KEEPERS OF THE LAND
A TRAINING OF TRAINERS MANUAL

Transformative Leadership for African Women's Land Rights
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Rwanda, Malawi, Kenya and Togo
Oxfam wishes to acknowledge the activists, experts and partner organisations that contributed to the development of this manual. Particularly the partner organisations and colleagues from the Women’s Land Rights project implementing countries of Cameroon, Ethiopia, Kenya, Malawi, Mozambique, South Africa, Togo, and Tunisia. A special acknowledgement must be expressed toward the Pan Africa Programme who understood from the start the importance of including a transformative leadership lens on realizing women’s rights to access, own and control over land and for entrusting Oxfam South Africa to produce a training of trainers manual. We thank to the EU and ILC for their support through funding this project and giving life to the aims of Women’s Land Rights through out Africa.

Oxfam acknowledges the Transformative Leadership for Women’s Rights (TLWR) Working Group who conceptualised the TLWR Framework; from which this manual has drawn content. In addition, content was drawn from training manuals and resource materials shared so generously by Oxfam in the Dominican Republic through Zobeyda Cepelea and Oxfam Spain through Belén Sobrino, we thank these partner countries for their contributions. We thank Alivelu Ramisetti from Oxfam US for the additional feedback and review of content. We thank Barbara Codispoti from Oxfam Novib for her edits, keen eye and land rights perspective. We extend a very special thank you to Emily Brown who co-created and facilitated the initial Transformative Leadership for Women’s Land Rights training with Rukia Cornelius.

The conceptualisation of the training manual has gone through a four-phase process:  
Phase 1: TLWR training with the Pan Africa programme Oxfam staff and country partners  
Phase 2: Country based TLWR training that was run across all 8 countries and further formed the basis for content to shape the manual.  
Phase 3: Validation workshop of the full training manual with all Pan Africa Programme country partners and Oxfam staff.  
Phase 4: Consultation and review with the TLWR working group.

The conceptualisation of the Training of Trainers manual was led by Rukia Cornelius with support from consultants Jabu Tugwana and Glenise Levendal. Oxfam wishes to thank Jabu and Glenise for their careful attention to detail, for the many hours of working through the comments and edits and for bringing their feminist hearts and their expertise to the process. The conceptualization of the training manual would not have been possible without the steadfast commitment and “everything is possible” attitude of Georgina Blumears – Women’s Land Rights Intern for South Africa, we are grateful for her contribution. The design and layout of the training manual was led by the very talented Jesi Townsend from Jeezy Town, we wish to thank Jesi for her creative energy and for bringing the training manual to life.

Collectively we know that we’ve achieved what we had set out to do. To create a resource and guide for communities and especially for women who campaign around women’s land rights in Africa. To inspire transformative leadership that guarantees lasting change from the individual, household to societal levels.

It is our wish that whoever accesses this resource appreciates and uses the content as much as we enjoyed producing it.

In Solidarity,  
Rukia Cornelius
<table>
<thead>
<tr>
<th>Acronyms</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>CSOs</td>
<td>Civil Society Organisations</td>
</tr>
<tr>
<td>EU</td>
<td>European Union</td>
</tr>
<tr>
<td>LSLBI</td>
<td>Large Scale Land-based Investment</td>
</tr>
<tr>
<td>TLWR</td>
<td>Transformative Leadership for Women’s Land Rights</td>
</tr>
<tr>
<td>ToT</td>
<td>Training of Trainers</td>
</tr>
<tr>
<td>WLR</td>
<td>Women’s Land Rights</td>
</tr>
<tr>
<td>WROs</td>
<td>Women’s Rights Organisations</td>
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</tbody>
</table>
OXFAM together with its partners has developed a Training of Trainers (ToT) manual on Transformative Leadership for Women’s Land Rights (TLWR) as a product of a European Union (EU) funded project named Women’s Land Rights for Inclusive Development and Growth in Africa which covers eight countries. Namely, Cameroon, Ethiopia, Kenya, Malawi, Mozambique, South Africa, Togo, and Tunisia.

The purpose of the TLWR ToT manual is to introduce TLWR as a tool and to give a contextual background of Women’s Land Rights (WLR), land tenure systems and the impact of Large-Scale Land-based Investment (LSLBI) in Africa. It will be used to train trainers who will then train women and communities on how to use the tool to carry out WLR evidence studies and engage with land tenure reform institutions and LSLBI impact mitigation actors. The manual is available in English, French and Portuguese.

The overall aim of the manual is to strengthen the feminist movement by strengthening and organising for gender and land justice.

The specific objectives of the manual are:

1. To develop a common and concrete understanding of TLWR in the context of WLR;
2. To create a deeper understanding of attitudes and beliefs about gender and its impact on WLR; and
3. To build the capacity of CSOs and women’s movements to effectively contribute to the enactment of progressive national and regional WLR legislation and policies.
This manual is designed for the use of women leaders within grassroots level organisations throughout South Africa to engage with the principles of Transformative Leadership for Women's Land Rights. The Trainers to be trained are women engaged in pushing for the transformation of women's land rights within their community through various actions and grassroot movements. These trainers will continue the chain of training others within their community creating a domino effect chain of trainings on Transformative Leadership for African Women's Land Rights throughout the country.

The manual is designed as a five-day workshop with modules for each topic that will be covered.

The five-day workshop is the recommended mode of delivery. However, should there be time constraints; the manual is designed to allow facilitators to conduct the workshop in two phases or in exceptional circumstances, over three days.

To ensure that the material is delivered and received as intended; facilitators are cautioned against allowing too much time to lapse between phases. The maximum recommended time between phases is one month. If training is phased, it is suggested that phase one includes Days Two and Three and phase two should cover the remainder of the material, i.e. Days One, Four and Five.

If the workshop needs to be conducted over three days, facilitators can limit the material to that covered in Days Three and Four. However, this should only be done if it is not possible to conduct the full five-day training.

It is not advisable to have more than 15 people in a workshop. Keeping the group small will allow time for feedback and for all voices to be heard.

In its entirety, the manual covers 10 modules that are grouped into five sections. Each section represents a day in the five-day period. Each section builds on the previous one and adds another layer of learning. Considering that ‘transformative leadership for women’s rights’ is a relatively new concept, the manual is designed to assist facilitators to lead participants into a journey from the self to the theory; while providing practical tips and techniques on how to deliver this in a training of trainers methodology.
DAY ONE      THE SELF
Module 1     Opening
Module 2     The Personal is Political
Module 3     Redefining Leadership

DAY TWO      THE LAND
Module 4     My Leadership Journey
Module 5     Land Access, Control and Ownership

DAY THREE    THE THEORY
Module 6     Transformative Leadership for Women’s Land Rights

DAY FOUR     THE PRACTICE
Module 7     The Five Pillars of Transformative Leadership for Women’s Land Rights
Module 8     TLWR in our organising
Module 9     Action Planning

DAY FIVE     FACILITATION
Module 10    Facilitation Techniques
Notes for the facilitator

To be successful as a facilitator, you must be fully prepared for the workshop.

It is important to have a good understanding of the information and knowledge that will be shared during the training. Demonstrate this by being able to ‘think on your feet’.

Be confident and flexible in managing time, the programme and participants.

Encourage active participation by drawing upon participations to put energy back into the room, making use of energisers and ways of opening or closing that are based on their experience or knowledge and that they can lead on.

To understand the core values & beliefs that enable the facilitator go to Annex 1.

Pre-workshop preparation

<table>
<thead>
<tr>
<th>TICK</th>
<th>Venue and Catering</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Is it safe?</td>
</tr>
<tr>
<td></td>
<td>Check who will have access to the space and its surroundings.</td>
</tr>
<tr>
<td></td>
<td>If it is a shared space take steps to ensure that participants have privacy and that they will not be disturbed by passers-by.</td>
</tr>
</tbody>
</table>

|      | Is it comfortable? |
|      | Create a warm and inviting atmosphere by bringing in relaxing music, art supplies, cloths or candles. Be creative! |

|      | Is it convenient? |
|      | Choose a venue that participants have easy access to and be sensitive to women-specific needs such as childcare. Find ways to plan and design the programme taking this into consideration. |

Facilitator Note: Check the venue beforehand to see if you can set up equipment or if you need to make adaptations to the session plan for any reason.

|      | Is it big enough for the number of participants? |
|      | Ensure that the room has good airflow (ventilation). |

|      | Do you know where the toilets/restrooms, exits, eating space(s) etc. are? |
|      | Share this information with participants on arrival and throughout the workshop. |
Do caterers have a copy of the Agenda?
Ensure that the caterers know when to serve meals and have easy access to the venue without disrupting the flow of the training.

