language of the Ethiopians, Hebrews, Troglodytes, Arabians, Syrians, Medes and Parthians and was educated in mathematics, philosophy, public speaking and astronomy. Egyptian sources later described her as a ruler "who elevated the ranks of scholars and enjoyed their company" (Andrews, 2015, para. 3).

Let's talk about gender traits. As you know, a trait is a distinguishing quality or characteristic of an individual. As we learned in Chapter 2, gender identity is defined as the conception of the self as a man or woman, a boy or a girl. The traits associated with being a man in any given culture shape the social construct known as "masculinity" and those associated with being a woman define "femininity" in that culture.

Directions: Can you list some common traits in Jordan associated with masculinity and femininity? Below is an example of each. Finish the table on your own and record your answers. Then, create groups and discuss your answers. Ask yourself, are these only for Jordan or are they global traits? Are there any regional, age-related, or other differences? Are there any traits that do not fit neatly into the two categories? Discuss together.

| MASCULINITY qualities associated with being a man/boy	SHARED qualities associated with being either a man/boy or a woman/girl ("gender neutral qualities")	FEMININITY qualities associated with being a woman/girl
Power	Funny	Gentle

3.2 DEFINITION OF MASCULINITY AND FEMININITY

Masculinity and **Femininity** are vital parts of gender identity. They are used to identify a set of traits or characteristics ascribed to being a man and being a woman, beyong a boy or being a girl. As cultural constructs, masculinity and femininity are embedded with values and meanings. Due to the wide variation in individuals' actual traits and behaviors, it is increasingly common to use the plural "masculinities" and "femininities" when describing the range of human expression and the singular "masculinity" and "femininity" when referring to the abstract construct.

3.3 HISTORY OF MASCULINITY AND FEMININITY

The concept of masculinity and femininity has evolved over time. Below, there is a comparison between traditional beliefs surrounding masculinity and femininity compared with more modern beliefs articulated by feminists, gender experts and post-modern thinkers.
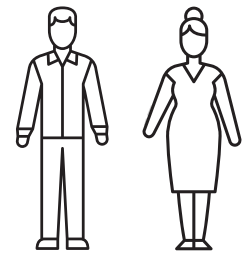
TRADITIONAL NOTIONS SURROUNDING MASCULINITY AND FEMININITY:

- Masculinity is associated with Males. Femininity is associated with Females

- Masculine women and feminine men are neither recognized as normal, nor tolerated.

- Perceived as completely binary (only two options).

- Perceived as hierarchical in structure, meaning that they are never viewed as equal.

- Values and characteristics associated with masculinity are culturally valued as "superior" to those associated with femininity.

VS

EQUITABLE BELIEFS SURROUNDING MASCULINITY AND FEMININITY:

- Masculinity and femininity are equally valued, non-rigid categories of expressing one's gender identity.

- Strength, rationality, wisdom, leadership, and many other attributes considered masculine in traditional belief systems can, and do belong to women, as much as they belong to men, and vice versa when it comes to femininity.

- Men and women have more in common in terms of human behavior and ability than differences, which should be celebrated and should not affect their equality.

Um Ramez - Ka'ak Sandwiches Vendor

"I used to be a supervisor in a fabric factory for 25 years; we were well off back then. The factory then closed down due to the high cost of raw materials and the lack of support for the industrial sector, so I had to depend on my pension which was very little and could not sustain my children.

As a result, I started working in a cafeteria that sells hot drinks in Abdali area, but when the Abdali market was moved, the cafeteria was closed down because it was no longer profitable. After that, I resorted to selling tissues, it was during that time that I started seeing people selling Ka'ak (sesame bread) sandwiches and thought it would be a good idea since I had experience making sandwiches in the cafeteria where I used to work. That's when I built a food cart and started selling sandwiches.

I'm always encouraged to keep my work going and I'm never exposed to negative feedback. Some people are even willing to pay me more for my sandwiches than other male vendors. I am told that I am an honor to my country, I was also once told by a man that I am a woman who is worth more than a thousand men who are unwilling to work. Passersbys wave hello to me from their cars. Um Uthaina's people are great. I am ignored by the municipality; they were inconsiderate at first but gradually they realized that I am a woman who needs to support her children.

If a mother cat with children senses that its kittens are in danger, the cat would protect its children at all costs. A woman is the same way, if she senses that her children are in need, she will work hard to support them. There are so many men out there who are not willing to work or leave their homes while their children starve.

I demand the government recognize the difference between selling and begging, because a person would not be selling with a cart if they were not in need, whether that person is a man or woman.Regardless of the fact that I do not earn much, and that I have good and bad days, I am living and selling with dignity. My kids are happy, thank God, and I know they are proud of me."

DIRECTIONS:

1. The Group should stand in the middle of the room.

2. Ask a volunteer to read the following statements aloud. After each one, participants should move to the right if they agree, and to the left if they disagree. The further right or left they go indicates their full agreement or opposition to the statement, the closer they move to the middle indicates being neutral.

3. Ask some participants to explain their positions.

- Men are seen as naturally masculine and women are naturally feminine. Masculine women and feminine men are neither recognized as normal nor tolerated.

- Characteristics associated with masculinity are culturally valued as "superior" to those associated with femininity.

- Strength, rationality, wisdom, leadership characterize women, as much as they characterize men

- Being sensitive, having parental instincts and a caring nature are traits that are commonly possessed by men.

- Throughout most of human history femininity was perceived as the opposite of masculinity.

- Differences between men and women should be celebrated and should not in any way affect their equality.

DIRECTIONS: Watch episode 6 of USAID Takamol's Amend your Proverb Campaign found using the link: https://www.youtube.com/watch?v=gVoIvpTTAZE. Keeping in mind everything you have learned in this chapter, read about this episode below. In groups, answer the questions located in the "Reflect Box."

"

Marry her young, and raise her to your suiting

Do you support underage females (less than 18 years old) getting married?

Despite the fact that various international institutions criticize the Jordanian person-al status law in relation to child marriage, there have been no sufficient e fforts to amend it. Child marriage can be arranged by special agreement with the judge if the married person is between 15 and 18 years old. Children less than 15 years old are not legally permitted to be married ex- cept in very rare cases such as pregnancy. According to a 2017 United Nations Children's Fund (UNESCO) and International Center for Research on Women report, 8% of marriages in Jordan involve at least one person between 15 and 18 years of age.

Reflect:

- Within the family unit in the video, what masculine stereo- types are being enforced upon Moa'yad?

- What role does financial status play in this scenario? Do you be- lieve it is a justification for the family to marry their daughter off so young?

- How can traditional masculine and feminine expectations be harmful? What are the negative aspects of these expectations (health, financial, educational)?

- Are there negative consequences to being married under the legal age? Who bears those conse- quences?

Amend your Proverb

USAID Takamol's Amend Your Proverb Campaign was a series of episodes tackling gender stereotypes embedded in language within the Jordanian Context. The objec- tive was to change the proverb to encourage change in mindsets.

STOP AND THINK: MASCULINITY VS. FEMININITY (15 MINUTES)

DIRECTIONS: Look at the dialogue below. Stop and take a moment to reflect back on what you have learned in this chapter. Then, move on to answer the "Something to think about" questions in pairs.

Something to think about...
- Why do you think that dresses are associated with femininity and sports are associated with masculinity? How did these associations come to be?
- Why do you think that the grandmother and the boy's friend reacted so negatively? How do you think society can be more open and accepting to differences?
- What makes a hobby/activity/choice of clothes masculine or feminine? On what basis do we decide what is masculine and what is feminine?
- Give an example from your life in which you felt that you did not conform to traditional beliefs about masculinity or femininity. Did you find support or face censure for not conforming?
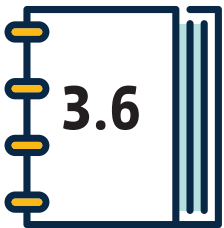
3.6 END OF CHAPTER REVIEW

REFLECT and DISCUSS the following questions:

1. Define Masculinity and Femininity.

2. Give some examples of gender traits associated with masculinity and femininity in Jordan.

3. Marriage plays a significant part in Jordanian culture. In a traditional marriage, what "masculine" expectations are demanded of men and what "feminine" expectations are demanded of women? Are these expectations flexible? If yes, who decides the limits of that flexibility?

4. In your society, do you believe masculinity and femininity have evolved over time? Explain why or why not.

Notes

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CHAPTER 4
PATRIARCHY

LEARNING OBJECTIVES

- Define Patriarchy
- Identify consequences of patriarchy for equality
- Identify how patriarchy is reproduced
- Define gender apartheid
- Identify issues of gender apartheid in the Arab World, specifically Jordan

KEY TERMS /CONCEPTS

- Patriarchy
- Gender Apartheid
- Equity vs Equality

Did You Know?

Some societies are neither patriarchal nor egalitarian, but matrilineal?[1]

Living near the border of Tibet in China, the Mosuo live with extended family in large households; at the head of each is a matriarch. Lineage is traced through the female side of the family, and property is passed down through matrilineal relationships.

Mosuo women typically handle business decisions and men handle politics. The Mosuo have no institution of marriage. Women choose their partners by literally walking to the man's home, but the couples never live together; these are called "walking marriages." Children are raised in the mother's household and take her name (Agarwal, 1989).

1 **Egalitarian** means believing that all people are equally important and should have the same rights and opportunities in life. **Matrilineal** refers to familial relationships that can be traced through a female.

4.1 UNDERSTANDING PATRIARCHY

In the last chapter, we learned that traditional belief systems see gender identity as a hierarchy in which men alone are associated with masculine attributes, and these are valued more highly than women and feminine attributes. Patriarchy is the embodiment of these values in social, economic and legal institutions, policies and practices that together form a system in which older men are accorded power, privileges and control over resources, decisions and both women and younger men. Where masculinity is rigidly linked to expressions of power based on physical strength, aggression, control, and sexual entitlement, more oppressive forms of patriarchal social structures and interpersonal relations flourish. Patriarchal systems have serious negative consequences for men, as well as women, in terms of educational and economic opportunities, as well as individual health.

> "
> That love and domination can coexist is one of the most powerful lies patriarchy tells us all" (Hooks, 2004, p. 123).

Patriarchy is a system affecting all aspects of private and public life. As such, it is fundamentally opposed to both equality (balance) and equity (fairness). To learn how champions of gender justice have worked to dismantle patriarchy and secure gender equity gains on the journey toward gender equality, see Chapters 12 and 13.

Many studies have shown how patriarchy systematically mythologizes, fictionalizes, constructs, deconstructs and reconstructs the cultural concept and images of women's bodies to serve its ideologies and narratives.
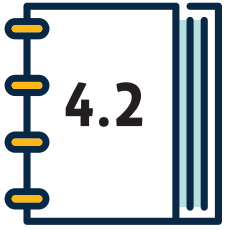
HOW IS PATRIARCHY DEFINED?

Patriarchy was defined by Suad Joseph (1996) as "the prioritizing of rights of males and elders (including elder women) and the justification of those rights within kinship values which are usually supported by religion" (p. 14).

Patriarchy carries a number of definitions, depending on the viewpoint.

Patriarchy is derived from the Greek word patriarkhes, which means "father" or "chief."

Patriarchy is a term introduced by Kate Millet in 1970 and is defined as a "system of social structures and practices in which men dominate, oppress and exploit women" (Walby, 1990, p. 214).

Etymology

Feminism

Linguistically - Most dictionaries agree on two interconnected definitions:

Patriarchy is "a system of society or government in which the father or eldest male is the head of the family and descent is reckoned through the male line" ("Patriarchy", 2019).

Patriarchy is "a system of society or government in which men hold the power and women are largely excluded from it" ("Patriarchy", 2019).

CONSEQUENCES OF PATRIARCHY

One of the major indicators of the consequences of patriarchy around the world is the under-representation of women in public sectors and domains of life.

Injustice

Domination prized over collaboration

Women perceived as physically, intellectually and morally inferior

Men are perceived as more capable of leading

Men are perceived as women's protectors

Exclusion
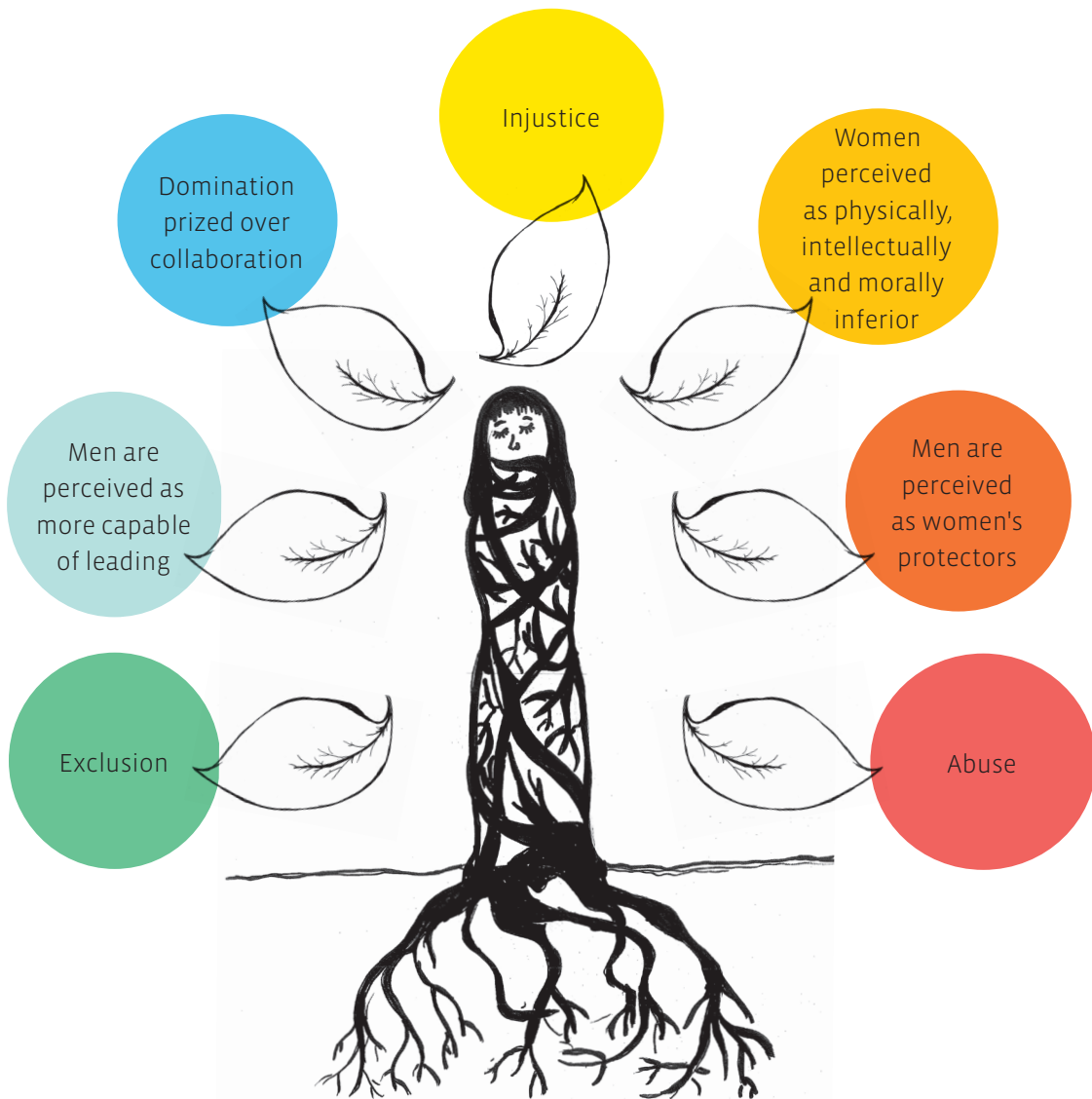
Abuse

Patriarchy is the macro cause from which all other micro causes of injustice and abuse have essentially sprung. In a sense, it is the "root of all evil" against women.

DIRECTIONS: Consider the following scenarios and identify the patriarchal aspect of each. Discuss why you think it represents patriarchy and what causes might be behind these scenarios in real life:

1. Some women are jailed because they cannot pay the loans that their spouses forced them to take out.

2. Some women are incapable of finishing their education after getting married because they are held responsible for all household duties.

3. Many women are not represented in literature, research, and entrepreneurship.

4. Some jobs are solely reserved for women, like being a caretaker in nurseries. These jobs are culturally, not legally, reserved.

5. Many women are denied their right to inheritance, especially land inheritance, which they have legal claim over.

6. In some companies, men employees make more money than women employees who occupy the same positions.

7. Some women build alliances with men to get to leadership positions faster than women who build alliances with women.

8. A brother decides that it is in his sister's best interest to marry at a young age (early marriage).
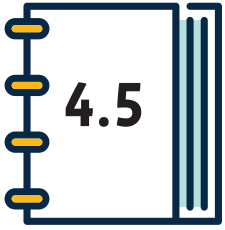
HAVE HUMAN SOCIETIES ALWAYS BEEN PATRIARCHAL?

Many anthropologists, feminists and gender experts point out that human societies have not always been patriarchal...

Pre-historic human societies were largely egalitarian, seeing women and men as essentially equal.

The situation became aggravated when male thinkers and philosophers, who monopolized human discourse throughout much of human history, flagrantly propagated bias towards men and prejudice against women .These include prominent figures, such as Plato and Aristotle.

Religious writers and interpreters of scripture, primarily the Old and New Testaments, who spread the notions of the eminent patriarchs and of Eve and her female descendants as evil.

Partriarchy went beyond attitude. Societies started to divide and segregate gender roles, confining women to household chores, to the bearing and rearing of children, and to some menial and "trivial" jobs outside the home.

Governance, leadership, paid work, career and "important" roles were assigned to men. Women were deprived of education, of public roles, and even of voicing their opinion on matters.

Patriarchy was a term introduced by Kate Millet in 1970 and continues to be used by feminists.

According to patriarchal belief systems, a good woman is a woman who "obeys" not only the husband but all elder males, even younger ones, and who accepts her lot without any objection.

Much of patriarchal thinking has been deconstructed and shown as fallacious due to the courageous efforts of many women activists, feminists, and institutions that shouldered the cause of women's rights.

Although patriarchal thinking has lessened greatly, especially with the rise of gender studies, it exists in every society, in some form. Many of its manifestations still prevail and severely affect and haunt women, at home, in the workplace, in laws, and in public life.

Abu Adwan - Grocer

A kind and well-respected grocer in Marj Al Hammam, life made it difficult for Abu Adwan to finish his education. However, he insists on giving his daughters the opportunity he never had, despite all of the obstacles.

"Family circumstances forced one of my daughters to leave school for nearly two years, and she was very upset by that. When our situation changed, I couldn't wait to tell her she could go back. She cried, and it was the first time I saw someone cry from being genuinely happy. Thank God, she is still in school today, and happy to be there."

When asked to describe how this experience impacted his relationship with his daughter now, Abu Adwan explained, "Thank God, I have a good relationship with all my daughters. Every day, regardless of the weather or the circumstances, my wife and I take them for a ride in the car. Sometimes we drink coffee and see the world outside, and the girls end up buying whatever they want. The important thing is that I get to spend that time of the day with them."

Discussion Questions
- While patriarchy affects social structures, institutions and norms, there is room for individuals to make choices. How can fathers play a positive role in their daughters' lives?

DIRECTIONS:
Watch episode 3 of USAID Takamol's Amend Your Proverb Campaign found using the link: https://www.youtube.com/watch?v=1EXLO9h1JUU. Keeping in mind everything you have learned in this chapter, read about this episode below. In groups, answer the questions located in the "Reflect Box."

> **Hear a woman out,**
> **but don't take her opinion to heart**
>
> "We have to break the molds that shape women and girls from the moment they are born. These molds, which have been passed on through generations, restrict the development of a woman's capability, talent and ambition. We must carefully select from our history and culture the principles that give every woman the opportunity to spread her wings and show us her distinct colors.
>
> I have to emphasize that these molds are based on our culture, not on our religion. When Islam brought light to the world, it gave women rights, sta-tus and choices that freed them from the age of ignorance and vulnerability they had endured in the pre-Islamic (Jahliyyah) days. Women were traders, farmers, business pioneers, warriors and nurses in times of war. With time we began to curb our views of the potential of women, and ultimately, limit their active involvement in society" (Her Majesty Queen Rania Al Abdulla, 2016, para. 10-11).

Reflect:

- "I do not blame you; I blame the man who is listening to you." This line from the video implies that we dismiss the contribution of a woman and go right to the man. Has a situation like this ever happened in front of you or to you? Share your story.

- "Even if what she was saying was right, I wouldn't listen to her." Why do you think this is the mentality of this male character? Does this mentally exist today? Why? Give reasons.

- Listening to women is essential for gender sensitive planning. Women are placed within a patriarchal framework and therefore, women struggle with resources and services. What can be done so that this can be fixed and women can be involved rather than pushed away?

- Something that happens in this situation as seen in the video is "manterruption," which is when a man specifically interrupts a woman while she is speaking. Does "manterrupting" happen in Jordan? If yes, in what context – at home, in public, the workplace, in the political arena?

  - For female participants: has this happened to you? How did you react?

  - For male participants: have you done this? Were you aware of what you were doing?

  - Discuss ways to prevent "manterruption."

Amend your Proverb
USAID Takamol's Amend Your Proverb Campaign was a series of episodes tackling gender stereotypes embedded in language within the Jordanian Context. The objective was to change the proverb to encourage change in mindsets.

HOW IS PATRIARCHY REPRODUCED FROM ONE GENERATION TO THE NEXT?

1.
Social norms conceptualize women as subordinate to men.

4. Folktales and fairy tales

How Patriarchy Reproduces Itself

2. Media, cinema and folktales

3. Ideology-driven political paradigms
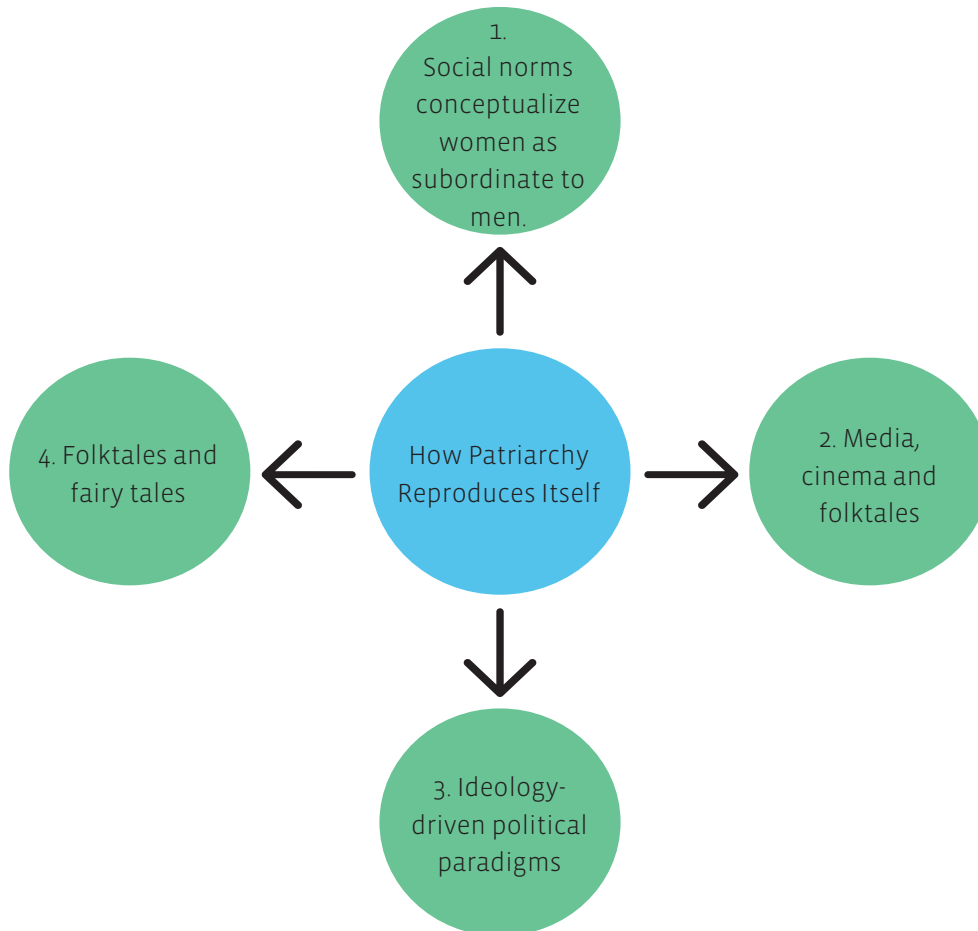
1.   Social norms that conceptualize females as inferior to males enhances the traditional gender roles and gender relations in the private space (at home) and reflects a similar image in the public space, giving men more power, dominance, and control over decisions and resources.

2.   Media plays a major role in the naturalization of gender stereotyping, discrimination, and bias. Whether TV ads or cinema, women are portrayed as a stimulant, commodity, and fetish. Folktales also reinforce gender stereotyping and have feminized terror, loss, and old age.

3.   Ideology-driven political paradigms strategically politicize women's bodies and subordinate position as both pawns in, and symbols of, their power games, political statements, allegiances, and extremist belief systems.

4.   School and university curricula and popular narratives do not encourage women founders, scientists, and reformists who made key contributions to nation-building and scientific advancement. Instead, they focus on women's fragility, vulnerability, incompetence, and passivity and, therefore, they propagate women as emotional, and by deduction, incompetent for leadership.

4.9 WHAT IS GENDER APARTHEID?

Patriarchy systematizes male supremacy through social norms, institutions, laws, policies, and practices to relegate women and girls to subordinate positions, leading to social, economic, and political disempowerment, oppression, and marginalization of individuals.

When the system of patriarchal subordination of the female and the feminine includes legally enforced physical segregation and controls on mobility, citizenship, and the exercise of basic rights, such as suffrage, it has been described as gender apartheid.

In the late 20th century, feminists coined the term gender apartheid, referencing the racial oppression and forced segregation that prevailed in South Africa. It denotes extreme patriarchal practices and processes that internalize and contextualize discrimination practices of forcible oppressive segregation against individuals based on their gender identity. Gender apartheid requires coordination by social, cultural, and state machineries.

Did You Know?

In 2011, Manal Al Sharif gained notoriety when she published a video of herself on YouTube defying Saudi Arabia's regulations against women driving. Like many women in Saudi Arabia who had protested the ban, she was arrested and stigmatized by the authorities. However, her and her colleagues' struggle was not in vain, as the ban on women driving was finally lifted in September 2017 by royal decree, and women are officially allowed to practice this right as of June of 2018.

Unfortunately, Arab countries are still among those ranked the highest in gender imbalance, including legal and social restrictions on mobility, citizenship, and basic rights, such as suffrage that embody gender apartheid. Jordan is one of those countries struggling with gender imbalance. As Queen Rania stated in an interview (when discussing the Arab Human Development Report), "many challenges face Arab women today: from female illiteracy and unemployment, to gender discrimination, cultural constraints and restrictions of personal liberties" (Her Majesty Queen Rania Al Abdulla, 2007).

For example, Jordanian women married to non-Jordanians face multiple forms of legalized exclusion and discrimination, denying them the right to pass on their nationality to their non-Jordanian husbands or their children; nationality can only be inherited through a paternal relationship. The justification for this discrimination is expressed through a political paradigm – namely, that giving women the right to pass on their nationality to their husbands and children will contribute to a demographic imbalance which will have political ramifications.

Something to think about...

- What does the illustration above mean to you? Explain what you think apartheid is in your own terms?
- What are the repercussions (consequences) of gender apartheid?
- The wall in this illustration is figurative. Can you give some physical and real barriers women face today?
- As we can see in the illustration, the woman is bringing down the walls and barriers, is this goal achievable in real life? Can you give examples of ways women use to get rid of barriers?
- Give a situation in your society in which this metaphorical wall is present.

STOP AND THINK: PATRIARCHY

DIRECTIONS: Look at the dialogue below. Stop and take a moment to reflect back on what you have learned in this chapter. Then, move on to answer the "Something to think about" questions in pairs.

Something to think about...
- Patriarchal structures and norms manifest in many ways. Describe at least one in each of the four scenarios.
- Can you describe another scenario where you or someone you know experienced a manifestation of patriarchy?
- Why do you believe the men in the third scenario feel the need to verbally harass the woman?
- Do you think the job advertisement in the fourth scenario is a fair requirement? Why or why not?
- Identify how each scenario is an example of patriarchy.
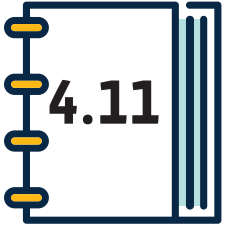
4.11 END OF CHAPTER REVIEW

REFLECT and **DISCUSS** the following questions:

1. Define patriarchy.

2. What are the consequences of patriarchy?

3. Can you give an example of a patriarchal society or scenario? How does it maintain itself over time?

4. Give an example of gender apartheid.

Notes

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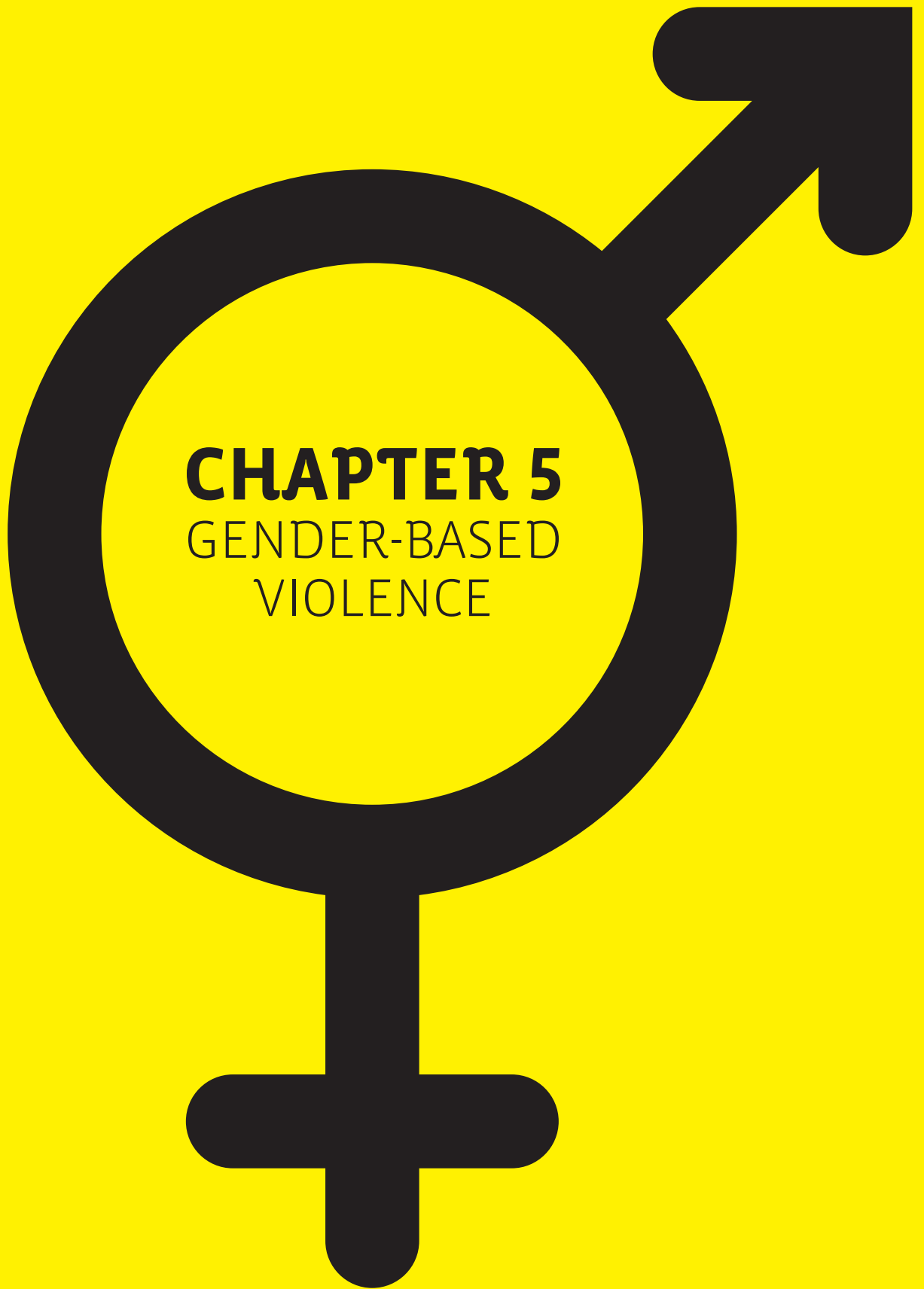
CHAPTER 5
GENDER-BASED VIOLENCE

Did You Know?

GBV overwhelmingly affects women and girls, but about 5-10% of victims and survivors globally are men and boys. **Globally one in three** women experience **physical or sexual violence** in their lifetime (World Health Organization [WHO], London School of Hygiene and Tropical Medicine, & South African Medical Research Council, 2013). One in 10 European women have already experienced **online violence,** such as cyberstalking (European Union Agency for Fundamental Rights, 2014). In **Jordan**, the national Demographic Household Survey in 2002 found **32% of ever-married women** were GBV survivors (Banyan Global, International Center for Research on Women, & Center of Arab Women for Training and Research, 2016).

"The first act of violence that patriarchy demands of males is not violence toward women. Instead patriarchy demands of all males that they engage in acts of psychic self-mutilation, that they kill off the emotional parts of themselves. If an individual is not successful in emotionally crippling himself, he can count on patriarchal men to enact rituals of power that will assault his self-esteem."

~BELL HOOKS

Figure 5.1 (AZQuotes.com, n.d.).

57

5.1 DEFINITION

As we learned in Chapter 1, gender norms shape roles and relations among men and women, and boys and girls. They define power dynamics within those roles. Like all hu-man rights violations, gender-based violence (GBV) is an **abuse of power** – physical, emotional and financial. Like gender norms themselves, GBV is **universal** – it occurs in every country and community, every socioeconomic class and ethnic group, and at all ages.

Gender-based violence is *"violence that is directed at an individual based on his or her biological sex or gender identity. It includes physical, sexual, verbal, emotional, and psychological abuse, threats, coercion, and economic or educational deprivation, whether occurring in public or private life."* (Ott, 2017).

Laws, advocacy campaigns, media portrayals and gender stereotypes tend to focus on physical abuse, and abuse within the family. But evidence from around the world shows that GBV is much broader than that. Common types of GBV include:

- Intimate partner violence (IPV), such as between spouses or co-habiting adults,
- Denial of resources, opportunities, or services through coercion, intimidation or force,
- Early, child or forced marriage,
- Female genital cutting,
- "Honor" killings,
- Sexual harassment and sexual assault, and
- Stalking and bullying (in person or online).

The Power and Control Wheel in Figure 5.2 was developed in 1984 by activists based on extensive experience serving survivors of intimate partner violence, which is the most common form of GBV. The wheel deliberately uses the female pronouns she/her as the overwhelming majority of IPV survivors around the world are women. The outer wheel represents visible manifestations of IPV which are often prohibited by law and norms. The inner spokes of the wheel represent more subtle ways in which perpetrators of violence exercise power and control over other family

Figure 5.2 (Domestic Abuse Intervention Programs, n.d.).

members. These forms often overlap, and may increase in complexity and severity over time. They are less likely to be recognized by laws or norms as gender-based violence, and less enforced where they are formally prohibited.

DIRECTIONS: Study the wheel and then discuss in pairs how gender norms and laws in your society may inadvertently enable IPV. For example, how do norms about women's mobility and access to public spaces contribute to economic vulnerability and isolation? How do laws about male control of familial assets and custody of children contribute to financial and emotional dependence? Next discuss how gender norms and laws in your society may actively prohibit and discourage IPV and/or other types of GBV listed in section 5.1.

5.3 VULNERABILITY TO GBV

While GBV occurs in every society around the world, many factors have been correlated with increased vulnerability to becoming a perpetrator or a target of GBV. Interestingly, they are often the same factors. For example, exposure to violence as a child and substance abuse are correlated with the risk of becoming either a perpetrator or a target. Some are related to individual characteristics (e.g. alcohol abuse) and some to community dynamics (e.g. economic crises or armed conflict). The chart below details the most common factors for which we have compelling data at this time, acknowledging that GBV is widely under-reported (WHO & London School of Hygiene and Tropical Medicine, 2010).

Factors that Increase Individuals' Vulnerability to IPV	Factors that Increase Structural Vulnerability to IPV
▪ Exposure to violence in childhood, ▪ Real or perceived gender non-conforming roles and relations, ▪ Poverty and food insecurity, ▪ Financial dependence, ▪ Alcohol or drug use, ▪ Age (adolescence and old age), ▪ Dissolution of a relationship (divorce, breakup), ▪ Multiple dimensions of identity-based discrimination (disability, refugee status, religion, etc), ▪ Physical or social isolation, ▪ Life in conflict or post-conflict environments (PTSD), and ▪ Occupation that relies on use of force (police, military).	▪ Community acceptance of interpersonal violence, ▪ Rigid gender norms (restrict women's mobility, promote male aggression and sexual entitlement), ▪ Economic crises and high unemployment, ▪ Unequal access to labor force, capital, and other assets, ▪ Weak legal sanctions or enforcement, ▪ Low availability or trust in public services, ▪ Widespread availability of alcohol or drugs, ▪ Social isolation of persons with disabilities, and ▪ Conflict or post-conflict environment.

THE ECOLOGICAL MODEL

Although GBV is often experienced as violence targeted at an individual, it is essential to understand that it functions as part of a larger system designed to maintain patriarchal values and privileges. The ecological model in the figure below is a commonly used framework based on global evidence of GBV occurrence. It is used by policymakers and practitioners to analyze local patterns and design effective solutions. Each level represents a sphere in patriarchal systems where violence occurs, and where key influencing factors may be identified. Note that factors influencing GBV at each level may overlap and reinforce one another.
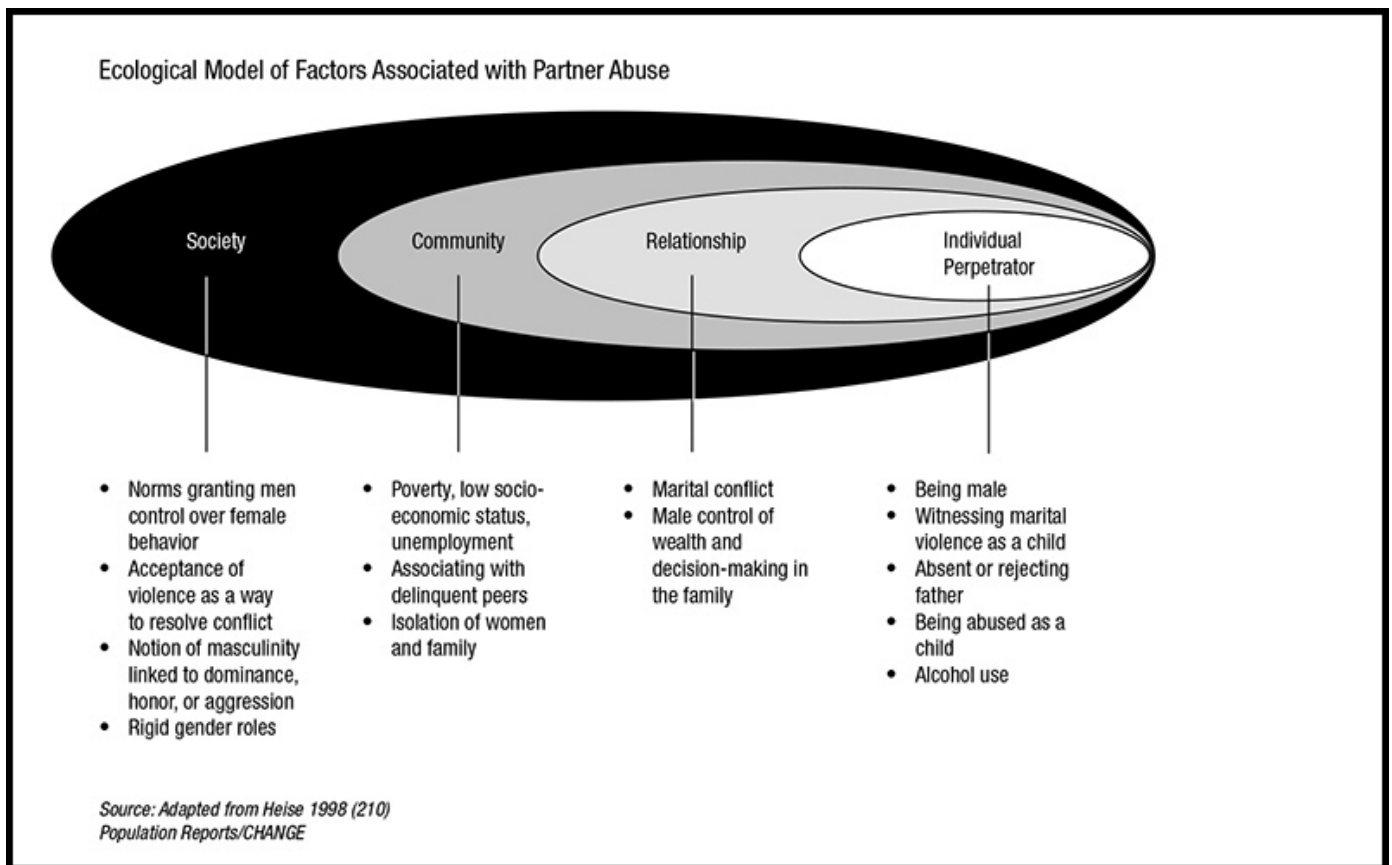
Figure 5.4 (Heise, 1998).

Discuss in groups: In your local context, what are the individual, community, relationship and societal factors that can act as influencing factors to gender based violence?

ROOT CAUSES OF GBV

Look at the illustration of root causes of GBV below. The most significant roots depicted are power, imbalance, and inequality. As we learned in Chapters 1-4, gender-related power dynamics are taught and maintained by social norms and institutions, such as the family, schools, laws, culture and the media. These are depicted as secondary roots.

It is important to also acknowledge contributing factors which "feed" the roots. These include things such as mental illness, unemployment, illiteracy, alcohol, and drugs. Understanding and effectively preventing GBV requires addressing not just contributing factors, but root causes.

Consider: *If X (poverty, illiteracy, conflict) didn't exist, would we still have GBV? Is there still GBV in contexts or families without poverty or illiteracy?*

The global evidence says YES.
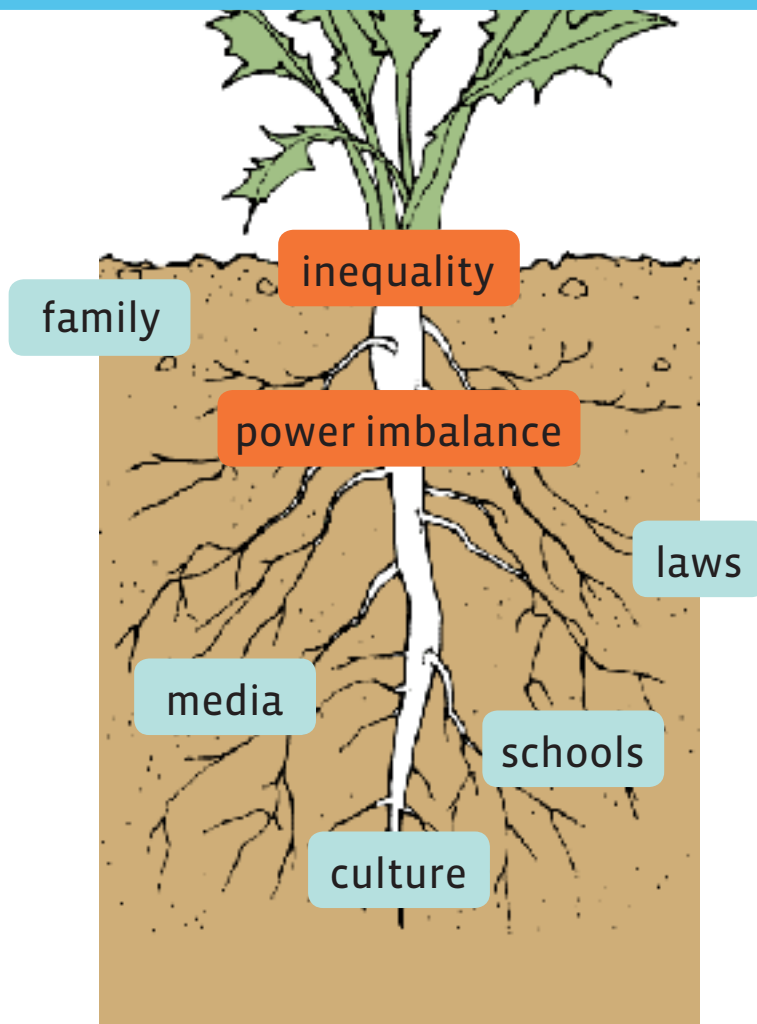
STOP AND THINK: GENDER-BASED VIOLENCE

15 minutes
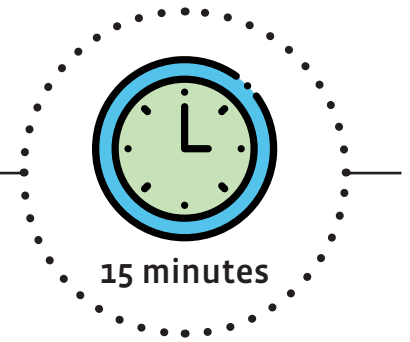
DIRECTIONS: Look at the quote below. Stop and take a moment to reflect on what you have learned so far in this chapter. Then, move on to answer the "Something to think about" questions in pairs.

Something to think about...

> "Leaving a violent relationship isn't an event. It's a process. [Survivors] have to trust the criminal justice system, trust an advocate, trust that their children will be safe."

> Police officer and domestic violence expert trainer Mike Wynn (as cited in domesticshelters.org, 2015).

An understanding of the realities of gender-based violence should shift our focus from "why does the victim stay?" to "why is the abuser still being violent and what needs to happen to hold the perpetrator accountable for ending the violence?" Compared to male victims, women experience more violence over a lifetime, more severe forms of violence and more serious injuries. Survivor behavior is often focused on survival rather than punishment, which can confuse and frustrate those who wish to assist them (Centre for Children and Families in the Justice System, 2004).

1. Based on your understanding of the root causes of GBV, what are some reasons why someone might tolerate an abusive relationship?

2. What can be done at the individual or interpersonal level to help prevent recurring GBV? What can be done at the community or societal level for GBV prevention?

Mohamad Khamees - Football Player

"I really honor and respect women. I also value men who are intelligent and aware that women should be respected. I believe that if a man abuses and disrespects a woman, then he must have psychological issues and his unstable state of mind will negatively impact his wife and children on many levels, especially on their feelings of self-worth.

Violence spreads like a web, so we shouldn't be surprised to see violence expand into our community. If a father uses physical violence and abuses his family, then it is only to be expected that the rest of the family will pick up his behavior...it will become their inheritance from him. One time during Al Faisali Club's visit to a center that deals with domestic violence victims, I saw an eight-year old girl with 12 broken ribs because her father beat her. There was a six-year old boy with broken teeth because his parents beat him. For the rest of my life, I will not forget these two cases.

If you raise your children well and you treat their mother with respect, you will receive positive returns. I feel that we have a duty to teach our children to respect, honor and appreciate their mother and certainly never abuse her. Women have many rights, but the most important is extending respect and protecting her rights – which I believe are many and are institutionalized in our legislation. Safeguarding women's rights is part and parcel of the package of human rights that we in Jordan – and globally – must adhere to and protect."

20 minutes
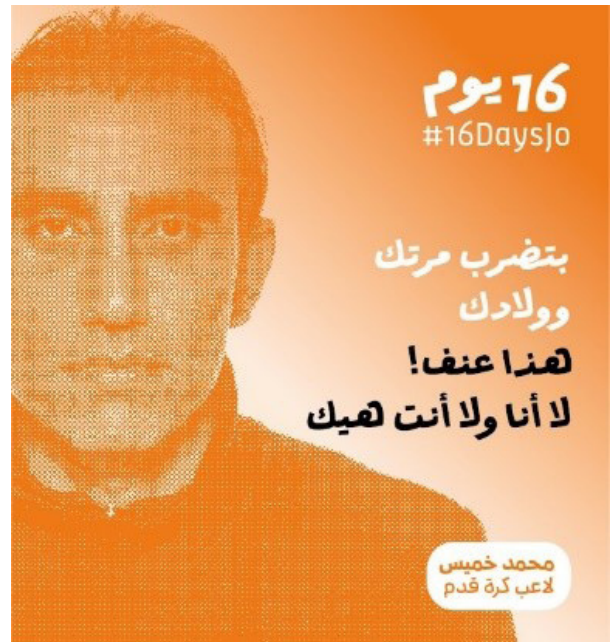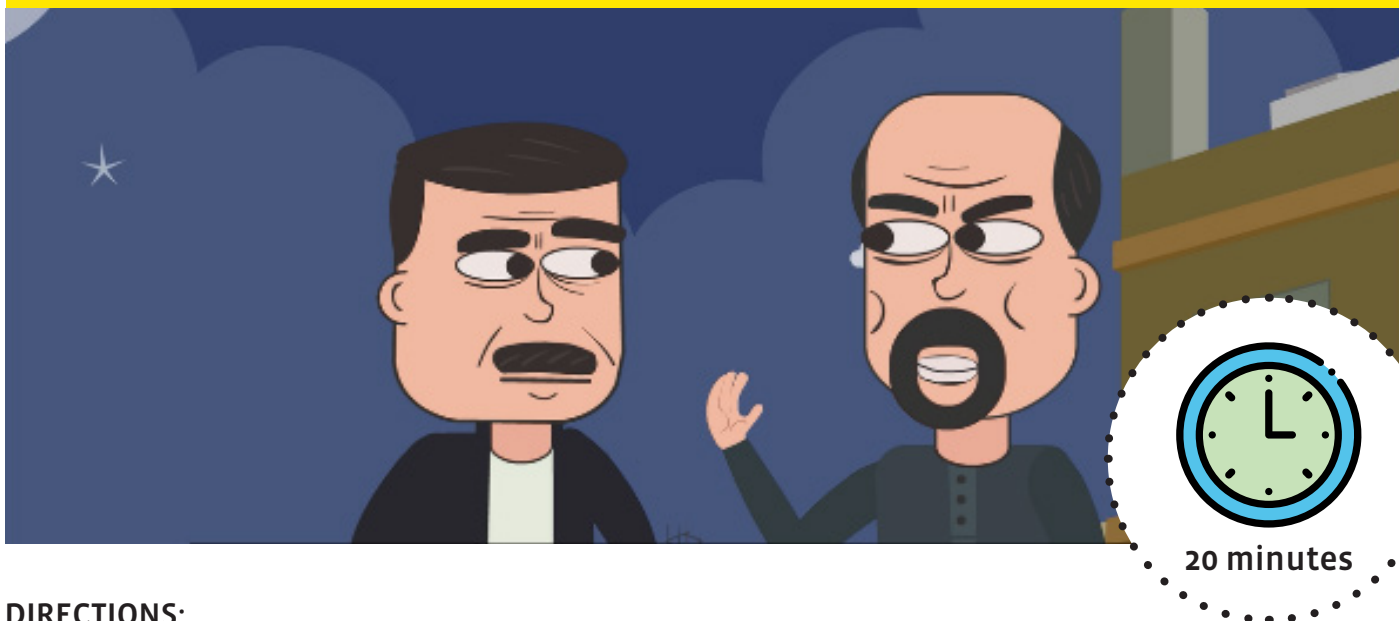
DIRECTIONS:

Watch episode 5 of USAID Takamol's Amend Your Proverb Campaign found using the link: https://www.youtube.com/watch?v=mSFzU7t281o&t=15s. Keeping in mind everything you have learned in this chapter, read about this episode below. In groups, answer the questions located in the "Reflect Box."

> "
> A woman is like a rug,
> you can't clean it unless you beat it

Although gender-based violence is a universal phenomenon, there are special circumstances in every country. In Jordan, for example, the law stipulates penalties only in regards to domestic violence offenses, without consideration of other forms of violence, such as psychological, economic and social. According to a national government health survey, only 47% of women in Jordan who experience violence report it - and this drops to 5% among those who are survivors of sexual violence. This is related to a lack of services as well as social norms that support a culture of silence on the topic (as cited in Prettitorel, 2015).

Reflect:

- "Am I called a man for nothing?" is a justification made by the male character. In your opinion, can such violence ever be justified?

- "These women, if they see a weak man who gives them slack, they rebel!" Why does this character fear a woman "rebelling"? How is such fear reflected in the four levels of the ecological model (individual, interpersonal, community, societal)?

- Do you believe this type of mentality is only prevalent within the institution of marriage, or is this seen in other institutions?

- How do such situations effect women's agency?

Amend your Proverb

USAID Takamol's Amend Your Proverb Campaign was a series of episodes tackling gender stereotypes embedded in language within the Jordanian Context. The objective was to change the proverb to encourage change in mindsets.
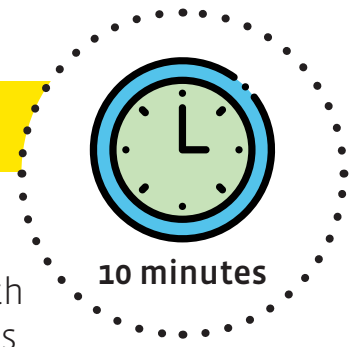
Around the world, it is very common to see the media promoting both subtle forms of bias that reinforce inequality and overt depictions of gender-based violence. Whether as entertainment or sensationalized news stories, the media treatment of GBV - whether online, television, radio, advertisements, or film - often distorts the seriousness of GBV as a human rights violation.

In groups, choose any recent film, commercial, advertisement, music video, news channel, or television show in which GBV can be clearly seen. Discuss the following ques-tions:

- Explain how the media source that you chose represents gender-based violence. Is it depicted as normal? Was the focus on the survivor or the perpetrator?

- How are women represented in media today? List the traits that women are given in accordance to appearance, behavior, personality and potential.

- If an alien landed on earth and only watched television for a week, what would it conclude about who enjoys power and control in your society?

5.8 HONOR CRIMES

In many countries around the world, GBV is institutionalized through formal and customary laws and practices. A special category of such laws concerns so-called "honor" crimes in which "one washes or cleanses his honor from shame by shedding the blood of a relative; the person murdered is, in most instances, a woman; the murder is typically a male relative; and the punishment of the male is typically minimal" (IRCKHF, 2010). In Jordan, Articles 308, 340, 97 and 98 of the Penal Code of 1960 benefit the perpetrators of so-called honor crimes and crimes of passion from mitigating circumstances   As so-called honor crimes mostly happen in the Arab and Muslim world, a common misconception is that Islam sanctions such crimes. However, these crimes are not mentioned in any religious texts. Both Article 308 and 340 are actually based on Article 234 of the French Napoleonic Penal Code of 1881, the former stating that rapists can be spared from legal prosecution if they marry their victims and stay with them for five years. The supporters of Article 308 claimed that this article protects female survivors of assault from being killed in the name of honor, but many activists, legal experts, civil society organizations, and religious leaders demanded the repeal of Article 308 and the adoption of appropriate psychological and legal measures to protect survivors from sexual abuse.   These demands were met with tangible results when Jordan's Penal Code was amended in 2017 by amending Article 98 so that the perpetrator does not benefit from a reduced sentence if the victim is a female, and by abolishing Article 308 that allowed rapists to avoid prosecution if they married the survivor.

Women who are at risk of so-called honor crimes may, without due process, review, or even evidence, be detained and imprisoned. Under the Crime Prevention Law of 1954, administrative governors have the authority to send women to prison for "their own safety," indefinitely, and without legal representation. They are referred to as "administrative detainees" and may only be released in two cases. The first case is when a male family member can act as a guarantor for the women's safety. In the event that the relative is the same one who threatens her life, then she will face indefinite administrative detention or be exposed to violence upon her release. The second is if the woman consents to marry a man whom she does not know and who will guarantee her safety

In response to these challenges, a regulation for shelters for women at risk was issued in 2016, which provides protection and temporary shelter until a case is resolved or the danger is no longer imminent. The bylaw also guarantees women's access to social services, psychological services , health care, counseling, and legal services if needed.

END OF CHAPTER REVIEW: WHAT HAVE YOU LEARNED IN THIS CHAPTER?
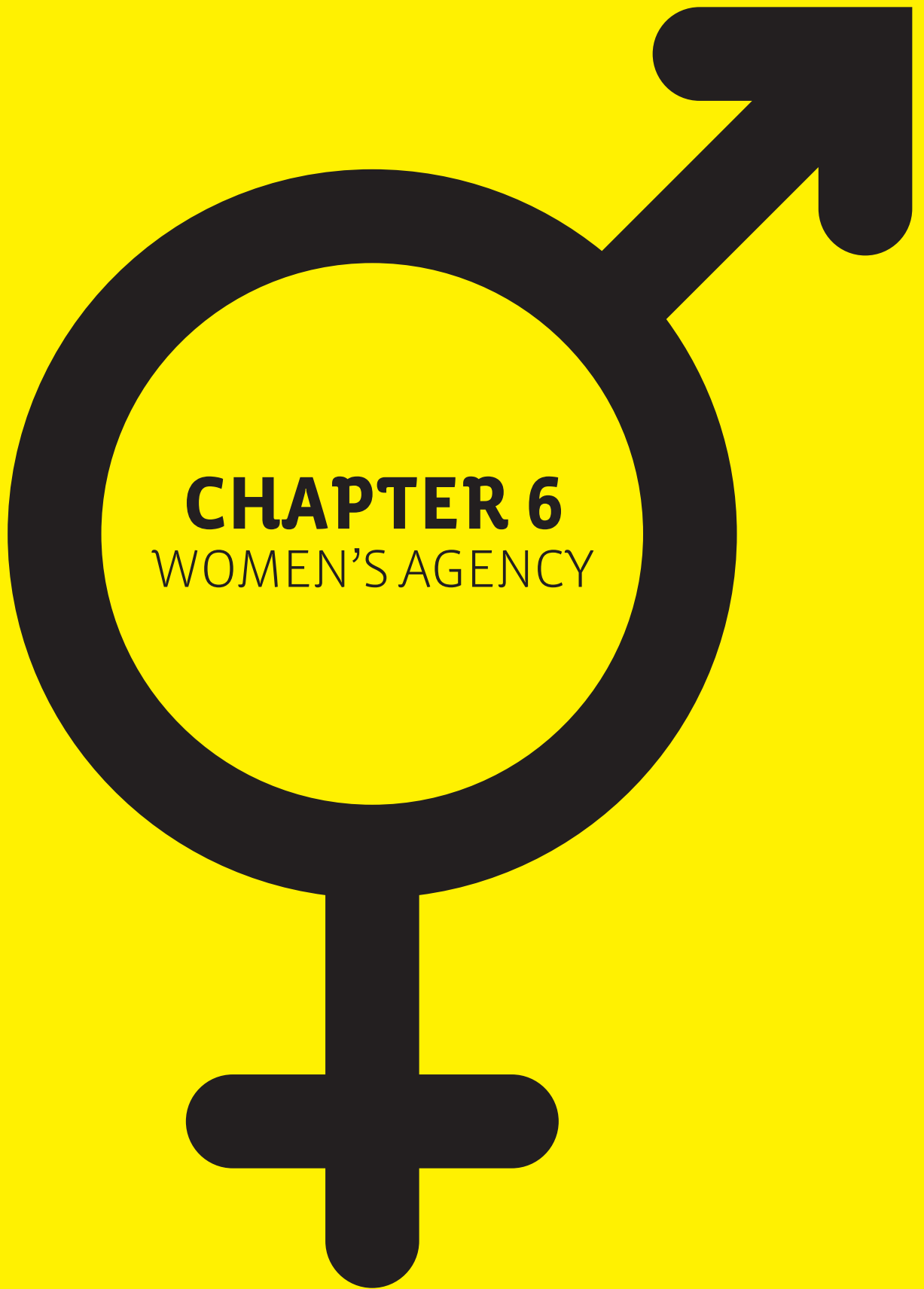
5 minutes

REFLECT and **DISCUSS** the following questions:

1. Define gender-based violence.

2. Name three types of GBV in addition to intimate partner violence.

3. What are the root causes of GBV?

4. Name three factors that increase an individual's vulnerability to GBV.

5. Name three factors that increase a community's vulnerability to GBV.

Notes

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CHAPTER 6
WOMEN'S AGENCY

LEARNING OBJECTIVES

- Define and understand human agency
- Define women's agency
- Understand the components of women's agency
- Understand the history of women's agency in male-dominated societies
- Recognize women's agency in the Arab World
- Know how women's agency evolved in Jordan

KEY TERMS /CONCEPTS

- Human Agency
- Women's Individual Agency
- Women's Collective (Group) Agency

Did You Know?

In many countries, suffrage was linked not just to gender but to other factors such, as class, ethnicity/race and education. In Jordan, only women who had completed at least primary education were granted suffrage in 1955. Although illiterate men had the right to vote, illiterate women were not allowed to do so until 1974 when ALL women received the right to vote AND to run as candidates in parliamentary elections. In 1993, the first female candidate was elected to the lower house of parliament and the first woman was appointed to the upper house. This occurred as women increasingly occupied leadership positions and stepped up their involvement in the political and social spheres (Al Shalabi, & Al-Assad, 2012).

In 2016, women occupied 20 seats in the Jordanian parliament, thereby making history by surpassing the assigned 15 seats for the women's quota.

As defined by the World Bank (2011) in the World Development Report 2012: *on Gender Equality and Development,* "By agency we mean…

An individual's or group's **ability**

To make effective **choices**

To transform those choices into **desired outcomes**

Agency can be understood as the process through which individuals and groups use their endowments and take advantage of economic opportunities to achieve desired outcomes.

DIRECTIONS: In small groups, discuss the following questions:
How do factors such as gender, religion, geography, social class, etc. affect the ability of women and men to make effective choices that transform into desired outcomes (individual agency)?

How do such factors affect the ability of groups to achieve their desired outcomes (collective agency)?
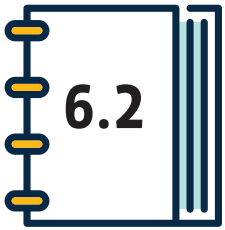
WHAT IS THE DIFFERENCE BETWEEN HUMAN AGENCY AND WOMEN'S AGENCY?

- **Human agency** refers to the ability to be actively engaged with one's surrounding environment, to act, and to make choices that influence desired outcomes. Agency was defined by Indian philosopher Amartya Sen (1985) as a state of "being and doing."

- **Women's agency** emerged in response to conceptual frameworks that over-emphasized the association between femininity and passivity and vulnerability. The concept underlines women's own ability to engage with the surrounding environment, to act and to make choices **despite patriarchal gender norms that constrain women's access to resources, decision-making and formal power** (Kabeer, 1999). Women's agency is exercised through and affected by many realities, such as:

Women's Agency Components

Location
Operational Power
Access to Resources
Choices
Motivation
Achieved Targets
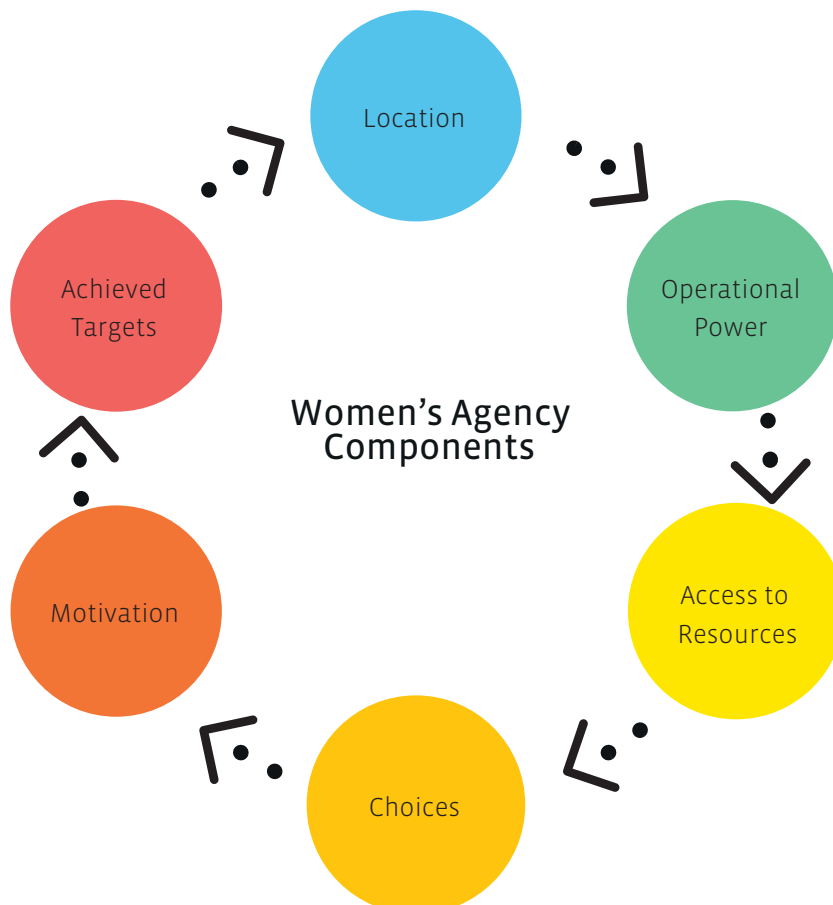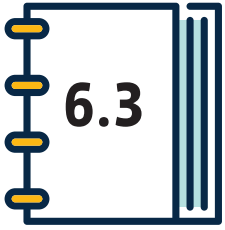
6.3 UNDERSTANDING THE HISTORY OF WOMEN'S AGENCY

Women's agency is exercised in many forms over time:

17th - 18th century

- Women's Rights approach started to emerged which laid the foundations for today's feminism.
- Early women's agency simply tried to break away from the stereotypes of the chaste, silent, and obedient female ideal.
- The pioneers managed to voice their ideas, but also to negotiate new roles and challenge entrenched sexist notions with the religious establishment (where much of the patriarchal discourse had come from).

19th - 20th century

- Encompassed legal and social reform that was complicit with influential men in political and legal spheres (women's agency meeting and working with men's agency).
- Women started tackling sexual inequalities from a legal and statutory vantage point.
- Women became visibly individualistic and reformist and built the momentum for collectivity.
- In the late 1950s, agency became more collective and revolutionary in nature, stepping outside the socially-determined and stereotyped roles.
- Built skills in self-discovery, self-definition, self-assertion, and self-direction.
- Women's solidarity and sisterhood prevailed in the 1970s.

Late 20th - 21st century

- The agency utilized by women to articulate their sense of themselves by narrating their stories.
- This created a new space for women's voices, with the purpose of highlighting their distinctiveness, specificity, difference, and creative powers, as well as combating discriminatory practices.

6.4 WOMEN'S AGENCY IN MALE-DOMINATED SOCIETIES

Male domination and the consequent subjugation of women necessitated, for women, a dynamic form of "agency" that constantly invented and reinvented itself throughout history, in order to bridge the gap between the sexist marginalization and disempowerment of women, on the one hand, and women's potential to negotiate an active role within society's power dynamics, on the other. It is the form and expression of both individual and collective power.

Women's agency therefore enables women living in male-dominated societies to:

Employ their negotiation tactics

Actively engage with oppositional "agencies"

Assert their power and voice their concerns

Advocate for their demands and assert their power

Mobilize an active civil-resistance movement

That eventually culminates in the fulfillment of their rights and the prevalence of equity
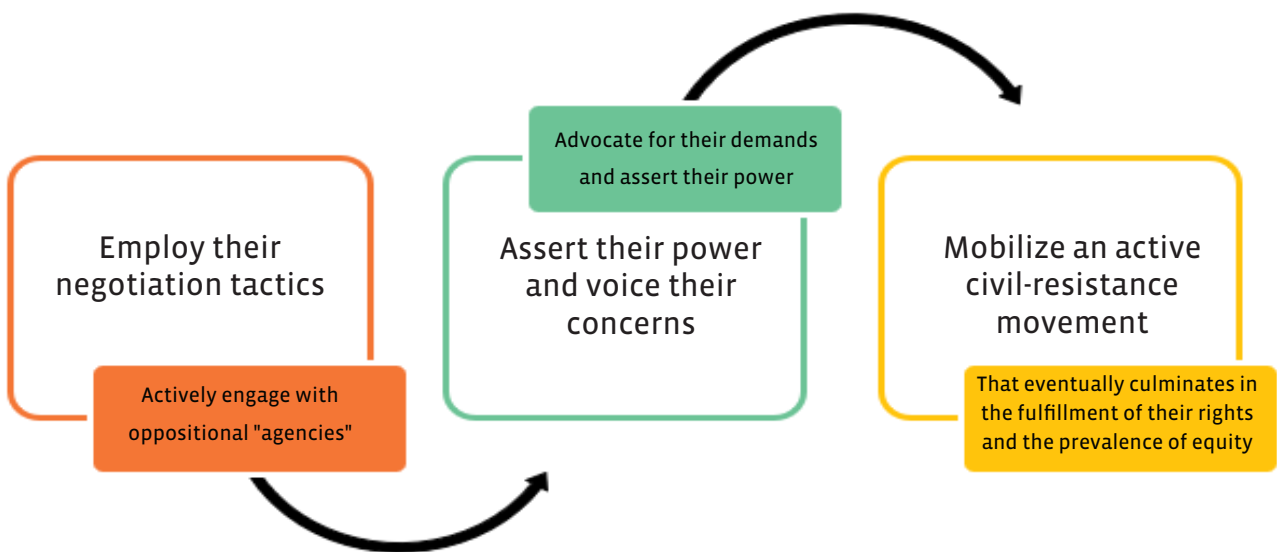
A Closer Look at Jordan

Jamila Abedul Latif Saleh - Museum Manager, Farmer, and Housewife

Today we introduce a 45 year old mature lady with a younger spirit. Jamila Abedul Latif Saleh or "Umm Sakher" is a 45-year old mature Jordanian woman with a young spirit, decorated with the Henna of the earth of her country.

"I did not pass my Tawjihi (university entrance) exam and got married in 1997. My husband was unemployed so I thought I should think of a small business. I took a 2000 JD loan from the Development and Employment Fund and opened a small sewing business. After a few months, I was recruited through the Minister of Antiquities. I used to be paid 2.50 JD a day. Until 2005, I combined both jobs. I would work with the government in the day and then go back to my sewing business at night. Even though my income obviously increased, I decided to go back to school. I sat for the Tawjihi exam again and I scored highest among returning students in Karak Governorate. When I enrolled at Muta University, my eldest son was 17. I finished my BA and immediately enrolled to study for my MA, and I am now waiting for confirmation that I can defend my PhD dissertation. What makes me laugh is that the men in my area come to see me, upset and complaining because their wives are now thinking of following in my footsteps. I, of course, encourage them to support their women.

Today I start my day by finishing my housework, then I go to my public sector job. I am now the manager of the "Museum at the Lowest Place on Earth," at the Dead Sea, and I manage a staff of 8 people. When I finish work, I go home, eat, and immediately go to the farm that I am renting with some other farmers in the Ghor area in order to produce vegetables."
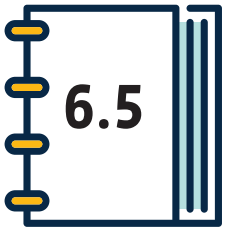
6.5 WOMEN'S COLLECTIVE AGENCY IN THE ARAB WORLD

In the Arab World, women's collective agency is still in its embryonic stage, though it is gaining great momentum. It has invented itself, and is still doing so, in a variety of key spheres.

For example, Islamic feminism has allowed women to mobilize their agency and venture into traditionally male territory, namely the interpretation of some key Quranic verses related to the role of women, such as those pertaining to Wilayah and Qiwamah (supremacy) and those pertaining to woman's familial, societal, and economic roles. Islamic feminists use primary Islamic sources to establish a gender-just-based re-interpretation of the Quran to regain their divinely given rights and to end inequality in society (for more discussion of Islamic Feminism, see Chapter 10).

The trajectory of the women's movement in the Middle East and North Africa region has fluctuated through multiple paradigms, but it has always drawn its origins from unique context-specific social phenomenon. Although the agenda of women's movements may differ from country to country based on social, economic and political differences, the beginning of these liberation movements in the Arab region was steeped in the following common themes:

1. Philanthropic efforts

2. Needs-based agenda

3. Rising nationalism admist the struggle for liberation from imperialism

4. Political necessity agenda

5. Women's associations

6. Moving from regionalism to localization of the movement and women's demands

7. Internationalization eg. UN, USAID Takamol (Go local but think global)
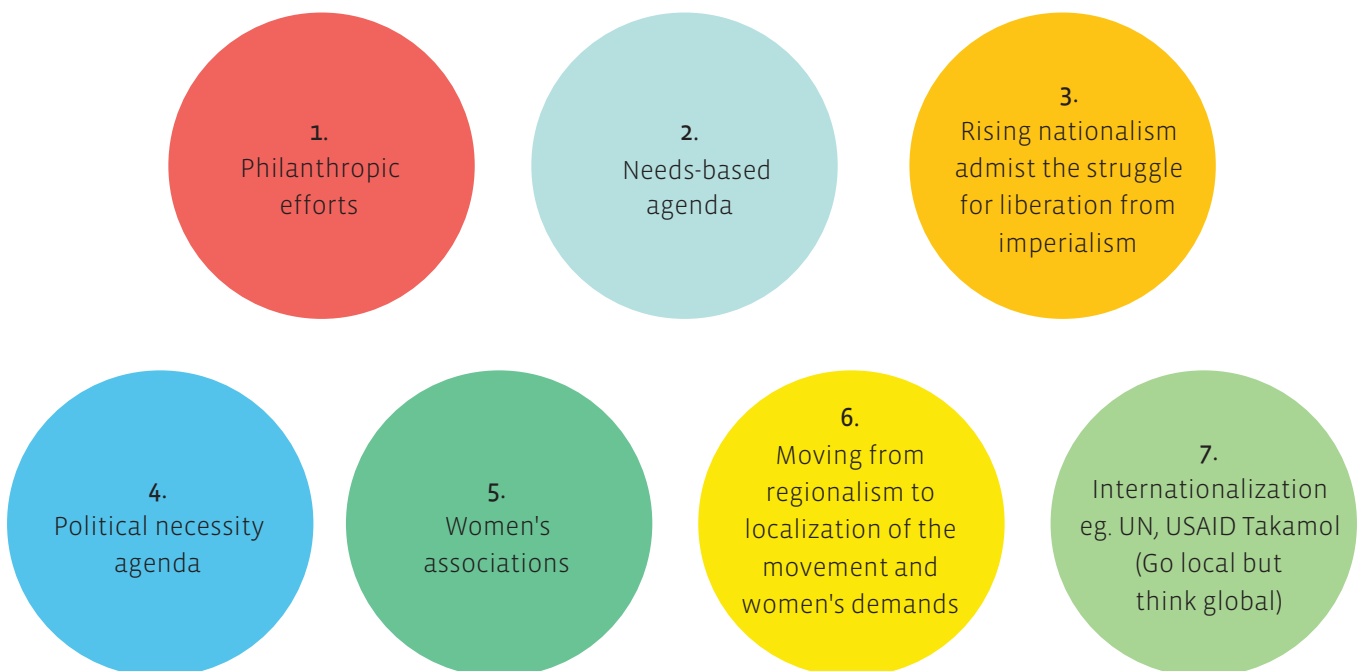
Heavy involvement by aristocratic women, with ties to royal families, dominated the philanthropic efforts that focused primarily on issues of health, education and poverty. While not pushing for an explicit feminist agenda, these educated privileged women focused their efforts on developing women's position in the domestic private sphere.

With the proliferation of nationalist sentiment across the region and the rising efforts to eradicate the structure of colonial occupation, women's social development was neglected. Instead, Arab women assisted in the struggle for national liberation by working along various fronts of the resistance, as well as charity work that focused on displaced refugees and poverty stricken children. In Algeria, women played a crucial role in the struggle for national liberation, fighting alongside men and serving as spies, combatants, cooks and nurses (Turshen, 2002).

A paradigm shift in women's activism from needs-based to rights-based characterized the late 50s and 60s in some Arab countries. Emily Bisharat, the first female Jordanian lawyer, worked on reforming legislations and bylaws to encourage political participation of women and to problematize the validity of polygamy (Pratt, 2015).

With the recovery of Arab sovereignty and the subsequent rise of state feminism, the women's movement faced difficulties on numerous fronts. Earlier promises of gender equity were not upheld and women's associations were reconstructed to establish governmental unions. Such changes limited the capacity of the women's movement.

Nevertheless, international and cross-country connections and collaborations have done their part in improving women's positions in society within the region. International events and treaties, such as CEDAW, have given women the ability to demand from their governments, political, social, and economic rights. Another major impact international attention has brought to the Arab region is the significant increase in the presence and the number of non-governmental organizations (NGOs) that focus and address a wide range of gender issues (for more discussion of international factors, see Chapter 12).
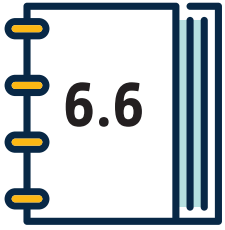
WOMEN'S COLLECTIVE AGENCY IN JORDAN IN THE 20TH CENTURY

1940's

The early feminist movement in Jordan arose from the philanthropic work of the Amman-based upper class women. Charity work was a socially acceptable practice which elite women leveraged as an entry point into male dominated public life and politics, generally supported by women of the royal family.

1943

Jordan's first women's organization was established and headed by members of the royal family. The Women's Solidarity Association focused on charitable acts before it was eventually disbanded four years later.

1947

The year 1947 saw the establishment of yet another women's organization, namely the Women's Union Society.

1950's

Queen Zain Al Sharaf worked to improve conditions of women and refugees, and her political work on drafting the Jordanian Constitution of 1952 attempted to ensure full rights to Jordanian women.

1954

Establishment of the Arab Women Union (AWU), raising the slogan of "Equal rights and responsibilities, Liberating Palestine, and full Arab Unity." The first female lawyer in Jordan and the president of the AWU helped shift the paradigm of women's activism from needs-based work to a rights-based agenda prioritizing reform of legislation and women's political participation.

1957

Martial Law of 1957 enacted, effectively suspending all forms of political parties and NGOs. Some women activists kept working in underground societies, such as the Arab Women's Awake League, communist in essence.

1966

Jordan was invited by the United Nations to take part in the UN International Women's Decade. This allowed for the re-establishment of women's organizations in Jordan.

1974

Jordan grants women full suffrage.

1992

International Convention on Elimination of All Forms of Discrimination Against Women (CEDAW) is signed by Jordan, with conditions (see Chapter 12).

DIRECTIONS:
Watch episode 4 of USAID Takamol's Amend Your Proverb Campaign found using the link: https://www.youtube.com/watch?v=P4pAzHS0WMc. Keeping in mind everything you have learned in this chapter, read about this episode below. In groups, answer the questions located in the "Reflect Box."

> **"**
>
> **If you do not protect a girl, you should bury her**
>
> What should women's movements prioritize, public sphere (education and work) or private sphere (marriage and home)?
>
> Under the Personal Status Law of 2010 in Jordan, all single women under the age of 40, whether divorced, widowed or never married, are considered a dependent of a male guardian (UNDP, 2018). Divorce is more difficult for women to obtain than for men, and women must prove fault of the husband and go through a time-consuming, burdensome, and costly court process.

Reflect:

- In your opinion, why do some people consider marriage a form of protection for girls? What is your understanding of "protection?" Can you justify the father's concern here?

- How is the daughter exercising her agency? What tools did she use to show proactivity? What obstacles is the father putting in her way?

- Have you ever been in a situation where you felt like you had no agency or "no choice?" Share your story.

- How is power transferred from the father figure to the husband figure? How does this restrict women's individual agency? How does it restrict women's collective agency?

Amend your Proverb

USAID Takamol's Amend Your Proverb Campaign was a series of episodes tackling gender stereotypes embedded in language within the Jordanian Context. The objective was to change the proverb to encourage change in mindsets.

DIRECTIONS: Look at the dialogue below. Stop and take a moment to reflect back on what you have learned in this chapter. Then, move on to answer the "Something to think about" questions in pairs.

Something to think about...

- Why do you think that most women around the world were not allowed to vote until the 20th century?
- How did the women in the illustration promote women's agency?
- Do women in Jordan exercise agency? If yes, where and how (as individuals or collectively)? If no, what are the barriers?
- The component of women's agency that is portrayed in this illustration is the "ability to use your voice in society." Is there any issue or problem today on which you would wish to "voice your concern in society?" Explain.

6.8 END OF CHAPTER REVIEW

REFLECT and **DISCUSS** the following questions:

1. Explain what human agency is.

2. What is women's individual agency? What is women's collective agency?

3. What do you think are the components of agency for women? How do patriarchal stereotypes affect women's ability to exercise agency in male-dominated societies?

4. Give an example of women's collective agency in Jordan, either historical or contemporary.

Notes
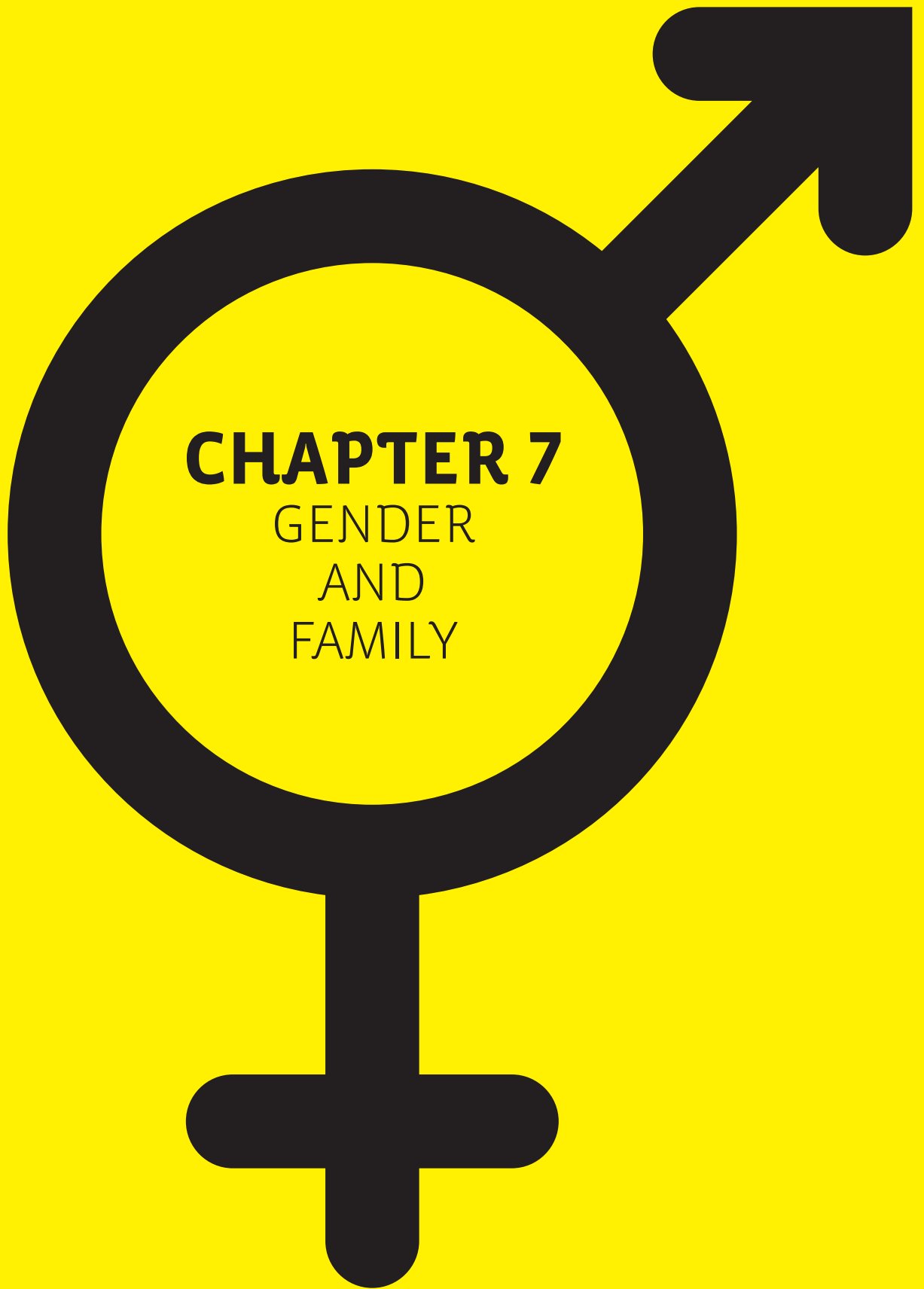
CHAPTER 7
GENDER
AND
FAMILY

LEARNING OBJECTIVES

- Define family
- Acknowledge the difference between traditional and post-modern family
- Identify the role of women in the private sphere
- Identify family laws and their relation to gender
- Understand family laws in the Arab World

KEY TERMS /CONCEPTS

- Family
- Traditional Family
- Post-Modern Family
- Gender and Age Hierarchy
- Family laws or Personal Status Law

Did You Know?

In 2017, a research report titled *Understanding Masculinities, Results from the International Men and Gender Equality Study in the Middle East and North Africa* (IMAGES) was produced by UN Women and Promundo.