**Resources, Materials and workshop activities**

*Are activities planned out in terms of sequencing and timing?*

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**Facilitator Note:**
Draw up your own activity/training session plan, using the TLWR manual and based on the number of days you will be facilitating.

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*Have all of the necessary materials been bought, forms printed before the workshop and displayed in a neat and orderly manner in the room before the participants arrive (see checklist below)?*

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**Communication**

*Have you communicated with participants, e.g. confirmed logistics, shared materials/resources needed prior to the workshop?*

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**Facilitator Note:**
Make sure that participants know what to expect from the training – what they need to bring – and what will be covered during the training.

Find out as much as you can about the participants so that you can better understand and guide them throughout the training.

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At least one week before the workshop:

ensure that you have communicated with co-facilitators to agree on the distribution of labour, how to deal with problems/challenges that may arise during the workshop.

At least one week before the workshop:

conduct a brief needs assessment to ensure that all languages are accommodated and if needed interpreters appointed.
Notes for the facilitator

Workshop Materials
Here is a checklist of key workshop materials. Please check each module to see what other materials are needed for specific training activities.

<table>
<thead>
<tr>
<th>Stationery Requirements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Notepads for participants to write in</td>
</tr>
<tr>
<td>Pens/pencils for each participant (if pencils are used then also have sharpeners and erasers)</td>
</tr>
<tr>
<td>Scissors</td>
</tr>
<tr>
<td>Flipchart stand and flipchart sheet packs (up to 4)</td>
</tr>
<tr>
<td>Flipchart markers (black, red, blue, green, etc.)</td>
</tr>
<tr>
<td>3-5 Prestik/masking tape to paste work on walls</td>
</tr>
<tr>
<td>1 Box of big white stickers for name tags</td>
</tr>
<tr>
<td>3-6 sheets of different pastel/brightly-coloured A4 paper</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Other Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>Data projector and speakers if needed</td>
</tr>
<tr>
<td>DVDs / Youtube video links</td>
</tr>
<tr>
<td>Laptop computer</td>
</tr>
<tr>
<td>Certificates of Completion for each participant</td>
</tr>
<tr>
<td>Consent forms (pictures, video, quotes) and explain/be upfront about what will happen with the information</td>
</tr>
<tr>
<td>Registration forms</td>
</tr>
<tr>
<td>Evaluation forms</td>
</tr>
<tr>
<td>Handouts</td>
</tr>
<tr>
<td>If resources allow, a memory stick for each participant on which to save additional documents and reading materials. Alternatively, documents can be shared electronically via email or a shared folder like Google Drive.</td>
</tr>
</tbody>
</table>
At the start of the workshop

It is important to get each participant’s consent for video footage, audio recordings and photographs that will be collected during the workshop for purposes of documentation. The best time to discuss this is at the beginning of the workshop. Informed consent requires full disclosure of how information and images collected during the workshop will be used. This could entail (1) social media; (2) newsletters and reports; and (3) brochures. These details should be listed on the consent form. Be sensitive to various levels of consent that participants are open to. For instance, a participant may find it acceptable to share their image and/or quote in printed material but have reservations about being featured online or on social media because these spaces target a wider, public audience.

At the beginning of each day

Start each day with a ritual which should not be longer than 5 minutes. The purpose of this activity is to set the tone for the day by making space for each participant to share insights about the day before, how they are feeling at that moment; and how this should be considered for the day to move forward in a way that acknowledges and incorporates the participants’ energies or worries so that the objectives of the day are achieved.

Also, ensure that you as the facilitator keep time OR assign someone from the group to act as a timekeeper. The timekeeper should quietly indicate when there are 10 minutes and then 5 minutes before the end of a session. It usually helps if this is written on a small piece of paper and shown to the facilitator.

At the end of each day

It is important to allow for adequate time at the end of each day for thanks and closing to happen in a manner that is not rushed but is mindful of the information and knowledge shared within the day. This session should allow for reflections around how the day went, the parts that could have been improved (e.g. time management, not enough participation etc.) so that the next day is more conducive to learning.
DAY ONE
The Self
DAY 1: THE SELF

The aim of day one is to give the participants an opportunity to connect their daily experiences to the broader concepts of gender, power, and politics. This is achieved through modules 1, 2, and 3, each designed to achieve a specific objective.

<table>
<thead>
<tr>
<th>Module</th>
<th>Timing</th>
<th>Objective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module 1: Opening</td>
<td>1 hour 15 min</td>
<td>To share introductory information about the workshop including its purpose and contents; to jointly create a space that is safe for expression, personal reflection, learning and sharing.</td>
</tr>
<tr>
<td>Module 2: The personal is political</td>
<td>2 hours 45 min</td>
<td>To reflect on who we are and how our personal experiences are rooted in larger social structures; to increase understanding of the difference between sex and gender roles; and sexual orientation and gender identity. In addition, to deepen gender power analysis by understanding power in relation to those who wield it in society.</td>
</tr>
<tr>
<td>Module 3: Redefining Leadership</td>
<td>2 hour 20 min</td>
<td>To reflect on our personal leadership journeys and deepen our understanding of leadership through group-work and sharing.</td>
</tr>
</tbody>
</table>

Training Time: 6 hours 20 min excluding breaks, energisers and recaps
Module 1: Opening (1 hour 15 min)

Objectives:
- To share introductory information about the workshop including its purpose and contents.
- To jointly create a space that is safe for expression, personal reflection, learning and sharing.

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>30 min</td>
<td>Introduction</td>
<td>Consent forms</td>
</tr>
<tr>
<td></td>
<td>Steps:</td>
<td>Registration form</td>
</tr>
<tr>
<td></td>
<td>1. Give all present an</td>
<td>Name tags / labels</td>
</tr>
<tr>
<td></td>
<td>opportunity to introduce</td>
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<tr>
<td></td>
<td>themselves. Allow co-</td>
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</tr>
<tr>
<td></td>
<td>facilitators and translators</td>
<td></td>
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<tr>
<td></td>
<td>to explain their respective</td>
<td></td>
</tr>
<tr>
<td></td>
<td>role/s in the workshop.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2. Share important</td>
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<tr>
<td></td>
<td>information about the venue:</td>
<td></td>
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<tr>
<td></td>
<td>toilets/restrooms, where</td>
<td></td>
</tr>
<tr>
<td></td>
<td>meals will be enjoyed etc.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3. Discuss issues of consent</td>
<td></td>
</tr>
<tr>
<td></td>
<td>to use information gathered</td>
<td></td>
</tr>
<tr>
<td></td>
<td>as part of the workshop</td>
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<tr>
<td></td>
<td>documentation process.</td>
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<tr>
<td></td>
<td>Ensure each participant</td>
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<tr>
<td></td>
<td>gives informed consent.</td>
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<tr>
<td></td>
<td>Also be sure to allow</td>
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<tr>
<td></td>
<td>and accept a participant’s</td>
<td></td>
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<tr>
<td></td>
<td>decision not to consent.</td>
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<tr>
<td>15 min</td>
<td>Purpose Setting</td>
<td></td>
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<tr>
<td></td>
<td>Steps:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1. Share with participants</td>
<td></td>
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<tr>
<td></td>
<td>the purpose of the workshop.</td>
<td></td>
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<tr>
<td></td>
<td>2. Discuss participants’</td>
<td></td>
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<tr>
<td></td>
<td>hopes and expectations for</td>
<td></td>
</tr>
<tr>
<td></td>
<td>the workshop.</td>
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<td></td>
<td>3. Commit to revisiting</td>
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<tr>
<td></td>
<td>these at the end of the</td>
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<tr>
<td></td>
<td>training to see if agreements</td>
<td></td>
</tr>
<tr>
<td></td>
<td>have been honoured.</td>
<td></td>
</tr>
<tr>
<td>30 min</td>
<td>Creating a Safe Space</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Steps:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1. Ask participants to</td>
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<tr>
<td></td>
<td>declare the conditions that</td>
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<tr>
<td></td>
<td>would make the space safe</td>
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<td></td>
<td>enough to share their</td>
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<tr>
<td></td>
<td>stories in confidence; to</td>
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<tr>
<td></td>
<td>show up in the process and</td>
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<tr>
<td></td>
<td>to hold each other gently.</td>
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<tr>
<td></td>
<td>2. Collectively agree on</td>
<td></td>
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<td></td>
<td>principles and ways of</td>
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<td></td>
<td>being and doing during the</td>
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<td></td>
<td>workshop; highlighting that</td>
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<td></td>
<td>success requires mutual</td>
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<td></td>
<td>accountability.</td>
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</tbody>
</table>

Facilitator Note: Go to ANNEX 1 page 5 for Opening Exercises

14 | Keepers of the Land
Module 2: The Personal is Political (2 hours 45 min)

Facilitator Note:
Political refers to relationships of power that exist within and among all organisations, institutions and people. “Politics” tends to refer to governments and the organisations competing for and using state power, and are often characterised by unequal power relationships conferred by wealth, social status, gender, education etc.

The feminist phrase “the personal is political”, reflects the belief that families and relationships have their politics as well because power dynamics exist and operate everywhere. “While many people have a negative view of all things political... political with a small ‘p’ is used to motivate women to think and act politically. In this way, the word political refers to the process of resisting and challenging different kinds of control and oppression while negotiating differences – different interests, different opinions, different needs and priorities – between and among individuals and groups of individuals to be able to work together for change.”

Objectives:
- To reflect on who we are and how our personal experiences are rooted in larger social structures;
- To make our personal realities and experiences (as women, as a non-binary person, as a black woman, etc.) visible, and to recognise women's gendered roles, e.g. domestic work, childcare, which are often unrecognised;
- To increase understanding of the difference between sex and gender roles; sexual orientation and gender identity;
- To deepen gender power analysis by understanding power in relation to those who hold it in society; and
- To reflect on the above in relation to WLRs.

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>45 min</td>
<td>Individual Reflections</td>
<td>Check Annex for details around materials and methodology</td>
</tr>
</tbody>
</table>

Steps:
1. Invite participants to choose an object in the room that best describes who they are. It could be a window (which may represent transparency), an object that the facilitator has brought into the room or an object that the participant brought with them (this could be anything from a balloon, to toys, to a musical instrument).

2. Give each participant 2 minutes to think about what they want to share with the group. Then, allow 2 minutes for each participant to share their thoughts with the group. The participants can share voluntarily or the facilitator can select a method.

3. Guide participants into a discussion on the connection between their self-reflections and social structures.

Facilitator Note:
Ensure that timekeeping is done well. Emphasise that everyone is allowed 2 minutes for feedback.

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<table>
<thead>
<tr>
<th>30 min</th>
<th>Defining sex and gender</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>Steps:</strong></td>
</tr>
<tr>
<td></td>
<td>1. Start by asking participants to answer a few questions: What are we talking about when we talk about someone’s sex? What does it mean when we ask, “what is your gender”? Is someone’s sex and gender the same thing or are they different things?</td>
</tr>
<tr>
<td></td>
<td>2. Ask participants to call out words they associate with sex and then to call out words they associate with gender. Write the words on the flip chart papers that you stuck on the wall.</td>
</tr>
<tr>
<td></td>
<td>3. Invite participants to look at what is written on both flip chart papers. Ask: are they the same? And if not, what is the difference between sex and gender?</td>
</tr>
<tr>
<td></td>
<td>4. Read out the definitions of “sex” and “gender” (see Glossary). Discuss and clarify if necessary.</td>
</tr>
<tr>
<td></td>
<td>5. Make corrections to the flip chart papers by moving the words across the columns. Make corrections to the flip chart papers by moving the words across the columns.</td>
</tr>
<tr>
<td></td>
<td>6. Hand out the sex/gender statements (Annexure 1)—one to each participant. Ask the participants to stick their statement under the correct heading.</td>
</tr>
<tr>
<td></td>
<td>7. Review the list and re-order if necessary.</td>
</tr>
<tr>
<td></td>
<td>8. Facilitate a discussion around the following questions: Why is it important to distinguish between sex and gender roles? What do we notice about the gender roles considered to be women’s roles with regards to income, respect etc.? What do we notice about the gender roles considered to be men’s roles with regards to income, respect etc.? What happens if we take on roles that are not considered to be our ‘gender’ roles?</td>
</tr>
<tr>
<td></td>
<td>9. Explain the continuum of identity, expression, attraction and sex. Use the Gingerbread Person to explain non-binary gender.</td>
</tr>
</tbody>
</table>

- Two flip chart pages, headed “Sex” and “Gender” stuck on the wall.
- Sex/gender statements in Annexure 1 to be cut up individually.

**Facilitator Note:**
- Do not include the “G”/“S” labels as these are a guide for YOU only.
- This can be a tricky discussion so make sure that you are well prepared for it.

**Word of Caution:**
- This exercise is sensitive and optional. Despite this, the facilitator should at least mention the continuum without going into details.

**Handout of the Gingerbread Person in Annexure 1**
Facilitator Note:

The Following activities are optional and geared towards individual and group work. As the facilitator you must choose which activity (Group or individual) is most relevant to your group.

### Activity: Individual Activity

<table>
<thead>
<tr>
<th>45 min</th>
<th>The Power Flower: Reflection on our social identities¹</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Steps:</td>
</tr>
<tr>
<td></td>
<td>1. Introduce the power flower, drawn on large paper and placed on the wall. As a group fill in the dominant social identity of the group on the outside circle.</td>
</tr>
<tr>
<td></td>
<td>2. Hand out flowers to each participant and ask them to work individually or with the person next to them. Ask them to locate themselves somewhere on the inner blank circle.</td>
</tr>
<tr>
<td></td>
<td>3. Allow the individuals/pairs to post their identities on the inner circle of the large flower as soon as they are ready to do so.</td>
</tr>
<tr>
<td></td>
<td>4. Review the composite as a group and reflect on:</td>
</tr>
<tr>
<td></td>
<td>How many factors you have as an individual that are different from the dominant identity; which factors cannot be shifted/ changed?</td>
</tr>
<tr>
<td></td>
<td>Who we are/ are not as a group - and how might that influence the task/discussion at hand?</td>
</tr>
<tr>
<td></td>
<td>The relationship between and among different forms of oppression.</td>
</tr>
<tr>
<td></td>
<td>The process at work to establish the dominance of a particular identity and, at the same time, to subordinate other identities.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>The power flower drawn on flipchart paper</td>
</tr>
<tr>
<td>Individual copies of the power flower as handouts / they can be drawn on A4 pieces of paper</td>
</tr>
<tr>
<td>A variety of coloured markers or crayons</td>
</tr>
</tbody>
</table>

Activity: Group Activity

<table>
<thead>
<tr>
<th>45 min</th>
<th>The Power Flower: Reflection on our social identities</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Steps:</td>
</tr>
<tr>
<td></td>
<td>1. Hand out flowers to each participant and ask them to fill in the inner circle of the flower before reflecting on the dominant social identity in the group.</td>
</tr>
<tr>
<td></td>
<td>2. Using flip-chart paper, cut out large versions of the twelve different petals. Each petal should be large enough so that all participants can make an entry on it.</td>
</tr>
<tr>
<td></td>
<td>3. Name each of the petals and spread them around the room. Ask participants to circulate and record their personal identity on the inner part of the petal and the dominant identity on the outer part.</td>
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<tr>
<td></td>
<td>4. Gather the petals in the centre of the room, and use them as a catalyst for discussion as above. Use the power flower as an introduction to focus on one form of oppression. Note: The flower was developed specifically for use in anti-racist work.</td>
</tr>
<tr>
<td></td>
<td>Steps:</td>
</tr>
<tr>
<td></td>
<td>5. List the words participants use to describe their own “ethnicity” and “race”. Examine the two columns for differences. Use this as a take-off point for talking about race as a social, as opposed to scientific construct.</td>
</tr>
</tbody>
</table>

Facilitator Note:

Be very careful when asking participants to fill in the petals. It may put participants who do not want to identify, for whatever reason, on the spot. Also, some of the categories may be sensitive in some contexts - be aware of this.

For example you may have a gay participant who is out to some people in the group but not to others and as a result may be uncomfortable when asked to fill in the sexual orientation petal.

A variation may be to ask participants to look at the categories in the petals and make their own private list of categories they feel they fall into. No one needs to see if someone chooses not to fill out one of the petals. It is important to ensure that someone who is already feeling disempowered is not made to feel more so by an equity activity.
In this session participants will play the role described on their roleplay card – they must keep their role a secret from other participants.

Steps:
1. Give out the ‘Play the role of…’ cards. Ask participants to spend a few minutes imagining the daily life of the person whose role they are playing and to think of a name for their character. Make sure that they understand that they will be answering questions in that role.

2. Tell participants that they can change their card if they are very uncomfortable with the role they have been given, and keep some ‘neutral’ roles aside for this purpose.

3. Ask the participants to line up at one end of the room.

4. Read out the list of statements and ask participants whose role can agree with the statement to take a step forward. Eventually, participants will be spaced out across the room according to how many steps they have taken forward. Encourage those participants who are unsure how to answer to ask you for advice. Once you have read out all the statements, the participants stay where they are and introduce their role to the group. Ask the other participants if they think that role is correctly placed in relation to others (e.g. should the police officer be further forward than the orphaned girl?). In some cases this can create a lot of discussions, so allow plenty of time as the discussion is a very important part of the exercise.