The research confirms international findings on the inter-generational cycle of violence and the positive influence of sharing care work. Fathers were found to be particularly influential in shaping male and female children's perceptions and behaviours. For example, men who witnessed their fathers using violence against their mothers, and men who experienced some form of violence at home as children, were significantly more prone to perpetrating intimate partner violence in their adult relationships. On the other hand, in all four countries studied, men whose fathers had participated in household work and caregiving, were far more likely to participate in care work within their own marriages. Fathers who encouraged their daughters to work outside of the home, take up non-traditional professions, and choose their own husbands, contributed towards gender-equal attitudes among the women in the household (Feki, Heilman, & Barker, 2017).

7.1 DEFINITION OF FAMILY

In an ever changing society, the importance of **family** has remained constant. The definition of the family varies. To many, family is the cornerstone of society and, as such, must be built on a solid foundation of equality.

IN YOUR OPINION, WHAT ARE THE DIFFERENCES BETWEEN TRADITIONAL FAMILIES AND POST-MODERN FAMILIES?

	TRADITIONAL FAMILY	POST-MODERN FAMILY
Size of the Family		
Structure of the Family		
Role of Family Members (mother, father, older son, grandmother, grandfather, sons and daughters)		
Relationship Between Family Members		

While there is no consensus as to the definition of a post-modern family, in general it may be understood to involve two or more individuals who are in a relationship of some duration created by birth, marriage, or choice (Zeitlin et al., 1995).

The definition of a traditional family is often linked to patriarchal gender roles and expectations around procreation. As a result, it has been arguably embedded within gender norms that devalue women's roles and limit opportunities, with considerable damage to women's rights.

Traditional discourse on gender roles and status within the family structure has largely ignored variables such as race, class, nationality, religion, sexuality, ethnicity, disability, etc. Individuals belonging to these multiple intersecting categories in ways that fall outside the narrow traditional definition of the family structure are marginalized and sidelined by academic discourse, society, and policy reforms (Okin, 1989).

Consider the following family "values" or "principles" and mark the ones that apply to your family with a ✓ . After you finish answering, look back at your answers and discuss if any were difficult to answer, and if yes, why? Do you believe that families should adhere to these "values?"?Are there additional variables affecting your answer that are as important as gender, such as age, ethnicity, or ability/disability? Discuss your answers and variables.

Both the boys and girls in my family have a curfew and are expected to be home at the same time.	
Both boys and girls in my family are expected to go to school and do their homework.	
Both boys and girls in my family are expected to help out around the house.	
Both boys and girls in my family are expected to get jobs and careers after graduating.	
Both boys and girls in my family are expected to get married eventually.	
Both boys and girls in my family are expected to know how to cook for their families.	
Both boys and girls in my family are expected to have children of their own.	

ROLE OF WOMEN IN THE PRIVATE SPHERE IN JORDAN

Below is a diagram of traditional roles of women in the private sphere in Jordan. These familial values were once considered by society as the norm in many families; they are still taught to children by relatives, peers and through television. Do you think these gender stereotypes are deeply entrenched and reinforce inequitable and undervalued roles for women and girls? Why?

The caretaker and homebuilder

Unpaid household labor, such as cooking and cleaning

Being the ideal wife, submissive, and providing emotional and moral support for the family
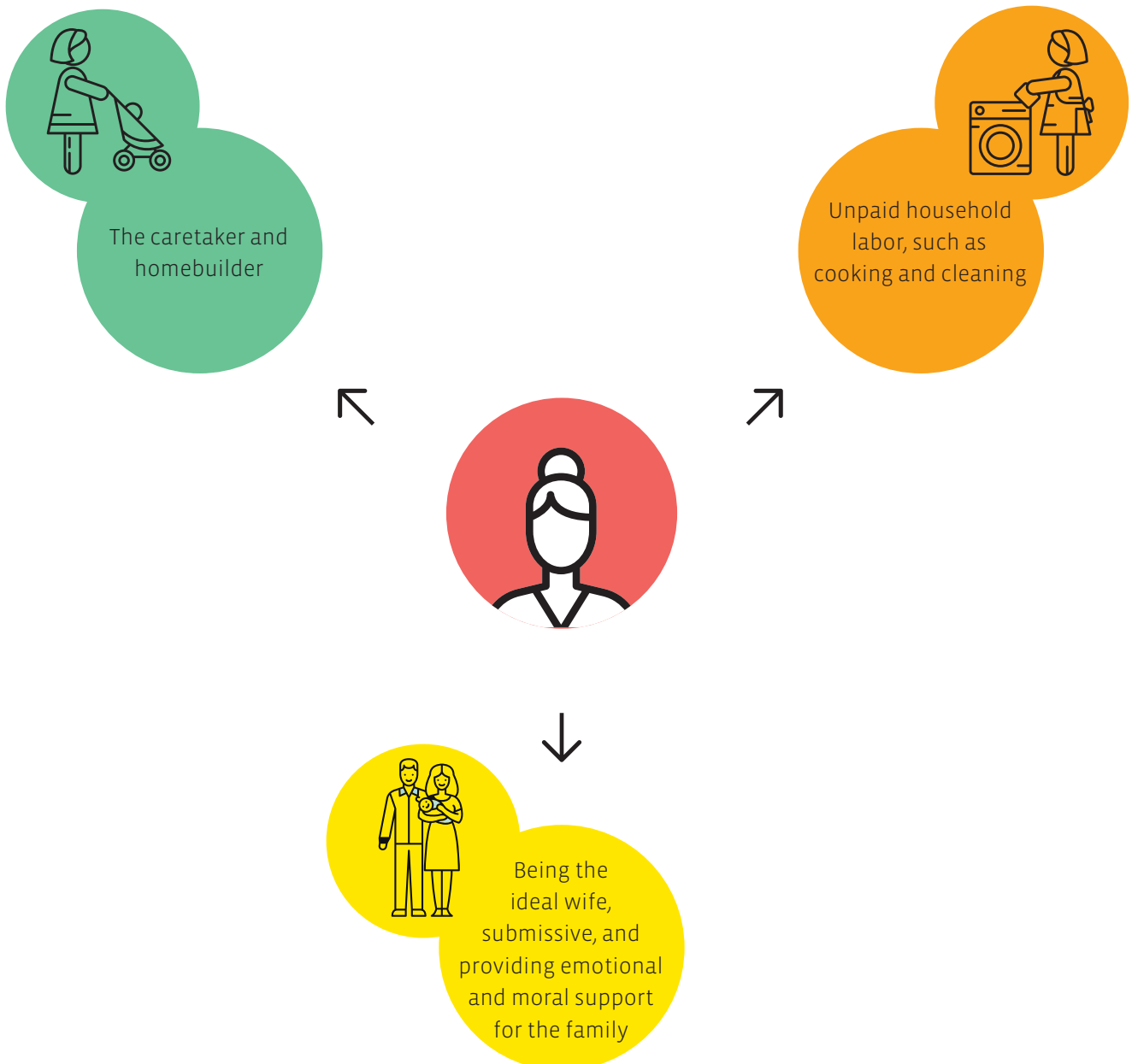
EXERCISE 7.4: MEDIA BOX (10 MINUTES)

The word "family" can conjure up many images. Drawing from the television shows that you are most familiar with, discuss the following questions in a group:

- How are families presented? Describe the roles of each family member in these shows. Do you think that these are accurate representations of what a family is in Jordan today? In other countries? Why or why not?
- Do any shows depict a non-traditional family? What makes it special/different? How would you define the word "family?"
- Do you think that gender stereotypes differ from Arab Regional to International television? How? What other media tools can you think of that establish and reinforce set roles, traditions, mindsets, and behaviors?

GENDER AND FAMILY IN THE ARAB WORLD

The Arab world is a diverse environment of ethnicities, cultures, races and traditions. Identities linked to race, class, nationality, religion, sexuality, ethnicity, disability, etc. play important roles in the gendered view of both women and the family. While family values may differ in certain regions depending on many factors, there are certain patterns that are widespread. The typical structure of an Arab family is both patriarchal and hierarchal in regards to both sex and age (Joseph, 2004):

Gender and Age Hierarchy
Two major aspects that affect this in society are:

Patriarchy:
The position of authority and dominance held by men

Patrilineality:
In which family membership is traced through the father's lineage

Women and children are expected to "respect and defer" to their fathers, uncles, male cousin and older relatives.

With kinship and extended family taking great importance, the power of male kin relatives over their female counterparts increases.

7.6 FAMILY TYPOLOGY IN THE ARAB WORLD

The role of a mother and wife in the Arab region is not homogeneous. In addition to class divisions that affect women's ability to exercise agency (e.g. to negotiate the use of paid services that are traditionally assigned to women as unpaid household tasks), different family models, such as rural, traditionally oriented families, in comparison to modernized families in the city, provide insight into other variables that affect family life significantly (Yount & Rashad, 2008). In addition to childrearing and unpaid household labor, women in rural areas participate in the agricultural division of labor. Typically, the average age at first marriage and levels of education of women in poorer areas and social classes are lower than those of the city which affects gender roles and e

Traditional & rural | Traditional & urban | Family Models | Modern & rural (least common) | Modern & urban

---
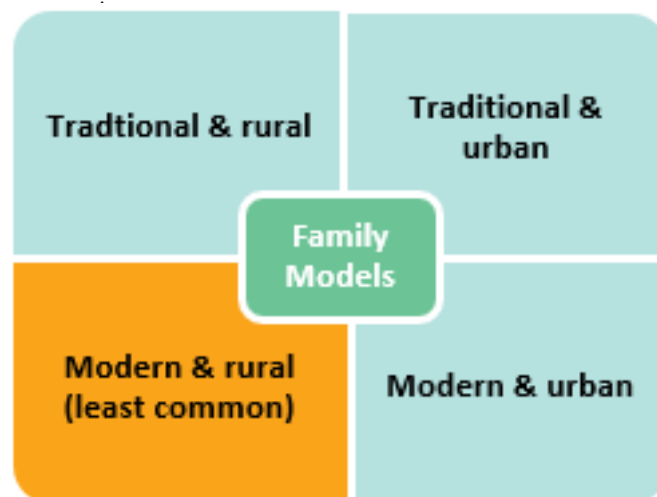
✏️ **7.7: ROLE PLAY (20 MINUTES)**

1. Split yourselves into groups of four and pretend that you are a traditional family consisting of: a mother, a father, a son, and a daughter. Assign each person one of these roles.
2. Devise a 3-5 minute script with speaking roles for each character. How does each character interact with its family? Who has the most authority in the scenario you have chosen? Who has the least authority? What are the responsibilities and duties of each character? Reflect these questions in your script and performance.
3. In the same groups of four, try to come up with alternative and non-traditional roles for each character. Discuss the pros and cons of these changes and the influences or consequences they might have.

Samira

Five years ago, two young men from the West Bank married Samira and her sister, who were 17- and 15-years old, respectively, at the time. After a brief inquiry about the men at the Border and Residence Department, their father agreed to marry them off despite knowing little about who these men were.

After several months of marriage, both husbands suddenly disappeared without warning, and without explanation. Samira and her sister have spent the past four years constantly searching for their husbands, with no leads as to their whereabouts.

"My sister and I have been dragged through the courts for four years now, attempting to get a divorce and move on with our lives. I wish I knew why my husband left me. I wish I knew what I did to him that he would use me in this way."

According to the 2010 Personal Status Law, if a woman is able to prove her husband's absence for a year or more, she is legally permitted to file for divorce due to abandonment. This initiates a procedure by the court to find the husband, which, according to the Jordanian Women's Union, can last as long as the court deems necessary.

Other procedural delays during divorce proceedings in cases of abandonment are also possible. And Samira and her sister are not alone, according to the Supreme Judge Department, there were 1,069 cases of marital abandonment in 2013.

EXERCISE 7.8: OPEN DISCUSSION (20 MINUTES)

DIRECTIONS:

Watch episode 8 of USAID Takamol's Amend Your Proverb Campaign found using the link: https://www.youtube.com/watch?v=3gelTnHnB4A. Keeping in mind everything you have learned in this chapter, read about this episode below. In groups, answer the questions located in the "Reflect Box."

> **Happy is a mother of a boy, and woe to the mother of a girl**
>
> Did you know that 61.5% of parents in Jordan believe that no matter how much education their daughter gets, her destiny is marriage? Similarly, 80.9% of parents believe that the protection of a daughter equals protection of the family's honor. When asked to cite the source of their beliefs, 29% of parents mentioned traditions, 25.1% personal belief, 16% society, and 15.5% religion. These figures are derived from a study conducted in 2011 by the Information and Research Center- King Hussein Foundation as part of the project, *Cultural and Legal Discrimination Towards the Female Child in Jordan* in the following governorates: Amman, Zarqa, Irbid, Mafraq, Aqaba, and Karak.

Reflect:

- In your opinion, is having a male child better than having a female child in your society? Explain why or why not.

- Is Um Hiba's problem with the sex or the gender of her child? Is it the biological element or the social element? Explain your choice.

- Why do you think Um Hiba's mother in law wants a boy so badly? What factors come into play here (social, economic, etc.)? Does this put pressure on males in your society?

- Have you seen or experienced a situation similar to Um Hiba's? Share your story.

Amend your Proverb

USAID Takamol's Amend Your Proverb Campaign was a series of episodes tackling gender stereotypes embedded in language within the Jordanian Context. The objective was to change the proverb to encourage change in mindsets.

Seeking better policies and rights, women's groups tend to focus their efforts on three core aspects of family life: marriage, work, and parenthood (Thompson & Walker, 1989).

Legislation made by governments that regulate the core aspects of family life, marriage, divorce, land ownership, and inheritance aspects are known as family laws or personal status laws. The following concerns related to family laws were voiced by international lawyers, feminists, and human rights groups:

1. Discriminatory laws dealing with marriage, divorce, land ownership, and inheritance can lead to inequitable distribution of property rights and inheritance between men and women, and exacerbate risk of domestic violence (UNDP, 2018).

2. Slow progress on adoption of legal reforms to combat gender-based discrimination in national family laws, to be compliant with international standards, such as Article 16 of the UN Convention on the Elimination of all Forms of Discrimination Against Women (Convention On The Elimination Of All Forms Of Discrimination Against Women, 1979), which addresses discrimination in all matters regarding marriage and family.

3. Few protections for those moving away from the traditional family structure to a more inclusive concept of family that encompasses relationships such as same sex marriages, single parenthood, and cohabitation.

4. Patriarchal roles and expectations related to the private sphere and family life must be deconstructed if women are to achieve gender equality in the post-modern family.

7.10 FAMILY LAW IN THE ARAB WORLD INCLUDING JORDAN

Most regions in the Arab world follow a legal framework that has direct links to religious faith. Religious institutions have the ability to legally influence personal status laws dealing with inheritance, marriage, child custody, and divorce. Some Arab countries have legal frameworks directly influenced by "Sharia," which is regarded as a main reference in family and personal status laws.

- Personal status laws that are under the domain of religion run the risk of being influenced by **gender-biased clerics**, a majority of which are male (Sabbagh, 1996).

- Under conservative Muslim family law, **women are placed under the guardianship of male relatives** and are expected to obtain permission for employment, travel, and marriage (Moghadam, 2004).

- In some areas, **women are denied the right to seek divorce** unless certain conditions are met, while no such constraint is applied to men.

- **In cases of divorce, child custody is awarded to the mother. If the mother remarries, the custody of children under the age of eleven is then granted to the maternal grandmother,** a rule that does not apply to the father.

- While the mother may have physical custody of the children, any **major decisions that concern the children are under the authority of the father, and especially that require financial resources** (Jordanian Women's Union, 2010).

7.11 ACHIEVEMENTS INFLUENCING PERSONAL STATUS LAW (FAMILY LAW) IN JORDAN

Successful campaigns by women's groups in Jordan have led to some changes in the Personal Status Law, including the following achievements:

Achievements

- Restrictions on polygamy

- Increase in the legal age of marriage for both men and women

- Women have the right to place conditions in their marriage contracts

- Awareness-raising programs, providing health care information

- Islamic feminists and reformists work with gender-just reinterpretations of the Quran in order to benefit women and improve discriminatory personal status laws

STOP AND THINK: GENDER AND FAMILY

DIRECTIONS: Look at the dialogue below. Stop and take a moment to reflect back on what you have learned in this chapter. Then, move on to answer the "Something to think about" questions in pairs.
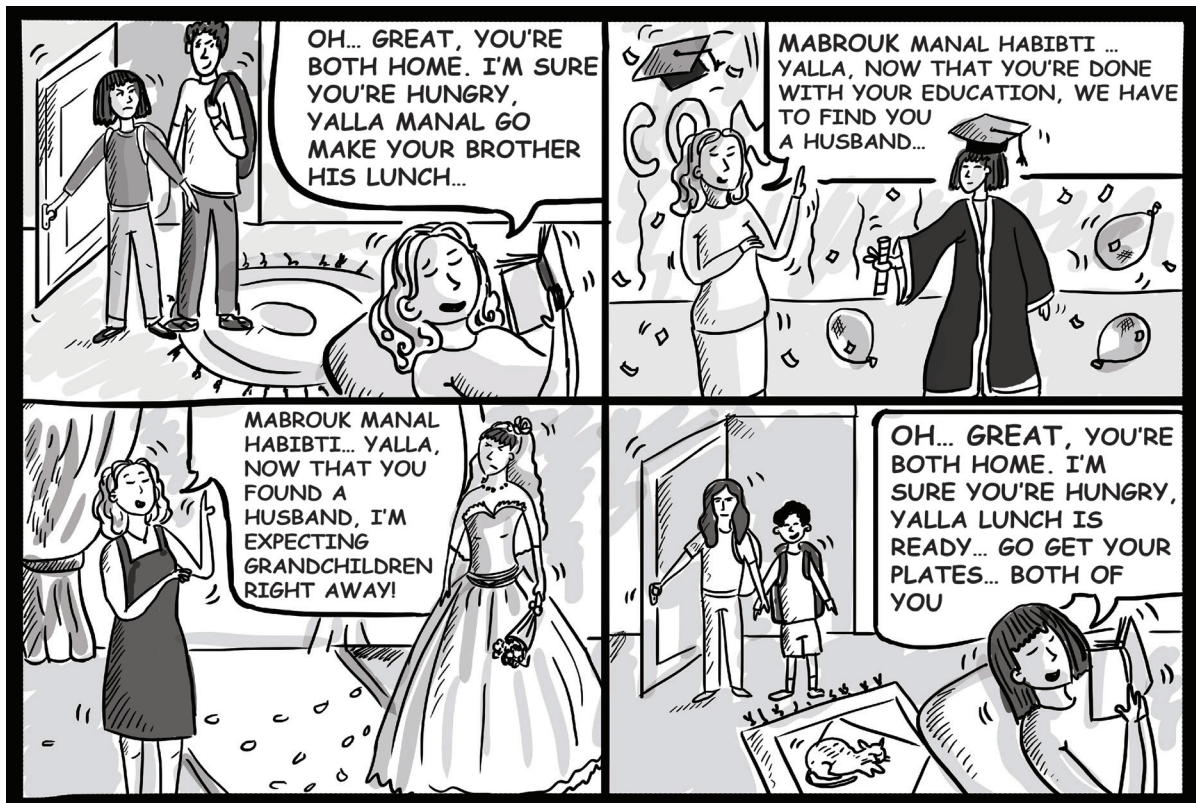
Something to think about...
- What do you think had happened to Manal by the end of the dialogue? What factors affected this change in Manal's life?
- At what age do you believe that men and women should get married? Justify your answers. The average age at first marriage for girls is younger than for men; why do you think that is so? What are the social/cultural/financial factors that come into play in these situations? What are the social/cultural pressures on males in the event of marriage?
- Can girls and boys be raised the same way within a family? How can equity be achieved within the family unit?
- Imagine a family in which a single mother is raising her children. How would this affect her everyday life? What are her roles and duties in the absence of another guardian? Do you believe it is her responsibility to fill the father's shoes? Now, imagine a family in which a single father is raising his children. Answer the same questions.

7.12 END OF CHAPTER REVIEW

REFLECT and DISCUSS the following questions:

1. Describe they ways in which family reproduces and maintains gender identity, roles, and expectations.

2. Explain the role of women in the private sphere. Are norms and roles changing?

3. Identify the gender and age hierarchy in Arab families and the two aspects that affect it.

4. Give an example of a family law dictate in the Arab World that you like and another that you do not.

5. Choose one achievement related to the Jordanian Personal Status Law and discuss its importance in regards to gender equity.

Notes
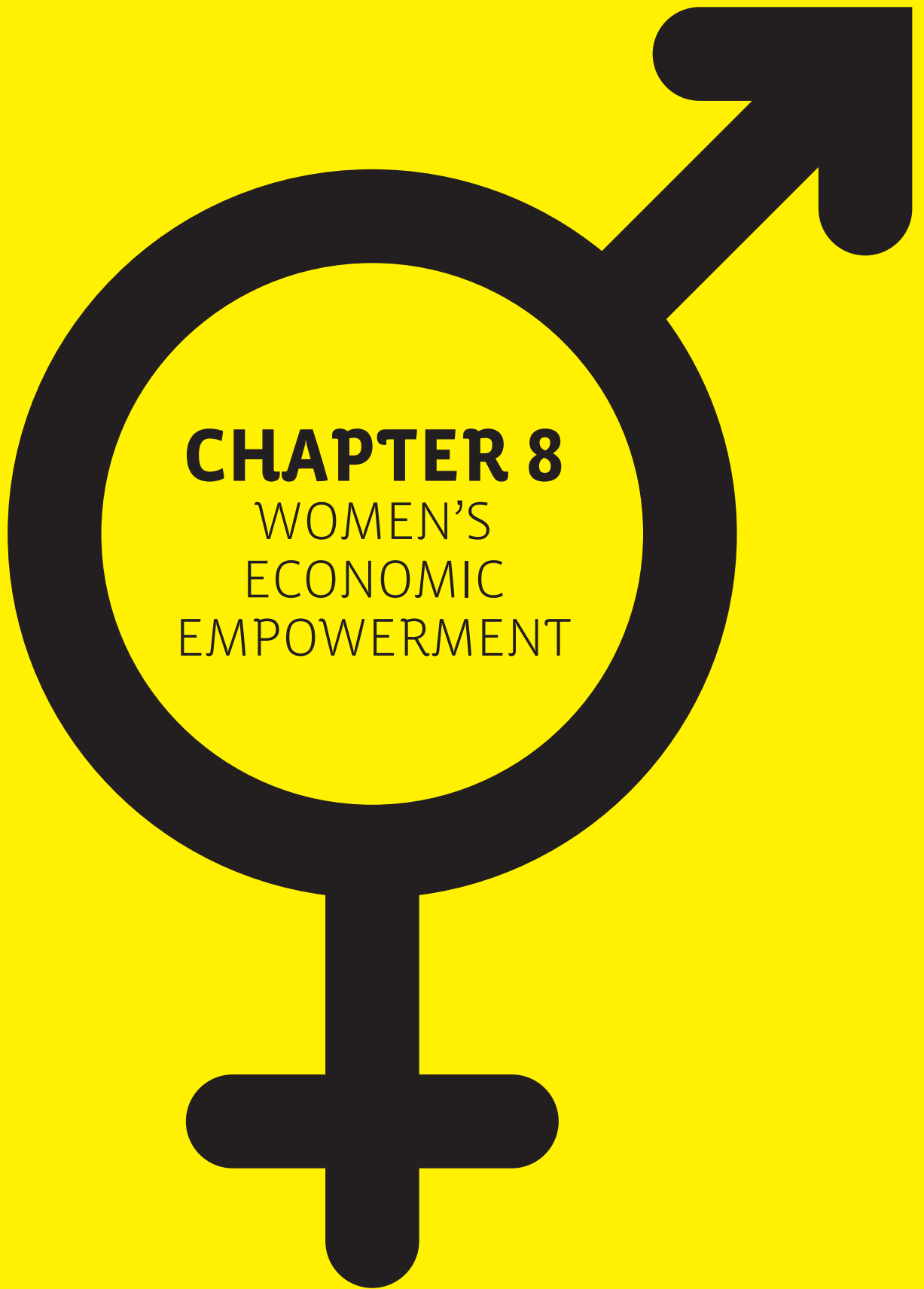
CHAPTER 8
WOMEN'S ECONOMIC EMPOWERMENT

Did You Know?

Under Jordanian Labor Law, Article 70, a working woman has have the right to obtain maternity leave totaling ten weeks (70 days) with full pay (UNDP, 2018), whereas in Sweden, [p]arents (fathers and mothers) are entitled to share 480 days, or around 16 months, of paid parental leave when a child is born or adopted (Sweden.se, 2019). Sweden is a gender-egalitarian leader due to its legal and financial support systems for healthy work–life balance, including shared responsibility for unpaid care work related to raising a family.

DEFINITION

> **What is Economic Empowerment? The concept of reclaiming women's economic potential to contribute to their own well-being and that of their families, communities and countries is known as economic empowerment.**

There are a variety of gender-based differences in economic activity around the world, most of which operate to disadvantage women. In terms of legal differences, over 128 countries have at least one law that restricts women's economic activity (World Bank, 2013). In terms of normative differences, in many Arab societies, only 50-60% of men report that women's labor force participation is socially acceptable (International Labour Organization, 2017).

In terms of economic differences, research conducted on economic opportunities in 95 countries found that two of the top four disparities faced by women were universal, and two were only characteristic of some regions around the world, including Jordan (Ellingrud, Krishnan, & Madgavkar, 2015):

blocked economic potential, due to persistent wage gaps and under representation of women in management positions

time spent on unpaid care work

low labor force participation in quality jobs

financial and digital exclusion

95 COUNTRIES

JORDAN
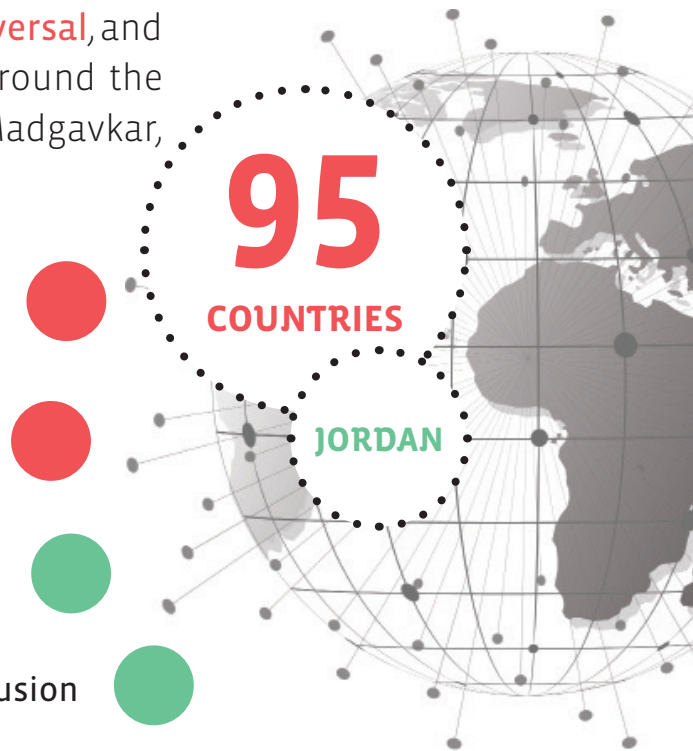
There are significant macroeconomic consequences to such economic inequality. Economists estimate that closing the global gender gap in economic participation by "just" 25% could increase global GDP by US$5.3 trillion by 2025 (World Economic Forum, 2017). Beyond lost economic growth potential, there are also negative consequences for individual women, their families and communities related to poorer outcomes in health, education, environmental conservation, community, and household resilience (e.g. to climate change or conflict), peace, and stability.

DIRECTIONS: Read each scenario below carefully and discuss with a partner. Decide what kind(s) of barriers to women's economic empowerment are depicted in each scenario: individual barriers (behaviors, attitudes, family roles), structural barriers (infrastructure, laws, institutional policies, social norms) or both. Check the box according to your answer and explain why.

10 minutes

Scenario	Individual	Structural
1. The IT sector is growing quickly and open to employment, but many families do not allow their daughters to apply because of the long work hours, often late into the night.		
2. A widow runs a small family business in her village to make ends meet. When her eldest daughter is old enough to take care of her younger siblings, the mother applies for a loan to expand the business, but is declined because she has no male relative to co-sign.		
3. A woman working at a company is paid as much as her colleagues in the same department. The woman is pregnant, however, and her research on child care options for infants reveals that it costs nearly the same amount of money that she earns while at work.		

DIRECTIONS: Study the diagram below which lists a range of anticipated results from women's economic empowerment activities. Internal gains in ability to exercise agency are in green, and external gains in quantitative measures are in blue. Short term results are described in the inner circle, and long term results are in the outer circle. In pairs, please discuss the following questions: What does the concept of empowerment entail? Are such results meaningful to individuals? Is anything missing that is essential to well-being?

POWER AND AGENCY

OUTPUT	OUTCOME	OUTCOME	IMPACT	IMPACT
Women's participation in activities	**Increased self-efficacy, ability to make decisions**	**Increased bargaining power**	**Increased control of household resources**	**Increased financial independence**
Women's participation in activities	**New skills, changes in business practice**	**Access to new markets**	**Increased profit**	**Improved livelihood**
OUTPUT	OUTCOME	OUTCOME	IMPACT	IMPACT

ECONOMIC ADVANCEMENT

(Golla, Malhotra, Nanda, & Mehra, 2011).

https://www.icrw.org/sites/default/files/publications/Understanding-measuring- womens-economicempowerment.pdf

Um Moath - Farmer

"The owner of the farm pays us women one JD per hour and pays the men one JD and a half, although everyone would testify that women's work is better and neater. This is not unique to our farm, this sort of thing happens in every farm in the Ghor (Jordan Valley) area. We have talked about this a million times but no one listens to us.

The overall situation of people in the Ghor is really quite tough. Most people are sitting around without work because in this area there are no factories, institutions, or similar structures. The one option we have for employment is these farms and allotments. Most of the workers in this sector are foreign laborers and Jordanian women. Jordanian men refuse to work in the farms because it is exhausting work with limited financial returns. We each work around six hours every day, so the most we can make is six JDs. We can barely afford to cover the cost of basics; sometimes we also struggle with transportation and earn even less. We also suffer from a larger problem and that is lack of safety gear, whether it be gloves or hats, although we all know how strong the sun can get in Ghor. We don't even get surgical masks even though we have to deal with chemicals and fertilizers.

It's definitely not a stable situation. Our income is dependent on whether we worked that day or not and there are times when we have to stay home to take care of our children, and at other times, we can't even find transportation to get to the farms. Some farm owners provide the workers with breakfast, but most do not, so we have to get our own food with what little money we earn. I'll never forget the look on a 55 year old woman's face as she was about to get fired by a farm owner because of her lower productivity. She was saying "the day I don't work, is the day I can't afford to eat." We started helping her so that she would have better results and not get fired, but in the end, her declining health was really slowing her down and she was let go. She's in a horrible position now because she has no family and no one to provide for her."

Agricultural workers do not fall under the mandate of the labor law which leaves them vulnerable for exploitation and rights violations. The National Center for Human Rights has reported that this sector of workers is subject to harsh working conditions constituting, in some cases, a form of forced labor.
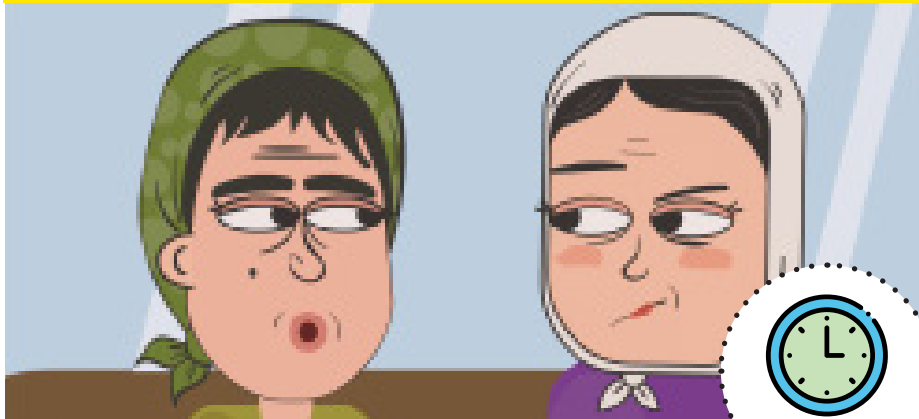
DIRECTIONS:

Watch episode 14 of USAID Takamol's Amend Your Proverb Campaign found using the link: https://www.youtube/com/ watch?v=LIIYADUtkLI.

Keeping in mind everything you have learned in this chapter, read about this episode below. In groups, answer the questions located in the "Reflect Box."

🕐 20 minutes

> **"**
>
> ## Lay your head by others' heads and call on the executioner
>
> In your opinion, are there certain situations where we should abstain from demanding our rights? Numerous international and national reports confirm the existence of forced labor victims among national and foreign workers in Jordan. According to Article 13 of the Jordanian Constitution, forced labor is banned except when the safety of the population necessitates it, such as in a state of war, the occurence of a public danger, or fire, flood, famine, earthquake, serious epidemic among human beings or animals or animal diseases, insects, or pests or any other similar events, or as a result of the conviction of the person concerned by a court of law, provided that the work is done and the services are rendered under the supervision of an official authority (Kingdom of Jordan, 1952). The Constitution as well as international treaties that Jordan has ratified underscore that forced labor is a crime punished by law since it violates fundamental human rights and freedoms.

Reflect:

- What type of economic inequality is being portrayed in this video? To what extent is this a gender-based disparity? What other factors intersect with gender to constrain the two women workers?

- Does the video reveal any contradictions between gender norms on paid employment, on the one hand, and the actual work that people perform due to economic necessity, on the other?

- What measures can be taken in order to promote equal opportunities within the labor force in your country?

Article 13

Compulsory labor may not be imposed on any person, but any person may be required to do any work or to render any service in circumstances prescribed by law, as stated hereunder:
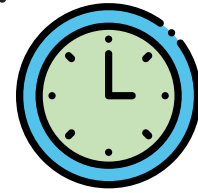
(i) In a state of necessity, such as a state of war, the occurrence of a public danger, or fire, flood, famine, earthquake, serious epidemic among human beings or animals or animal diseases, insects or pests or any other similar events, or in any other circumstances which might endanger the safety of the population, in whole or in part.

(ii) As a result of the conviction of the person concerned by a court of law, provided that the work is done and the service rendered under the supervision of an official authority and provided further that no convicted person shall be hired to, or be placed at the disposal of, any persons, companies, societies or public bodies.

STOP AND THINK: EQUALITY AND EQUITY

DIRECTIONS: Look at the dialogue below. Stop and take a moment to reflect on what you have learned in this chapter. Then, move on to answer the "Something to think about" questions in pairs.

Something to think about…

- In your opinion, did the hiring manager in the illustration make the right decision? Is he violating any laws, good business practices, or human rights? Give a reason to your answer.

- In many countries, discriminatory laws, corporate policies, and public opinion are based on the belief that men should be given more employment opportunities and paid more due to their social responsibilities. Do you agree with this argument? Why or why not?

- In 2019, the Jordanian Labor Law was amended to introduce the concept of 'discrimination in wages', which is defined as the inequality in payment of wages between employees based on gender. The Amended Law imposes a penalty on the employer ranging between 500 – 1,000 Jordanian Dinars (approximately US$ 700 – 1400) in the event the employer discriminates in payment of wages between employees because of gender.
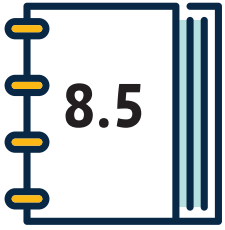
END OF CHAPTER REVIEW: WHAT HAVE YOU LEARNED IN THIS CHAPTER?

5 minutes
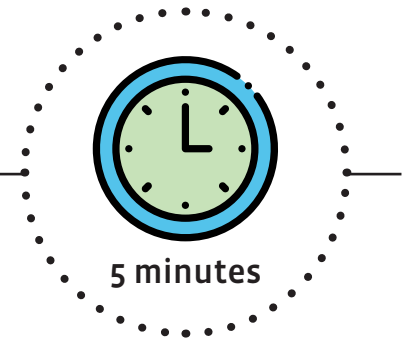
REFLECT and **DISCUSS** the following questions:

1. Define women's economic empowerment.

2. Name one universal barrier to women's economic activity, in general, and another barrier specific to Jordan.

3. Discuss how gender intersects with other factors such as class, nationality, or immigration status, occupation, marital status, or age to expand or constrain economic opportunities for men and women. How does the type of work (e.g. manual, clerical, managerial, professional) or type of employer (e.g. public sector, business, non-profit) affect them?

Notes
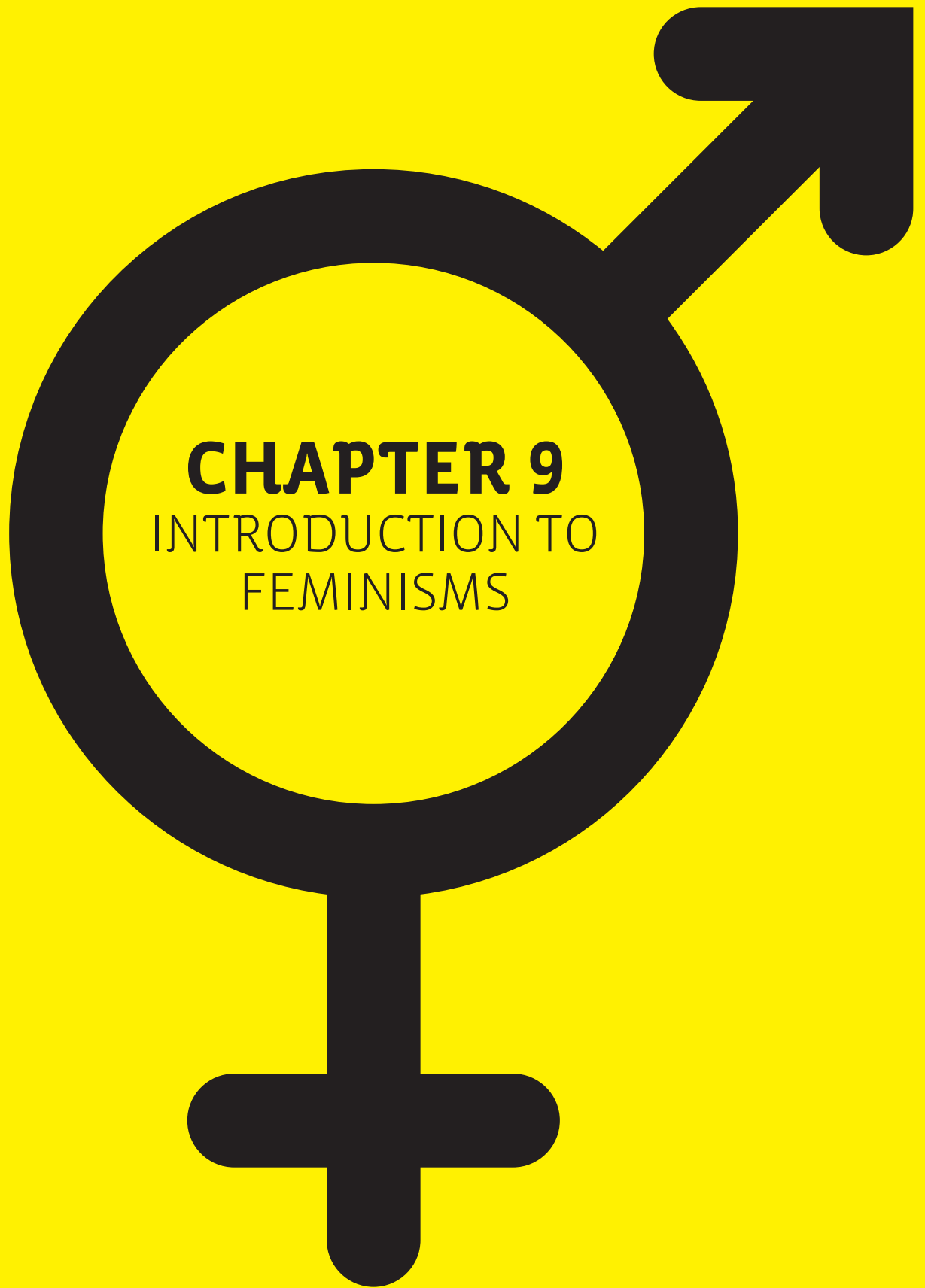
CHAPTER 9
INTRODUCTION TO FEMINISMS

- Define feminism
- Identify the three waves of feminism
- Describe how conceptualizations of sex and gender have changed over time
- Understand why it is important to use a gender perspective lens

KEY TERMS /CONCEPTS

- Feminism
- Gender Perspective Lens

Did You Know?

Did you know that no women or girls were allowed at the first Olympics in ancient Greece?

Women had their own version of the Olympics called the Games of Hera. The games featured foot-races for women and were held every four years. In fact, women were not even allowed to watch the Olympic Games or encouraged to participate in athletics (with the exception of the Spartans) (Rothwell, 2011). Things have changed significantly since then, however. The Rio Olympics in 2016 had the highest number of female competing athletes to date, at **45%**!
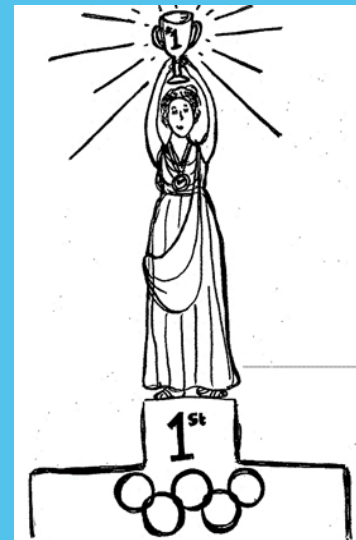
9.1 DEFINITION OF FEMINISM

Definition	Feminism is a movement and ideology that advocates for political, social, and economic gender equality.
Goals	In a wonderfully short and concise definition by bell hooks, the main goals of feminism were described as an "end [to] sexism, sexist exploitation, and oppression" (Hooks, 2000, p. vii).
Feminist Theory	Feminism arose out of the need for a gender sensitive theory to counter the dominant patriarchal interpretation governing all aspects of social, economic, political, cultural life. Applying feminist theory as a "gender perspective lens" can begin to achieve gender justice in all areas of life. For instance, activists and women's groups work to deconstruct the patriarchy through the creation of feminist literature, development of non-hierarchical social movements, and lobbying for specific policy changes in laws and institutions.

bell hooks defined feminism as

"

the struggle to end sexist oppression"

(Hooks, 1984, p. 26).

Consider the following statements concerning feminism and identify which statements are True (T) and which statements are False (F). Rewrite the false statements so that they are true.

Feminism means that women are superior to men.

"Feminist" is a negative word with negative connotations.

Feminism is exclusive only to western, upper or middle-class women.

Feminism means gender equality and equity.

Men cannot be feminists.

Feminism encourages the social, political, and economic participation of women.

Feminism calls for hatred towards men.

The backlash that arose due to the non-inclusive, universalist, elitist, and essentialist nature of the second wave led to the establishment of a new paradigm of thought (Parker, 2008). The pervasiveness of mainstream western feminist theory had both alienated and oppressed the experiences of non-European, "third world women" (Breines, 2006). To learn more about how non-western feminists challenged the Eurocentric normative discourse that had emerged from feminist academia, see Chapter 11 on third world feminism.

HISTORY OF WESTERN FEMINISM

Feminism in the West can be historically described as a series of three waves. The first wave of feminism was a movement for women's right to vote and for labor force participation and economic equality with men. Second wave feminism focused on self-actualization, shared identity and universal sisterhood between women. While popular at the time, it was also problematic because it was not inclusive, rarely examining multiple forms of discrimination due to factors such as class, race, ethnicity, religion, and nationality (Munford, 2007). Third wave feminism emerged in response to the essentialist and elitist ideals of second-wave feminism and sought instead "to build a feminism that focused more on the variety of women [and] building coalitions across racial and national boundaries" (Parker, 2008, p. 150).

More specifically, the three waves of Western feminism can be described as follows:

The suffragette movement of **the first wave** focused primarily on the legal processes that prevented women from achieving gender equality. Equal voting, fair pay, and property rights were among the many demands championed by white middle-class women. Willing to work within the existing social structure, this wave brought feminist issues to the mainstream.

The second wave of feminism that emerged in the late 1960s sought to form a "universal sisterhood" between women (Parker, 2008). These mainstream feminists tended to disregard important aspects of oppression, such as race, class, ethnicity, and religion, and instead centered their attention primarily on sexuality, reproductive rights, and equality in both the family and workplace (Munford, 2007). Achievements were primarily enjoyed by white middle-class women (Hooks, 2000).

Third wave feminism was a response to the privileged discourse that plagued the second wave (Grami, 2013). The many variants of feminism that arose during the third wave recognized diversity among women, and sought not only to overcome patriarchy, but, to also eliminate oppression that arises from differences in race, class, gender identity, age, and ethnicity.

The nature and development of Arab feminist consciousness in regions of the Middle East, as in any other region, must be viewed within its historical, cultural, and traditional background. Western imperialism, and the national consciousness that followed, both played a large part in the conception of the growing women's movement in the Arab region (Al-Ali, 2002). While influenced by international women's movements, feminism in the Arab world has origins in the unique struggle of Arab women in response to their experiences with social, economic, and political oppression related to patriarchy, colonialism, religious authority, and tribalism (Golley, 2004).

Listed in the box below are a number of factors that have stood in the way of women and presented obstacles for the feminist movement. Using the matrix on the next page, sort these key words and phrases into their appropriate boxes and discuss why each struggle is associated with the Arab or Western World. Discuss your answers.

Women are paid less than men.	Women were not allowed to vote.	Women should be passive.	Women are expected to be beautiful.	Women are not given leadership positions.
Women are expected to stay home.	Women need to dress conservatively.	Women need a curfew.	Women need to get married by age 24.	Women are excluded from historical narratives.
Women are expected to be the primary caretakers for vulnerable relatives (children, elderly).	Women should tolerate violence at the hands of male relatives.	Women should not work outside the home.	Women should obey their brothers.	Women should not negotiate salary.

STRUGGLES FACED BY THE FEMINIST MOVEMENT	ARAB WORLD	BOTH	WESTERN WORLD
Historical			
Cultural			
Social/Traditional			
Economic			

A Closer Look at Jordan

Faces of Takamol is a digital intiative that showcases stories of people from all over Jordan and highlights the gender elements in their lives

Intersectional feminism and gender studies analyze commonalities and differences in women's lived experience to inform more effective strategies to pursue social, political and economic gender equality.

Dr. Salime Mehtap- Associate Professor of Entrepreneurship and Organizational Behavior at Princess Sumaya University for Technology.

"My research focus is on entrepreneurship amongst Syrian refugees and immigrants, and I am researching whether entrepreneurship amongst Syrians is necessity- or opportunity-driven. I am currently doing research about informal entrepreneurship amongst Syrian female refugees, some of whom have been widowed, some of whom are married but their husbands are so traumatized that they are unable to work, and these women are forced by circumstances to go out in order to survive along with their families. Therefore, their informal entrepreneurship is necessity-driven.

I am so proud of Jordanian women and their role in helping out Syrian informal female entrepreneurs. For instance, the micro-funding used by these Syrian women to start a business is mostly provided by their Jordanian neighbors; either through a small donation of around 70 JODs or by donating equipment such as kitchen utensils.

 The Takamol Research Consortium gave me new insights especially in the qualitative research aspect that is close to my heart yet I have a difficulty with. I hope to use what I have learnt in the Takamol training to further understanding about Syrian entrepreneurship, and how it can be a way for women to rebuild shattered lives, giving them a sense of normalcy and allowing them to stand on their two feet."

20 minutes
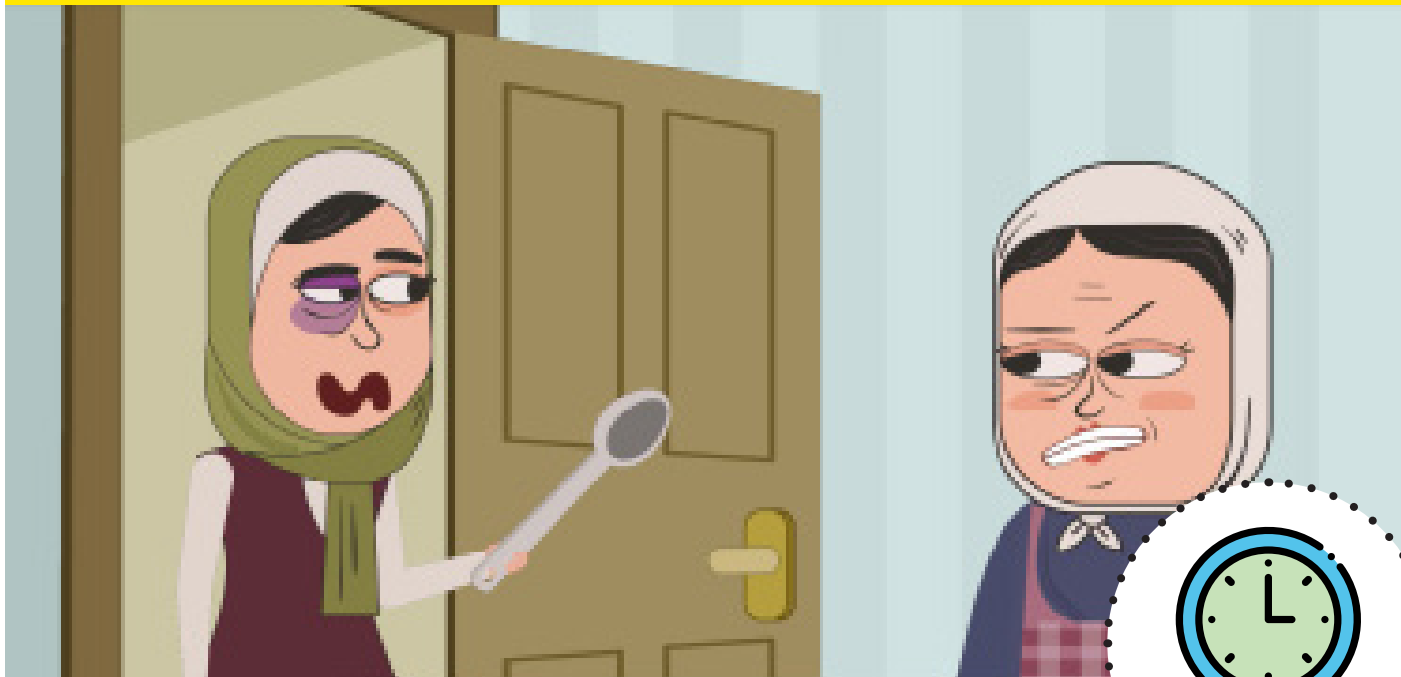
DIRECTIONS:

Watch episode 1 of USAID Takamol's Amend Your Proverb Campaign found using the link: https://www.youtube.com/watch?v=Z8XE7cqzN58. Keeping in mind everything you have learned in this chapter, read about this episode below. In groups, answer the questions located in the "Reflect Box."

A beating from a loved one is sweet as a raisin

Although there are different forms of domestic violence, physical violence is considered to be the most common (86%) according to a study done by the National Council for Family Affairs (2014). "Women and girls are protected by the Law on Protection from Domestic Violence, No. 15 of 2017, although the law has some weaknesses related to unclear definitions of domestic violence crimes that complicate enforcement (UNDP, 2018).

Reflect:

- How are feminist concepts of sexism, sexual exploitation and oppression reflected in the video?

- Is spousal violence a symptom of gender inequality, a cause, or both?

- Do you believe there is normalization of violence against women in your country? Around the world? Why? Explain your answer.

- Do feminist movements do a better job of redressing inequality in the public sphere than the private sphere? What steps can be taken to put a stop to domestic violence?

Amend your Proverb

USAID Takamol's Amend Your Proverb Campaign was a series of episodes tackling gender stereotypes embedded in language within the Jordanian Context. The objective was to change the proverb to encourage change in mindsets.

THE CONCEPTUALIZATION OF SEX

In Chapters 1-3, we learned the foundational concepts of feminist theory and gender studies: sex (historically thought of as male/female) and gender (historically thought of as man/woman). More advanced study reveals that the unity and collectivity of feminism depends entirely on the fragility of the concept of 'women'. What is a "woman?" What makes a woman? Who defines what a woman is? Conceptualized distinctions of sex and gender plague feminist discourse.

In recent years, gender theorists have started to reconsider the categorization of 'Sex' as in a biological binary model. Greater understanding of the biological diversity within the human species has broadened the definition of sex to include differences in anatomy, physiology, genes and hormones (Johnson & Repta, 2012). Furthermore, there is great variation in how male/female characteristics align with gender identity (internal) and gender expression (external).

EXERCISE 9.7: REFLECT

Answer the following questions in groups.

Do you remember the difference between sex and gender from chapter 1?

a. Consider the questions mentioned above: "What is a woman? What makes a woman? Who defines what a woman is?" How would you answer these questions and why?

b. Why do you think that these questions are thought to "plague feminist discourse?" How are they troublesome and why?

c. Beyond conceptual difficulties, how do these questions affect the ability of feminism as a movement to make progress towards gender equality? Are some women excluded?
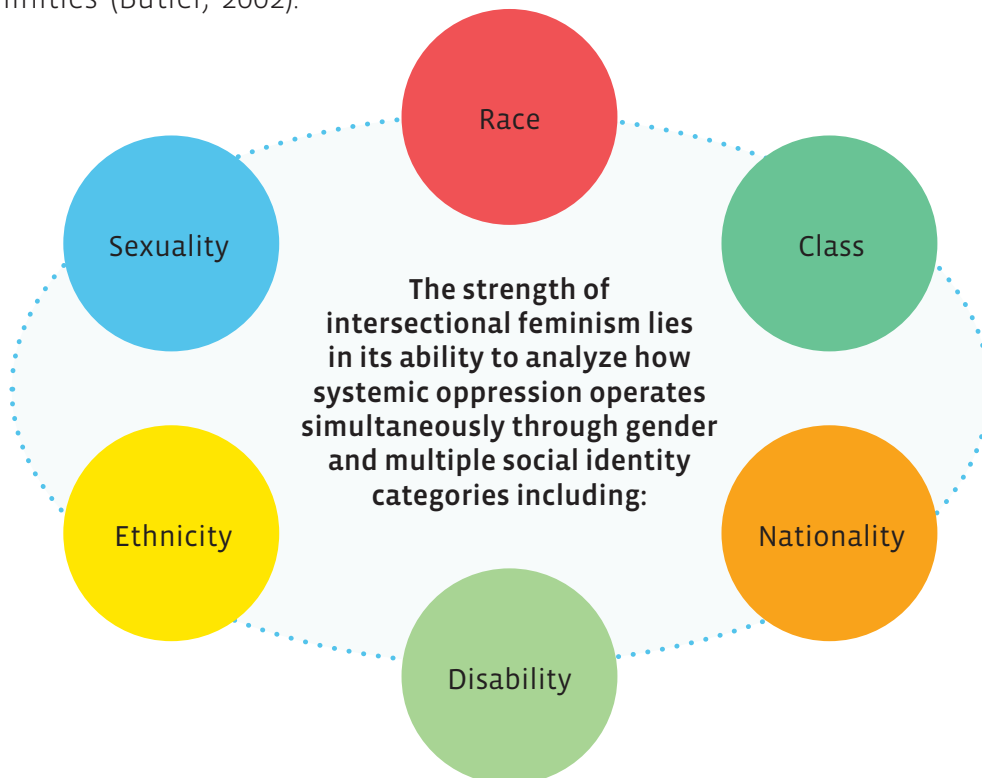
THE CONCEPTUALIZATION OF GENDER

Gender is

another concept that was historically categorized into a strict binary (man/woman). Socially constructed and shaped by both individuals and institutions, thoughts and theories on gender change depending on the culture and over time. For example, some cultures have traditional terms and roles for individuals who self-identify as and are recognized by the community as a third gender. Our conceptualization of gender contains categories such as gender identities, roles, expectations and, relations

(Bussey & Bandura, 1999 ; Butler, 2002; Johnson & Repta, 2012).

The promotion of a heteronormative lens in mainstream feminist theory both conflates gender identity and sexual identity, and perpetuates the gender binary. This constructs an essence of womanhood around reproductive roles and expectations, which excludes queer identities, and focuses attention mainly on a constructed understanding of women. This sidelines gendered issues such as masculinities (Butler, 2002).

Race

Sexuality

Class

The strength of intersectional feminism lies in its ability to analyze how systemic oppression operates simultaneously through gender and multiple social identity categories including:

Ethnicity

Nationality

Disability

This broad interdisciplinary approach with a wide variety of methodologies and approaches emphasizes the relationship between gender and how it affects society which enables activists to look for **gender-justice solutions.**

9.9 ENGAGING MEN AND BOYS IN GENDER EQUALITY INITIATIVES

According to Jerker Edström and Thea Shahrokh (2016) in Reframing Men and Boys in Policy for Gender Equality: Conceptual Guidance and an Agenda for Change, EMERGE Framing paper, there are at least three strong reasons for factoring in, and engaging men and boys in gender equality initiatives:

> Can men be feminists? In a quote widely attributed to the famous social justice activist, Gloria Steinem, "a feminist is anyone who recognizes the equality and full humanity of women and men" (Steinem, 1983).

1. **Gender equality means addressing unequal gender relations.**

   Expectations are internalized by individuals (whether male or female), and men and boys are often under social pressure to demonstrate 'masculine' traits of toughness and strength. These roles and identities are played out in, and reinforced by, families, communities, and institutions. Seeing gender in relational terms thus means focusing on the power relations between males and females. These relations explain and sustain much of the female disadvantage that needs to be redressed.

2. **Engaging men and boys can enable positive outcomes for women and girls.**

   It remains important to devote sufficient resources to working with women and girls for their own empowerment and for them to address the causes of their disadvantage. Yet, as gender is relational, working with men and boys is also important in order to challenge their investment in deep-rooted, structural, and institutionalized inequalities and inequitable social norms, as well as, for improving the dynamics of actual relationships between males and females.

3. **Patriarchy has negative effects for men and boys, and for societies at large.**

   There is a "reverse gender disadvantage" in health and wellbeing, and it is explained by social pressures and the destructive behaviors of some men, which are shaped, in part, by rigid gender norms. There is a direct and indirect impact on households and communities, with a devastating impact on men's own wellbeing.
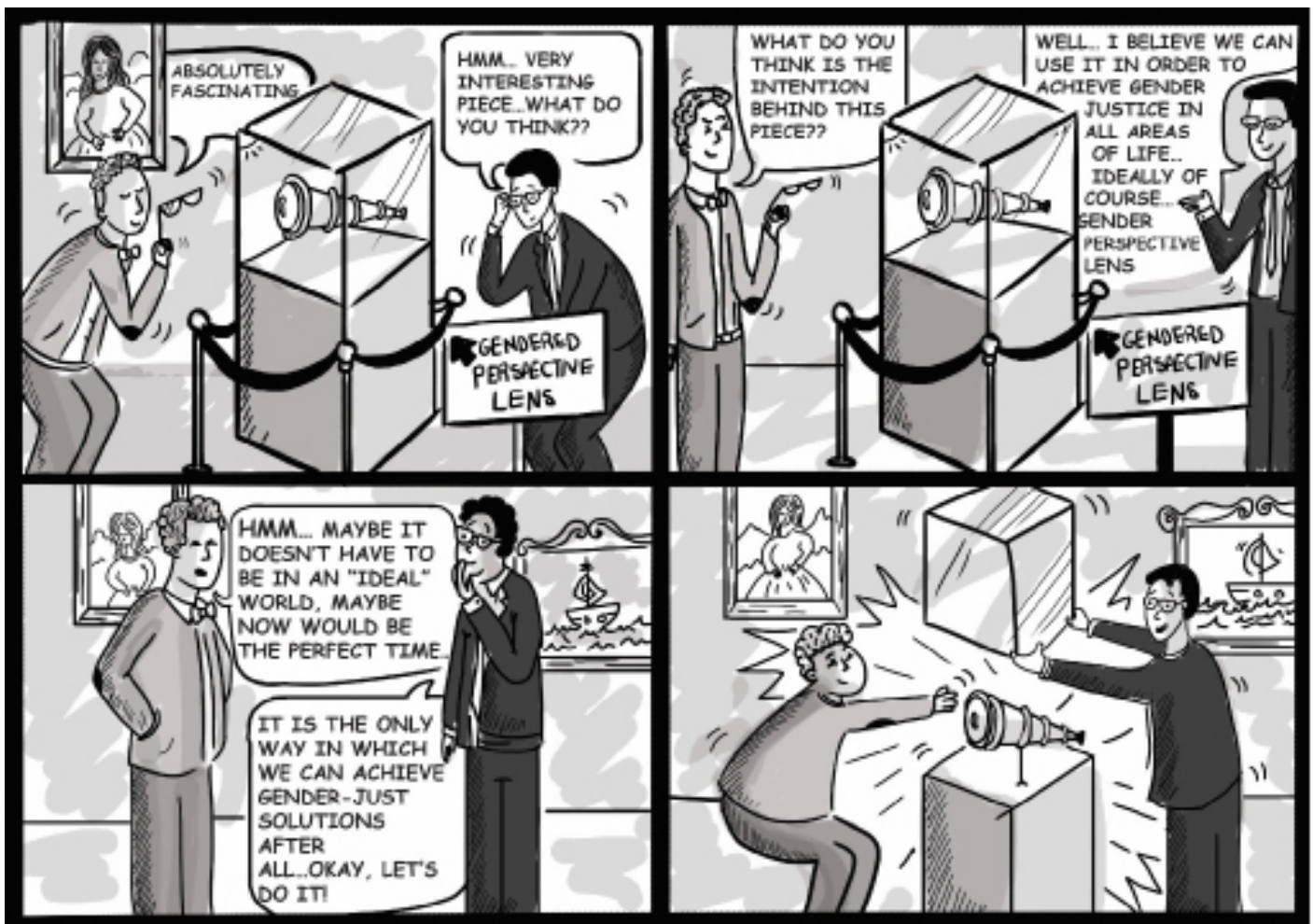
STOP AND THINK: GENDER PERSPECTIVE LENS
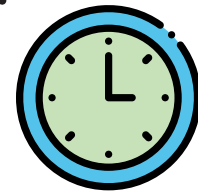
15 minutes

DIRECTIONS: Look at the dialogue below. Stop and take a moment to reflect back on what you have learned in this chapter. Then, move on to answer the "Something to think about" questions in pairs.


Something to think about...

- In your opinion, what is the "gender perspective lens" and how should it be used? What can be achieved by using the "gender perspective lens?"

- Imagine yourself using the "gender perspective lens." How would the world look? Use it to describe yourself, your friends, or your family.

- Why is the "gender perceptive lens" necessary? How can it be applied in your own society?

9.10 END OF CHAPTER REVIEW: WHAT HAVE YOU LEARNED IN THIS CHAPTER?

5 minutes
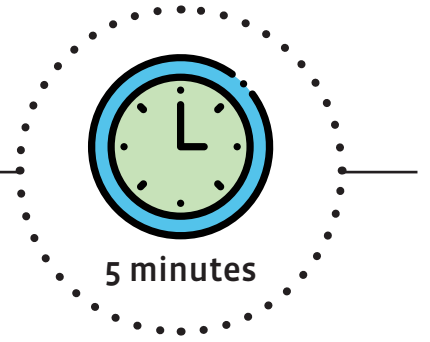
REFLECT and **DISCUSS** the following questions:

1. Define feminism.

2. Why were there three waves of feminism? Describe them.

3. How have conceptualizations of sex and gender changed over time?

4. What insights does intersectional feminism offer?

5. Can men be feminists?

Notes

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CHAPTER 10

ISLAMIC FEMINISM

LEARNING OBJECTIVES

- Understand and define Islamic Feminism
- Understand the relation between Islam and Feminism
- Know the history of Islamic Feminism
- Acknowledge different interpretations of Islam

KEY TERMS /CONCEPTS

- Feminism
- Islamic Feminism
- Patriarchy

Did You Know?

Did you know that Prophet Muhammad's (Peace Be Upon Him) first wife Khadija was a highly successful business woman?

Her father was a successful merchant for the tribes of Quraysh in Mecca. Upon his death, "she took over the business and traded goods through the primary commerce centers at that time, from Mecca to Syria and to Yemen, hiring the most trustworthy men of character to brave the dangerous trade routes. Her business was larger than all of the Quraysh trades combined and the most acclaimed with a reputation of fair-dealing and high-quality goods" (Blackburn, 2015, para. 4).
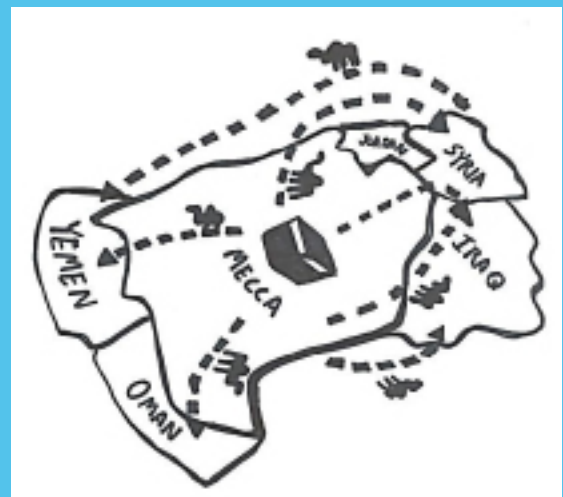
WHAT IS FEMINISM?

Feminism is a movement and ideology that advocates for political, social and economic gender equality. Just as any other political movement, feminism has evolved constantly. Women of faith have played roles within feminist movements by articulating gender equality principles within religious cultures and theology. Feminism within different faiths often challenge interpretations of religious texts that have been used to justify specific gender roles.

Christian forms of feminism arose coinciding with the second wave of feminist movements and challenged the perspective that religious faith contradicts with women's aspirations for liberation and full rights. Feminist scholars specializing in theological studies applied a critical reading of Biblical texts to reinterpret the perspective of women as the cause of original sin, an instrument of Satan, and the reason for the loss of heaven. They highlighted that the Church's patriarchal authority was not derived from religious text, but a long history of exclusion and marginalization of women in the name of religion.

As we saw in Chapter 9, feminism in the West can be historically traced to a series of three waves. Islamic feminism is part of the third-wave feminism, whose proponents believed they could reclaim the idea of gender equality from within their own cultures and religions (Grami, 2013). Gender equality to Islamic feminists is not a product of the West but, rather, it can be traced to the Quran. This led marginalized groups to reinterpret the main religious texts in Islam (Basarudin, 2005). For, if humans were created equal in the eyes of God, then the word of God can be interpreted from the primary text, the Quran, by a believer regardless of gender or race. Amina Wadud (1999) uses Quranic verses to show that men and women are equally valued and that God has created mankind (i.e. man and woman) from a single 'nafs' or soul.

In this chapter, we will closely examine feminism within Islam as one example of how feminists of different faiths are deriving strength and meaning from religious roots.

First Wave
of Feminism

Second

Third

ISLAMIC

Islamic feminists use primary Islamic sources to establish a gender-justice based re-interpretation of the Quran, reclaiming women's divinely given rights and providing religious grounds in support of an end to inequality in society. Women were able to mobilize their agency and venture into traditionally male territories, namely the interpretation of some key Quranic verses related to the role of women, such as those concerning supremacy and those concerning women's familial, societal, and economic roles.

🕐 **10 minutes**

DIRECTIONS: The column on the left contains quotes taken from the Holy Quran and Hadith. The column on the right lists themes used and applied by feminists and feminist theory. In groups, match the following quotes to the feminist themes they imply and discuss.

Islamic Quotes

"Beware of loitering in the roads." They said, "O Messenger of Allah, we have nowhere else to sit and talk." The Prophet said, "If you insist, then give the road its rights." They said, "What are its rights, O Messenger of Allah?" The Prophet said, "Lower the gaze, refrain from harm, return greetings of peace, enjoin good and forbid evil" (Prophet Muhammad (PBUH)).

"There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large - a legal share" (Qur'an 4:7).

"Anyone, male or female, who does right actions and believes, will enter the Garden. They will not be wronged by so much as the tiniest speck" (Qur'an 4:124).

"Only an honourable man treats women with honour and integrity, and only a mean, deceitful and dishonest man humiliates and insults them" (Prophet Muhammad (PBUH)).

"O humankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights)" (Qur'an 4:1).

"And (as for) the believing men and the believing women, they are guardians of each other;" (Qur'an 9:71).

Feminist Themes

Women have the right to inherit and possess property.

Women have the right not to be harassed and, to instead, feel safe in public spaces.

Both men and women have mutual rights.

Men and women complement each other in life and are mutually supportive and protective of each other.

Women should be treated with respect and honor.

Both men and women are held accountable and are responsible for their actions. They are equal in the eyes of God.

10.3   WHAT IS ISLAMIC FEMINISM?

> Muslim Feminists value both their religion and their rights as women. They chose to view the Quran as a Holy Book that deeply respects them, their beliefs, their gender and their rights.

10.4   HISTORY OF ISLAMIC FEMINISM

Islamic feminism emerged in the late 20th century to challenge the view of religion as inherently patriarchal, a belief espoused by secular feminists (Hirsi Ali, 2006). As we learned in Chapter 4, patriarchy, a term that is often used in feminist discourse, is defined as, the "tradition of father-rule, and as a politics of gender inequality based in theories of sexual differentiation" (Barlas, 2009). For women who see themselves as both a feminist and as a Muslim, their religion, Islam, accords them rights that have been denied to them by secular patriarchal society.

The path of the women's movement in the Middle East and North Africa region has taken different turns, but it has always been informed by unique, context-specific social phenomena. Although women's movements may differ from country to country based on social, economic, and political differences, the beginning of these liberation movements in the Arab region was steeped in three common themes: philanthropic efforts, women's associations, and the rising nationalistic ideals amidst the struggle for liberation from imperialism For more details, see Chapter 14 on gender and colonialism.

EXERCISE 10.5: RELATING ISLAM TO FEMINISM IN GROUP WORK

DIRECTIONS: In groups, analyze the following Islamic quotes and apply them to feminist principles. How does each one support women's rights or relate to feminism? Discuss.

10 minutes
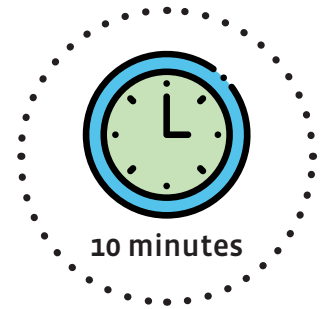
> "They (your wives) are your garment and you are a garment for them"
>
> (Qur'an 2: 187).

> "Observe your duty to Allah in respect to the women, and treat them well"
>
> *Prophet Muhammad's Last Sermon*

> 'O Messenger of Allah! Who is most deserving of my fine treatment?' He said, 'Your mother, then your mother, then your mother, then your father, then your nearest, then nearest.'"
>
> *Narrated by Abu Hurairah – Bukhari and Muslim*

> "And for women are rights over men similar to those of men over women"
>
> (Qur'an 2: 228)

> "Their Lord responded to them: 'I never fail to reward any worker among you for any work you do, be you male or female – you are equal to one another'"
>
> (Qur'an 3:195).

10.6 DIFFERENT INTERPRETATIONS OF ISLAM

A majority of the interpretations or "tafseer," of Islamic jurisprudence are dominated by the male, Muslim Ulama (male jurists-theologians). This male gendered point of reference has become the normative and dominant discourse. According to writer and academic Asma Barlas, there can be no such thing as a neutral interpretation. We each approach a religious text with "cultural baggage," which consists of elements such as race, gender, sexuality, culture, class, and personal circumstances. These factors of "cultural baggage" can influence the interpretation of religious texts.

Islamic feminism focuses on a gender justice-based interpretation of the Quran. The Quran is believed to be inherently "anti-patriarchal" (Barlas, 2009). Islamic feminists apply a hermeneutic approach, a method that arrives at interpretations of religious texts using both religious and historical texts and contexts, to advocate for a new contextual reading of the Quran, "which involves reading a verse [in] regard to the historical, social, and political context in which it was revealed" (Scott, 2009, p. 60).

PATRIARCHAL INTERPRETATIONS	EMERGENCE OF ISLAMIC FEMINISM IN THE LATE 20TH CENTURY	SECULAR FEMINISM
■ According to Fatima Mernissi (1975) in her book *Beyond the Veil: Male-Female Dynamics in Modern Muslim Society*, men have distorted religious texts to create and maintain a patriarchal system that sees women as passive objects to be veiled, segregated and legally subordinate. ■ Islamic feminists warned against patriarchal definition of femininity and masculinity and asserted that the Quranic contextualization of femininity and masculinity are only patriarchal readings that claim men to speak in the voice of god. ■ Femininity is viewed as women's sexual power, which would disrupt and undermine the social order of men if left uncontrolled, thus explaining the call for controlling women's sexuality (Mernissi, 1987).	■ Promoted a contextual reading of the Quran, "which involves reading a verse [in] regard to the historical, social, and political context in which it was revealed" (Scott, 2009, p. 60). ■ Believed that interpretive readings of the Quran that place the male as a dominant "ruler" over their female counterpart are in conflict with the basic tenets of Islam, since humans are unable to take part in God's sovereignty. ■ Gender-based Islamic community . ■ Some feminists, such as Amina Wadud, focus on theological interpretations of Quranic text, and challenge the existing segregation in mosques and prayers.	It excludes religious women who believe Islam has granted them full gender equality and has provided them with rights that have been denied them by secular patriarchal society.

Mohammad Affan- Kharja village/Irbid Governorate

> "
>
> "Society's traditions don't necessarily reflect the Islamic view on women."

"My late father, through his activities with youth in Kharja village, was the one who paved the way for me to work with youth empowerment. He gave me the motivation to develop myself and enhance my skills and knowledge in that area.

We received funding through the Souk Takamol small grants program to support innovative gender-related community activities for two initiatives: *Yalla Nusharek- let us partici-pate* and *Khaymet Hewar- the dialogue tent*. We targeted mosque preachers to study Islamic speech directed to women. We conducted workshops that highlighted Islamic anecdotes and religious scriptures that support women's political participation, such as the Prophet consulting Um Salamah and the religious scripture in the Quran, 'and consult them in the matter' that indicates that consultation is not exclusive to men.

Religious preachers are afraid of directing religious speech to the audience that clashes with social traditions. When it comes to female preachers, we have two parties, one in favor of and another against women's work, empowerment, and political contribution.

The most significant accomplishments were two sermons that discussed women's participation in political work and parliamentary work, from an Islamic context. The reactions, at first, were negative, but there was also a good amount of positive reactions. But those sermons led to the most distinctive outcome which was last year when a woman receieced 12,000 votes and won in the parliamentary elections under the quota.

20 minutes

DIRECTIONS:

Watch episode 7 of USAID Takamol's Amend Your Proverb Campaign found using the link: https://www.youtube.com/watch?v=3Ypn1iaHVko. Keeping in mind everything you have learned in this chapter, read about this episode below. In groups, answer the questions located in the "Reflect Box."

"

My husband's hell is better than my family's heaven

As we learned in Chapter 7 on gender in the family, the personal status law guarantees select marital rights for the wife, including the right to work, to financial independence (meaning no one has the right to interfere with what a woman owns, even if it is her husband, without her consent), and to spousal support (which is required of the husband, even if the wife has paid employment) (Fatwat No. 2709, 2012). In addition, the woman has the right to visit her family by law, and the husband cannot ban her from doing so.

Reflect:

- How does this video contradict this line, "They (your wives) are your garment and you are a garment for them" (Qur'an 2:187).

- In some marriages, men are believed to have "material guardianship and ownership." What is this in your own words? How do some men enforce this onto their wives?

- Does Islamic feminism suggest any strategies that the married woman in the video could take to reverse this "ownership?'

Amend your Proverb

USAID Takamol's Amend Your Proverb Campaign was a series of episodes tackling gender stereotypes embedded in language within the Jordanian Context. The objective was to change the proverb to encourage change in mindsets.

15 minutes

DIRECTIONS: Look at the dialogue below. Stop and take a moment to reflect back on what you have learned in this chapter. Then, move on to answer the "Something to think about" questions in pairs.
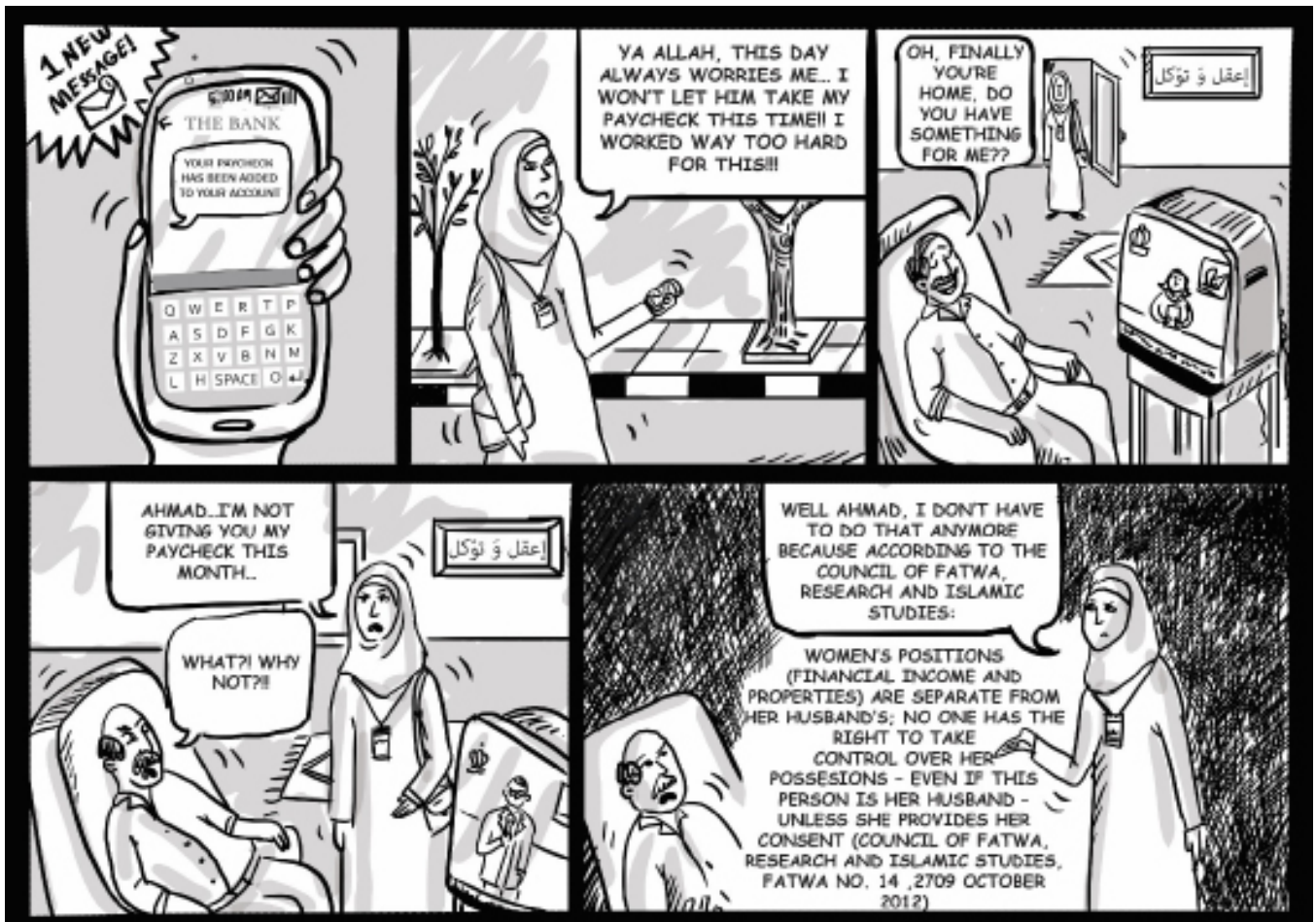

Something to think about...

- How do you think Ahmad will react?
- Do you think justifying through religion is an effective way to change the mindset of this man? In reality?
- Why do you think some people believe that Islam oppresses women?
- Why do you think that some consider feminism to be a western movement which contradicts Arab culture and religion?

END OF CHAPTER REVIEW: WHAT HAVE YOU LEARNED IN THIS CHAPTER?

5 minutes
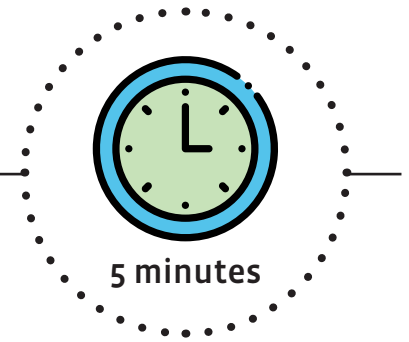
REFLECT and **DISCUSS** the following questions:

1. How does Islamic Feminism differ from western Feminism?

2. What factors, in addition to Islam, have informed the development of Arab women's movements, including Islamic feminism?

3. How does the interpretation of the Quran by Islamic Feminists deepen understanding of the interplay between cultural beliefs, such as patriarchy, and religious beliefs, such as Islam?

Notes

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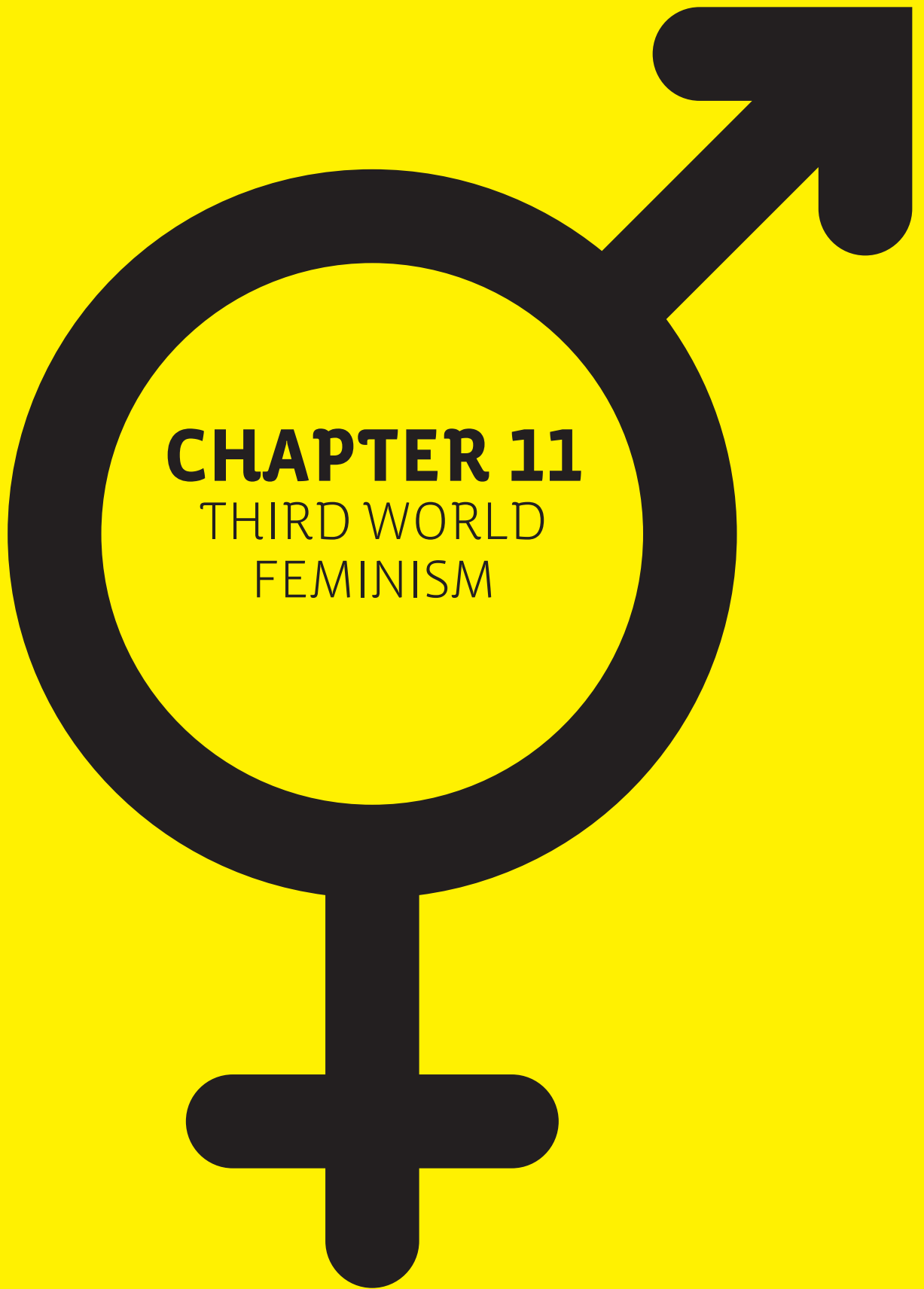
CHAPTER 11
THIRD WORLD
FEMINISM

![Learning Objectives icon]

LEARNING OBJECTIVES
- Define Third World as it relates to systems of oppression
- Understand the pros and cons of the concept
- Define Third World Feminism
- Comprehend the focus of Third World Feminism

KEY TERMS /CONCEPTS
- First World
- Third World
- Third World Feminism
- Intersectionality

Did You Know?

"I tell my story, not because it is unique, but because it is not. It is the story of many girls" (Yousafzai, n.d.).