5. Choose two roles, and ask participants to say who is the more powerful of the two and why. Repeat this several times. This can be used to show how exploitation and abuse are based on power dynamics.

6. Ask the group to think about factors which create vulnerability; collect ideas onto a flip chart as detailed on the last page of this document.
<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Materials</th>
</tr>
</thead>
</table>
| 45 min| Power Walk<sup>a</sup> (Tabletop Version) | • Flip chart paper  
• Markers  
• Post-it notes |

This game can be played on a table-top if you have limited space or participants have mobility limitations.

**Steps:**
1. Draw a grid on flip chart paper. Participants can think of a name for the role they are playing and write it on a small post-it note. If they can agree with a statement they move their post-it note forward on the grid.

### Roleplay Statements

1. If you can afford a place to live. Take a Step Forward.
2. If you own a property that is registered in your name. Take a Step Forward.
3. If you have access to and can meet government officials with responsibility for land rights. Take a Step Forward.
4. If you own a piece of fertile land. Take a Step Forward.
5. If you are not entitled to inheriting land due to cultural practices in your country. Take a Step Back.
6. If you are a decision-maker in your community. Take a Step Forward.
7. If you can speak at and influence decisions at traditional councils or town meetings on issues that concern you. Take a Step Forward.
8. If you can influence decisions made by District Council or Government. Take a Step Forward.
9. If you have access to micro-credit or a bank loan. Take a Step Forward.
10. If you don't have access to micro-credit or a bank loan. Take a Step Back.
11. If you eat two full meals a day. Take a Step Forward.
12. If you can decide how your household income is spent. Take a Step Forward.
13. If you can go to school. Take a Step Forward.
14. If you have a bank account and a fixed income. Take a Step Forward.
15. If you can't access primary health care services when you need it. Take a Step Back.
16. If you can find out about the world around you, through newspapers, TV and radio. Take a Step Forward.
17. If you have the opportunity and choice for play and leisure such as going to the movies and spending time with your friends. Take a Step Forward.
18. If you don't own any land or property. Take a Step Back.
19. If you are in constant threat of being victimized and abused. Take a Step Back.

In plenary, questioning can draw out a range of information. It can include:

**Discussion Questions:**
1. Who were the groups left behind? How did they feel? Why were they left out?
2. Why were the gaps between those in front, in the middle, and at the starting point so big?
3. During the walk, did those in the front turn around to see what was happening to those in the back? Was there any communication between groups?
4. What did it feel like to be in the front? What about in the back?
5. What responsibilities and duties do those in the front or in the middle have (if any)? What rights do those “left behind” have?
6. What are the visible and invisible forms of power at work here (age, gender, race, education, class, etc.)?

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<sup>a</sup> Adapted from Oxfam's Global Protection Training Pack

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21 | Keepers of the Land
Role Cards for the Power Walk exercise

Give identities to the participants and ask them to take a few minutes to think about the realities of the lives of the persons whose identity they take. How does this person spend their day and with whom? How do they cope with problems? From what do they derive pleasure? Participants should not reveal their identities until the end of the exercise.

<table>
<thead>
<tr>
<th>Play the role of…</th>
<th>I am a 48 year old male undocumented migrant worker on a wine farm supporting a large family back in my home country</th>
<th>Play the role of…</th>
<th>I am a 32 year old female domestic worker living in an informal settlement dwelling that I don't own and with no access to electricity and running water.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Play the role of…</td>
<td>I am a 68 year old female farm worker with arthritis and heart disease and have been evicted from the farm owners land because I am unable to work any longer.</td>
<td>Play the role of…</td>
<td>I am a 45 year old male land owner that inherited the land from my father.</td>
</tr>
<tr>
<td>Play the role of…</td>
<td>I am a 50 year old male traditional leader in my community with the ability to make and influence decisions and can afford everything I need</td>
<td>Play the role of…</td>
<td>I am a 35 year old female sex worker – single parenting five children and barely making ends meet and have no fixed address/ secure home to stay. I get beaten up all the time and struggle to access health services.</td>
</tr>
<tr>
<td>Play the role of…</td>
<td>I am a 40 year old male government official that has the ability to set policies and laws on land rights.</td>
<td>Play the role of…</td>
<td>I am a 21 year old white man, whose parents have bought me a house in a big city to live in.</td>
</tr>
<tr>
<td>Play the role of…</td>
<td>I am a 50 year old male land owner with access to credit, markets and transportation.</td>
<td>Play the role of…</td>
<td>I am a 35 year old white female who had access to a tertiary education and own a property in my name.</td>
</tr>
<tr>
<td>Play the role of…</td>
<td>I am a female heading a household and responsible for food production, but I grow produce on tenured municipal land that will expire in 2020.</td>
<td>Play the role of…</td>
<td>I am a new born baby that has been displaced with my parents from conflict in our country. My parents have lost their land. I have almost no food or shelter.</td>
</tr>
<tr>
<td>Play the role of…</td>
<td>I am a 47 year old female local housing scheme beneficiary, on taking ownership I find that the house is in an extreme state of disrepair and I must now pay to have the house fixed with money I don't have.</td>
<td>Play the role of…</td>
<td>I am the president of my country and my priority is to ensure equality and equity in land.</td>
</tr>
<tr>
<td>Play the role of…</td>
<td>I am a 39 year old male corporate worker that has the opportunity to go on holidays and owns a seaside property. I can afford everything I need.</td>
<td>Play the role of…</td>
<td>I am a 27 year old male farmer. There is talk of a possible future mining project on the land I've lived on all my life.</td>
</tr>
<tr>
<td>Play the role of…</td>
<td>I am a 42 year old widow whose husband has just died and the land that we lived on has been inherited through traditional law by his family, leaving me dependent on the goodwill of distant family members.</td>
<td>Play the role of…</td>
<td>I am a 31 year old disabled woman without access to health care, and am dependent on my family for housing and food.</td>
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<tr>
<td>Role Cards for the Power Walk exercise (Continued)</td>
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<td>-----------------------------------------------</td>
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<tr>
<td><strong>Play the role of…</strong> I am a 39 year old female land rights activist that works long hours often for no pay and is continually victimised by the government, traditional authority and mining companies because I am fighting for the implementation of free, prior and informed consent.</td>
<td></td>
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<tr>
<td><strong>Play the role of…</strong> I am a 45 year old mining company executive from the global north that is mandated at any cost to get a contract signed by the traditional authority and government of a country in the global south for exploration on communal land.</td>
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<tr>
<td><strong>Play the role of…</strong> I am not a man neither a woman, I live in a village where I cannot express myself. I wish to become a doctor one day, but my father doesn't want to sell a piece of his land for my studies, instead he wants me to be a farmer.</td>
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<tr>
<td><strong>Play the role of…</strong> I am a 23 year old gay woman. I would like to start an organic farm, but I don't have land or financial means to buy land.</td>
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<tr>
<td><strong>Play the role of…</strong> I am a 19 year old person, I don't know what my future will look like. My brothers have claimed the land of my father, and</td>
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<tr>
<td><strong>Play the role of…</strong> I am a 50 year old female CFO for a large bank. The projects my bank invests in include mining projects.</td>
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</tr>
<tr>
<td><strong>Play the role of…</strong> A woman who claims your part of inheritance from your parents' land. Your brother do not agree. You brought your case to the court, but the judge followed the inheritance law which says they you can only inherit land if you do not have brothers. You lost your cause, and the family is all against you.</td>
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<tr>
<td><strong>Play the role of…</strong> A man returning to Togo after living in the UK for fifteen years. You have money to invest in new business opportunities. Therefore you try to acquire as much land as possible in the countryside and you pay directly local chiefs to get land.</td>
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<tr>
<td><strong>Play the role of…</strong> The President of Uganda</td>
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</tr>
<tr>
<td><strong>Play the role of…</strong> A local land department (or government) official. You receive a small salary, you can get some extra money if you help businessmen to get the documents to get the land.</td>
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<tr>
<td><strong>Play the role of…</strong> A 65 years old woman has been left landless after a large corporation became the owner of the land you used to farm. You have work piece jobs like doing laundry for people, or working on [another] farm so that I can get some food. You sometimes work at the company’s farm where you are given meals which is insufficient for you. (this is a true story…)</td>
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<tr>
<td><strong>Play the role of…</strong> A traditional leader governing most of the land in your area. You are offered lot of money by strangers to sell land. You decide to sell land despite local community members do not agree, as you consider this an opportunity to develop the region.</td>
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<tr>
<td>Role Cards for the Power Walk exercise (Continued)</td>
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<tr>
<td>--------------------------------------------------</td>
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<tr>
<td><strong>Play the role of… a woman farmer. The field you</strong></td>
<td><strong>Play the role of… a disabled woman from a minority clan living in a village. You have no money or support and have to beg for food every day. You are often beaten by people in your village.</strong></td>
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</tr>
<tr>
<td><strong>used to farm are now in an area that has been</strong></td>
<td><strong>Play the role of… a man, president of a peasants’ federation. The organization has a majority of male members. You are interested to advance women’s rights, but do nothing to better involve women in your organization.</strong></td>
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<tr>
<td><strong>fenced as it is now owned by a corporation and</strong></td>
<td><strong>Play the role of… Play the role of… a woman returning to your village from an IDP camp. You have a return package from UNHCR but your land and house have been taken by someone else.</strong></td>
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<tr>
<td><strong>you risk being attacked by private guards if you</strong></td>
<td><strong>Play the role of… the head of traditional council in a village in Malawi.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>go there. If you do not work the fields your family</strong></td>
<td><strong>Play the role of… an internally displaced person returning to your town where you are part of a minority clan. You cannot get your land back so you cannot grow food for yourself or to sell.</strong></td>
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</tr>
<tr>
<td><strong>will go hungry.</strong></td>
<td><strong>Play the role of… an international aid worker. You receive a good salary and live in a well-protected compound.</strong></td>
<td></td>
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</tr>
<tr>
<td><strong>Play the role of… the head of traditional council</strong></td>
<td><strong>Play the role of… a community leader from a dominant clan with a rich and influential family.</strong></td>
<td></td>
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</tr>
<tr>
<td><strong>in a village in Malawi.</strong></td>
<td><strong>Play the role of… religious leader who is fighting to maintain the church land that has been in the their ownership for generations. The land has been sold by government for mining. The community has not been consulted on this.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Play the role of… an international aid worker.</strong></td>
<td><strong>Play the role of… a long-time government officer. You have influence and can afford everything you need.</strong></td>
<td></td>
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</tr>
<tr>
<td><strong>You receive a good salary and live in a well-protected compound.</strong></td>
<td><strong>Play the role of… a community leader from a dominant clan with a rich and influential family.</strong></td>
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</tr>
</tbody>
</table>
Module 2: The Personal is Political