At age 17, Malala Yousafzai became the youngest recipient of the Nobel Peace Prize for her writings and outspoken advocacy for girls' education, which she began as an 11-year old, at great personal risk to herself and her family. Her home in the Swat Valley of Pakistan is renowned for its majestic mountains, azure lakes, and astounding rates of illiteracy (as low as 2% for women and 12% for men). The Valley has been subjected to floods, armed conflict and rigidly patriarchal forms of customary law and gender norms for centuries.

Championing a third world feminist lens in her Nobel acceptance speech, Malala (Year) used the podium to challenge global inequality:

> The world can no longer accept that basic education is enough. Why do leaders accept that for children in developing countries, only basic literacy is sufficient, when their own children do homework in Algebra, Mathematics, Science and Physics? Leaders must seize this opportunity to guarantee a free, quality, primary and secondary education for every child.... Why is it that countries which we call 'strong' are so powerful in creating wars but are so weak in bringing peace? Why is it that giving guns is so easy but giving books is so hard? Why is it, why is it that making tanks is so easy, but building schools is so hard (Yousafzai, 2014, para. 52-55)?

Now a young adult, Malala used her prize money to create a fund to support girls' education in Afghanistan, Nigeria, Pakistan and countries hosting refugees from the conflict in Syria.

11.1 DEFINING THIRD WORLD

The term "third world" (French: Tiers Monde) was coined in an article published in the French magazine, *L'Observateur* on August 14, 1952 by demographer, anthropologist and historian Alfred Sauvy. He used the term to refer to countries that were unaligned with either the Communist Soviet bloc (second world) or the Capitalist NATO bloc (first world) during the Cold War.

The original definition, based upon a country's allegiance, is now archaic. Instead, the term "third world" is used interchangeably with "developing nation" to refer to countries that have high rates of poverty, low levels of education, poor infrastructure, inadequate sanitation, and poor access to health care. There is no precise definition of "developing nation" either, and the World Bank stopped using it altogether in 2016 in favor of the term, "low- and middle-income countries." Other institutions use the metaphor, "Global South," which captures commonalities in geopolitics and experience of colonialism. See chapter 14 for more on how colonialism has shaped patriarchy and vice versa.

In this chapter, we will use the term, "third world" for two reasons.

- First, because the term itself embodies the notion of hierarchy and the unequal distribution of resources and power, which are key concepts in gender inequality, as well.

- Second, the term has been embraced by some feminists who challenge the Eurocentric discourse of feminism.

When using it, be aware that it carries many negative connotations. Scholars warn that the term is linked to systems of colonization and exploitation (Mohanty and Russo, 1991).

DIRECTIONS: Start a brainstorming session on the definition of the "third world." Answer the following questions, then read the statements and discuss with everyone.

15 minutes

Discussion Questions:

- What does it mean for a country to be part of the "third world?" What does it mean for individuals?

- Is Jordan part of the "third world?"

- Do you find that it carries negative connotations? Why?

The term, "third world" applies to those countries, regions, or continents that have been overexploited by the "first world" nations and are considered underdeveloped (Johnson-Odim, 1991).

Geographically, the "third world" encompasses a wide region that is culturally, religiously, racially, economically, and sexually diverse (Mohanty and Russo, 1991).

JORDAN THEN AND NOW

In 1990, the UN Development Programme began measuring the progess of countries towards human development and created the human development index (HDI), a value which assesses the three dimensions of human development: life expectancy, access to education, and standard of living. The below data shows Jordan's overall progress from 1990 until 2018 (UNDP, 2018).

1990

2018

Jordan's HDI score was 0.617.

Jordan's HDI score was 0.735— which put the country in the high human development category — positioning it at 95 out of 189 countries and territories.

Jordan's life expentancy at birth was 69.9.
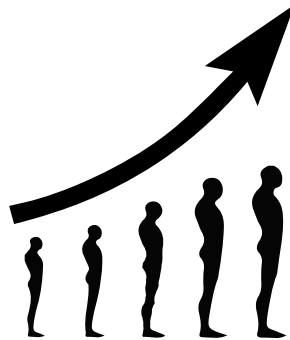
Jordan's life expectancy increased by 4.6 years to 74.5.

A Jordanian's expected years of schooling was 11.7 years. A Jordanian's mean years of schooling was 5.1 years.

A Jordanian's expected years of schooling increased to 13.1 years. A Jordanian's mean years of schooling increased to 10.4 years.

Jordan's gross national income (GNI) per capita was $5,923 (in 2011 USD).

Jordan's GNI per capita increased by about 39.9% to $8,288 (in 2011 USD).

Divide the following key words and phrases into one of the two columns below. Which of these do you think are more commonly associated with "first world" countries, and which are more commonly associated with "third world" countries?

Economically unstable	High rates of poverty	Wealthy
Developed	Low life expectancy	Equal opportunities
Developing	High disease rates	Armed conflict
Independent	Modern	Weak laws

1st world countries	Both?	3rd world countries

Identify the following countries on the map of the world below. Mark them with either "1" or "3" depending on whether you think they are considered "first world" countries or "third world" countries. An example is given below where Sudan is marked with a "3."

1-	India	6-	Saudi Arabia
2-	Jordan	7-	Egypt
3-	Indonesia	8-	Thailand
4-	United States of America	9-	Australia
5-	Canada	10-	Argentina

11.6 WHAT IS THIRD WORLD FEMINISM?

As we learned in Chapter 9, there were three waves of modern feminism. The first two started primarily in Europe and the United States. "Third World" feminism emerged as part of the third wave that transformed feminism into a truly global movement.

Third world feminism focused on diversity among women and included geopolitics in its analysis of the inequality that stems from economic, political, and social factors. It drew heavily on the concept of intersectionality. Coined by Kimberle Crenshaw in 1989, intersectionality acknowledges the universality of gender, but posits that it cannot be understood separately from the many other ways in which individuals may self-identify or be identified by others as belonging to social groups, according to characteristics such as age, ethnicity, ability/disability, religion, mother tongue, socioeconomic status, rural/urban residence, and education level, among others. Third world feminists saw the value of the concept to describe the ways in which these multiple dimensions of social identity affect self-concept, group power dynamics, and global development, contributing to intertwined forms of privilege and/or discrimination.

As Princess Basma Bint Talal (2016) said at the Feminist History and Discourse Conference at Jordan University:

> " Women's empowerment, both economic and political, has been the central focus of scholars and women's organizations. As I see it, however, the empowerment approach has derailed. Instead of developing into a sustained and complex process, as it was intended, the empowerment approach has been confined to specific steps in projects with limited timelines and agendas. What empowerment actually means is having those who are deprived of making choices gain the ability to do so by offering them decent alternatives. [Also important is] reaching out to other social movements. Women's movements in the West, for instance, have been able to persuade other activist groups to advocate for feminist principles as well. This helped put women's rights into the mainstream discussion on policy-making and public opinion.

Third world feminism was developed to counter the essentialism of second-wave feminism, as it instead focused on the diversity among women (Parker, 2008).

WHY DID THIRD WORLD FEMINISM EMERGE?

The White Eurocentric voice of the West was the dominant voice in feminist discourse which ...

Ultimately sidelined third world women and prevented non-European feminist perspectives from enriching feminist discourse.

Led women in the West to see their societies and cultures as models for the rest of the world (Weedon, 2002).

Made it difficult for third world feminist theories and scholarship to be heard in feminist academia.
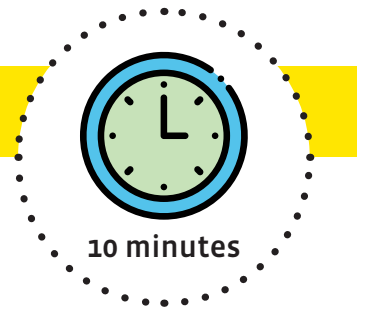
In her book, *Do Muslim Women Need Saving?*, Lila Abu Lughod (2013) boldly challenges the Western generalization about the oppression of women in the Islamic world and unfolds the intersectionality of gender, authoritarianism, poverty, religion, etc. in creating the complexity of the victimization of women.

DIRECTIONS: Split into three groups and read one of the quotes below from *Do Muslim Women Need Saving?*. Read the quote together, then discuss the different factors that impacted the "victimization of women."

> "
>
> The missionary women spoke of their responsibility to make these women's voices heard, as the introduction [by Van Sommer and Zwemer (1907)] states, "They will never cry for themselves, for they are down under the yoke of centuries of oppression"

(as cited in Lughod, 2013).

> "
>
> What Leila Ahmed (1992) has called "colonial feminism" was hard at work. This was a selective concern about the plight of Egyptian women that focused on the veil as a sign of oppression but gave no support to women's education and was professed loudly by the same Englishman, Lord Cromer, who opposed women's suffrage back home."

> "
>
> One of the things we have to be most careful about in thinking about Third World feminisms, and feminism in different parts of the Muslim world, is how not to fall into polarizations that place feminism on the side of the West. Not only is it wrong to see history simplistically in terms of a putative opposition between Islam and the West (as is happening in the United States now and has happened in parallel in the Muslim world), but it is also strategically dangerous to accept this cultural opposition between Islam and the West, between fundamentalism and feminism, because those many people within Muslim countries who are trying to find alternatives to present injustices, those who might want to refuse the divide and take from different histories and cultures, who do not accept that being feminist means being Western, will be under pressure to choose, just as we are: Are you with us or against us?"

DIRECTIONS:

Watch episode 15 of USAID Takamol's Amend Your Proverb Campaign using the link: https://www.youtube.com/watch?v=7WoI-z4_gqU. Keeping in mind everything you have learned in this chapter, read about this episode below. In groups, answer the questions located in the "Reflect Box."

> **A girl is like glass,**
> **if it breaks you cannot mend it**

Did you know that an honor crime is when a female is killed by a male relative for "dishonoring the family?" Honor crimes are an alarming phenomenon in Jordan, despite reform efforts, as estimates vary between 11 and 25 per year, depending on the source.

Although the penal law does not excuse these crimes, perpetrators may still get more lenient sentences under other Penal Code articles, such as article 99, which reduces a perpetrator's sentence by half when he is excused by the victim's family. Several international reports recommend amending Article 99 of the Penal Code to ensure that such provisions are not applicable in cases of violence against women, in order to ensure adequate and fair sentences in cases of killings of women committed in the name of "honor." Judges should also ensure that past histories of violence are taken into account before considering any mitigating circumstances for offenders.

Reflect:

- What are the consequences of the honor crime committed in this video, for both the brother and the sister? The family?

- Are honor crimes a "third world" problem? Or are they part of the spectrum of gender-based violence that occurs in every society?

- How is the definition of masculinity in Jordan today affected by intersectionality? Are some men more likely to feel that they must "defend" their honor or masculinity?

- How can third world feminists (men and women) work against these honor crimes? What steps should be and can be taken in order to put a stop to them?

Amend your Proverb

USAID Takamol's Amend Your Proverb Campaign was a series of episodes tackling gender stereotypes embedded in language within the Jordanian Context. The objective was to change the proverb to encourage change in mindsets.

STOP AND THINK: FIRST WORLD FEMINISM VS THIRD WORLD FEMINISM
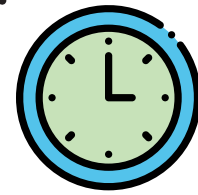
15 minutes

DIRECTIONS: Look at the dialogue below. Stop and take a moment to reflect back on what you have learned in this chapter. Then, move on to answer the "Something to think about" questions in pairs.
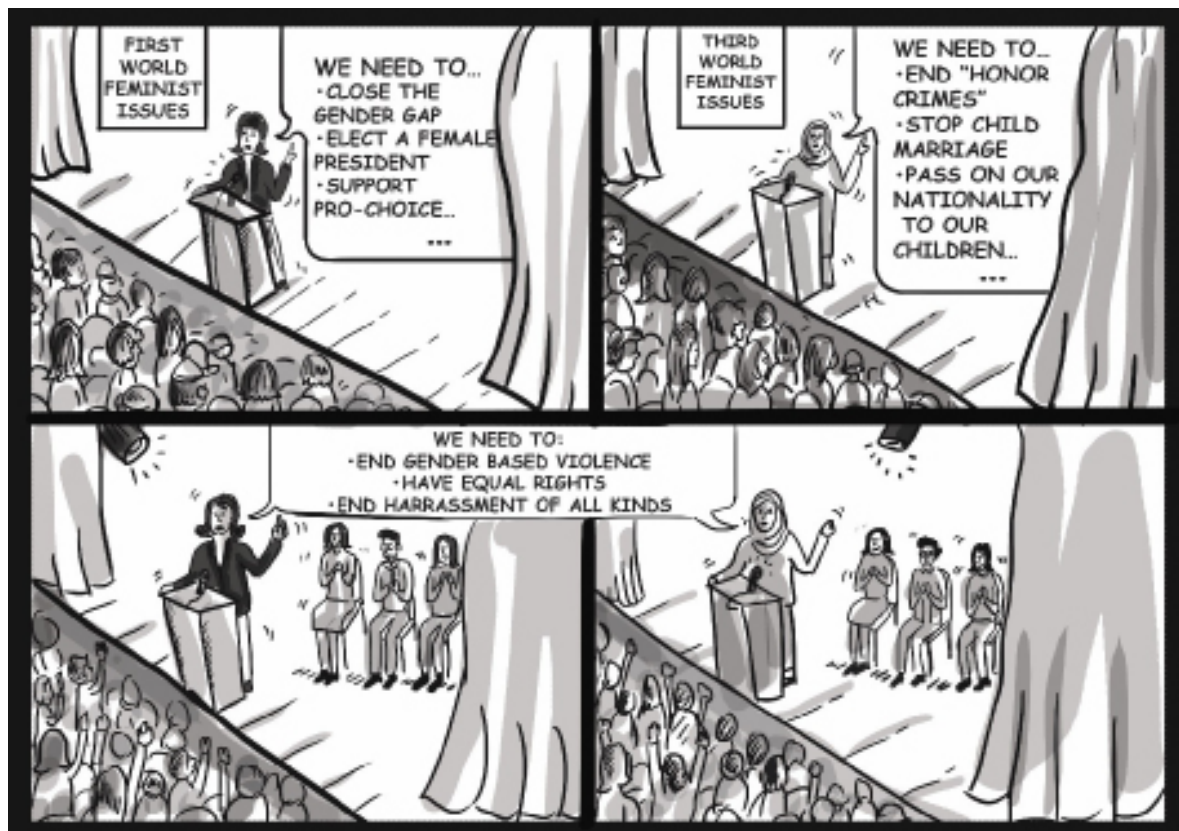
Something to think about...

- Do you think that the terms "first world" and "third world" are fair descriptions? If not, what terms do you think are more appropriate to acknowledge the consequences of regional patterns of historical oppression and exploitation?

- Do you think that first world feminists and third world feminists have different issues? Why? What factors come into play here?

- Can you think of some other issues that feminists around the world have in common to add to the bottom panel of the illustration?

- Can there be such a thing as International Feminism? What would that be like? Do you think feminism can be inclusive of everyone?

Salma* - Housewife

"I left school in the seventh grade. I stayed home until I was married at age 15, so I've been married for twenty years. My eldest son is now in his second year of university, and I have five children: two boys and three girls. The youngest is in the eighth grade. I'm happy with my kids, thank God, and I try to focus on their education, especially the girls, maybe because I didn't have an education myself.

I live in a ten-story building, and my neighbors are all around my age or a little younger. They all have degrees and some have jobs. I believe the eldest of their children is much younger than my youngest son, which is why they all treat me like I'm much older than them. One of them called me 'Aunti'Start a brainstorming session on the definition of the "Third World": once, and when we got to know each other better, we found out that I'm only a year older than her, but because my son is in university they think I'm much older.

I almost died when I had my eldest son. The doctor told me that at the time my womb wasn't yet fully developed and that my body wouldn't be able to handle pregnancy and labor. But my parents and my husband's parents said, 'that's nonsense, women were made to reproduce,' so the pregnancy went on, and I went through hell during labor and felt as though I was about to die.

When my eldest son started first grade, my suffering continued on a different level. Because neither his father nor I had an education, we found it difficult to help him with his studies. Every time he went up a grade, I would struggle even more. Eventually, my son started helping his brothers with their studies. I have always felt embarrassed when my children ask me for an answer on subjects that I don't understand.

Because I married young, I feel like I didn't live my life as I should have; everything happened before the right time. I had children and a home to look after before I even understood that this whole marriage thing is much larger than a white dress, a party and gold jewelry as a dowry. I really struggled. I didn't know how to deal with my children, husband or his family.

By the time I was 18, I already had two children and I was fed up with my life and its responsibilities. The problems were mounting and I decided to go to my parents' home and ask for a divorce. But my father would say, 'No daughter of mine is getting a divorce,' and he would always send me back to my husband's house. It was so difficult. I even tried taking my own life more than once because I couldn't handle all the pressure. Eventually life found a way of moving forward and I succumbed to it.

There is no way I would ever let my daughters live the life I had. I want them to live every stage of their lives to its fullest enjoying every moment within that stage ... live a life without added burdens or pressures. I don't want them to grow up with any regrets or resentment."

*Salma is a pseduonym to preserve anonymity.
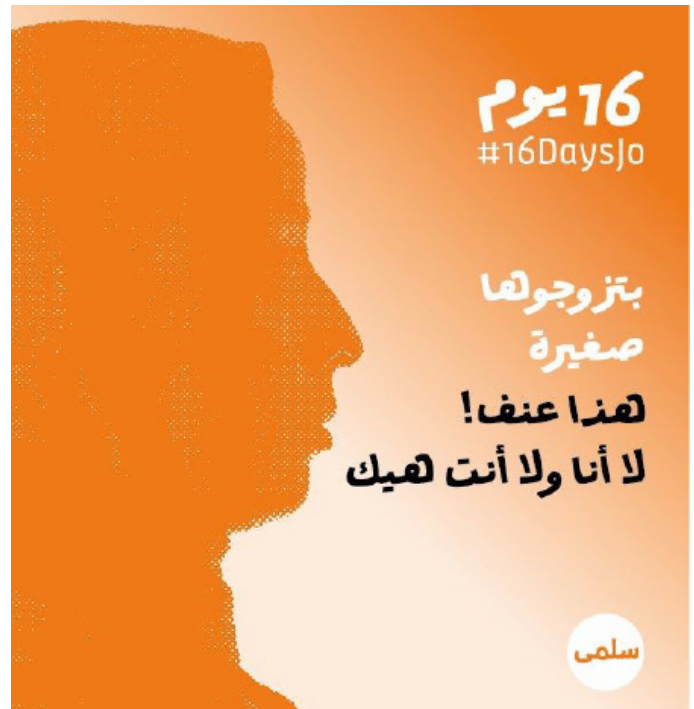
Early marriage abuses a child's right to childhood. The Personal Status Law on marriage stipulates that the engaged parties must have the legal capacity to consent and that both must be over the legal age of adulthood, which is 18 years of age. In special cases the Chief of Justice of Sharia'a courts can grant a marriage license to parties at the minimum age of 15 years if consent of both parties is present and the marriage will have favorable outcomes.

END OF CHAPTER REVIEW: WHAT HAVE YOU LEARNED IN THIS CHAPTER?
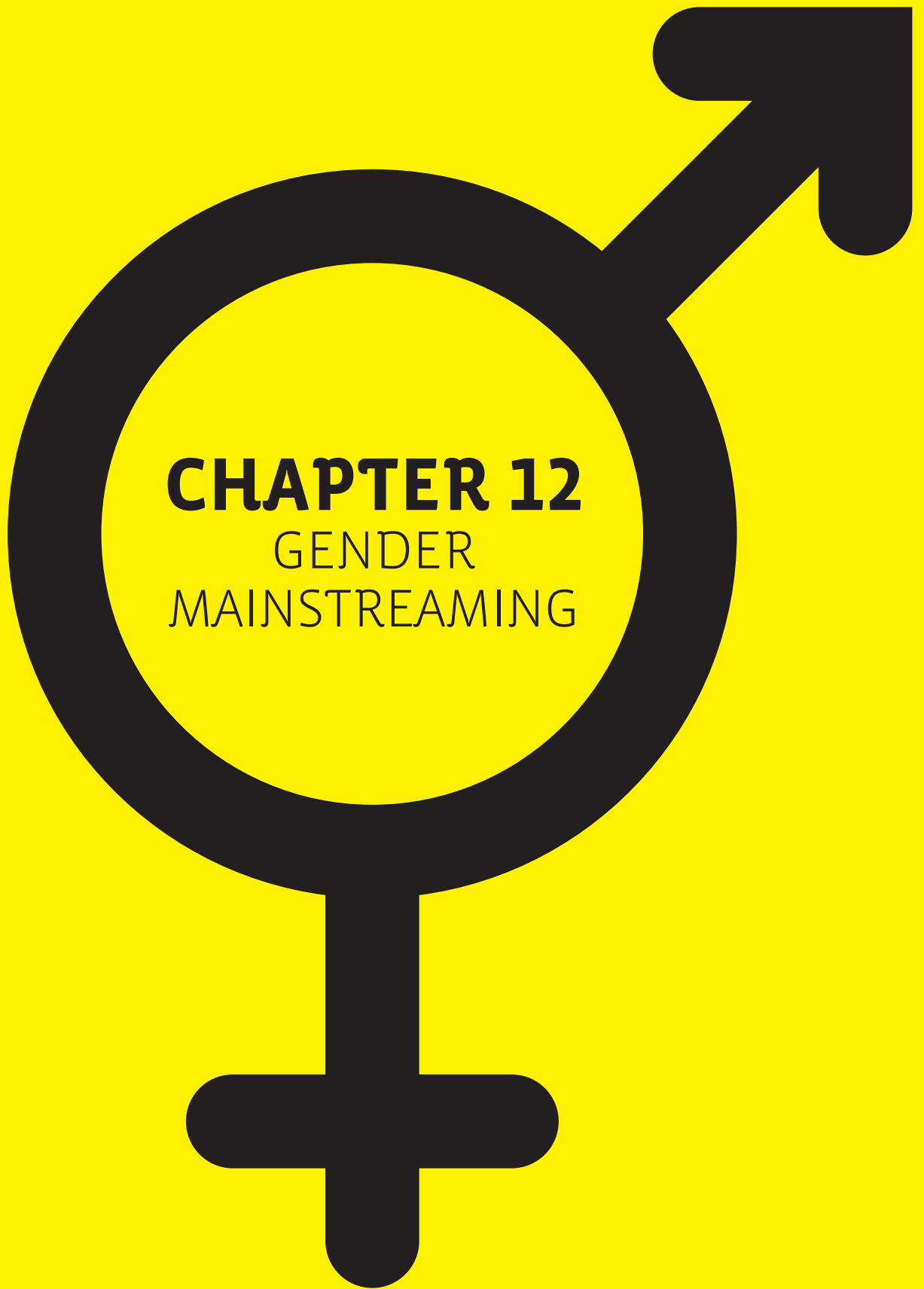
5 minutes
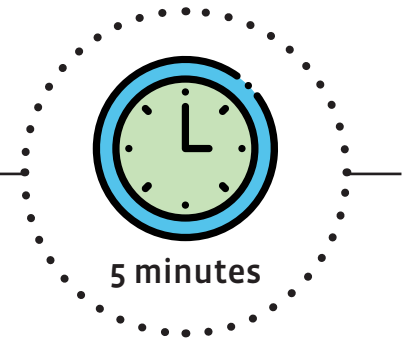
REFLECT and **DISCUSS** the following questions:

1. Define "first world" and "third world" in your own words.

2. What is third world feminism?

3. Why did third world feminism emerge? How does intersectionality affect the priorities of feminists around the world?

Notes

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CHAPTER 12
GENDER MAINSTREAMING

LEARNING OBJECTIVES

- Understand the concept and goals of Gender Mainstreaming
- Recognize international compliance mechanisms that support gender mainstreaming in the public sector and how to abide by them.
- Identify benefits of gender mainstreaming to entities in the private sector

KEY TERMS /CONCEPTS

- Gender Mainstreaming
- Equality vs Equity

Did You Know?

As of 2017, the city of Vienna has carried out more than 60 projects that have used gender mainstreaming in urban design.

To work out how women's urban needs differ from men's, gender-differentiated data is essential. Vienna's government has gathered information in several ways. The first qualitative analysis came with a photography exhibit in the early 1990s on how women use the city, which was part of the inspiration behind setting up a City Women's Office. In 1999, this office conducted a large-scale survey on gendered transportation use, which resulted in a long-run focus on improving pedestrian access, from widening crosswalks to providing more lighting. Another analysis, this time done by two sociologists, revealed stark discrepancies in girls' and boys' access to public parks. This led to a government project to redesign these spaces to make them more approachable for girls, such as creating space for new activities other than football, and increasing the numbers of footpaths. Gender-differentiated analysis has now been institutionalized as a necessary consideration in plans for much of the city's new infrastructure. For example, bidders for social housing construction contracts are assessed not only for functionality and aesthetics, but also for their impact on gender (Chalaby, 2017).

WHAT IS GENDER MAINSTREAMING?

Gender mainstreaming can be carried out in all areas, and at all levels, within the public and private sectors. It encompasses:

> Mainstreaming is not an end in itself but a strategy, an approach, a means to achieve the goal of gender equality (United Nations Entity for Gender Equality and the Empowerment of Women, 2014).

- a **process** of assessing and addressing the implications for women and men of proposed or existing legislation, policies, programs, or services, with the ultimate goal of gender equality; and

- a **strategy** for identifying current or potential gender-based inequities in participation and benefits, and recommending improvements to the design, implementation, monitoring, and evaluation, so that inequality is not perpetuated and the unique needs of women and men are met.

Mainstreaming principles include:

1. A clear understanding of gender differentiated needs;
2. participatory design of gender-equitable solutions;
3. gender-responsive budgeting to realize those solutions; and
4. an ongoing commitment to monitor the impact of changes on women and men and progress toward gender equality.

Gender Equity is a means towards the achievement of...   **...Gender Equality**
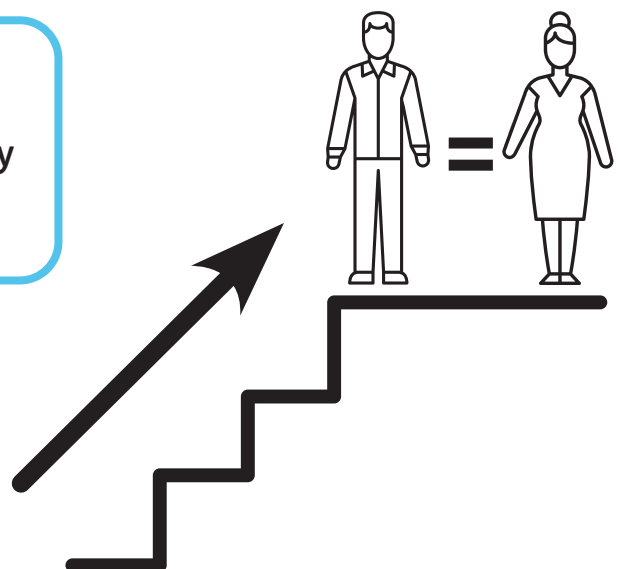
GENDER MAINSTREAMING GOALS

GENDER EQUITY

is fairness of treatment for men and women while taking into consideration their different life experiences and needs, and mitigating any historical and social disadvantages experienced by either.

VS

GENDER EQUALITY

means equal access to services, goods, resources, and opportunities in all spheres of life for men and women, to enable equal human rights.
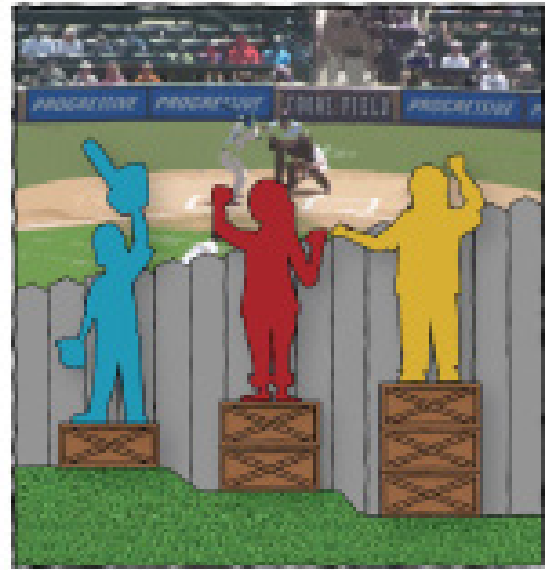
EQUALITY   EQUITY

(Kuttner, 2016).

Look at the illustration of equality vs equity above. Why does it appear at first glance, as if equality is not a desirable goal? What does the fence represent?

If overcoming the obstacle posed by the fence is the reason an equity approach is desirable, what needs to happen to remove the fence?

Group Discussion: After reading the definitions in the boxes on the previous page, study the two illustrations. Match the scenario that reflects the same concept in the chart below:

Scenario	Equality	Equity
A male student and a female student each receive free tuition for a digital skills course at a popular Cyber Center based on their test scores.		
All female students receive a 25% discount on tuition for a digital skills course at a popular Cyber Center, which is trying to increase women in tech careers.		
Two working parents take turns cooking dinner for their family each night.		
Two working parents juggle cooking duty based on who gets home first each night.		

12.4 INTERNATIONAL GENDER MAINSTREAMING EFFORTS

The concept of gender mainstreaming was first introduced at the United Nations 4th World Conference on Women in Beijing, China in 1995.

Gender mainstreaming aims to bring gender issues into the mainstream of society and to ensure that gender equality is a primary goal in all areas of social and economic development.

The World Health Organization (WHO) in 2007 integrated gender analysis in its work through the World Health Assembly Resolution 60.25.

This resolution works to include gender analysis in operational and budget planning, as well as addressing gender-based issues, such as reproductive and sexual health, and then incorporating them

Convention on the Elimination of All Forms of Discrimination against Women (CEDAW).

CEDAW is not only an international bill of rights for women but also an agenda of action. Countries that ratify this treaty agree to incorporate the principle of equity of men and women in their legislation, ensure that all acts of discrimination against women are eliminated and to take concrete steps to improve the status of women.

UN Security Council adopted Resolution 1325 on women, peace and security in 2000.

Since then, many organizations and governments worldwide affirmed their commitment to implement gender mainstreaming initiatives that integrate gender issues into policies, planning and implementation related to peace and security missions as required by UN Resolution 1325.

Resolution 1325 reaffirms the important role of women in the prevention and resolution of conflicts, peace negotiations, peace-building, peacekeeping, humanitarian response and in post-conflict reconstruction and their equal participation and full involvement in all efforts for the maintenance and promotion of peace and security.

HISTORY OF INTERNATIONAL MILESTONES RELATED TO GENDER EQUALITY AND HUMAN RIGHTS

Below is a timeline that presents important treaties, agreements, documents, etc. that are related to gender equality and human rights.

1945 — The Charter of the United Nations was adopted in **1945.**

1948 — The Universal Declaration of Human Rights was adopted by the United Nations General Assembly in **1948.**

1966 — The International Covenant on Civil and Political Right was created in **1966.**

The International Covenant on Economic, Social and Cultural Rights was also created in **1966.**

1967 — The Declaration on the Elimination of Discrimination against Women was created in **1967.**

1979 — The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) was adopted in **1979.**

1992 — Jordan becomes a signatory to CEDAW in **1992.**

1995 — The United Nations convened the Fourth World Conference on Women on September 4-15, **1995** in Beijing, China.

2000 — The United Nations set Millennium Development Goals in **2000.**

2010 — The United Nations created UN Women, the UN Entity for Gender Equality and Empowerment of Women in July **2010.**

The United Nations set Sustainable Development Goals in **2015.**

Jordan's ratification of CEDAW in 1992 included reservations against the following articles:

- Article 9/2 on the equal rights of men and women with respect to nationality of their children.

- Article 15/4 on equal rights of men and women with regard to movement and choice of residence and domicile. (This reservation was lifted in 1999.)

- Article 16/1/c on the same rights and responsibilities of men and women during marriage and dissolution.

- Article 16/1/d on the same rights of parents irrespective of marital status in mattters related to their children.

- Article 16/1/g on the same personal rights as husband and wife.

As a result of Jordan's compliance with some of CEDAW's recommendations, there have been some improvements in women's rights in the labor market through amendments made to the Jordanian Labor Law, such as childcare in the workplace, maternity leave, and parental leaves of absence.

CEDAW has yet to become legally binding in Jordan, which explains the fact that many laws to criminalize discrimination, harassment, and violence against women have not been implemented. Several assessments of Jordan's progress in this area have indicated that there are still many aspects that need to be addressed to end any, and all forms of discrimination against women and to reach the goal of gender equality.

| Legally binding

| Not binding

Rahma Abu Shwaimeh - SheCab Taxi Driver

Harassment is a real issue faced by women in different areas. The idea for She-Cab Taxi that came to Rahma and her partners sprang from the need for safer transportation for women in Jordan; especially women and girls working night shifts, or with jobs requiring later hours, such as nursing or medicine, and female students coming home late. Launching this project was not easy. They faced opposition because the idea of women driving taxis was foreign. The team had to find female drivers who are capable of countering stereotypes and convincing the community that the existence of these services is necessary for the safety and well-being of women.

By proving that women are just as skilled at driving as men, SheCab Taxi is destroying stereotypes in Jordan. The company now employs three women with licenses to drive taxis, and the project is supporting three other women to achieve the same, in order to have six women drivers. Rahma now seeks to design a smartphone app allowing users to order SheCab Taxis at their own convenience. After rising above the initial difficulties, Rahma now firmly believes that "women are no less capable than men, and that with hard work and perseverance, women can overcome any obstacle in their way."
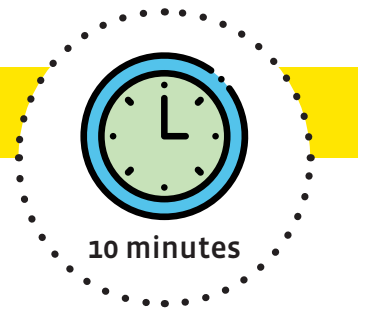
DIRECTIONS: Use gender mainstreaming principles to find a gender-equitable solution to the following issues.

EXAMPLE ISSUE: According to the Department of Statistics, only 16% of women in Jordan participated in the local labor market in 2013. One major reason for this was not being able to find suitable childcare for working mothers.

EXAMPLE SOLUTION: The implementation of Article 72 of the Labour Law in Jordan, which requires companies with 20 or more female employees having a total of 10 children under the age of four, to provide a daycare center for its staff, in order to increase women's economic participation.

ISSUE: The number of women involved in local elections is significantly lower compared to men.

SOLUTION:

ISSUE: A company wants to lower its staff recruitment and training costs by reducing the number of skilled employees who leave to work for more family-friendly workplaces.

SOLUTION:

ISSUE: A father wants to change his child's diaper but has no access to the changing table in the women's bathroom.

SOLUTION:

DIRECTIONS:

Watch episode 11 of USAID Takamol's Amend Your Proverb Campaign found using the link: https://www.youtube.com/watch?v=LMRdJ8fMwZQ. Keeping in mind everything you have learned in this chapter, read about this episode below and in groups, answer the questions located in the "Reflect Box."

20 minutes

Reflect:

- How do gender norms affect how safe women and men feel in public spaces?

- Describe the role of gender mainstreaming in urban planning. What can be changed so that situations like the one in the video can be prevented?

- Have you ever felt unsafe walking in the street? Share your story.

- The ultimate goal of gender mainstreaming is to lead to gender equality. In what ways could gender mainstreaming to address street harassment benefit men, as well as women?

"

If she shows her teeth, follow her and don't fear her

Sexual harassment can be defined as any form of unwanted words or actions with a sexual nature that violates the body, privacy, or feelings of a person and makes that person feel uncomfortable, threatened, unsafe, frightened, disrespected, insulted, intimidated, or treated as only a body.

Although the Penal Law of Jordan criminalizes sexual harassment, it does not criminalize all forms of sexual harassment such as verbal harassment, intimidation, invitation, stalking and observation, and instead, focuses on the physical aspect of sexual harassment. On the other hand, the Labor Law gives the employee the right to quit work without notice while retaining her/his legal rights for the termination of service, as well as the damage compensation if the employer, or the representative of the employer, only committed a sexual assault that is punishable by any national legislation. The Labor Law does not protect any worker if the sexual harassment was done by someone other than the employer or representative, such as other coworkers. The law also leaves other forms of sexual harassment, such as sexual bribery, sexual coercion, and sexual imposition unpunished.

Amend your Proverb

USAID Takamol's Amend Your Proverb Campaign was a series of episodes tackling gender stereotypes embedded in language within the Jordanian Context. The objective was to change the proverb to encourage change in mindsets.

STOP AND THINK: GENDER MAINSTREAMING
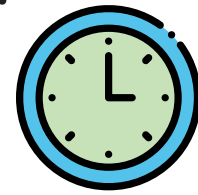
⏱ 15 minutes

DIRECTIONS: Look at the dialogue below. Stop and take a moment to reflect back on what you have learned in this chapter. Then, move on to answer the "Something to think about" questions in pairs.

Something to think about…

- In Vienna, Austria, the government added additional streetlights to the public spaces to make walking at night safer for everyone, particularly women, in a project called *See and Be Seen*. How would you relate this to gender mainstreaming?

- What do you as a man or woman feel is lacking in your city to address gender inequities, in access to, or benefits from public services?

- Can you think of scenarios in which gender mainstreaming should be applied in the private sector?

- The Flexible Working Hours Bylaw endorsed in Jordan in 2017 aims to boost the economic participation of working women by "reducing working hours if the nature of the work allows it and dividing weekly working hours in a manner that is compatible with the needs of the workers, provided they are not less than the usual working hours" (Jordan Times, 2017, para. 4). Do you think that this bylaw adequately mainstreams gender equity in the Jordanian workplace? If not, where is an additional mainstreaming process needed (e.g. labor legislation, employer policies, or management training)?

12.8 GENDER MAINSTREAMING IN JORDAN

In Jordan, the Jordanian National Commission for Women (JNCW) is the mandated entity responsible for advocacy and support on gender issues.

Achievements
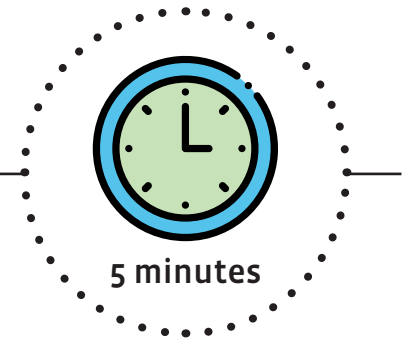
- One of JNCW's main achievements has been the establishment of a governmental network of gender focal points who support mainstreaming of gender into governmental policies, strategies, and plans.

- JNCW is responsible for implementation of the Jordanian National Strategy for Women, which has been adopted and updated by JNCW since 1996. The strategy traditionally included issues related to women's social protection, economic and political participation, and legislative amendments. The 2013-207 Jordanian National Strategy for Women incorporated additional pillars on women's political empowerment and participation in public life, to promote women in leadership and decision-making positions.

- JNCW is also a key member of the steering committees in charge of national plans, in which it contributes to the mainstreaming of gender in strategies such as the Jordanian Resilience Plan (in response to the refugee crisis) and the National Socioeconomic Vision 2025. JNCW recommended the appointment of gender focal points on relevant task forces and provided training support and gender expertise to them.

Challenges

- Although several local organizations and ministries have adopted gender mainstreaming strategies in their policies, programs, and practices, and while gender focal points and departments are in place in the vast majority of public institutions in Jordan, their capacity to effectively conduct gender mainstreaming activities continues to face many challenges. These include the lack of political will, limited opportunities to build the necessary skills, and weak coordination among departments.

- JNCW has been working to confront some of those challenges, including US-AID- and European Union-funded specialized trainings for the gender focal points.

END OF CHAPTER REVIEW: WHAT HAVE YOU LEARNED IN THIS CHAPTER?

5 minutes

REFLECT and **DISCUSS** the following questions:

1. Explain gender mainstreaming and give an example from the public or private sector.

2. What is the ultimate goal of gender mainstreaming?

3. Who leads gender mainstreaming efforts in Jordan? What are some challenges and how can they be overcome?

4. Why is gender mainstreaming important when it comes to decision-making? Who benefits?

Notes
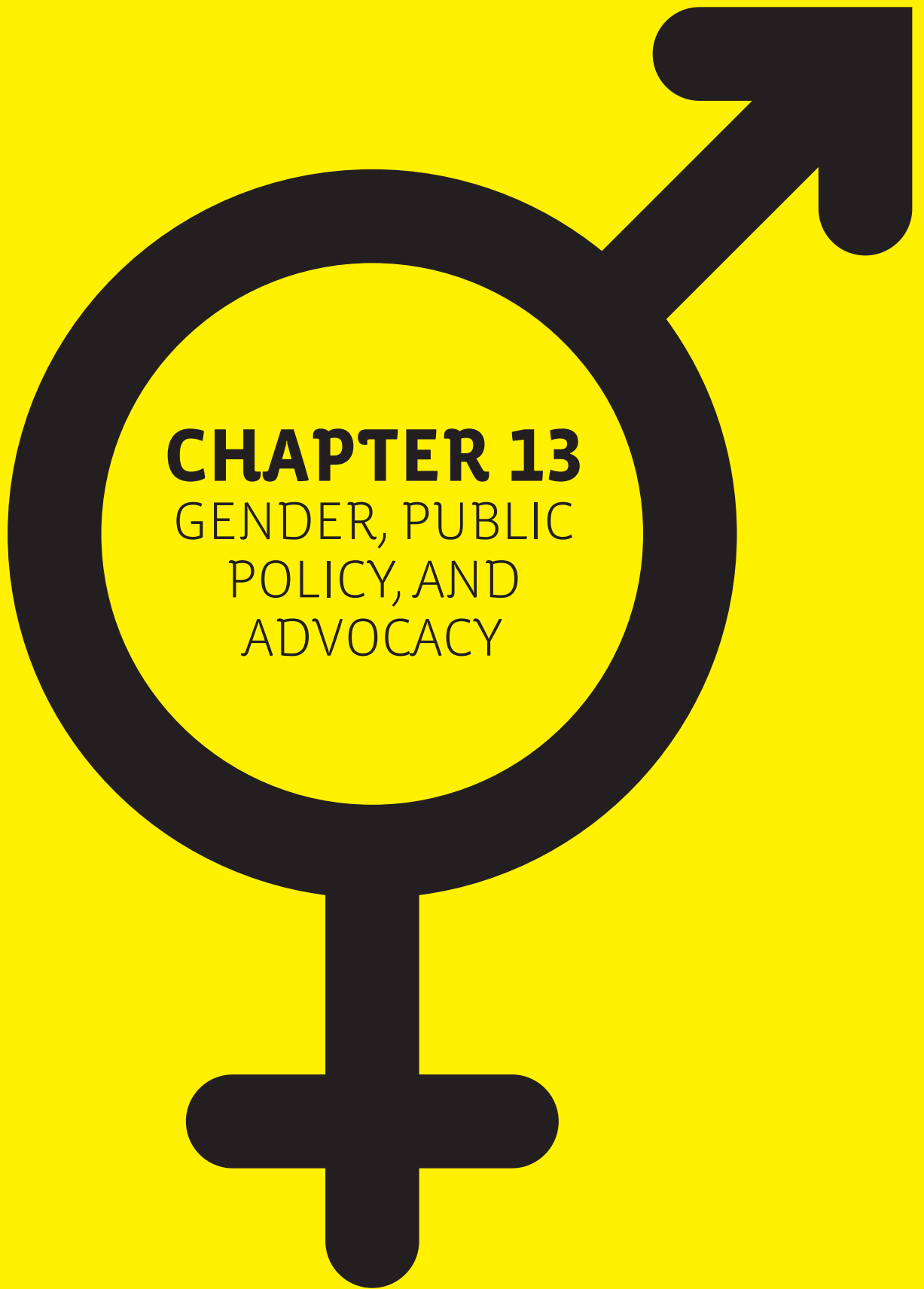
CHAPTER 13

GENDER, PUBLIC POLICY, AND ADVOCACY

LEARNING OBJECTIVES

- Identify the importance of linking gender issues to public policies
- Understand advocacy and its elements
- Acknowledge the role of advocacy in shaping gender-sensitive public policy
- Explain how public policy is improved by asking the "Woman Question" and "Man Question"

KEY TERMS /CONCEPTS

- Gender-sensitive Public Policy
- Advocacy

Did You Know?

Two of the most important drafters of the Universal Declaration of Human Rights in 1948 were Hansa Mehta of India and Charles Malik of Lebanon. Hansa Mehta, an extraordinary activist, was responsible for the wording of Article I, "All human beings are equal in dignity and rights" (as cited in Sahgal, 2014, para. 7), arguing that if the word men was used, it would not be regarded as inclusive, but rather taken to exclude women. She was the key figure who ensured gender equality in the document (Sahgal, 2014).

Charles Malik once said, "The fastest way to change is to mobilize the women of the world" (as cited in World Vision International, 2014, para. 17).
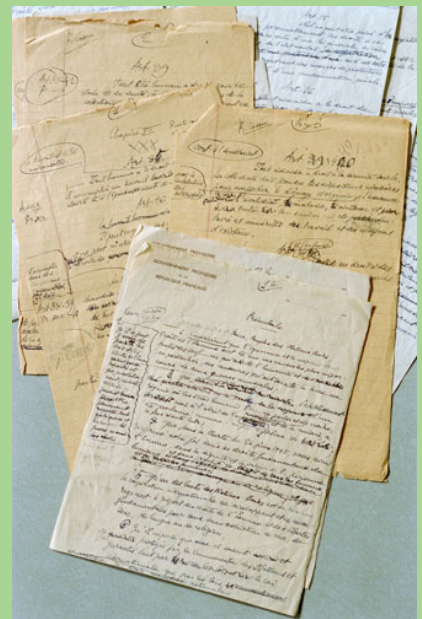
(United Nations, 1948).
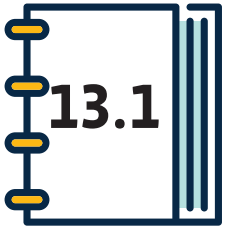
WHAT IS PUBLIC POLICY?

Public policy is generally defined as:

A course of action adopted and pursued by a government.
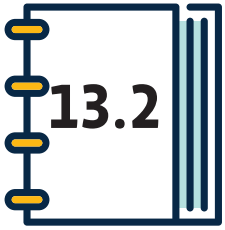
13.2 WHAT IS GENDER-SENSITIVE PUBLIC POLICY?

Why should gender be linked to public policy?

The relationship between gender and public policy is crucial. According to Elizabeth Broderick (2012), the former Sex Discrimination Commissioner of Australia, "public policy has the capacity to either perpetuate or eliminate discrimination and gender inequality. It is only by making gender a central consideration in the development and implementation of public policy that we can hope to advance gender equality and women's human rights…" (para. 18).

Is gender related to all policy matters?

The patriarchal hierarchy of gender roles and expectations is embedded in all social structures, including public policies. Gender equity advocates have shown that gender is, in fact, related to all policy matters in all domains. Crafting gender-sensitive public policy is the process of examining the impact of any given policy on persons of different genders.

How does gender-sensitive public policy contribute to gender equality?

The power of linking gender to public policy stems from the connection to legislation, on the one hand, and to governmental executive power, on the other. When policies are designed to reduce disparities and expand opportunities for everyone, regardless of gender, equity becomes institutionalized. Gender equity becomes enforceable, and violations and wrongs can be rectified.

Government is key here. Governments are generally both advocates and guardians of public good, i.e. of matters seen as important to constituencies or to larger portions of the population.

For fundamental gender issues to be:
- taken seriously,
- acted upon in the desired manner,
- to be guarded, and
- to be monitored.

THEY HAVE TO BECOME PUBLIC POLICY MATTERS

Therefore, they will have governmental backing and they will be embedded in **regulations, laws, and institutional procedures,** which guarantee sustainability.

PART 1: Consider the following public policy topics and how they might be related to gender. For each topic, begin by asking yourself whether men and women benefit equitably from the implementation of such public policies? Do men and women experience the cost and consequences of such public policies equitably? Public policies that do not consider potential gender differences are known as gender-blind. Examples include:

- Climate change,
- Architecture and design, and
- Transportation.

PART 2: Sit in small groups or pairs and discuss the following questions:

1. What are the benefits of gender-sensitive public policies?
2. What are the consequences of gender-blind public policies?
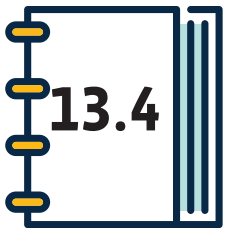
13.4 RELATIONSHIP BETWEEN GENDER, PUBLIC POLICY, AND ADVOCACY

HOW DOES ADVOCACY RELATE TO PUBLIC POLICY?

To transform public demands for gender equity into policies, there is need for strong advocacy. Advocacy, like public policy, has different meanings for different people. Generally, however, it refers to the active, conscious process of bringing an issue to the attention of a decision-maker, in order to convince the latter to take concrete, sustained action with respect to that matter.

EXAMPLE OF SUCCESSFUL ADVOCACY TO CHANGE PUBLIC POLICY:

Article 308, which allowed rapists to escape punishment by marrying their victims in Jordan, was repealed at last in August 2017. The law was abolished after years of advocacy campaigning by various groups, which included activists holding protests, gathering over 5,000 signatures on an electronic petition, conducting a social media campaign with participation of 63 local organizations, and staging a sit-in in front of the Jordanian parliament (USAID, 2013-2018; UN Women, 2017).

The following definition was taken from an Advocacy Toolkit by USAID Civil Society Program (United States Agency for International Development Civic Initiatives Support Program, FHI 360, & The Center for Victims Torture - New Tactics in Human Rights Program, 2013-2018) implemented by FHI 360:

> The act or process of people supporting a cause or proposal or working for change within a rights-based approach. Advocacy should be understood as a means for individuals, constituencies, or organizations to shape public agendas, change public policies, and influence other processes that impact their lives. Advocacy is not one march, meeting or poster, but a series of strategic, interconnected, integrated activities designed to achieve a goal (p. 7).

The elements of advocacy can be broken down into the following:

1. Involving and empowering people;
2. Having a positive and just issue;
3. Creating a power balance;
4. Involving law makers; and
5. Being inclusive.

(Kuttner, 2016).

171
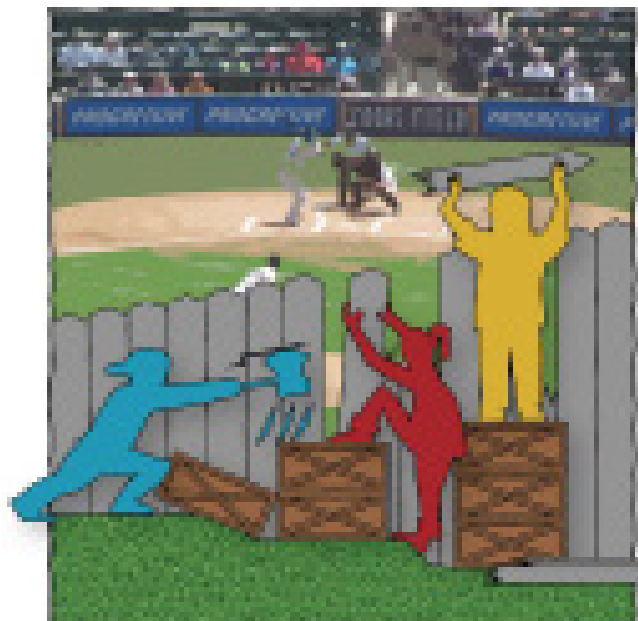
13.6 ADVOCACY CASE STUDIES FROM USAID TAKAMOL, JORDAN

1 **King Abdullah II Award for Excellence in Government Performance and Transparency**

USAID Takamol successfully advocated to the King Abdullah II Center for Excellence to refine the criteria for the King Abdullah II Award (KAA) for Excellence in Government Performance and Transparency to include gender issues.

The KAA for Excellence in Government Performance and Transparency was established by a Royal Decree in 2002 to develop and improve the performance of ministries and public institutions serving the Jordanian community. As the highest recognition of excellence for the public sector on the national level, the Award is based on three main pillars: customer focus, results orientation, and transparency.

New gender-sensitive criteria for the KAA for Excellence in Government Performance and Transparency were drafted, submitted to the management of KAA and adopted. As public institutions adjust procedures and adopt policies to meet the updated criteria of the award, they are undertaking steps in support of gender equity in these institutions. The government-wide criteria also paved the way for the Jordanian National Commission for Women (JNCW) to strengthen gender mainstreaming within the government of Jordan.

Status: Adopted by KAA Board of Trustees

2 **Gender Focal Point (GFP)**

In 1997, the position of Gender Focal Point (GFP) was created in all public entities based on the request of JNCW. However, there was neither a clear job description for this post, nor clarity around the expected functions and duties.

Working with JNCW, the Ministry of Public Sector Development and the Public Service Bureau, USAID Takamol developed a full job description for GFPs based on feedback gathered from GFPs, as well as expert review of national needs and best practices.

In August 2017, the president of the Public Service Bureau endorsed the job description. In cooperation with JNCW, USAID Takamol designed a training program for all GFPs based on the new adopted job description, to enable them to become leaders and advocates for change on gender within their organizations and to secure effective institutional gender justice and sensitivity.

Status: Adopted

Changing discriminatory attitudes and behaviors begins with knowledge, and knowledge is obtained through exposure, experience, and education – key elements of advocacy campaigns to raise awareness, change attitudes, and promote behaviors in support of gender equality.

1 Think of a certain issue that you feel deeply about in relation to gender. How would you run an advocacy campaign tackling this issue? What methods would you use to raise awareness, change attitudes, and promote behaviors in support of your position on this matter?

Keep in mind: crucial progress towards gender equity can be made through well-targeted, consciousness-raising activities, awareness campaigns, and education initiatives.

2 How effective do you think this campaign will be at changing behaviors of your target audience? What limitations do you think you might face?

Keep in mind: awareness and education have limits! While they can impact people with regards to many issues related to gender equality, alone they cannot effect change with respect to all gender issues and all target audiences.

For more systemic and sustainable change to happen, linking efforts to advocate for **gender equity to public policy** is an effective strategy. Gender issues are more likely to become effectively institutionalized when they are embraced as a public-policy issue. Without this, efforts aimed at gender equity or equality may struggle to attract broad support or understanding of the benefits to the public at large.

DIRECTIONS: Consider the following four articles from Jordanian laws. Discuss in small groups whether you agree or disagree with these laws.

1. If you do not agree, how would you amend or improve these laws?

2. How would you advocate to change these laws? Are different advocacy strategies needed for different target audiences of decision-makers?

3. Often policies exist on paper only, for example, when there is a lack of allocated budget resources for implementation. Or policies may exist, but not be enforced or monitored. How will you avoid those obstacles in your advocacy campaign?

Keep equity and gender sensitivity in mind.

ARTICLE 3 AND 4 OF LAW NO. 6 OF 1954 ON NATIONALITY (LAST AMENDED 1987):

Chapter 1, Article 3

4) Any person born in the Hashemite Kingdom of Jordan of a mother holding Jordanian nationality and of a father of unknown nationality or of a Stateless father or whose filiation is not established is not a citizen;

Article 9

The children of a Jordanian man shall be Jordanian wherever they are born (as cited in UNDP, 2018).

ARTICLE 105/B OF THE CIVIL SERVICE BYLAW (NO. 9) OF 2020:

The male employee has the right to paternal leave for 2 days.

Note: Paternity leave does not exist in the Labor Law that governs workers in the public sector (as cited in UNDP, 2018).

ARTICLE 66/C OF THE LABOR LAW (NO. 8) OF 1996:

Each employee shall be entitled to a paid paternity leave for 3 days.

ARTICLE 340 OF THE PENAL CODE (NO.16) OF 1960

1. Whoever surprises his wife or one of his female decedents or ancestors or sisters in the act of adultery or in illegitimate bed and murders her immediately or her lover or both of them or assaulted her or both of them and the assault resulted in death or injury or harm or permanent disfiguration, he/she shall benefit from a mitigation excuse.

2. The wife who surprises her husband in the act of adultery or in an illegitimate bed in their home and murders him or his lover or both of them immediate or assaulted him or both of them and the assault resulted in death or injury or harm or permanent disfiguration, she shall benefit from the same excuse mentioned in the paragraph above.

ARTICLE 185 (NO. 15) OF THE PERSONAL STATUS LAW OF 2019:

The Wali (male guardian) has custody of an unmarried woman under 30 years old and she is deemed to pose risk to herself provided that the Wali does not intend to provoke or harm the woman (as cited in UNDP, 2018).
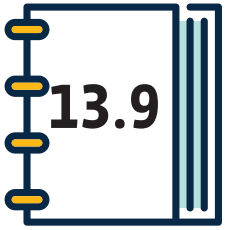
ASKING THE "WOMAN QUESTION" AND THE "MAN QUESTION"

Feminist theorists have long suggested a simple test for all activists who wish to illuminate the link between gender disparities and public policy, regardless of the topic of the policy. They recommend raising two interconnected questions to highlight how gender equity is involved and where action is needed. As eloquently described in a speech by Elizabeth Broderick (2012), one is the "woman question" and the other is the "man question."

> The "man question" is, essentially, how does public policy contribute to the construction of male privilege and dominance? How do certain policies assign women and men distinct attributes, characteristics and roles?
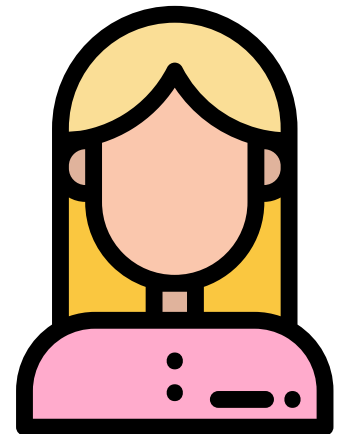
> Similarly, the "woman question" is, essentially, have women been left out of consideration? If so, in what way; and how might that omission be corrected? What difference would it make to do so?

These two questions are crucial to successful advocacy campaigns that make specific policy demands upon governments for the purpose of bridging gender gaps and eliminating inequalities.

A Closer Look at Jordan

Ilham Abu Libda- Lawyer at the Justice Center for Legal Aid

Ilham works pro bono, to help women who are under administrative detention. In October 2013, she succeeded in freeing a woman who had been detained for 20 years, supposedly for her own protection.

"Initially, administrative detentions can only happen with a judicial order. However, there are cases where it is done arbitrarily. In this specific case, the detainee was not in the records. When we first visited the prison, she was invisible to us because she used to work as a cook and wore a staff uniform rather than an inmate uniform When we became aware of her situation, we offered to help her and she responded positively. There are cases, however, where the women simply do not want to leave the prison, because they feel safer inside than outside."

According to a 2013 survey conducted by Penal Reform International (2014), 43% of imprisoned women in the Kingdom are under administrative detention, with 38% imprisoned under the 1954 Crime Prevention Law No. 7. The law grants governors the authority to detain women under the pretext of them being a "danger to the people," with some women being jailed for more than ten years after being faced with the threat of family violence.

A study produced by the National Center for Human Rights (2009) shows that governors and judges justify the detention of women in the name of protecting their lives, but this has raised a debate in Jordan because it compromises the constitutional rights of women.

DIRECTIONS:

Watch episode 16 of USAID Takamol's Amend Your Proverb Campaign using the link: https://www.youtube.com/watch?v=hbke4v1AUH0. Keeping in mind everything you have learned in this chapter, read about this episode below. In groups, answer the questions located in the "Reflect Box."

20 minutes
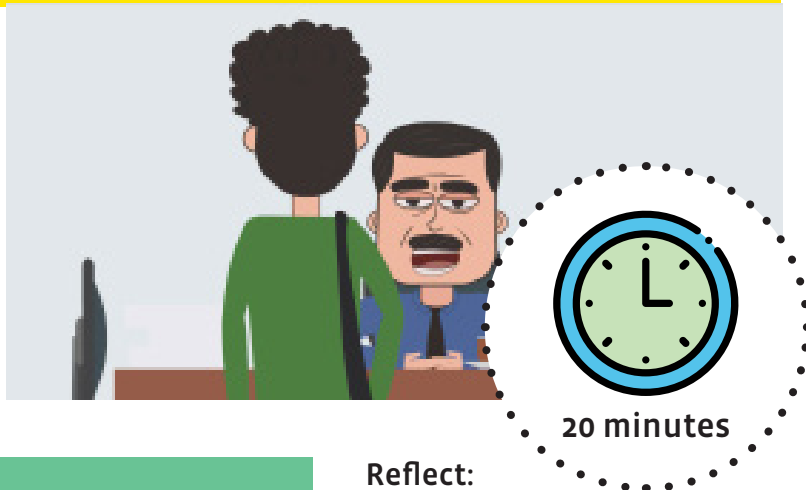
> **Your son's son is yours, and your daughter's son is not**
>
> In your opinion, would you consider a grandchild from a son different than a grandchild from a daughter? Why?
>
> According to article 6 of the Jordanian constitution, family is the foundation of society where religion, morals and the love of nation are the pillars of that family, the law preserves the legitimate existence of the family and strengthen its ties and values (Kingdom of Jordan, 1952, Article 6). However, a Jordanian woman who marries a non-Jordanian faces challenges that may violate her right to maintain her family unity. For instance, her non-Jordanian husband is not automatically granted the right to residence, which exposes him to being deported. Moreover, if the husband worked without a permit, according to the Labor Law, he will be deported because that husband will be treated as a regular foreigner, without regard to his status as married to a Jordanian citizen.
>
> The children of Jordanian women married to foreigners suffer from the same situation. Although the government issued instructions in 2013 that aim to grant such children some privileges related to identification cards, but these cards have not proven to be effective. Many children who have addressed legal departments to take advantage of the offered privileges faced rejection from government employees claiming that they have not received any information or instructions on how to deal with them.

Reflect:

- In the beginning, the employer was enthusiastic about the young man's work until he found out he was not Jordanian legally. What are some other reasons employers change their minds about an employee?

- Do you believe the employer's justification is fair? Why or why not?

- Can you think of additional situations in which gender is not the only social factor that contributes to employment-related discrimination?

- What can be done to advocate against such situations?

- Has a situation like the one displayed in the video ever happened to you or to someone you know? Share your story.

Amend your Proverb

USAID Takamol's Amend Your Proverb Campaign was a series of episodes tackling gender stereotypes embedded in language within the Jordanian Context. The objective was to change the proverb to encourage change in mindsets.
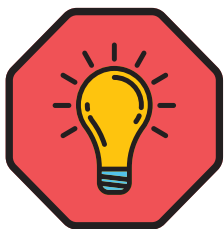
STOP AND THINK: GENDER, PUBLIC POLICY AND ADVOCACY
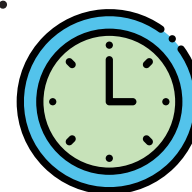
DIRECTIONS: Look at the dialogue below. Stop and take a moment to reflect back on what you have learned in this chapter. Then, move on to answer the "Something to think about" questions in pairs.
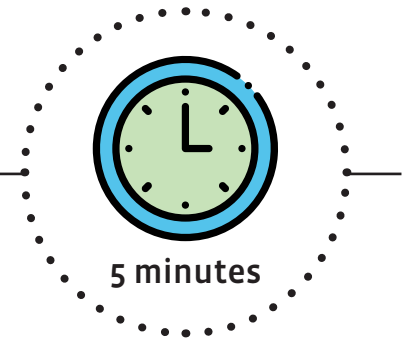

Something to think about...

- If you had the power to change one gender-related public policy, what would it be? Why?

- Do you think that there are particular areas of public policy that exclude, disregard or discriminate against women? Share an example.

- Think about the paternity leave in Jordan referenced in section 13.8. Is this fair for men who would want to stay home and actively take care of the new baby? Do men get enough time off to address family issues? Should they? Explain your answer.

- Have you ever felt like a certain law was discriminatory against you, your gender, or someone close to you? If yes, how would you propose to change this law? How would you advocate for such a change?

- Why do you think that it is important to keep gender in mind when designing or analyzing policy? How does policy impact our daily lives? Give an example.
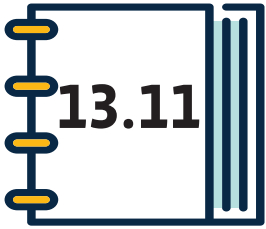
13.11 END OF CHAPTER REVIEW: WHAT HAVE YOU LEARNED IN THIS CHAPTER?

5 minutes

REFLECT and DISCUSS the following questions:

1. How is public policy related to gender equity?

2. Define advocacy and describe the five steps to advocacy.

3. How can the "woman question" and the "man question" be applied to design effective advocacy campaigns? Think about how they relate to proposed policy changes, as well as allies and key decision-makers.

Notes

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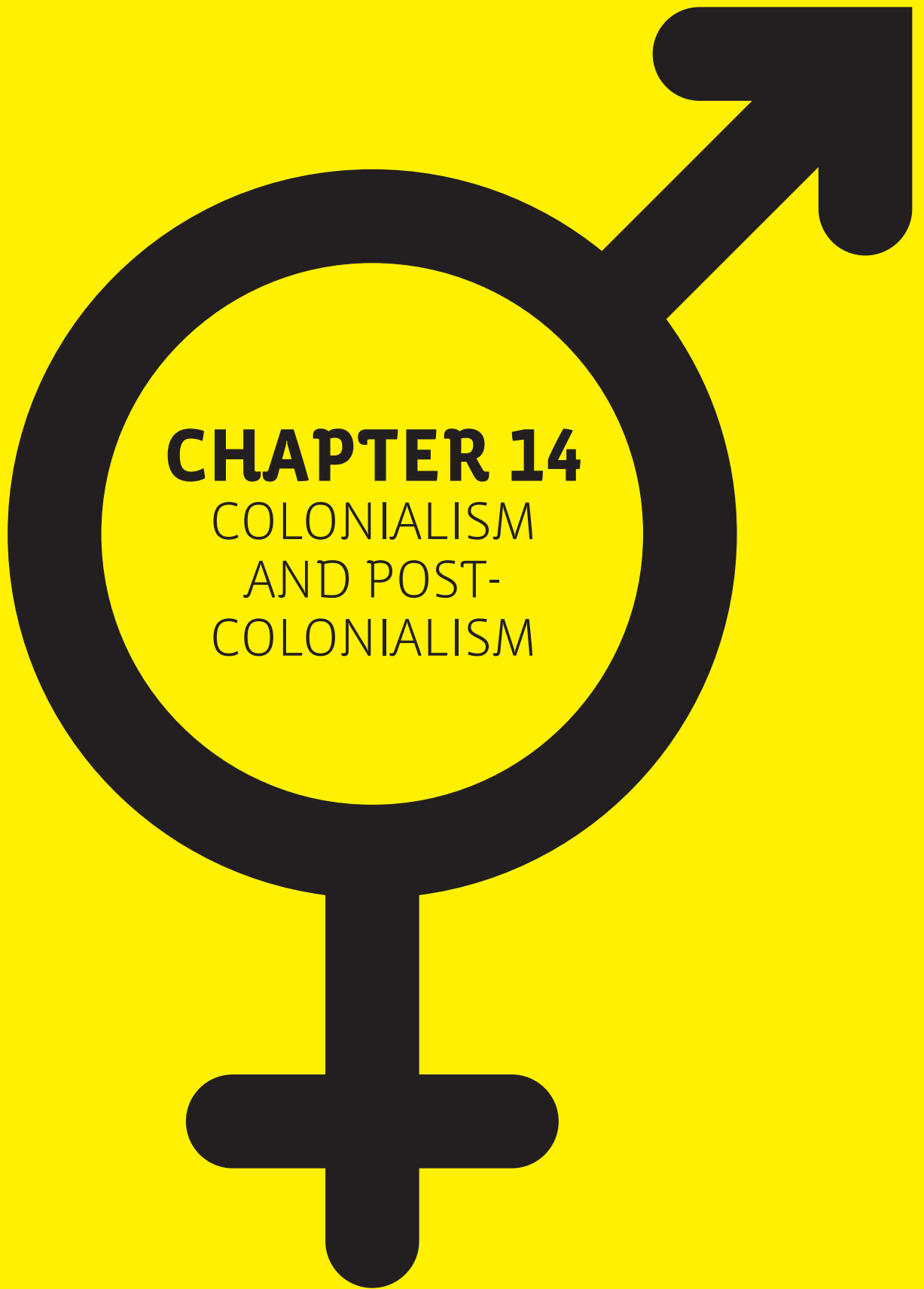
CHAPTER 14
COLONIALISM AND POST-COLONIALISM

LEARNING OBJECTIVES

- Define Colonialism and Post-Colonialism
- Understand the history of Colonialism and Post-Colonialism
- Identify the similarities and differences between patriarchy and colonialism
- Understand how gender intersects with historic forms of oppression and inequality

KEY TERMS /CONCEPTS

- Colonialism
- Post-Colonialism

Did You Know?

Shirin Ebadi is the first Iranian ever to accept a Nobel Peace Prize. An active lawyer, she focuses her efforts to defend women, children, political dissidents, refugees, and those whose fundamental human rights have been violated. She founded the Association for the Support of Children's Rights in 1995 and the Center for the Defense of Human Rights in 2001. She received the Nobel Peace Prize in 2003 for her work upholding human rights, especially towards the rights of women and children, supporting non-violence, and seeing no conflict between Islam and human rights (Maydell & Riahi, 2008).

> **This prize is not only for me, but for all those in favor of peace, democracy, human rights and legality. The world recognizes the fight of Muslim women."**

Shirin Ebadi referring to the award of Nobel Peace Prize (as cited in Maydell & Riahi, 2008, p. 107).
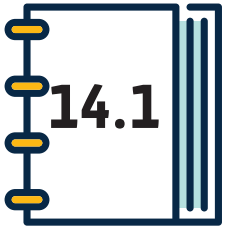
14.1 COLONIALISM VS POST-COLONIALISM. DEFINITION

COLONIALISM

refers to an interspersed period of time throughout the 19th century and much of the 20th century, during which several countries of the Western, developed world occupied various countries of the world under various pretexts, but ultimately to serve their own economic interests.

VS

POST-COLONIALISM

is a field of study that emerged in the second half of the 20th century, with the aim of critiquing colonialism and exposing the human consequences of controlling a country for the economic exploitation of the native people and their land.

French philosopher Ernest Renan, who lived from 1823 to 1892, said in his 1871 book, *La Réforme intellectuelle et Morale*,

"

The regeneration of the inferior or degenerate races, by the superior races, is part of the providential order of things for humanity … Regere imperio populous (To rule mankind) is our vocation. Pour forth this all-consuming activity onto countries, which, like China, are crying aloud for foreign conquest"

(as cited in Young, 1995, p. 65).

14.2 HISTORY OF THE CONCEPT

COLONIALISM

Beginning with naval expansion in the 16th century, many Western powers colonized several parts of the world under the pretext of wanting to spread knowledge, culture and civilization to those countries.

The real intention was, of course, economic benefit from the exploitation of human and natural resources. The result of centuries of occupation of many parts of Africa, Asia, the Americas, Australia, the Middle East, Polynesian Islands, etc. was the oppression, manipulation, and destruction of many indigenous peoples and cultures through armed conflict, forced labor, slavery, disease, and malnutrition.

POST-COLONIALISM

It emerged in the second half of the 20th century with the publication of seminal books, such as Frantz Fanon's The Wretched of the Earth (1961) and Edward Said's Orientalism (1978).

With subsequent studies by Gayarti Spivak, Homi Bhabha and others, the field reached a climax and has become a must for all those engaged in studies of hegemony, geopolitics, racism, and oppression.
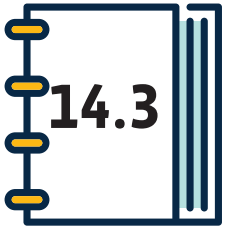
PATRIARCHY VS COLONIALISM

DIRECTIONS: Form groups and look at the statement below. Add terms that represent differences and similarities between colonialism and patriarchy in the diagram below:

Colonialism and patriarchy are similar when it comes to power relations. Both rely on dominance and asserting control under the veneer of protection and paternalism. Just as most non-European world peoples have been colonized by Westerners under the colonialist context, most women have been "colonized" by men under the patriarchal context. Colonialism and patriarchy then are two sides of the same coin, and post-colonialism came to address, and redress, both.

COLONIALISM

BOTH

PATRIARCHY
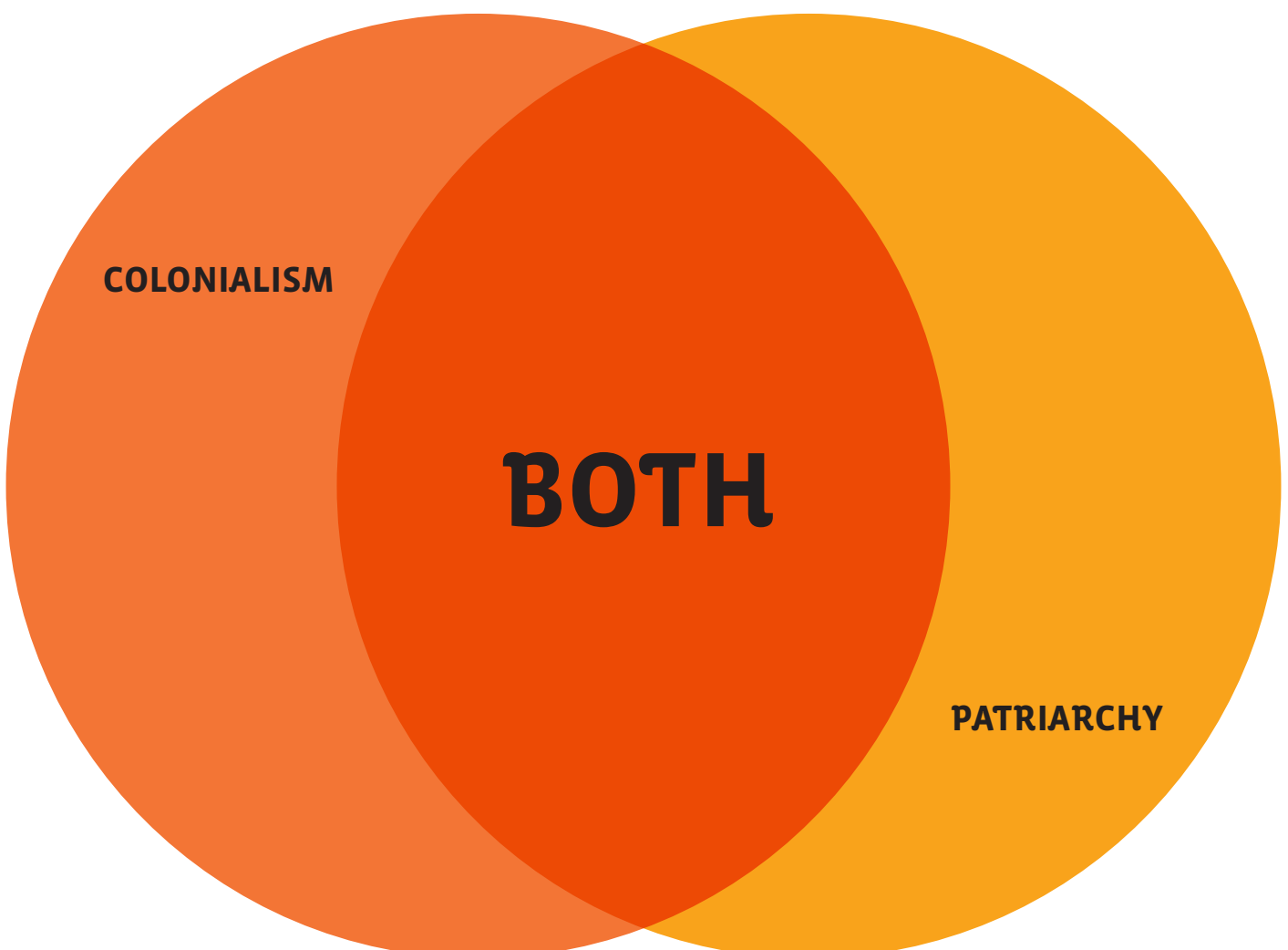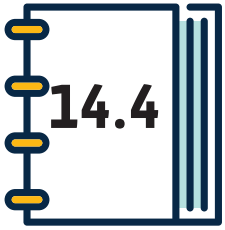
14.4 RELATING POST-COLONIALISM TO GENDER

Intersectional feminist scholars draw many of their premises and epistemological tools from post-colonialism. Post-colonial studies have become a metaphor in the study of all oppressive and manipulative relations of power and control.

- Post-colonialists study aims to enable the "colonized" subject to speak, referring to marginalized and excluded groups, inclusive of women and to deconstruct and expose colonialism's manipulation, control, oppression, abuse and colonization of other world races, countries, and cultures, as well as marginalized, excluded groups within societies.

- Similarly, feminists and gender experts study and expose men's manipulation, control, oppression, abuse, and "colonization" of women.
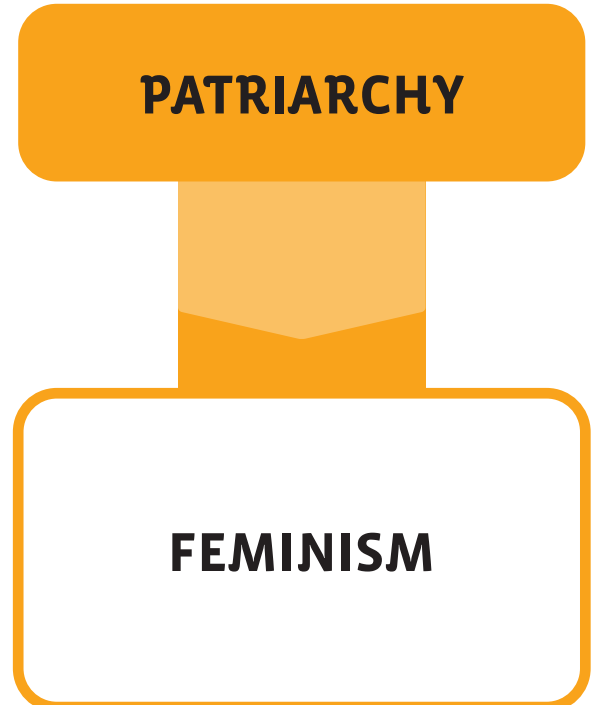
COLONIALISM	PATRIARCHY
POST-COLONIALISM	FEMINISM

DIRECTIONS: Evaluate the following situations/scenarios individually and identify each as Patriarchy, Colonialism, or Post-Colonialism. Put a √ in the box that each situation belongs to. Discuss your answers with the rest of the group afterwards.

7 minutes

Situation/Scenario	Patriarchy	Colonialism	Post-Colonialism
A woman is forced to be silent during a discussion.			
A country is forced to give away its natural resources to the country invading it.			
Colonized people create their own literature, rules, narrative (using their own voice).			
A country has new laws, rules, and regulations to follow based on another country's demand.			
Women are restricted from receiving an education.			
A language is enforced on a country by an invading country.			
Oppressed people rebel against their oppressors.			

STOP AND THINK: COLONIALISM VS PATRIARCHY
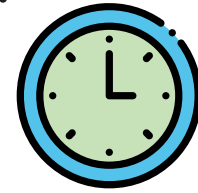
DIRECTIONS: Look at the dialogue below. Stop and take a moment to reflect back on what you have learned in this chapter. Then, move on to answer the "Something to think about" questions in pairs.
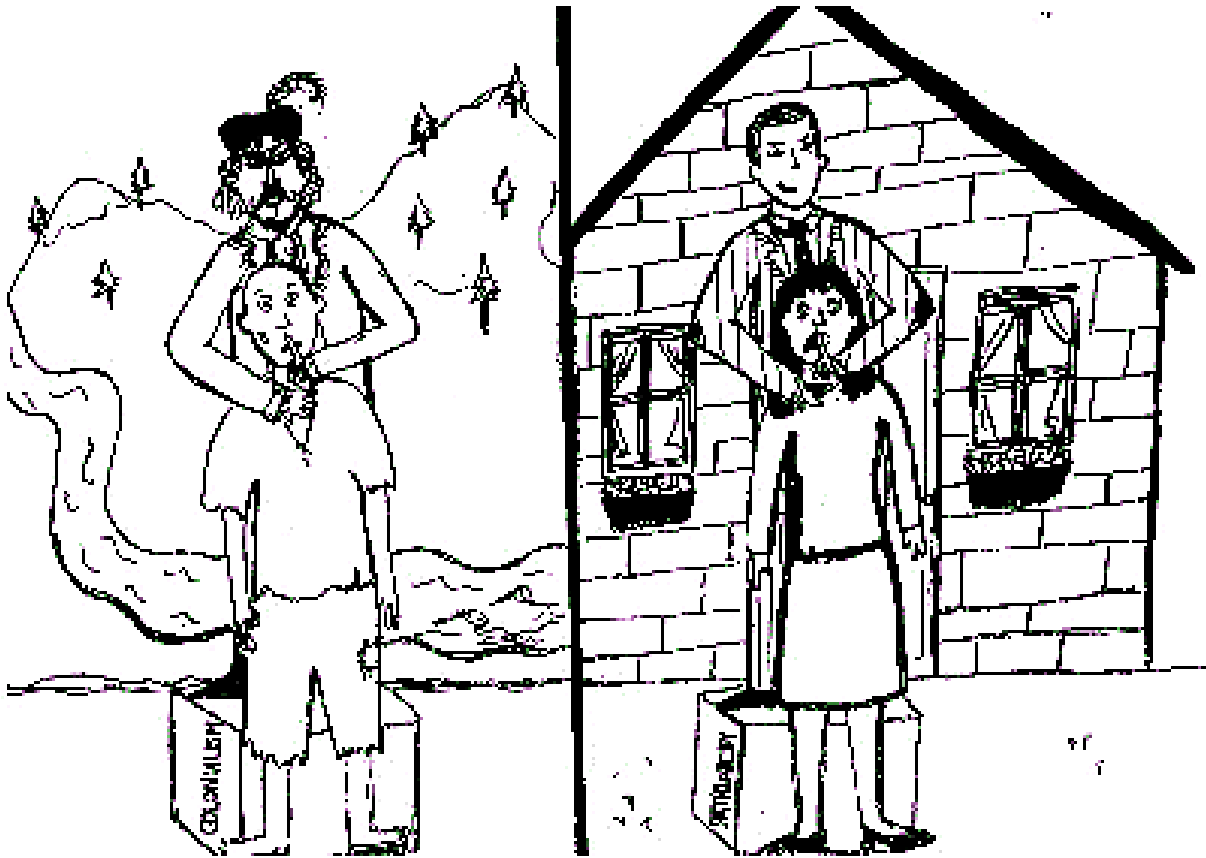
Something to think about…

- In the illustration above, the two figures in power are standing on a box, literally placing them in a higher position. In real life, what are the factors that place similar figures in figuratively higher (dominant) positions?

- Both colonialism and patriarchy are systems involving cultural norms that value one socially-constructed group over another, and allocate control over resources accordingly. Give an example of a gender norm in your society that has been shaped by both colonial and patriarchal values and practices.

- If post-colonialism is a reaction to colonialism, what "ism" has been the reaction to patriarchy?

DIRECTIONS:

Watch episode 2 of USAID Takamol's Amend Your Proverb Campaign found using the link: https://www.youtube.com/watch?v=Jw-j562z2yM4. Keeping in mind everything you have learned in this chapter, read about this episode below. In groups, answer the questions located in the "Reflect Box."

20 minutes

> ❝
> **A man is a blessing even if he is as burnt out as coal**
>
> According to the United Nations Children's Fund and the International Center for Research on Women, in Jordan, as of 2014, the average of men at marriage is 29 compared to 22 for women, and 14% of marriages involved girls under age 18. The divorce rate is 2%, and 12% of households are female-headed. While not used widely, both the bride and groom have the right to add "prenuptial" contract conditions which, if agreed, become legally binding conditions of the marriage that can offer additional protections to the parties. It is important to note, 12% of families in Jordan, according to the Department of Statistics and ICF (2019), are led by women.

Reflect:

- The mother says she needs to be married to be "protected," saying, "Whether it is Saadi or Fahmi is irrelevant, the important thing is that he is a man." In your opinion, would you consider marriage for women a way to protect her in life, even if the husband was a misfit? What does she need protection from? How will a man protect her?

- Why do you believe it is socially unacceptable to be in your 40s and not married? What age is considered "too old" to not be married for a woman? How about for a man? Explain why.

- Do you believe marriage creates unrealistic and unachievable expectations in society? If a man wishes to ask for a woman's hand, what is asked of him? What is asked of the woman?

- Do you know any stories in your society where forced marriage, or the wrong marriage, ended in problems and divorce? Share your story.

Amend your Proverb

USAID Takamol's Amend Your Proverb Campaign was a series of episodes tackling gender stereotypes embedded in language within the Jordanian Context. The objective was to change the proverb to encourage change in mindsets.

Fadia - Activist

As a refugee from Syria, Fadia's journey from Damascus to Al-Ramtha with her five children was a grim one. Since arriving to Jordan, their new lives as refugees have not been easy. From being able to put food on the table in a dignified manner, while living in overcrowded homes, shelters, and tents, to being exposed to violence and exploitation, all while the children deal with the shock of their new status quo. Fadia's story is similar to that of many Syrian women that have found themselves as their families' primary breadwinners, without the necessary work skills or the experience. She began to record their stories in an effort to connect the women to services provided by non-governmental organizations.

"My blood would boil when I saw all that misery. Especially when I saw Syrian women that were already marginalized back in Syria, and didn't have any skills for work to survive in Jordan. They were forced to work any job to put food on the table. I started gathering information about these women and to try and find organizations that would help them. These organizations came to know who I was and what I was doing, and used my notebook as a database when they needed more information."