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 hour 15 min</td>
<td><strong>Power: The world we live in</strong></td>
<td>• Two flip chart papers&lt;br&gt;• Iceberg diagram&lt;br&gt;• Power over/with/to/within hand-out</td>
</tr>
<tr>
<td></td>
<td><strong>Facilitator Note:</strong></td>
<td><strong>Facilitator Note:</strong>&lt;br&gt;In reality, power is dynamic, relational and multidimensional, changing according to context, circumstance and interest. Its expressions and forms can range from domination and resistance to collaboration and transformation.</td>
</tr>
<tr>
<td></td>
<td>Steps:&lt;br&gt;1. Ask participants to identify the categories of power specific to their context and in relation to WLRs.</td>
<td><strong>Facilitator Note:</strong>&lt;br&gt;Encourage participants to go outside the room. Otherwise, play gentle music in the room to encourage deep reflection and thinking.</td>
</tr>
<tr>
<td></td>
<td>2. Present the Iceberg exercise to surface deeper meanings of power and then stimulate discussion to find agreement.</td>
<td>Suggest that participants focus on one moment in their leadership journey. It would be difficult and time-consuming to try to map out one’s leadership journey through their whole life.</td>
</tr>
<tr>
<td></td>
<td>3. In plenary, reflect on the different expressions of power – both positive and negative. These include the most common controlling forms of power: power over and more life-affirming and transformational forms: power with, power to, and power within.</td>
<td><strong>Facilitator Note:</strong>&lt;br&gt;Open the discussion to focus on power using the main threads of above. Ask the participants to use these areas in the next module where they do self-reflection (they will be required to carefully think of when they were or felt powerful or not, why? Was it healthy – constructive, non-toxic etc.).</td>
</tr>
<tr>
<td></td>
<td>5. Open the discussion to focus on power using the main threads of above. Ask the participants to use these areas in the next module where they do self-reflection (they will be required to carefully think of when they were or felt powerful or not, why? Was it healthy – constructive, non-toxic etc.).</td>
<td></td>
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</tbody>
</table>
## Expressions of Power

<table>
<thead>
<tr>
<th>Power OVER</th>
<th>Power WITH</th>
<th>Power TO</th>
<th>Power WITHIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>The most commonly recognised form of power, power over, has many negative associations for people such as repression, force, coercion, discrimination, corruption, and abuse. At its most basic, it operates to privilege certain people while marginalising others. In politics, those who control resources and decision-making have power over those without and exclude others from access and participation. When people are denied access to important resources like land, healthcare, and jobs, power over perpetuates inequality, injustice and poverty.</td>
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<tr>
<td>Power with has to do with finding common ground among different interests to build collective strength. Based on mutual support, solidarity, collaboration and recognition and respect for differences, power with multiplies individual talents, knowledge and resources to make a larger impact. Power with can help to build bridges across differences by openly acknowledging conflicts and seeking to transform or reduce them for a larger aim. Power with can generate a larger impact but can also provide a grounding sense of community and spiritual connection. At this moment when social justice efforts feel over-institutionalised and fragmented, deliberate strategies to construct and promote power with are vital, including alliances and movement-building. All of these require processes to acknowledge diversity and disagreement while seeking common ground around values and vision.</td>
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<tr>
<td>Power to refers to the unique potential of every person to shape his or her life and world. Education, training and leadership development for social justice are based on the belief that each individual has the power to make a difference, which can be multiplied by new skills, knowledge, awareness and confidence. When based on mutual support, it opens up the possibilities of joint action or power with others. For organising and advocacy efforts to succeed, they must tap into and nurture people’s power to potential. This is especially critical coming on the heels of an era that emphasises top-down expertise and technical solutions. These have tended to undermine people’s sense of power to – deepening withdrawal from public life and producing a sense of resignation.</td>
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<tr>
<td>Power within has to do with a person’s sense of self-worth and self-knowledge. It is grounded in an ethical value base that fosters a vision of human rights and responsibilities and an ability to recognise individual differences while respecting others. Power within is the capacity to imagine and have hope; it affirms the shared human search for dignity and fulfilment and is strengthened by an understanding of power and the common good, and constant practice of questioning and challenging assumptions. Spirituality, story telling, music, dancing and critical reflection can affirm people’s power within, which can serve as a nourishing force, energising the tireless efforts of social justice activists. Effective grassroots organising efforts use such methods to help people affirm personal worth, tap into their dreams and hope, and recognise their power to and power within.</td>
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“This is where the iceberg comes in - on an iceberg, you can only see the tip, and underneath there is a whole huge piece of ice supporting it. That is how forms of oppression like heterosexism and racism work. The top of this ‘iceberg of oppression’ has individual experiences and actions - the individual experience at hand (the comment, the action, etc.). For this individual experience to be considered oppression it has to be supported by the bottom sections of the iceberg - ideologies (belief systems), institutions (prisons, schools, hospitals, etc.), and systems (laws, regulations, etc.) (Barton, 1).”
POWER: Degree of control over material, human and financial resources, exercised by different sectors of society. The control of these resources becomes a source of individual and social power.

Formal (Visible) Power: Making Decisions and Enforcing the Rules

This kind of power includes the most visible and definable aspects of political power — the formal rules, authorities, institutions, and procedures of decision-making and enforcing the rules. Examples include elections, laws, budgets, courts and policing; government (from local to global). Strategies that target this kind of power are usually trying to change one or more of the following: who makes decisions, how decisions are made, and what the outcome of a particular decision will be.

Shadow or Hidden Power: Setting the Political Agenda

Often operating behind the scenes, powerful people and institutions exercise their influence by controlling who gets to the decision-making table and whose concerns are on the public agenda. Examples include corporate interests, organised crime cartels, churches, social movements, paramilitaries. This form of power excludes and devalues the concerns of other less powerful groups, attacking and delegitimising their leaders and ideas. By preventing important voices and issues from getting a fair public hearing, decision-making can be skewed to benefit the interests of a few. In response, strategies that focus on strengthening community organisations and movements can build collective power and new leadership to influence and shape the political agenda and increase their legitimacy and voice.

Invisible Power: Shaping Meaning, Values and Norms

Invisible power is not really invisible —— we see it all around us if we know what to look for. Through processes of socialisation, culture and ideology, invisible power works to legitimise certain ideas, beliefs and behaviours, and de-legitimise others. By influencing how individuals think about their place in the world, this form of power shapes people’s beliefs, sense of self and acceptance of the status quo. Significant problems and issues are not only kept from the public agenda, but also from the minds and consciousness of the people involved. Challenging power at this level requires strategies that help people share their experiences, build confidence and political awareness and challenge oppressive ideas - transforming not only the way they perceive themselves but also the way others perceive the world.