"What's the situation of the refugee women you came to know?"

"To be honest, all I can say is we've tasted bitterness."

According to a 2014 report by the UNHCR, the number of Syrian refugees in Jordan is around 619,000, with 60,000 families headed by women. The report indicates that 60% of Syrian refugee women feel insecure, with only one in five women having a job, and roughly one in three women feeling too afraid to leave their new homes. A United Nations Entity for Gender Equality and the Empowerment of Women (2013) report says that while gender-based violence is common amongst this community of refugees, most women will tend to keep the matter private. According to the report, 83% of surveyed women did not know about services available to survivors of gender- based violence.
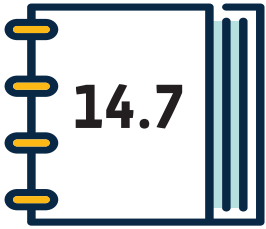
END OF CHAPTER REVIEW: WHAT HAVE YOU LEARNED IN THIS CHAPTER?
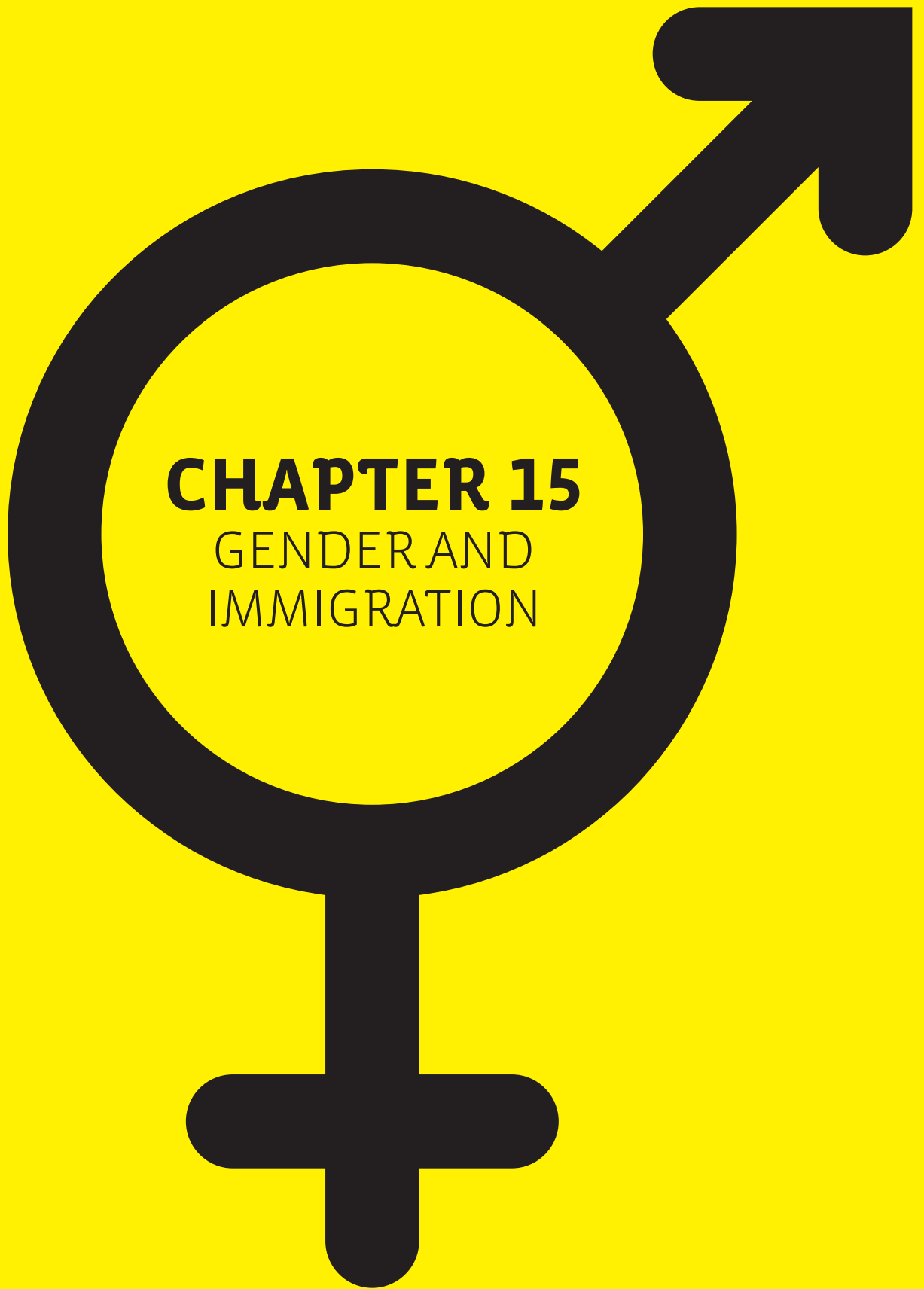
5 minutes
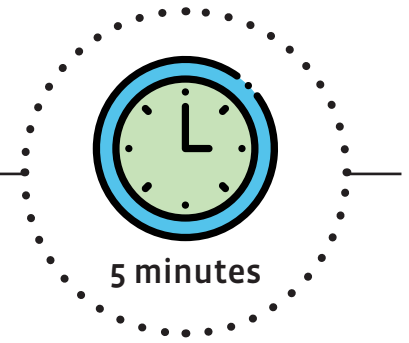
REFLECT and **DISCUSS** the following questions:

1. Define colonialism and post-colonialism in your own words.

2. How is colonialism related to patriarchy? How are they both related to armed conflict?

3. What insights does post-colonialism contribute to an understanding of how gender intersects with other forms of oppression and inequality?

Notes

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CHAPTER 15
GENDER AND IMMIGRATION

LEARNING OBJECTIVES

- Define Immigration
- Understand the flow of people and its relation to opportunities
- Acknowledge the Push-Pull Theory in Migration Studies
- Understand the Gendered Perspective in Migration Studies

KEY TERMS /CONCEPTS

- Immigration
- Push-Pull Theory

Did You Know?

Did you know that Anousheh Ansari was the first female private explorer to visit space, the first space ambassador, the first Iranian and the first Muslim woman in space?

Anousheh immigrated to the United States as a teenager who did not speak English. She earned a master's degree in Electrical Engineering from the George Washington University and has an honorary doctorate from the International Space University. She believes the key to a better future for humankind is in the hands of our young generation (Ansari, 2006). In Ansari's words: "I hope to inspire everyone—especially young people, women, and young girls all over the world, and in Middle Eastern countries that do not provide women with the same opportunities as men—to not give up their dreams and to pursue them... It may seem impossible to them at times. But I believe they can realize their dreams if they keep it in their hearts, nurture it, and look for opportunities and make those opportunities happen" (para 24-25).

15.1 PATTERNS OF POPULATION MOVEMENT

Population flows have shaped human history, as well as countless individual lives. Migration is the internal flow of people within a nation-state, often from rural or conflict-affected areas, to urban or non-conflict areas. Immigration involves movement across international boundaries. Population movement may further be characterized as forced or voluntary, legal or irregular, which affects migrants differently depending on gender (Ghosh, 2009).
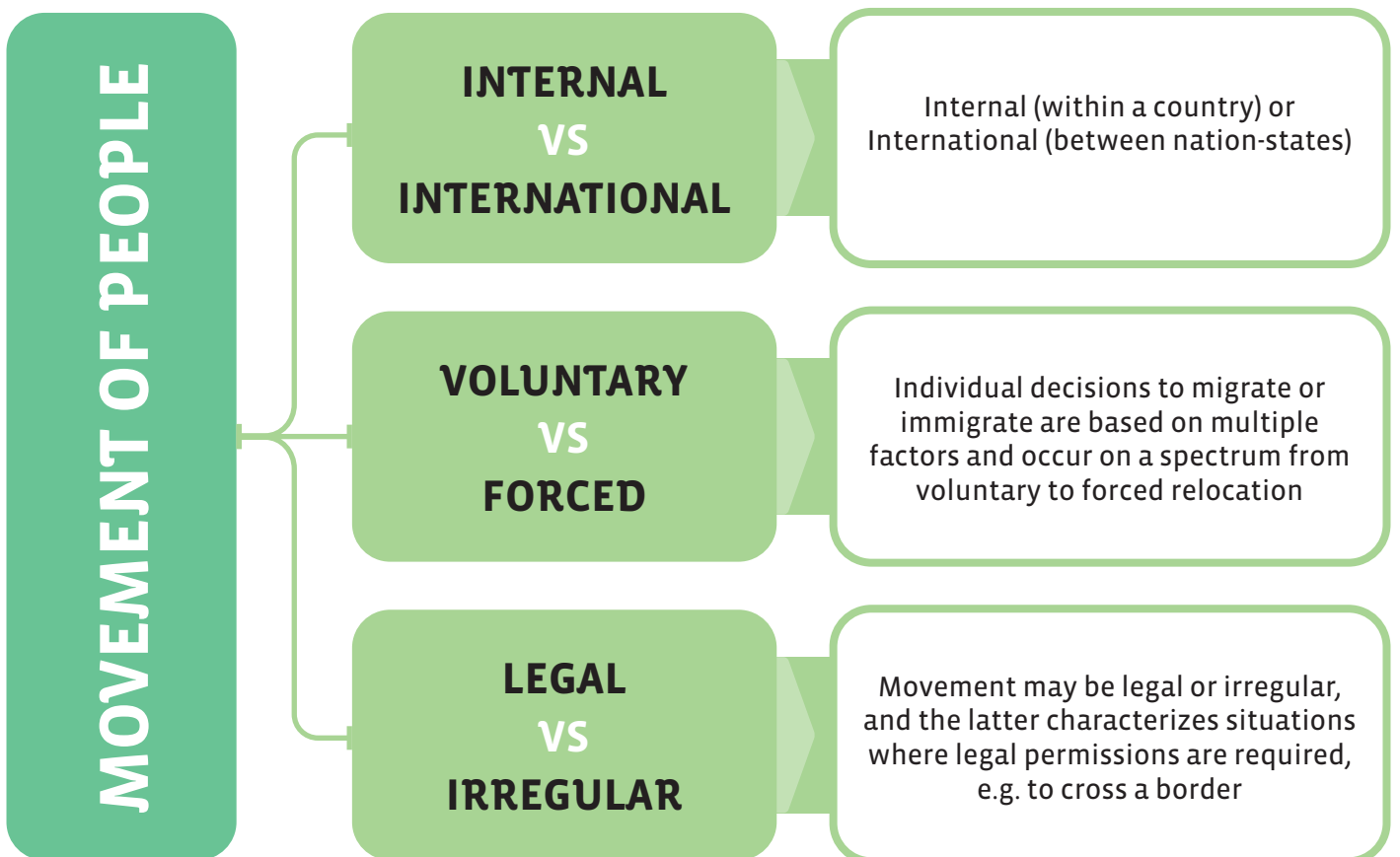
MOVEMENT OF PEOPLE

INTERNAL VS INTERNATIONAL
Internal (within a country) or International (between nation-states)

VOLUNTARY VS FORCED
Individual decisions to migrate or immigrate are based on multiple factors and occur on a spectrum from voluntary to forced relocation

LEGAL VS IRREGULAR
Movement may be legal or irregular, and the latter characterizes situations where legal permissions are required, e.g. to cross a border

DIRECTIONS: Work in pairs to consider gender-related reasons for migration and immigration, such as job opportunities, healthcare, armed conflict, etc., and insert them into the appropriate section of the venn diagram below. Keep in mind some reasons may be relevant to women, as well as men. Share your answers.

5 minutes

MEN

BOTH

WOMEN
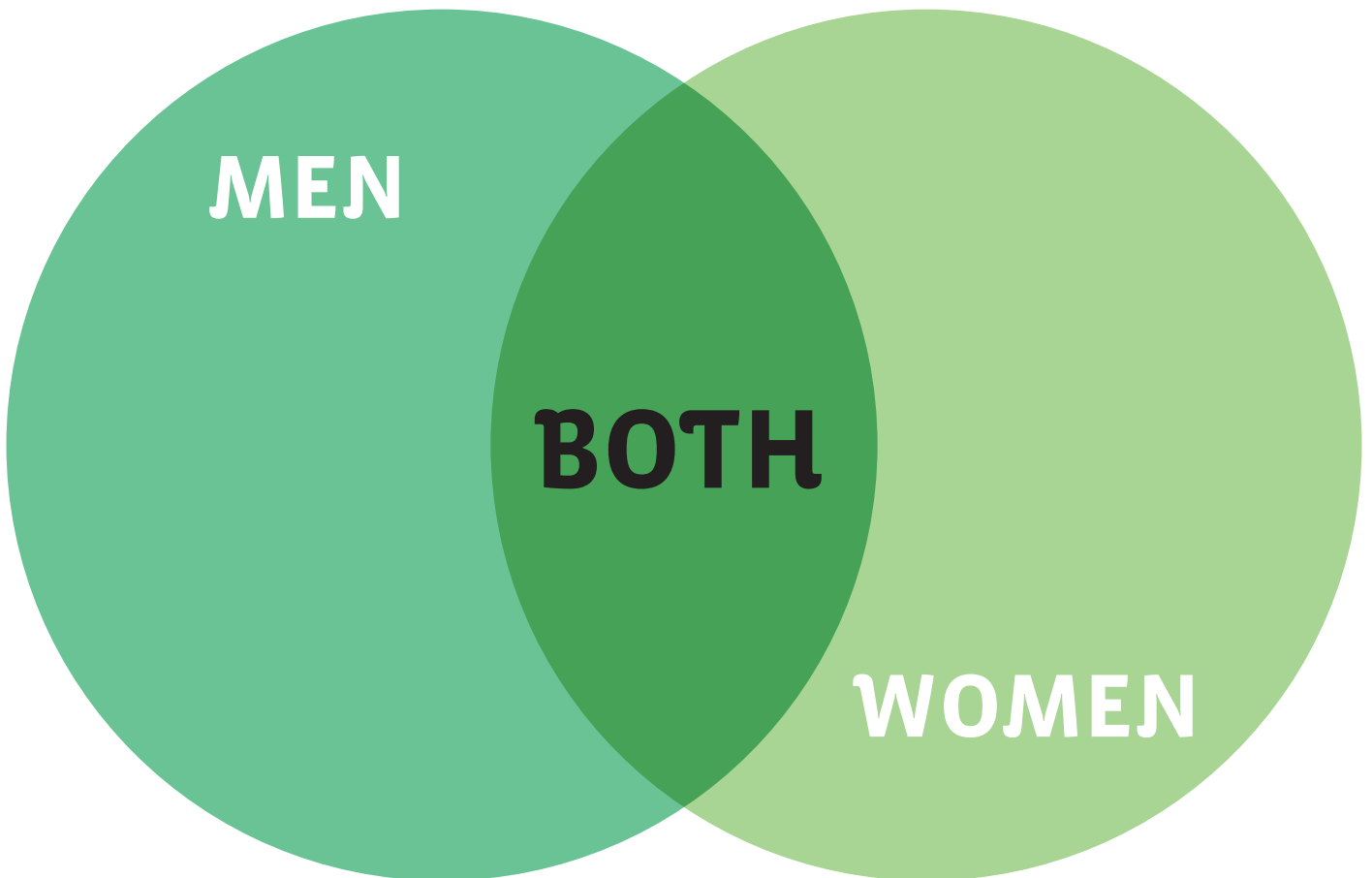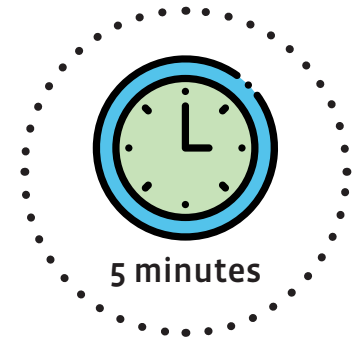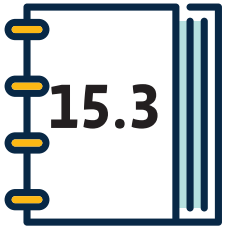
15.3 HISTORICAL CONTEXT

The dawn of the 20th century brought with it, changes that have shaped society as a whole. This shift towards modernity can be attributed to:

ADVANCES IN TECHNOLOGY

Mechanization of agricultural production, industrial expansion, women's increasing labor force participation, and the digital revolution fundamentally changed labor markets and the flow of people and ideas.

ADVANCES IN EDUCATION

Gains in literacy rates, enormous reductions in the number of out of school youth, and the closing of the gender gap in primary education affected life opportunities, as well as expectations.

RISE IN GLOBALIZATION

According to George Ritzer (2009), globalization is "the growing multi-directional [global] flow of people, objects, places and information."

PUSH-PULL THEORY

One method for studying migration is the Push-Pull theory, developed by Ernest Ravenstein (1885):

Countries with scarce capital and minimal labor opportunities are classified as having **"PUSH"** factors.

Regions and countries with high wages and labor shortages are seeing as having **"PULL"** factors.

PUSH

PULL

- Poverty
- Labor shortages
- Unemployment
- Natural disasters
- Political repression
- Corruption

- Job opportunities
- Higher wages
- Medical care
- Better education
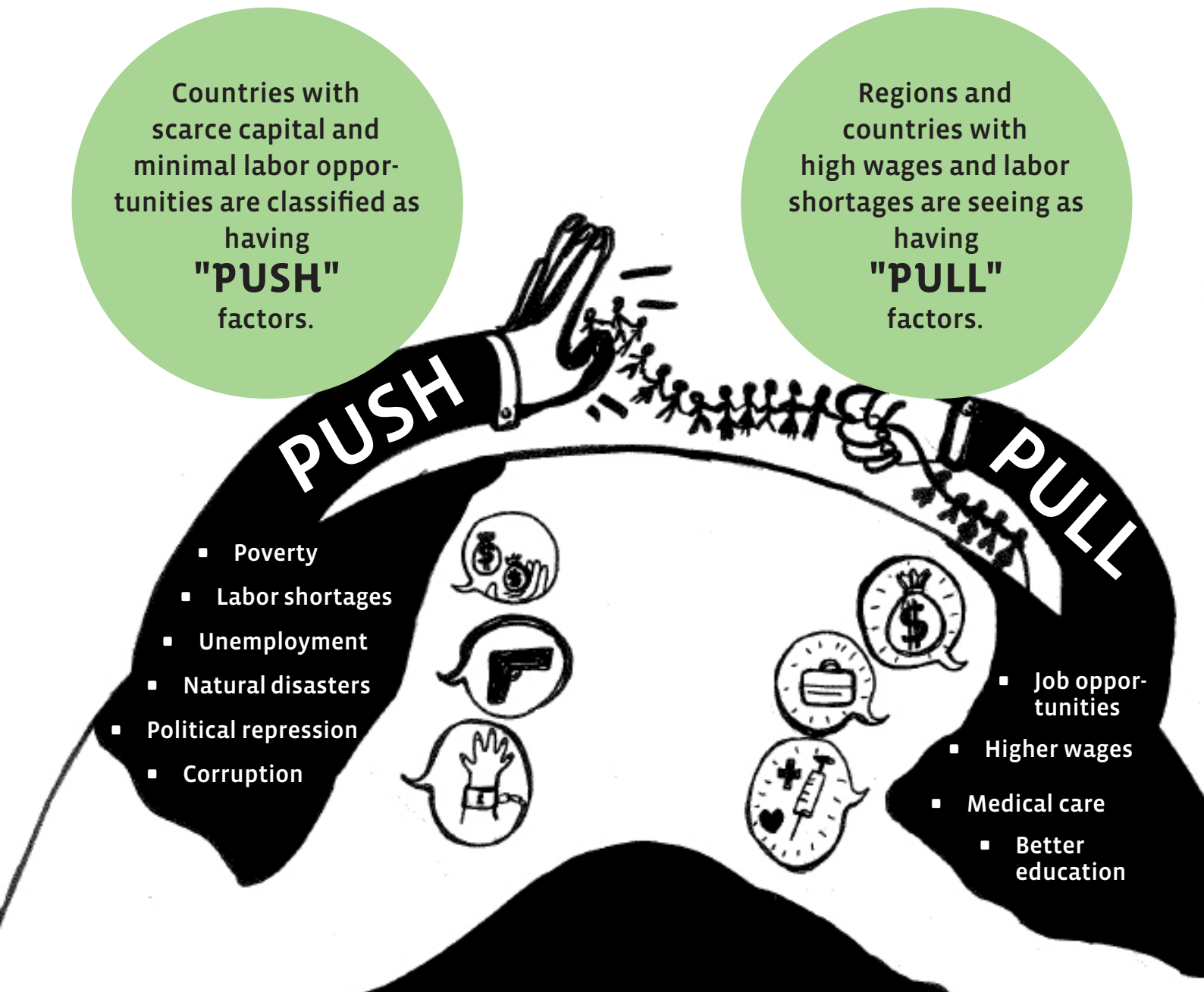
Until the late 1960s, this theory dominated the discourse on migration. Migration was seen as driven by a set of "push" and "pull" factors that influence the individual (King, 2012).

Create groups and consider the following countries and their social, political, or economic circumstances, and then mark each one with either "push" or "pull." Discuss your answers.

5 minutes

A country with very limited job opportunities.

A country with political instability.

A country that offers many job opportunities.

A country that offers free education to its residents.

A country with very expensive healthcare.

A country that is very polluted.

A country that pays high wages.

PUSH	PULL

Mrs. Cassandra Sawadjaan - Councilor of the Philippines Embassy in Jordan

"The embassy receives many women who have encountered violence. Most of them have been abused by their employers, and some of them are in bad condition. We discovered that there is a correlation between the level of education of the employers and the violence inflicted on the workers. The more educated the employer, the less violence there is. Most of the abuse we see is women-on-women violence."

According to official figures, the number of domestic workers in Jordan is close to 70,000, most of them female migrant workers from Sri Lanka, the Philippines, and Indonesia (Human Rights Watch, 2011).

Despite Jordanian laws and regulations that have guaranteed domestic workers certain rights, such as minimum wage and a limit to working hours, the laws' application is uneven. At the end of the day, domestic workers operate behind closed doors of private households, concealed from public scrutiny and consideration.

A Closer Look at Jordan

DIRECTIONS:

Watch episode 13 of USAID Taka-mol's Amend Your Proverb Campaign found using the link: https://www.youtube.com/watch?v=y__ehznRcXw. Keeping in mind everything you have learned in this chapter, read about this episode below. In groups, answer the questions located in the "Reflect Box."

20 minutes

> **Trust a snake, but never trust a woman**
>
> Despite the inclusion of domestic workers in the Labor Law, their rights are still being violated. In August 2008, domestic workers were included in the Labor Law based on the amendment of Article 3 of the Labor Law (Law No. 48 for 2008). In October 2009, a regulatory system for domestic workers was issued. It establishes a number of rights that had not previously been there, such as limiting the number of daily working hours and defining breaks, weekends, annual, and sick leave. On the other hand, the system does not include the right for female foreign domestic workers to keep their identification documents. By International Labor Law, if a worker's passport is witheld by an employer, it indicates a forced labor situation. Labor ministry inspectors do not have the right to enter homes to ensure that female foreign domestic workers are free from abuse; moreover, domestic workers find it difficult to report any violation towards them due to restrictions on being able to go out of the house.

Reflect:

- The exploitation of domestic workers is one example of how power dynamics and attitudes related to supremacy and inferiority relate to gender. as well as other aspects of social identity, such as national origin and class. Can you think of another situation similar to this? Share your example.

- What do you think Mary can do to change her circumstances? Do you believe silence is an effective strategy?

- Do you believe the woman's justification for her treatment of Mary is right? Why or why not?

Amend your Proverb

USAID Takamol's Amend Your Proverb Campaign was a series of episodes tackling gender stereotypes embedded in language within the Jordanian Context. The objective was to change the proverb to encourage change in mindsets.

15.7 GENDERED PERSPECTIVE IN MIGRATION STUDIES

Generally, there has been a lack of a gendered perspective in migration studies, despite the fact that migration affects men and women differently. This is primarily the result of a focus on economic "push" and "pull" factors and men's role as "breadwinners," as well as women's invisibility in various aspects of public life. Feminists of the 1970s and 1980s highlighted this lack of research on gender differences and women's roles in migration studies. The common perception has been that the majority of migrants are male. These studies have emphasized the causes and effects of migration on a whole, but have exerted minimal effort to incorporate gender into theories of international migration (Boyd & Grieco, 2003).

However, recent studies have shown an increasing number of females migrating independently and as main income-earners. While these women enjoy notable gains, such as access to international labor markets the continued presence of a gendered division of labor in those markets has limited many women to low-skilled jobs in unregulated and informal sectors (International Organization for Migration, 2008). Such sectors increase vulnerability to exploitation, such as limited access to health services and little to no legal rights to redress labor violations, sexual harassment, etc. (Kawar, 2004).

A gendered perspective is indispensable to understanding both the causes and consequences of migration. Gender-blind policies and approaches are counterproductive when dealing with gender-based hierarchies that are present in both sending and receiving countries. To ensure the rights of migrant women are effectively met, government policies should work towards a "gender-sensitive rights-based approach to migration" (Reeves & Jolly, 2005), in both host and home countries.

STOP AND THINK: GENDER AND IMMIGRATION
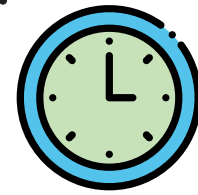
DIRECTIONS: Look at the dialogue below. Stop and take a moment to reflect back on what you have learned in this chapter. Then move on to answer the "Something to think about" questions in pairs.
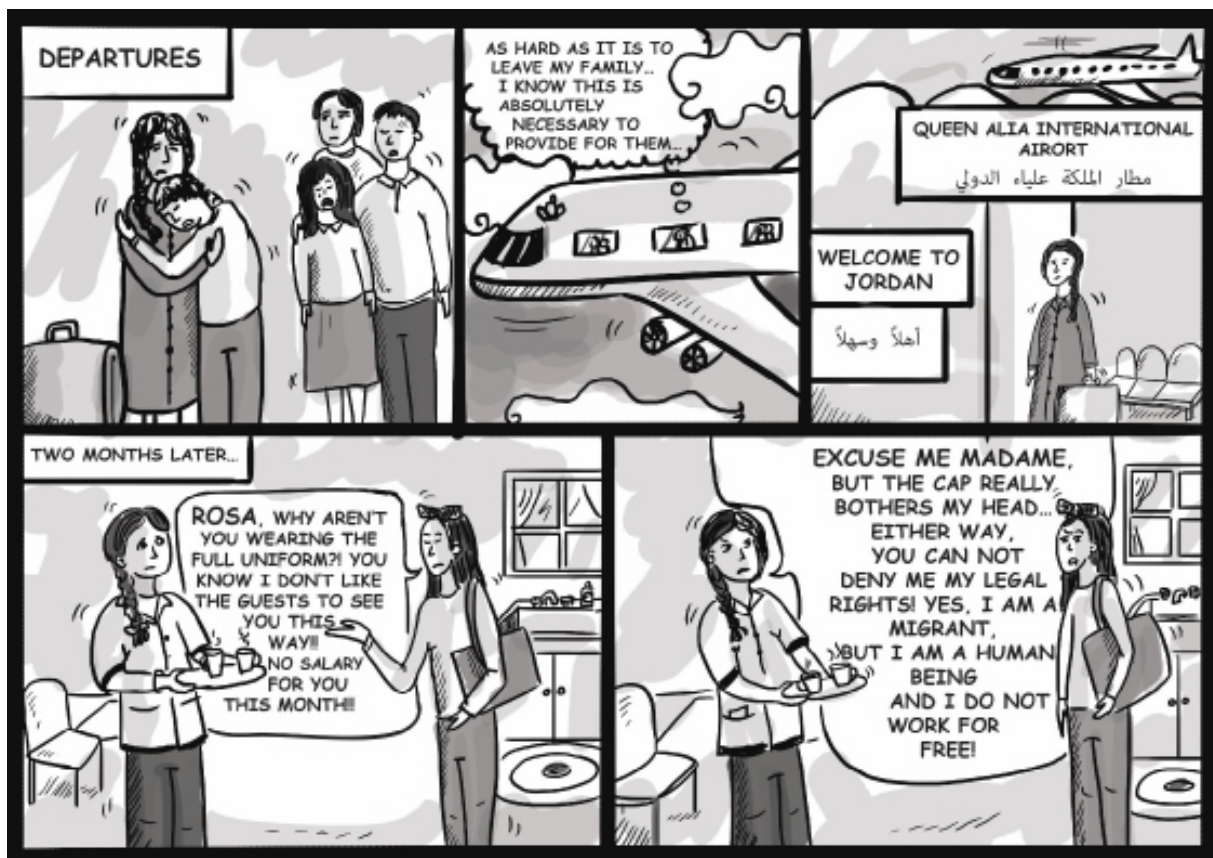
Something to think about...

- Examine how you refer to domestic workers. Which term do you use? Does it have negative connotations?

- Do you believe domestic workers are treated fairly in your country? Give an example.

- Do you believe there is a difference in treatment between male domestic workers and female domestic workers? Are there more male or female domestic workers? Relate this to gender roles in the public vs private sphere.

- Is the topic of immigration or immigrant workers controversial in your country? How does the controversy reflect gender-related "push" and "pull" factors?
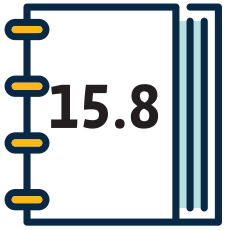
DEMOGRAPHICS OF MIGRATION: WHAT DO THE NUMBERS SAY?

Despite the common perception of migration as a male phenomenon, research studies paint a different picture:

In the **last 30 years**, women immigrating to Australia have outnumbered men.

In **2001**, 70% of emigrants from both Brazil and the Dominican Republic were women.

In **2005**, 65% of those who emigrated from the Philippines to work or live abroad, were women.

1930

1996

2000

2001

2002

2003

2005

Since **1930**, female immigrants to North America have outnumbered male immigrants.

In **2002,** twice as many women as men emigrated from Sri Lanka.

Between **2000** and **2003,** 79% of those who emigrated from Indonesia to work, were women.

END OF CHAPTER REVIEW: WHAT HAVE YOU LEARNED IN THIS CHAPTER?

5 minutes

REFLECT and **DISCUSS** the following questions:

1. Describe what is meant by the "flow of people."

2. The factors in the shift towards modernity (advances in technology, education, and globalization) affect men and women differently. Why?

3. Explain the Push-Pull theory in migration studies and give examples for each.

4. Describe how a gendered perspective can improve migration studies.

Notes

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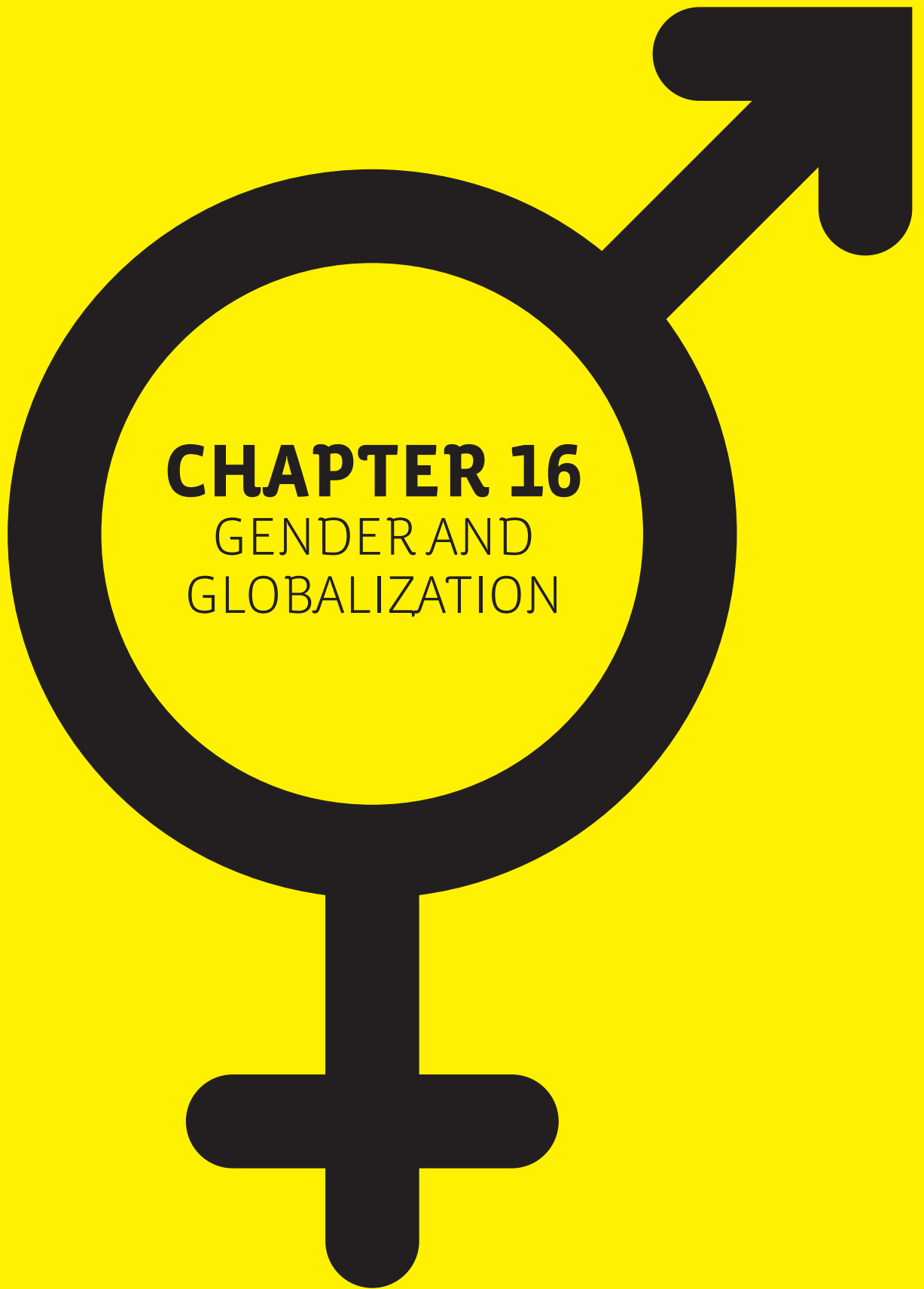
CHAPTER 16
GENDER AND GLOBALIZATION

LEARNING OBJECTIVES

- Define Globalization
- Understand the impact of globalization on gender issues
- Identify the benefits of globalization from a gender perspective
- Acknowledge negative aspects of globalization on gender equality

KEY TERMS /CONCEPTS

- Globalization

Did You Know?

Due to the impact of globalization on the workforce in India, more children are being enrolled in schools?

According to the *World Development Report 2012* by the World Bank (2011), "Outsourcing businesses to India is creating new work opportunities—particularly for women. The opening of a new information technology-enabled service (ITES) center, for example, increased the number of children enrolled in a primary school by 5.7%, with the increase driven primarily by higher enrollments in English-language schools, which was equally large for both boys and girls" (p. 258).

Globalization is a process of interaction and integration among the people, companies, and governments of different nations, a process driven by **international trade** and **investment** and aided by **information technology**. It has been linked to greater interconnectedness and opportunity for many, as well as to increasing inequalities among, and within countries. Economic gains are unevenly distributed, and new obstacles to equality, such as the gender digital divide, have emerged. It is often that women who are experiencing the most existing constraints, are the ones left behind.

Economic Integration

Technological Diffusion

Greater Access to Information
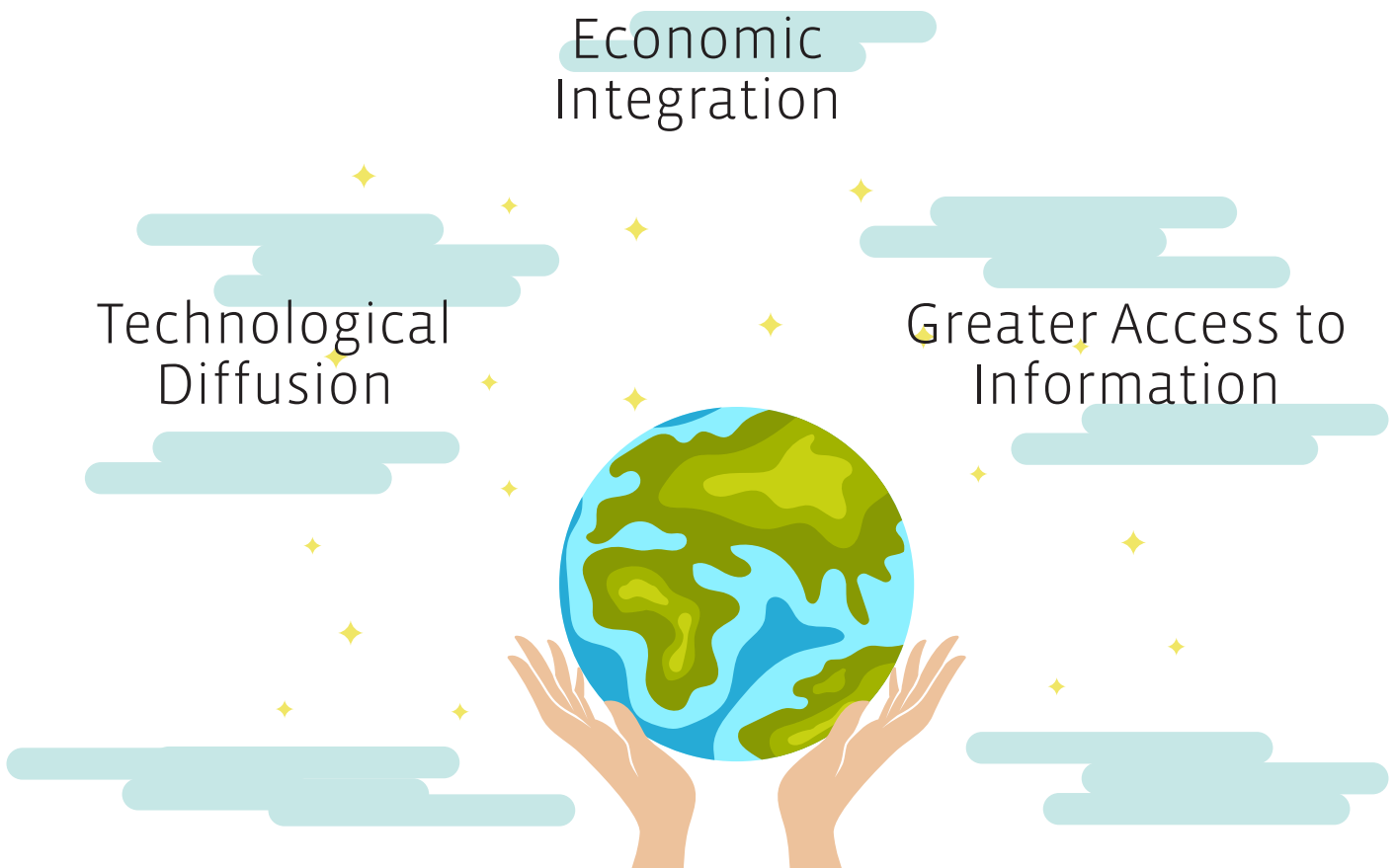
Globalization can mean different things in different contexts. In regards to gender equality, the term refers essentially to three inter-related developments: economic integration, technological diffusion, and greater access to information (World Bank, 2011).

Globalization can, literally, give you the world on a plate! To give an example of how easy it is to have an exchange of goods, items, and ideas from across the globe, consider this burger made from international ingredients. Can you give another example?
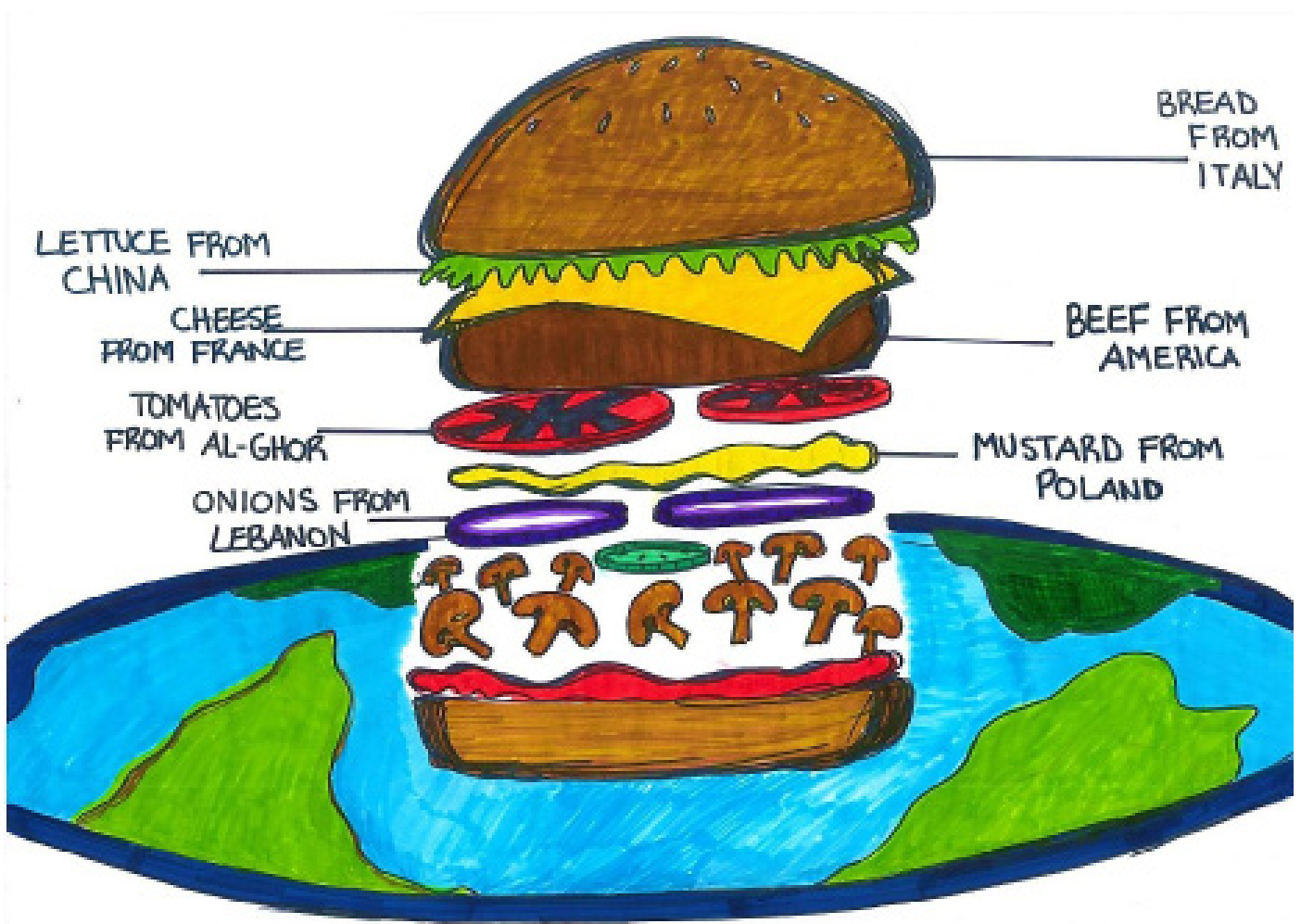
A. In groups, brainstorm and consider the following questions about the impact of globalization on opportunities for individuals in the social, economic, and political spheres. Write down at least one answer to each question on a flash card, elaborating as much as possible.