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8 The Three Faces of Power, Adapted by JASS (adapted from Making Change Happen III: POWER)
Module 3: Redefining Leadership (1 hour)

Objective:
- To understand the barriers and obstacles to taking up leadership

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 hour</td>
<td>What is leadership? (Part 1)</td>
<td>• Flip chart paper</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Markers</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Pictures of well-known women leaders</td>
</tr>
</tbody>
</table>

Facilitator Note:
This is a two-part activity that builds on Module 3: My leadership journey (individual) and should be considered when doing this exercise.

Steps:
1. Staying in plenary ask participants to walk about the room (gallery walk), take notes on sticky notes on opportunities, barriers and power and then to put the sticky notes on a flipchart.

2. Ask each small group to take a moment to reflect on an example of women’s leadership (from their organisation or other experiences they may have had).

Are there any differences? What are the commonalities?

The groups should also reflect on what was particularly transformative in some way and record examples or stories of this.

Facilitator Note:
Probing issues of internalized patriarchy

OPTIONAL:

1. Ask each group to pick a metaphor or image that expresses leadership as reflected, and put it in a way that can be shared with the bigger group: “When you think about transformative women’s leadership, what image comes to mind? (It could be anything — a symbol, animal, item, cultural ritual, type of music, etc.)

2. In the bigger group, share the metaphors. Discuss the qualities of leadership that are implied or depicted by the metaphors or images, etc. Probing questions include Can women be ‘leaders’ without being in formal leadership positions? What difference do women make as leaders?
<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 hour</td>
<td>What is leadership? (Part 2)</td>
<td>Flip chart paper, Markers</td>
</tr>
<tr>
<td></td>
<td>1. Ask small groups (of 5 groups of 3 participants each) to present their reflections to the bigger group.</td>
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<tr>
<td></td>
<td>2. Note the commonalities/characteristics on paper and/or gallery walk and share in the bigger group.</td>
<td></td>
</tr>
</tbody>
</table>
Module 4: Redefining Leadership

Module 4: My Leadership Journey (1 hour)

Objective:

- To reflect on our personal leadership journeys and deepen our understanding of leadership

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>45 min</td>
<td>Mapping Leadership Journey</td>
<td>Art supplies, e.g. glitter, coloured paper, crayons, multi-coloured stars/other shapes.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Flip chart paper, or A3, or A4 paper (for individual activity)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Flip chart for facilitator notes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Information on land rights and/or legal framework that is context/country specific</td>
</tr>
</tbody>
</table>

Facilitator Note:

- Group size needs to be taken into consideration. Give participants an option to do group work and eliminate individual reflections.

1. Ask participants to start mapping their own leadership journeys (including opportunities and barriers). This must be done individually and through the use of the provided materials.

2. As this is a creative and reflective exercise, each participant should be encouraged to take time to write or draw it out or to express themselves through poetry for example. When the exercise has been completed, the participants come back to plenary to share what they have created.

3. Give participants time for quiet reflection/writing/drawing.

Facilitator Note:

- Remember to prompt participants to really think about the barriers and opportunities as they reflect. This should be clearly articulated in plenary.

60 min | Plenary Discussion on Leadership Journeys | Facilitator Note: Be aware of keeping time closely, as well as emotions that may surface as women share their journeys. |

1. Each participant to give 5-minute feedback to the group
2. Staying in plenary ask participants to walk about the room (gallery walk), take notes on sticky notes on opportunities, barriers and power and then to put the sticky notes on a flipchart.

3. The facilitator then groups similar observations together under the headings and asks participants to say what the overarching opportunities, barriers and power dynamics are.

4. Share the observations in order to deepen the analysis and discussions.

<table>
<thead>
<tr>
<th>15 min</th>
<th>Recap on Leadership Journeys</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Facilitator to go over the main themes of the day, i.e. gender, sex, sexual orientation and gender identity and power and allow the group to ask questions and/or raise any points that they are unclear about.</td>
</tr>
</tbody>
</table>
DAY TWO
The Land
DAY TWO: THE LAND

The aim of the day is to reflect and get a deeper understanding of how we relate to land as women and to gain an understanding of the legal frameworks that govern women’s rights, access, control and ownership of land.

<table>
<thead>
<tr>
<th>Module</th>
<th>Timing</th>
<th>Objective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Setting the scene: different dimensions of women’s economic access, e.g. decision making, etc.</td>
<td>1 hour 50 min</td>
<td>Expand participants understanding of Women’s Land Rights through mapping exercise, i.e. what the historical and current legal, traditional &amp; religious frameworks for the specific country including Rural vs urban specificities and women’s land rights issues?</td>
</tr>
<tr>
<td>Module 4: Redefining Leadership</td>
<td>1 hour</td>
<td>To understand the barriers and obstacles to taking up leadership.</td>
</tr>
<tr>
<td>Module 5: Land Access, Control and Ownership</td>
<td>3 hours 45 min</td>
<td>To share information around resources, ownership and land rights in general in Africa and in specific countries, addressing questions of governance, identity, domestic work, instruments of displacement, systematic disparities, etc.</td>
</tr>
</tbody>
</table>

Training Time: 6 hours excluding breaks, energisers and recaps

Facilitator Note:

Refer to manual on land rights that was developed by Oxfam and partners as it will have more detail on the land rights. It will also be attached as a resource.
<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>20 min</td>
<td>Reflection: My relationship with the land</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Steps:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1. Ask participants to individually reflect for 5 minutes on “my” relation to the land. It can be both present and past, as a farm worker, landowner, as part of a women’s land collective, as an activist, a daughter of a great woman farmer, an urban dweller, or as someone who has been evicted.</td>
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<tr>
<td></td>
<td>2. In 2 minutes, allow 4-6 participants a chance to share their story.</td>
<td></td>
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<tr>
<td>1 hour</td>
<td>Facilitator Note:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>You can do one of the two exercises, OR both if time allows. These exercises must be done with a land rights expert unless you have strong knowledge of the history of the land in the specific countries.</td>
<td></td>
</tr>
<tr>
<td>30 min</td>
<td>Option 1 What are WLR?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1. Land expert to do a presentation on the issue of land and women within the specific country, e.g. PowerPoint, Photos, Video, etc.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2. Facilitate a discussion between the expert and participants - interaction with the group is important, and discussion should happen during the presentation if possible.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Option 2 What are WLR?</td>
<td></td>
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<tr>
<td></td>
<td>1. Draw a timeline on flip chart paper, then write dates as shown in the diagram below.</td>
<td></td>
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<tr>
<td></td>
<td>2. Ask participants to plot together or individually, significant moments in their country on the issue of land.</td>
<td></td>
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<tr>
<td></td>
<td>3. Ask probing questions to help participants to visualise the different components of change and introduce a sense of the formal/informal/invisible and individual/structural elements of change.</td>
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</tr>
</tbody>
</table>

Legal Framework on Land Rights in Africa in ANNEX 1
What do we know about land and land rights, tenure for women for your country from the 1900s?

What has been the biggest change in women’s land rights in your country over the last 50 years? This is to allow the participants to zoom into land specifics, including their personal experiences.

What has been the biggest change in women’s voice and influence in Africa over last 50 years?

Facilitator Note:
Raise issues of colonialism, land rights systems, property and ownership.

1. Introduce the Gender at Work framework very briefly; what it is and how it is used in thinking through change and power?

PART ONE (20 minutes)

2. In plenary participants populate the Gender at Work quadrant by calling out the different factors that come up through discussions on ‘what have been the biggest changes in women’s voice and influence in Africa/your country over the last 50 years?’ Use this exercise as a way to help participants visualise the different components of change and introduce the sense of formal/informal/invisible and individual/structural elements of change.

3. Explain to participants that it is acceptable for them to not be in a position to fill information in each quadrant. Rules and policies, Resources, etc.

Facilitator Note:
Populates the framework on the flip chart as participants are sharing

4. Participants can share their personal stories as they did during the first activity.

5. Lead the group into a gallery walk and group discussion. Ask probing questions: What do we see? Women, how does what we see make us feel?