1. What can women do now, that our grandmothers did not have the opportunity to do in the past?

2. What can men do now, that our grandfathers did not have the opportunity to do in the past?

3. What will our granddaughters be able to do, that a woman cannot do now?

4. What will our grandsons be able to do, that a man cannot do now?

B. Read your answers aloud and try to divide them into two piles:

- In the first pile, place the cards that predict more freedom, more opportunities, and better access to information or better jobs/roles, etc...

- In the second pile, place the cards that predict restrictions, less freedom, less opportunities, or anything that counters the cards in the first pile.

C. In your groups, analyze the positive and negative aspects of globalization. Do you see any patterns in relation to the impact of economic integration, technological diffusion, and access to information on women and men?

16.4 BENEFITS OF GLOBALIZATION FROM A GENDER PERSPECTIVE

The impact of globalization is strongly gendered, in both positive and negative ways. It has carried with it some significant gains for women, but it has also exposed some formidable obstacles to gender equality. Some of the benefits are described below:

The "feminization of employment" gives more diverse opportunities and more overall participation in the labor force for women.

According to a United Nations Division for the Advancement of Women (1999) workshop in Beirut, the relocation of production operations from developed to developing countries, as businesses and industries searched for cheaper labor, promoted female labor force participation. More significantly, it has brought about the phenomenon of the so-called, "feminization of employment" in a wide-range of production sectors, giving women access to jobs that they did not have before.

A reduction in the pay gap.

As a result of the increasing demand for "feminized" labor, and the relative abundance of job opportunities due to globalization, overall, women have started getting both a wider range of jobs and jobs that pay better on average, thus reducing the wage gap, sometimes even transcending it, between men and women. In this sense, women have doubly gained: at the level of access and at the level of equity.

A greater acceptance of non-traditional "feminine" roles and women's leadership in the workplace.

Mechanization of agricultural and industrial production, transformation in the ways tasks are performed and businesses are run due to digital technologies, and the growing number of women in the labor force has changed attitudes to women's economic roles. Many sectors started looking favorably at female candidates for a broader range of jobs, some of which were traditionally "masculine" work.

Women's labor force participation as a competitive edge in the global market.

To enable women to compete for the much-needed jobs their economies covet, many countries revised labor laws and began addressing prejudicial practices in the workplace.

The Information Economy

The information revolution has not only changed the nature of work, as noted, but has helped women around the world to connect, organize, and strategize to overcome barriers to gender equality and women's economic empowerment. The exchange of ideas and resources in real-time, has ensured that advances being made in some societies can serve as inspiration and support to women and gender justice advocates everywhere, working for labor and employment rights.

16.5 GLOBALIZATION AND OBSTACLES TO GENDER EQUALITY

1. **Inequalities at home and work can be aggravated by globalization**: International investment is attracted by the promise of high returns, and the lower labor costs of female workers are, in part, due to discriminatory labor laws, unfair employment practices, such as hiring, promotion, and firing, and uneven household divisions of unpaid labor, including child and elder care. This means there is a fundamental tension between the increased opportunities represented by women's penetration of the global labor market and progress towards gender equality.

2. **Old ways die hard**: While improved access to global labor markets and information may shift the consumption and production behaviors of men and women, gender norms are often slower or resistant to change. Paid employment may not translate to better quality of life when other community issues are not addressed or exacerbated, such as environmental degradation, sexual harassment and other forms of gender-based violence, and limited upward mobility due to ethnic, caste and other forms of identity-based discrimination, to name a few. Each of these areas affects men and women differently.

3. **New threats**: technology has opened doors to economic opportunities never before imagined, yet that same door has also admitted a range of new threats. From cyber-stalking and disinformation, to government surveillance and corporate data mining, globalization presents challenges to women's privacy and safety, gender justice movements in repressive environments, and community cohesion.

DIRECTIONS: Consider the following statements and mark each one with either an "A" for "agree" or "D" for disagree. Discuss your answers and give reasons for why you agree or disagree with each.

Statements	A or D
1. Globalization gives women more opportunities.	
2. Globalization reinforces gender stereotypes.	
3. Attitudes towards different genders are changing due to globalization.	
4. Globalization has mostly negative effects on women.	
5. Globalization has mostly positive effects on women.	
7. Globalization is a powerful force in support of gender justice.	
8. Globalization is a threat to many countries' cultural legacy, including gender norms.	

16.7 GLOBALIZATION HAS THE POTENTIAL TO CONTRIBUTE TO GREATER GENDER EQUALITY

In its *World Development Report 2012*, the World Bank (2011) clearly articulated the contribution of globalization to reducing gender disparities, as well as its limits:

WHAT WE SEE: The forces unleashed by economic integration, technological change, and diffusion, and increased access to information, have lifted some of the constraints to greater equality.

WHY WE SEE THIS:

1. **Increased access to economic opportunities.** Trade openness and the spread of information and communication technologies (ICTs) have increased women's access to economic opportunities and, in some cases, increased their wages relative to men's. Growth in export and ICT-enabled sectors, together with a decline in the importance of physical strength and a rise in the importance of cognitive skills, has increased the demand for female labor. ICT has also increased access to markets among female farmers and entrepreneurs by easing time and mobility constraints.

2. **Stronger incentives for action.** Several factors associated with a more global world strengthen the incentives for action toward greater gender equality. Gender inequality is more costly in an integrated world because it diminishes a country's ability to compete internationally—particularly if the country specializes in female-intensive goods and services. International peer pressure has also led more countries than ever to ratify treaties against discrimination, while growing media exposure and consumers' demands for better treatment of workers has pushed multinationals toward fairer wages and better working conditions for women.

3. **Shifting gender roles and norms.** Increased access to information, primarily through wider exposure to television and the Internet, allows countries to learn about life and social mores in other places—knowledge that can change perceptions and ultimately promote adoption of more egalitarian attitudes. And increased economic empowerment for women can reinforce this process by promoting changes in gender roles and allowing newly empowered women to influence time allocation, shift relative power within the household, and exercise agency more broadly.

WHAT THIS MEANS FOR POLICY: In the absence of public policy, globalization alone cannot and will not make gender inequality go away. Despite significant increases in agency and in access to economic opportunities for many women in many countries, large gaps remain in some areas. Public action aimed at closing existing gender gaps in endowments, agency, and access to economic opportunities is therefore necessary for countries to fully capitalize on the potential of globalization as a force for development and greater gender equality.
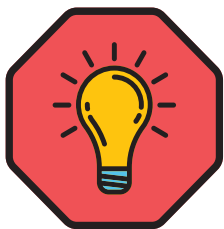
STOP AND THINK: GENDER AND GLOBALIZATION
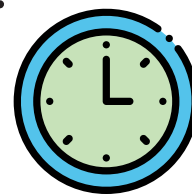
DIRECTIONS: Look at the dialogue below. Stop and take a moment to reflect back on what you have learned in this chapter. Then, move on to answer the "Something to think about" questions in pairs.

Something to think about...

- How important is it for cultures to exchange thoughts and ideas? Have you ever made a friend abroad? If yes, what did you learn from them?

- Do you think that globalization can lead to a change in traditions and customs? Is that a good thing or a bad thing?

- As a male or a female, what habits or practices would you like to incorporate from abroad into your own lives?

- Imagine yourself as a male living in the United States and as a male living in Jordan. Now imagine yourself as a female living in the United States and as female living in Jordan. Describe a day in the life of each.

Taqwa Btoush - Member of Takamol National Youth Leaders Network

"One of the best experiences of my life was the slam poetry initiative that #USAIDTakamol put together. It allowed me to write in a way that was unfamiliar to me. Instead of using standard poetry, we used simple words that had deep meaning and everyone could understand. I wrote a poem about women, elections, traditional marriage, and intellectual disparity in marriages. Most importantly, there was a wide range of people participating in the slam poetry initiative that allowed us to reach out to diverse members of society. It gave me the self-confidence I need to be able to simply speak my mind in front of a large audience.

Another life-changing experience was a trip to the USA on the ICLP exchange program. Honestly, what I learned in those 23 days was the equivalent of the 23 years I've spent in Jordan. During this trip across five states, I learned to depend on myself, traveling from airport to airport. I had to overcome my fear of dealing with people of other nationalities, and especially Americans. It also improved my language skills as I was speaking in English all the time. Other than that, I learnt (sic) film making techniques, which were beneficial to me since I am a radio program producer.

As someone who wears a scarf (hijab), I always thought I would face a lot of disrespect in America, but it turned out to be the exact opposite. People would always smile at me, and if I needed anything, I would ask an American for help and he/she would be very helpful and respectful. I once got lost in New York and people helped me and I felt safe.

EXERCISE 16.8: OPEN DISCUSSION

DIRECTIONS:

Watch episode 9 of USAID Takamol's Amend Your Proverb Campaign found using the link: https://www.youtube.com/watch?v=GxbAtOs56Us. Keeping in mind everything you have learned in this chapter, read about this episode below. In groups, answer the questions located in the "Reflect Box."

20 minutes
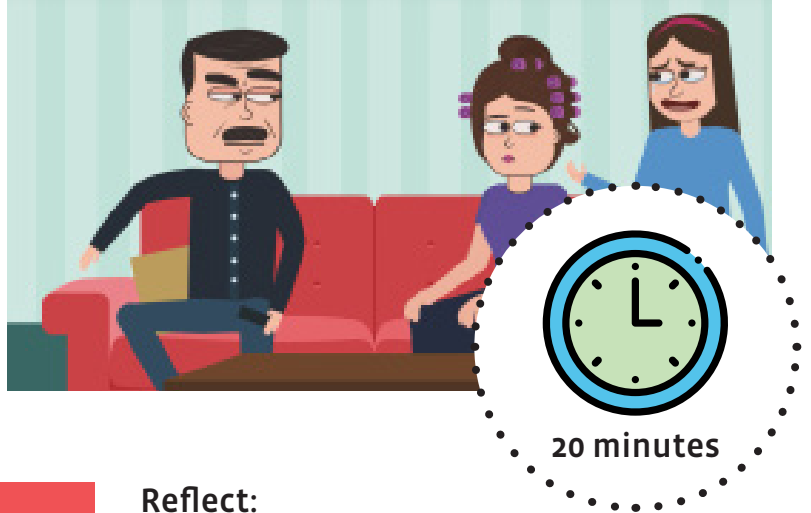
> ❝
>
> ### A girl deciding for herself does not know who will care for her
>
> In your opinion, is a girl's place her future husband's home and the kitchen?
>
> According to the United National Educational, Scientific and Cultural Organization data portal, while there is only a 2% gender gap in secondary school enrollment, roughly 62% of boys of that age cohort are in school vs 64% of girls. Differences expand at the university level, where 37% of women are enrolled in university vs 31% men for 2018. While unemployment among males who hold bachelor's degrees reaches 22.2%, among females the unemployment rate stands at an alarming 76.7%, according to the Department of Statistics (as cited in Jordan Times, 2016).

Reflect:

- The mother believes that money is the reason holding the father back from enrolling the daughter. What do you think is his reason?

- The English courses represent changing demands to be competitive in a global labor market. Do such demands represent additional opportunities or obstacles for increased women's economic empowerment? Do all women benefit?

- What are some additional skills that would allow women to become more competitive with men in the workforce?

- The mother is seen here defending the daughter. Is this a usual thing that is seen in society today? Why do you think the mother understands the daughter and is defending her? Have you been in a situation similar to the one above? Share your story.

Amend your Proverb

USAID Takamol's Amend Your Proverb Campaign was a series of episodes tackling gender stereotypes embedded in language within the Jordanian Context. The objective was to change the proverb to encourage change in mindsets.

16.9 END OF CHAPTER REVIEW: WHAT HAVE YOU LEARNED IN THIS CHAPTER?

5 minutes
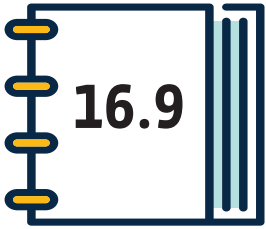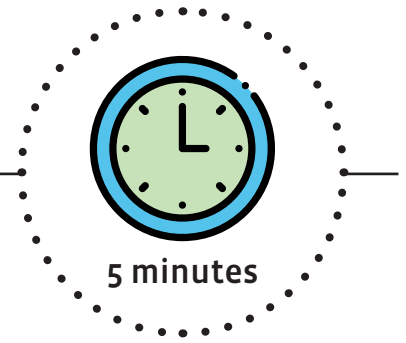
REFLECT and DISCUSS the following questions:

1. Define globalization.

2. What are the benefits of globalization for women? For men?

3. What are the obstacles that globalization puts on the path to gender equality?

Notes
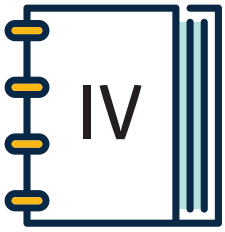
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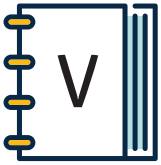
TIPS FOR FACILITATORS: SUMMARY OF KEY IDEAS

This section provides a summary of the key ideas for each chapter. Facilitators can use this section as a guide for the main points that should be made during the chapter exercises and discussion, and tips on common issues that arise. For additional logistical support, please refer to the separate Facilitators Guide to the Takamol Gender Resource Manual.

SEX VS. GENDER

In everyday language, many people use the terms "sex" and "gender" as if they are interchangeable. The confusion is understandable, since **physical attributes (sex) are often closely linked to social roles (gender).** As a facilitator, it is important for you to address this confusion if it arises. For example, discussions among training participants on the differences between "sex" and "gender" frequently focus on generalizations about the physical limitations for women to perform certain occupations such as construction, mechanics, carpentry, blacksmithing, etc. During such discussions, you should clarify that there are women who are able to perform these types of physically intensive occupations, as well as men who are not able to do so, but there are factors associated with social customs and traditions that result in these occupations being more commonly performed by men in many places. Similarly, men are physically and emotionally able to care for children, but the common division of household roles between men and women leads many people to perceive that women are "naturally" better caregivers. By the end of this chapter, participants should understand that p opular associations that certain types of work and roles are better suited for men or women are **not determined** by biological characteristics, but are **socially constructed** and may vary over time and between cultures.

GENDER IDENTITY AND GENDER ROLES

A person's gender identity is closely tied to the roles and responsibilities they perform within their household, community and society. Just as we saw in Chapter 1, that the link between "sex" and "gender" is not rigid, in this chapter you should emphasize during the discussions that gender identity and roles are flexible. This means that an individual's gender roles and responsibilities **change over their own life cycle** as they grow from a child to an adolescent to an adult. Similarly, group-related gender roles and responsibilities **change over time and place**. You can reinforce this by encouraging participants to share many examples from history or from different communities and cultures.

Note: facilitators may notice that some participants are uncomfortable with the idea of

the *spectrum* of gender identity described on page 20 (because it is different from the more common gender binary of men and women). If this happens, you may wish to repeat that the objective of this chapter is to understand the *concept of gender identity*, which is a universal social construct that varies widely around the world. Acknowledging the variations that exist globally as well as in our own experience helps us understand gender as a concept. This will help participants to fully benefit from subsequent chapters.

MASCULINITY AND FEMININITY

Masculinity and femininity refer to the **culturally-specific, idealized traits, characteristics, and behaviors** typically associated with being male or female. This chapter moves the discussion from more general concepts of gender roles and responsibilities introduced in Chapters 1-2 to ideas of masculinity and femininity that training participants often perceive as more personal. If differences of opinion are expressed, remind participants that the training is a safe space in which group norms of respect and active listening are observed. As the facilitator, you should carefully moderate the exercises to provide a wide range of examples and avoid using only gender stereotypes. For example, exercises may elicit descriptions of traditionally associated masculine traits such as physical strength, limiting the display of emotions, using violence, being rebellious, and being outspoken. Your goal is not to engage participants in a debate whether such traits **ought to be idealized**, but to ensure participants understand how society values idealized traits, and thus **there are negative consequences** for those who do not meet the ideal. For example, boys who do not conform to these masculine traits may be more vulnerable to bullying and humiliation because they are not "real men," and girls with masculine traits may be more strictly disciplined to be a "good girl." Some commonly found examples of traditionally associated feminine traits relate to beauty, body image, being nurturing, soft spoken, and obedient. Pressure to fulfill traditional notions of masculinity and femininity have negative physical and mental effects on both boys and girls, including depression and unhealthy behaviors like smoking, steroids, eating disorders and domestic abuse. Note: to reflect the **multiple forms of masculine and feminine traits that co-exist** in any given culture at one time, the plural forms "masculinities" and "femininities" are used for a more contemporary perspective.

PATRIARCHY

The main idea in this chapter is that the gender roles and responsibilities (chapter 2) and expectations of masculinity and femininity (chapter 3) are closely linked to social, economic and political inequality. This is because masculine roles are **attributed higher value** than feminine roles, especially in regard to power, decision making and access to resources. This value system is what we call patriarchy. For example, a woman's lawful right to inherit land or other property is sometimes passed to another member of the family to ensure that the inheritance stays within her natal family and is not passed to a different family (I.e. the woman's husband's family). In this case, fathers and brothers

are making decisions about household resources that negatively impact women in the family. It is important to emphasize that patriarchy may be **formalized within laws and policies** that reduce women's equal standing before the law, such as denying women the right to pass nationality to their children, and may also be **expressed in informal practices**, such as bank loan officers requiring more collateral from women who apply for financings. The systemic nature of patriarchal values is reinforced through **popular culture and the media**, such as through children's programs and movies that promote the image of a weak woman. Images affect the way girls think about themselves and (de)value their own abilities, and also the way boys feel pressured to engage in risky behaviors, be powerful, and impose their influence on others.

GENDER-BASED VIOLENCE

Gender-based violence (GBV) is actual or threatened violence that is directed against a person **because of their acknowledged or assumed gender identity**. Training participants often think of examples of GBV related to physical violence, but be sure to help them understand that GBV takes many forms, including sexual, psychological, and economic. Psychological GBV may entail verbal and emotional abuse. Economic GBV can take the form of restricting access to resources and opportunities. GBV can occur in person, by text or online (such as virtual stalking). Domestic violence is a form of GBV because the abusive behaviors of both the perpetrator and the targeted family members are linked to their gender roles and responsibilities, such as financial coercion or threats of physical abuse by the male head of the family towards wives and children who have less decision making power and less access to resources. While the **majority of GBV survivors are women and girls** due to patriarchal systems that enable males to violate the human rights of others with impunity, **men and boys can also experience GBV**. For example, boys deemed "effeminate" are bullied for violating cultural expectations of masculinity, and boys who are boisterous in school classrooms are more often subject to corporal punishment in the name of "teaching them to be men." It is important that you guide participants' discussion to emphasize that the description of factors on page 59 that increase **vulnerability** to GBV are not **causes**, as GBV is found globally in every culture, every socioeconomic class, every ethnic group, every educational level, etc. Note: as training participants may become uncomfortable discussing GBV, particularly but not only if they or someone close to them has experienced abuse, it is advised that the facilitator prepare and share a handout of local resources such as websites for the health department, women's shelters or hotlines that provide counseling and information to GBV survivors.

WOMEN'S AGENCY

The first five chapters (grouped as "Gender 101") provided many examples of how patriarchal systems relegate women and girls to second class status. As the facilitator, it is important for you to emphasize that **it does not follow that women are passive** and only able to play subordinate roles. This chapter emphasizes that, despite systemic disadvantages related to gender, class, age, ethnicity and many other aspects of social identity, all individuals have the capacity to make choices and act upon them known as **agency**. It is important to acknowledge both **individual agency** as well as **collective agency**, as both are important concepts to understand social change processes. Women's agency refers to the ability of women to exercise their rights, wield diverse forms of power, make decisions and play active roles in their families and communities despite patriarchal limitations or obstacles. This chapter also provides useful examples for the facilitator to cite in the event training participants express the common misconception that the feminist movement in Jordan is the product of a foreign agenda. Rather, research shows that Jordan's feminist movement emerged from within society and played an essential role alongside contemporary social movements in resisting the British and Israeli occupations in the 20th century.

GENDER AND FAMILY

The family is a microcosm of the dynamics of power and control which characterize gender roles and responsibilities. In patriarchal nuclear families, the father has a productive role that is given a higher status than a woman's domestic, caretaking role. Laws and social norms both reflect these familial roles and reinforce them. You may note during this Chapter's exercises, as training participants consider the individual variations within their own families and friends, they may share real life examples that reinforce the main point: the wonderful **diversity of real life does not mirror idealized gender expectations** (which were explored in Chapter 3), thus proving that gender is a social construct rather than biologically determined behavior patterns. Note: discriminatory elements of the Personal Status Law (PSL) are covered extensively in this chapter, and discussion of the PSL may make some training participants uncomfortable. The facilitator should reaffirm that the objective is to understand how **patriarchal values connect the private sphere** (gender roles within the family) **and the public sphere** (historic gender roles that have become enshrined in laws, customs and norms). For additional advice for facilitating sensitive discussions related to religious belief systems and gender, see Chapter 10 on Islamic Feminism.

"Women's economic empowerment" is often used to refer exclusively to income generating activities such as employment and entrepreneurship. However, you should ensure training participants recognize that **all women work, but not all women's work is paid**. And of course, there have always been women for whom juggling both paid and unpaid work is not a choice, but necessary to survival. As facilitator, you should strive for a balanced discussion of country-level benefits of women's participation in the paid economy such as increased gross domestic product (estimated globally in the trillions of US dollars in 2017) and the often-ignored but enormously valuable contribution of unpaid work such as caregiving that subsidizes the formal economy. It is important for training participants to understand that increasing overall women's economic participation requires changing gender roles in families, workplaces and communities so they are supportive of **safe, equitable and inclusive working environments** for both women and men, and also foster **equitable division of unpaid household work**. Effective women's economic empowerment respects women's agency, aiming to give women more choices and an equitable environment but does not force women to enter the labor market or to shoulder all unpaid work alone.

INTRODUCTION TO FEMINISMS

This chapter provides context for understanding the rise of feminist movements and ideologies around the world, and debunks common myths. For example, training participants may have heard (or themselves believe) that only women are active in feminist movements, or that feminists advocate hatred of men – neither of which are true. Feminism does not attempt to take rights away from men and give them to women. Instead, feminism is derived from the principle of human rights and advocates all forms of equality between men and women through the adoption of the principles of justice and equal opportunity. Feminist movements call for the involvement of all people, regardless of gender identity, in demanding an end to inequality and persecution. It is not important that participants recall the exact content of the three historic waves of feminism; rather, you should focus on conveying the point that there are "feminisms" - plural and diverse - which continue to evolve to meet local needs to this very day, including in Jordan.

ISLAMIC FEMINISM

Supporters of the Islamic feminist movement believe that gender equality principles can be found within their religion and culture, and gender equality is not a concept created by the West. Instead, gender equality can be traced back to the Holy Quran. Islamic feminists utilize reinterpretations of the main religious texts in Islam, and emphasize that because all human beings are created equal in the eyes of God, the

Quran can be interpreted by all believers, regardless of their gender or ethnicity. Islamic feminism asserts that there are no fundamental differences in the values Islam attributes to men or women. God created human beings (both men and women) from a single soul; the notion of hierarchy between genders and a higher status for men is contrary to the spirit of Islam. Note: some training participants may be uncomfortable during discussions of patriarchal gender roles and religious beliefs. As with sensitive topics in previous chapters, your goal is not to engage participants in a debate on Islamic feminism, but to ensure participants understand that there are many types of feminisms, and they have in common their call for gender equality (see also next chapter).

THIRD WORLD FEMINISM

This chapter places feminist movements within broader geopolitical trends such as colonialism and globalization. Third World Feminism arose when women's rights activists in the Global South noted that Western Feminist movements were Eurocentric and did not fully represent their demands. You should help training participants make the connection between the gender roles and responsibilities discussed in earlier chapters – which reflect power dynamics **between individuals and groups** – and the ways in which evolving feminist movements reflected power dynamics **within and between countries and regions of the world**. As a result of those power dynamics, feminists of the Global South determined the need to move away from western feminist movements to achieve independence and the conceptual space to explore areas where the movements converge or diverge, as well as opportunities for collaboration with other local movements such as indigenous rights.

GENDER MAINSTREAMING

In everyday language, many people use the terms "gender equity" and "gender equality" as if they are interchangeable. Also, many people mistakenly assume "equality" means "identical". As a facilitator, it is important for you to clarify these terms, as they are essential to understanding why gender mainstreaming is important to achieve gender justice. Gender equity is about **fairness**, and refers to the methods used (laws, policies, practices) to achieve the ultimate goal of gender equality. Gender equality is about providing **equal access to opportunities, resources, and services** for both men and women. Some training participants may state that gender equity is good, but equality is unacceptable because men and women are not the same, or because they believe it is contrary to religious laws. Here it is important to emphasize that equality does not mean identical, but it does mean that no one group of people is inherently more valuable than another. Gender mainstreaming is the process of identifying unfair laws, policies and practices and then implementing gender equity reforms to address those obstacles to gender equality. You can use the picture below to illustrate the distinction between the two concepts: the equity picture shows that equality is

achieved by providing additional support to those who are disadvantaged. The picture also helps you emphasize another key point, which is that eliminating obstacles to achieve equality requires resources. You can encourage participants to think of gender mainstreaming as similar to the process of taking measurements of the fence, the three boxes, and the red, blue and yellow figures in the "equality" picture in order to determine who needs what size "box" as additional support in the "equity" picture.

EQUALITY   EQUITY
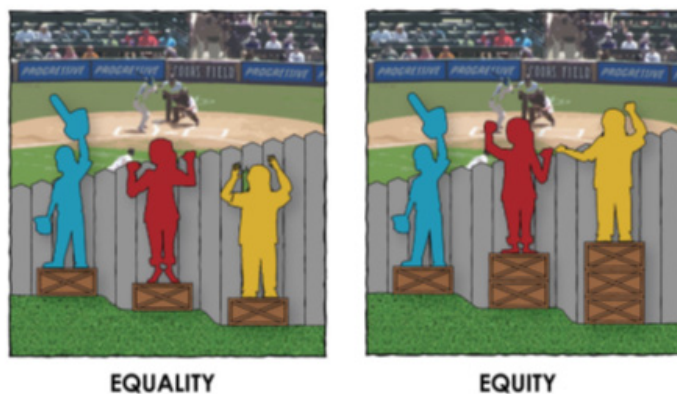
GENDER, PUBLIC POLICY AND ADVOCACY

When planning and analyzing policy issues, we should start by asking whether there are gender differences related to implementation of the policy. Do men and women equally benefit from and experience the consequences of the policy? You should balance discussion of public policy with that of public advocacy, which plays an important role in supporting public sector personnel to identify and address priority areas to achieve progress towards gender equality in public policy. Advocates can help assess gender differences in benefits and consequences of existing or proposed policies, and support efforts to allocate adequate resources to reduce differences that maintain inequality.

COLONIALISM AND POST-COLONIALISM

Colonialism and patriarchy are similar in terms of power relations. Both depend on hegemony and elaborate systems of tight control under the veneer of "protection" by a dominant group. Just as the world's non-European peoples were devalued by the West under colonialism, most women are "colonized" by men within the patriarchal context in ways that devalue and control them. Colonialism and patriarchy are two sides of the same coin, and post-colonial studies have identified the ways in which they reinforce each other.

GENDER AND IMMIGRATION

A person's gender shapes every stage of their migration experience, including the reasons, methods, opportunities, and risks associated with migrating. Women are often exposed to forms of gender-based violence and exploitation, particularly if they travel unaccompanied, and may face additional vulnerabilities if they migrate to countries in which male guardianship is integrated in the legal systems and social expectations. Migration, by necessity or opportunity, can provide opportunities outside traditional gender roles, including the possibility for greater economic and social autonomy for women. At the same time, it can also reinforce women's dependency on males, relegation to low wage work, and lack of agency.

GENDER AND GLOBALIZATION

In this final chapter, you will help training participants think about the ways in which the socioeconomic trend of globalization affects many of the issues related to gender equality that were explored in in earlier chapters. For example, globalization and the internet have enabled access to knowledge for more men and women than ever before. This access is often without old forms of discrimination, creating additional opportunities for women to enter new fields of work and increasing women's access to certain resources, particularly information and technology. There are also negative aspects of globalization, including the role of multi-national corporations in exploiting gender-based pay gaps and new forms of discrimination such as online harassment.

VI · ANSWER KEY TO EXERCISES

Below is a key to exercises contained in this manual for which there are "right" and "wrong" answers. For exercises where there are many possible answers (e.g. Exercise 3.1. on gendered traits), it provides examples of common answers provided by training participants in Jordan. The answer key can help you assess whether you have fully understood the concepts in each chapter.

CHAPTER 1

EXERCISE 1.4: CHOOSE IF IT IS GENDER OR SEX (5 MINUTES)

Directions: Determine whether the following statements illustrates the concept of sex or gender.

Phrase	Sex or Gender?
A man should not cook and help with the housework.	Gender
Women earn less money than men do.	Gender
Women get pregnant.	Sex
A man is the head of the household.	Gender
Men do not cry.	Gender
Girls dress in pink, boys dress in blue.	Gender
Women menstruate, men do not.	Sex
There are more male leaders than there are female leaders.	Gender
Women are natural child care providers.	Gender
A man cannot breastfeed.	Sex

CHAPTER 2

✏️ EXERCISE 2.5: GENDER ROLES AND GENDER STEREOTYPES (7 MINUTES)

Directions: Fill in the chart according to the gender you associate with each occupation: Man or Woman. Then, compare your answers with others.

Title/Profession	Gender
Doctor	Man
Nurse	Woman
Lawyer	Man
Engineer	Man
Professor	Man
Teacher	Woman
Chef	Man
Police Officer	Man
CEO	Man

CHAPTER 3

✏️ EXERCISE 3.1: GENDERED TRAITS (10 MINUTES)

Directions: List some common traits in Jordan associated with masculinity and femininity. Below is an example of each. The table below includes examples of potential gendered and gender neutral qualities that participants may identify.

Maculinity *Qualities associated with being a man/boy*	Shared *Qualities associated with being either a man/boy or a woman/girl ("gender netural qualities")*	Femininity *Qualities associated with being a woman/girl*
Power	Fun	Beauty
Courage	Passion	Tender
Chivalrous	Generosity	Obedient
Manhood	Kind	Caring
Physical Strength	Respected	Loving
Muscles	Honesty	Compassion
	Integrity	

EXERCISE 4.4: PATRIARCHAL SCENARIOS

Directions: Consider the following scenarios and identify the patriarchal aspect of each. Discuss why you think it represents patriarchy and what causes might be behind these scenarios in real life.

- Some women are jailed because they cannot pay the loans that their spouses forced them to take out.

- Some women are incapable of finishing their education after getting married because they are held responsible for all household duties.

- Many women are not represented in literature, research, and entrepreneurship.

- Some jobs are reserved solely for women, like being a caretaker in nuseries. These jobs are culturally, not legally, reserved.

- Many women are denied their right to inheritance, specifically land inheritance, which they have legal claim over.

- In some companies, men employees make more than women employees who occupy the same positions.

- Some women build alliances with men to get to leadership positions faster than women who build alliances with women.

- A brother decides that it is in his sister's best interest to marry at a young age (early marriage).

✏️ EXERCISE 8.2: OBSTACLES TO WOMEN'S ECONOMIC PARTICIPATION

Directions: Read each scenario below carefully and discuss with a partner. Decide what kind(s) of barriers to women's economic empowerment are depicted in each scenario: individual barriers (behaviors, attitudes, family roles), structural barriers (infrastructure, laws, institutional policies, social norms) or both. Check the box according to your answer and explain why.

Scenario	Individual	Structural
The IT sector is growing quickly and open to employment, but many families do not allow their daughters to apply because of the long work hours, often late into the night.	✓	✓
A widow runs a family business in her village to make ends meet. When her eldest daughter is old enough to take care of her younger siblings, the mother ap-plies for a loan to expand the business, but is declined because she has no male relative to co-sign.		✓
A woman working at a company is paid as much as her colleagues in the same department. The woman is pregnant, however, and her research on child care options for infants reveals that it costs nearly the same amount of money that she earns while at work.		✓

CHAPTER 9

✏️ EXERCISE 9.2: FEMINISM IS …

Directions: Consider the following statements concerning feminism and identify which statements are True (T) and which statements are False (F). Rewrite the false statements so that they are true.

Feminism means that women are superior to men.	**F**
"Feminist" is a negative word with negative connotations.	**F**
Feminism is exclusive only to western, upper or middle-class women.	**F**
Feminism means gender equality and equity.	**T**
Men cannot be feminists.	**F**
Feminism encourages the social, political, and economic participation of women.	**T**
Feminism calls for hatred towards men.	**F**

Example of rewritten versions of the false statements:

Feminism means that women and men are equal.	**T**
"Feminist" is someone who believes in equal rights for all.	**T**
Feminism calls for the human rights of all women and men.	**T**
Feminism means gender equality and equity.	**T**
Men who believe in human rights for all are feminists.	**T**
Feminism encourages the social, political, and economic participation of women.	**T**
Feminism calls for working in solidarity with all who demand human rights for all.	**T**

Directions: Listed in the box below are a number of factors that have stood in the way of women and presented obstacles for the feminist movement. Using the matrix on the next page, sort these key words and phrases into their appropriate boxes and dis-cuss why each struggle is associated with the Arab or Western World. Discuss your answers.

Struggles Faced by the Feminist Movement	Arab World	Both	Western World
Historical	• Women should be passive.	• Women were not allowed to vote. • Women are excluded from historical narratives.	
Cultural		• Women should tolerate violence at the hands of male relatives.	
Social/ Traditional	• Women need to get married by age 24. • Women need a curfew. • Women should obey their brothers. • Women need to dress conservatively.	• Women are expected to be the primary caretakers for vulnerable relatives (children, elderly). • Women are expected to be beautiful. • Women are not given leadership positions. • Women are expected to stay home.	
Economic	• A woman should not work outside the home.	• Women are paid less than men. • Women should not negotiate salary.	

EXERCISE 10.2: MATCHING ISLAMIST QUOTES TO FEMINIST THEMES

Directions: The column on the left contains quotes taken from the Holy Quran and Hadith. The column on the right lists themes used and applied by feminists and feminist theory. In groups, match the following quotes to the feminist themes they imply and discuss.

"Beware of loitering in the roads." They said, "O Messenger of Allah, we have nowhere else to sit and talk." The Prophet said, "If you insist, then give the road its rights." They said, "What are its rights, O Messenger of Allah?" The Prophet said, "Lower the gaze, refrain from harm, return greetings of peace, enjoin good and forbid evil" (Prophet Muhammad (PBUH)).	Women have the right not to be harassed and, to instead, feel safe in public spaces.
"There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large - a legal share" (Qur'an 4:7).	Women have the right to inherit and possess property.
"Anyone, male or female, who does right actions and believes, will enter the Garden. They will not be wronged by so much as the tiniest speck" (Qur'an 4:124).	Both men and women are held accountable and are responsible for their actions. They are equal in the eyes of God.
"Only an honourable man treats women with honour and integrity, and only a mean, deceitful and dishonest man humiliates and insults them" (Prophet Muhammad (PBUH)).	Women should be treated with respect and honor.
"O humankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights)" (Qur'an 4:1).	Both men and women have mutual rights.
"And (as for) the believing men and the believing women, they are guardians of each other;" (Qur'an 9:71).	Men and women complement each other in life and are mutually supportive and protective of each other.

Directions: In groups, analyze the following quoted sentences and apply them to feminist principles. How do they support or refer to feminism? Discuss.

- "They (your wives) are your garment and you are a garment for them." (Qur'an 2:187)
    - Men and women complement each other in life, supporting and mutually protecting one another.
- "Observe your duty to Allah in respect to the women, and treat them well" (The Prophet Muhammad's Last Sermon"
    - National and international laws and policies call to eliminate all forms of violence against women.
- "'O Messenger of Allah! Who is most deserving of my find treatment?' He said, 'Your mother ,then your mother, then your mother, then your father, then your nearest, then nearest." (Narrated by Abu Hurairah- Bukhari and Muslim)
    - The status of mothers and women in Islam, and their rights to being well treated.
- "And for women are rights over men similar to those of men over women." (Qur'an 2:228)
    - Women also have rights and responsibilities; they have a mission.
- "Their Lord responded to them: 'I never fail to reward any worker among you for any work you do, be you male or female- you are equal to one another." (Qu'ran 3:195)
    - Both men and women are responsible and accountable for their actions. They are equal in the eyes of God.

Directions: Divide the following key words and phrases into one of the two columns below. Which of these do you think are more commonly associated with "first world" countries, and which are more commonly associated with "third world" countries?

First World Countries	Both	Third World Countries
Developed	Independent	Economically unstable
Equal opportunities		Developing
Modern		High rates of poverty
Wealthy		Low life expectancy
		Armed conflict
		High disease rates
		Weak laws

EXERCISE 11.5: IDENTIFYING COUNTRIES ON A MAP

Exercise 11.5: Identifying Countries on a Map
Directions: Identify the following countries on the map of the world below. Mark them with either "1" or "3" depending on whether you think they are considered "first world" countries or "third world" countries. An example is given below where Sudan is marked with a "3."

- India (3)
- Jordan (3)
- Indonesia (3)
- United States of America (1)
- Argentina (3)
- Canada (1)
- Saudi Arabia (3)
- Egypt (3)
- Thailand (3)
- Australia (1)

EXERCISE 12.3: RECOGNIZING EQUITY VS EQUALITY

Directions: Group Discussion: After reading the definitions in the boxes on the previous page, study the two illustrations. Match the scenario that reflects the same concept in the chart below:

Scenario	Equality	Equity
A male student and a female student each receive free tuition for a digital skills course at a popular Cyber Center based on their test scores.	✓	
All female students receive a 25% discount on tuition for a digital skills course at a popular Cyber Center, which is trying to increase women in tech careers.		✓
Two working parents take turns cooking dinner for their family each night.	✓	
Two working parents juggle cooking duty based on who gets home first each night.		✓

EXERCISE 12.6: USING GENDER MAINSTREAMING PRINCIPLES TO FIND GENDER-EQUITABLE SOLUTIONS

Directions: Use gender mainstreaming principles to find a gender-equitable solution to the following issues:

ISSUE: The number of women involved in local elections is significantly lower compared to men.
SOLUTION: Establish a quota for women in local elections.
ISSUE: A company wants to lower its staff recruitment and training costs by reducing the number of skilled employees who leave to work for more family-friendly workplaces.
SOLUTION: Create a friendly workplace environment for employees through flexible work schedules, and nurseries.
ISSUE: A father wants to change his child's diaper but has no access to the changing table in the women's bathroom.
SOLUTION: Create a "family bathroom" which either parent can use with their children

Directions: PART 1: Consider the following public policy topics and how they might be related to gender. For each topic, begin by asking yourself whether men and women benefit equitably from the implementation of such public policies? Do men and women experience the cost and consequences of such public policies equitably? Public policies that do not consider potential gender differences are known as gender blind. Examples include:

Climate Change

How do men and women experience the impact of climate change differently? In rural areas where most men have migrated to the urban areas due to drought and climate change, women often take over gender roles that traditionally were predominantly for men, such as pastoralism and farming. Policies related to climate change such as distribution of water resources have a greater impact on women in rural areas for whom access to water is essential for their livelihood and very survival. Therefore, women must be included in the decision-making process and the drafting of such policies.

Architecture and Design

How do architecture and design affect women and men differently? Many women report feeling less safe in public areas that are not well lit for fear of being harassed. Therefore, it is important to consider better lighting when designing public areas so everyone, especially women, feel safe walking in these spaces. In schools, the design needs to take in consideration the different uses of facilities by both genders.

Transportation

How will transportation policies affect women and men differently? For example, the availability or absence of a well-marked bus stop, whether the bus stop has lights at night or not, and whether it is located in an isolated area or close to main streets. Other policies related to accessibility, such as reserving seats near the entry and exit doors for customers with small children or physical mobility issues, are also useful to address the needs of those who utilize public transportation.

EXERCISE 14.3: PATRIARCHY VS. COLONIALISM

Directions: Form groups and look at the statement below. Add terms that represent differences and similarities between colonialism and patriarchy in the diagram below:

> Colonialism and patriarchy are similar when it comes to power relations. Both rely on dominance and asserting control under the veneer of protection and paternalism. Just as most non-European world peoples have been colonized by Westerners under the colonialist context, most women have been "colonized" by men under the patriarchal context. Colonialism and patriarchy then are two sides of the same coin, and post-colonialism came to address, and redress, both.

Colonialism	Both	Patriarchy
Exploitation of resources	Hegemony	Oppression of women
Strong state/Weak state	Power relations	Strong man/weak woman
	Dominion	

Directions: Evaluate the following situations/scenarios individually and identify each as Patriarchy, Colonialism, or Post-Colonialism. Put a √ in the box that each situation belongs to. Discuss your answers with the rest of the group afterwards.

Scenario	Patriarchy	Colonialism	Post-Colonialism
A woman is forced to be silent during a discussion.	✓		
A country is forced to give away its natural resources to the country invading it.		✓	
Colonized people create their own literature, rules, narrative (using their own voice)			✓
A country has new laws, rules, and regulations to follow based on another country's demand.		✓	
Women are restricted from receiving an education.	✓		
A language is enforced on a country by an invading country.		✓	
Oppressed people rebel against their oppressors.			✓

CHAPTER 15

EXERCISE 15.2: GENDER ROLES: REASONS FOR MIGRATION AND IMMIGRATION

Directions: Work in pairs to consider gender-related reasons for migration and immigration, such as job opportunities, healthcare, armed conflict, etc., and insert them into the appropriate section of the Venn diagram below. Keep in mind some reasons may be relevant to women, as well as men. Share your answers.

Women	Both	Men
Marriage	Wars	Seeking better opportunities economically
Harmful cultural practices (such as forced marriage)	Racial/religious discrimination	
Gender-based violence	Asylum	
	Epidemics	
	Labor	

EXERCISE 15.5: PUSH OR PULL?

Directions: Create groups and consider the following countries and their social, political, or economic circumstances, and then mark each one with either "push" or "pull." Discuss your answers.

Push	Pull
A country with very limited job opportunities.	A country that offers many job opportunities.
A country with political instability.	A country that offers free education to its residents.
A country with very expensive healthcare.	A country that pays high wages.
A country that is very polluted.	