PART TWO (60 minutes)

Implications for women (group work)

• A flip chart paper and markers
• Magazine pictures or drawings
• Gender at Work Framework

1 hour
40 min
### PART THREE (20 minutes)

4. Each participant to go back to what they wrote at the start of the day and continue writing.

<table>
<thead>
<tr>
<th>1 hour 5 min</th>
<th>Visioning and re-imagining</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Facilitator Note:</strong></td>
<td>Set up the space so that participants can collectively support each other.</td>
</tr>
<tr>
<td></td>
<td>Commit to actively listening.</td>
</tr>
<tr>
<td><strong>Steps:</strong></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>Divide participants into small groups</td>
</tr>
<tr>
<td>2.</td>
<td>Ask them to use materials and create a visioning board addressing the following questions: As individuals what is our dream when it comes to land? As a collective, what is our dream when it comes to land? What is beyond legal recognition of rights' (e.g. independence, security, sense of community, power) for women? What is keeping us from achieving these dreams: culture, sexism, attitudes, laws, religion, race, money?</td>
</tr>
<tr>
<td>3.</td>
<td>Put these up next to the quadrants or represent separately (pictures, coloured paper, drawings).</td>
</tr>
<tr>
<td>4.</td>
<td>For 5 minutes, revisit exercise above and ask: How are we feeling about all of this? What makes us feel</td>
</tr>
<tr>
<td><strong>Facilitator Note:</strong></td>
<td>Acknowledge the feelings shared by participants. However, at this stage there should not be engagement with the feelings, only surfacing.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>60 min</th>
<th>Examples of TLWR and WLR in practice</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Share inspiring examples of land rights work, e.g. videos if possible.</td>
</tr>
<tr>
<td><strong>Videos</strong></td>
<td></td>
</tr>
</tbody>
</table>

- Magazines for pictures to be cut out
- Coloured paper, crayons, Different coloured pipe cleaners
Timeline Exercise

1900s → 1950s → 2000s → 2010s → PRESENT

Gender at work framework

Individual

Informal individual change: to transform women's and men's consciousness, attitudes and

Formal individual change, to transform women's access to opportunities and resources

Informal collective change, to transform cultural norms and exclusionary practices

Formal collective change, to transform institutions, laws and practices

Systemic change
<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>20 min</td>
<td><strong>Reflection: My relationship with land</strong></td>
<td></td>
</tr>
</tbody>
</table>

Steps:
1. Present the Gender at Work framework (A PowerPoint presentation can be used here OR give handouts to participants).

2. Ask participants to share (but the facilitator needs to also come up with examples to share with the group - at least 2 case studies):
   - How does one quadrant play out in women’s lives/on women’s bodies? How can women’s lives/bodies be used as acts of resistance?

3. Then, on a blank quadrant (one flipchart paper for each block) ask, by referring to the case study/sharing where the change needs to happen (ensure that the participant’s feedback is not restricted to one quadrant).

4. Participants share in which quadrant change needs to happen, what this will be and how it will happen. The facilitator will populate the quadrant during the discussion. The facilitator can ask leading and probing questions by referring back to the example that was used so that participants can think through where and what change needs to happen in the respective quadrants.

Facilitator Note:
The next page has a list of case studies for you to use as examples during the above activity. These are only suggestions and you are welcome to use cases you have created yourself.
Option:

1. Under the constitution and the land law, women and men have equal rights to land. However, the inheritance laws state that women only inherit land if they have no brothers. When cases come before the courts, judges choose to apply the inheritance law and refuse women their rights to land even though the Constitution is the supreme law.

2. A civil society organisation has a majority of male staff and male members. The organisation invites women to their meetings, but they never come. For many years, in all their submissions to government, the organisation says that the government should support women’s rights but little changes. The organisation itself doesn’t have a strategy to: 1. Identify why women are not part of the organisation or 2. Set clear time-bound targets to equally involve women and men. Meanwhile, women groups do not participate because they perceive that the civil society land organisation works on issues not relevant to them.

3. A national land registration program starts. It encourages men and women to register land together, and uses radio, television and public meetings to ensure women know about the process. The program publishes statistics on how many women and men are making land claims. However, it does not collect data on the outcome of mediation processes. It does not notice that whenever there is a dispute between a man and a woman, the woman almost always loses.

4. The local land department undertakes a consultation with women about a recent large-scale land acquisition – which the media calls a “land grab”. The majority of women say that their biggest barrier isn’t the land grab – but it is domestic violence because their husbands limit their control of land and they are scared to speak out for their rights. The land department officers tell the women that domestic violence is not a land issue, and that they should only speak about relevant issues.

5. A local company wants to rent a large area of customary land to create a sustainable timber plantation. The community is worried about what benefits or disadvantages the plantation will bring, so the company commits to create 400 local jobs. However, local men are given well-paying jobs cutting trees and processing logs, while women have few opportunities for paid work. The economic inequality creates household tensions - as women rely on their husband’s income and also lose economic independence as the plantation cuts off access to traditional lands they use to harvest materials to make baskets to sell to tourists.
DAY THREE

The Theory
DAY THREE: THE THEORY

The aim of the day is to introduce core parts of TLWR theory and to start applying these to our TLWR and WLR work and advocacy practice.

<table>
<thead>
<tr>
<th>Module</th>
<th>Timing</th>
<th>Objective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module 6: Pillars of Transformative Leadership for Women’s Land Rights</td>
<td>3 hours 30 min</td>
<td>To introduce the theory of transformative leadership for women’s rights.</td>
</tr>
</tbody>
</table>

Training Time: 3 hours 30 min excluding breaks, energisers and recaps

Facilitator Note:
If you cannot go into much detail on TLWR, then allow time at the start of Day Four revisit the key issues, e.g. the quadrants and the pillars.
Module 6: Pillars of Transformative Leadership for Women’s Land Rights (3 hours 30 min)

Objective:
- To introduce the theory of transformative leadership for women’s rights

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>90 min</td>
<td>Introduction to TLWR Framework</td>
<td>• TLWR infographic</td>
</tr>
<tr>
<td></td>
<td>1. Facilitator to do a 30 minute presentation and discussion of the TLWR framework, i.e. all 5 pillars</td>
<td>• Gender at Work quadrant</td>
</tr>
<tr>
<td></td>
<td>2. In small groups the participants discuss the five pillars and identify what in their countries and/or communities and/or organisations (top line) is already “there” and what are the “gaps”/“changes needed” in each of the quadrants, i.e. participants populate the TLWR framework by calling out different factors</td>
<td>• TLWR Framework</td>
</tr>
<tr>
<td>60 min</td>
<td>Working with the TLWR Pillars</td>
<td></td>
</tr>
<tr>
<td></td>
<td>At this stage, go into the pillars. Divide the group and ask them to share what each pillar mean for WLR.</td>
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</tr>
<tr>
<td></td>
<td>Examples: WLR in practice like in organising and movement building. (an inspiring example from land rights work/videos would be great)</td>
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<tr>
<td></td>
<td>Encourage discussion afterwards</td>
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</tr>
<tr>
<td>30 min</td>
<td>Working with the TLWR Pillars</td>
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<tr>
<td></td>
<td>Elevator pitch – the participants will be divided into pairs. Each participant will have 2 minutes to pitch the idea of WLR to the other.</td>
<td></td>
</tr>
<tr>
<td>30 min</td>
<td>Facilitator Note:</td>
<td></td>
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<tr>
<td></td>
<td>The morning was quite intense and packed with sharing and grappling with TLWR theory. So, in plenary, participants can be asked to feedback on how the in-depth sessions went.</td>
<td></td>
</tr>
<tr>
<td>30 min</td>
<td>Quiet reflection and writing or drawing. The participants will be asked to express and share 1 or 2 points they reflected on with the group.</td>
<td></td>
</tr>
</tbody>
</table>
Facilitator Note:

You may want to consider discussing 2 pillars at a time and then to do group work, and then the other 3 pillars followed by more group. It is important to ensure that the presentations are not too heavy and to make sure that the conversations retain concentration.

For participants looking for guidance on integrating TLWR into practice or those seeking to strengthen gender justice through Oxfam’s role as convener and broker in different sectors – pillars 2, 3 and 5 are most useful.

For guidance and examples of TLWR programmes in practice see the following: Oxfam TLWR Research Backgrounder, Oxfam’s 2015 TLWR Program Learning paper and the “Raising Her Voice” website.

MODULE 7: The TLWR five program ‘pillars’ (60 min)

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>60 min</td>
<td>1. Start with a definition of the TLWR framework</td>
<td>TLWR infographic, TLWR powerpoint presentation, TLWR Framework</td>
</tr>
</tbody>
</table>

Facilitator Note:

The framework is used by both Oxfam (externally and internally; at an organisational level) and Oxfam partners.

Oxfam sees TLWR as central to our aim of achieving gender justice, both within Oxfam and in the programme. It offers a practical way of accelerating and embedding gender mainstreaming in all we do.
The 5 Pillars of Oxfam’s TLWR Work

TLWR programs will work across four primary outcome areas including a fifth cross-cutting ‘HOW’ we work area. Together the outcome areas -

1. CONSCIOUSNESS AND CAPABILITIES
   Build individual knowledge and transformative leadership practices for collective impact
   More women and men active in women’s rights organisations and other CSO partners have understood, exchanged, documented and widely communicated experiences and evidence of transformative leadership for women’s rights within their organisations and communities.

2. RESOURCES
   Build sustainability of women’s rights organisations, networks and platforms
   More women’s rights organisations have resources and strengthened institutional capacity to practice and implement transformative leadership in their organisations and programs to advance women’s rights.

3. NORMS AND EXCLUSIONARY PRACTICES
   Support collaboration to influence social norms and informal decision-making processes
   A large constituency of actors in creating safe and enabling environments for transformative leadership for women’s rights to be exercised.

4. RULES & POLICIES
   Support collaboration to influence formal decision-making institutions, processes, policies and their implementation
   Increase engagement in action and accountability for commitments made on gender justice and women’s rights by formal institutions and actors.

5. PROMOTE SOCIAL ACCOUNTABILITY INITIATIVES
   More systems ensure accountability regarding women’s rights and greater financial support for transformative leadership to advance women’s rights
Simple exercises to explain the 5 pillars

**Pillar 1**

Build individual knowledge and transformative leadership practices for collective impact.

Building individual knowledge – Guatemala

“We need political education. Otherwise, once we manage to have dialogue and they start talking to us about things like municipal budgets, it’s like jumping out of a plane with no parachute. If they are talking about infrastructure, I have to know about infrastructure. If they are talking about territorial rights, I have to know about territorial rights.”

Guatemala case study on pillar 1

**Pillar 2**

Build sustainability of WROs, networks and platforms.

The tree symbolises factors that must be in place in order to sustain a women’s rights organisation, network or platform:

BRANCHES represent different actors that must come together for a successful
SHADE represents an umbrella/coalition of actors
STEM represents unity among actors
ROOTS represents knowledge / evidence-based information
Support collaborations to influence social norms and informal decision-making processes

Use the bundle of sticks scenario here to show that unity brings strength. Break one stick and then attempt to do the same with a bundle of sticks. This exercise shows that it is easier to break one stick than a bundle.

Support collaborations to influence formal decision-making processes, institutions, policies and their implementation.

Ask five participants to put a finger under a ruler. The fingers of different participants will support the balancing of the ruler. Ask them to slowly pull away one at a time. The ruler will fall. This shows the importance of collaboration.
Posing questions is really important to gauge where participants are in terms of their knowledge.

Ask whether the participants have knowledge of policy changes in terms of WLR i.e. How did this happen? What kind if any, collaboration took place? What lessons, both positive and negative, can be drawn from this? How and what can Oxfam support more collaboratively? How can we garner more collaboration with such an effort? Here you can share your own examples of collaboration for policy change.

Facilitator Note:
- **Pillar 5** (cross-cutting pillar)
- **Increase social accountability in all TLWR pillars to advance women’s rights.**

Facilitator Note:
- Social accountability is a difficult term to understand. So, the facilitator tip here is to give a definition and explain it, giving examples for better understanding and clarity.
- Accountability is: Responsive to the needs and demands of communities; transparency in fulfilling the needs of the communities; quality and accessibility.
- Case study/role play: Is it possible to include or consider social accountability in all the other quadrants. As an activity, make up a committee with different representatives (women leaders, traditional, government, etc.) and unpack where social accountability lies and with whom and how?
Build individual knowledge and transformative leadership practices for collective impact

More women and men active in women’s rights organisations and other CSO partners have understood, exchanged, documented and widely communicated experiences and evidence of transformative leadership for women’s rights within their organisations and communities.

Build sustainability of women’s rights organisations, networks and platforms

More women’s rights organisations have resources and strengthened institutional capacity to practice and implement transformative leadership in their organisations and programs to advance women’s rights.

Support collaboration to influence social norms and informal decision-making processes.

A larger constituency of actors is creating safe and enabling environments for transformative leadership for women’s rights to be exercised.

Support collaboration to influence formal decision-making institutions, processes, policies and their implementation

Increase engagement, action and accountability for commitments made on gender justice and women’s rights by formal institutions and actors.

Promote social accountability initiatives.

More systems ensure accountability regarding women’s rights and greater financial support for transformative leadership to advance women’s rights.

**Transformative Leadership for Women’s Land Rights: Where and What Needs to Change?**
Steps:
1. Divide the participants into small groups (preferably participants from the same organisation/geographical area together), give participants time to interrogate the pillars and answer the following for their work/area:

   • Which pillar(s) is important in your context?
   • Why is this pillar important to you?
   • Give a brief example:
     o Problem/Context
     o How is it addressed?
     o Outcome/Success OR not?
     o Why is it important?

2. Plenary: each group to present its reflections to the bigger group.

Option 2

Steps:
1. Present Case studies and ask participants in small groups to share their thoughts about which TLWR pillar they think it represents and why.

2. Ask each group to illustrate/teach back to the bigger group. Ensure that there is time for group discussion.
DAY FOUR

The Practice
DAY FOUR: THE PRACTICE

The aim of the day is to start applying our knowledge to our TLWR and women’s land rights work and advocacy practice and to agree on the best format and next steps for future phases of TLWR training and support.

Training Time: 4 hours 30 min excluding breaks, energisers and recaps

Facilitator Note:
Allow time at the start of Day 4 to revisit the key issues, e.g. quadrant and the pillars

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>20 min</td>
<td>Recap of the TLWR pillars</td>
<td>• TLWR infographic</td>
</tr>
<tr>
<td></td>
<td>Steps:</td>
<td>• Gender at Work quadrant</td>
</tr>
<tr>
<td></td>
<td>1. Go over the TLWR pillars</td>
<td></td>
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<tr>
<td></td>
<td>2. Address any questions and provide clarity.</td>
<td></td>
</tr>
<tr>
<td>90 min</td>
<td>Action plans</td>
<td>• Flip chart papers</td>
</tr>
</tbody>
</table>

Facilitator Note:
Allow more time for this exercise if needed.

The action plans should be at an individual level (what do I as a woman need to feel independent, secure, etc.) as well as at a collective level (women from the same town, country, etc.)

1. Divide participants into small groups.

2. Refer to flip chart papers of participants’ inputs on what is missing in terms of TLWR pillars in their different areas (Day 3)

3. Steer participant’s attention to what was identified in the pillars in relation to gaps (GAP ANALYSIS).

4. Ask each group to focus on a pillar that is most relevant to them. The group will then take the gap/“problem” e.g. from quadrant to the pillar and discuss how they will address any gaps.
5. Following this discussion, the groups will need to draft an action plan and map how to engage with other members of women’s groups or communities in order to share their analysis and action plan.

**Key questions for action planning**

- What resources are needed: what, how, when? (this can include space, people, information and financial resources)
- Who will be part of completing tasks and take responsibility?
- Where does accountability lie?
- What leadership qualities will be required for transformative leadership?

### 30 min

**Preparing ourselves as TLWR Trainers**

**Steps:**

1. Ask participants to discuss their fears and anxieties about training - and help them prepare to deal with them

### 30 min

**Personal Leadership Practice Reflections:**

1. Designate 30 minutes for quiet reflection and/or writing

2. Ask participants to consider the following questions:
   - What does personal leadership practice mean for me and us as a collective when we leave this room/space? What is my role within this programme and in my activism and/or as part of CSO networks in my community?
DAY FIVE
Facilitation
Day Five: FACILITATION

The aim of the day is to understand the role of a facilitator and to practice, techniques that enable good facilitation.

Facilitator Note:
The role of the facilitator is to hold the space and to make it safe for self-expression, reflection and learning. S/he recognises that knowledge is dynamic and it is contained in the bodies of the people in the room. Therefore, their knowledge, agency and experience are honoured. A good facilitator makes it possible for participants to trust each other as well as the process.

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Materials</th>
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</thead>
<tbody>
<tr>
<td>45 min</td>
<td>Facilitation Techniques: Plenary Discussions</td>
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</tr>
<tr>
<td></td>
<td>• Practice plenary discussions by getting a small group of</td>
<td></td>
</tr>
<tr>
<td></td>
<td>people to talk about a specific topic</td>
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<tr>
<td></td>
<td>• Listen carefully to inputs, making sure that each</td>
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<td></td>
<td>participant has an opportunity to raise their opinion</td>
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<tr>
<td></td>
<td>without interruption</td>
<td></td>
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<tr>
<td></td>
<td>• Prepare a set of probing questions to help participants</td>
<td></td>
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<tr>
<td></td>
<td>see and think about the topic in different ways</td>
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<tr>
<td></td>
<td>• Take note of the time and bring the discussion to a close</td>
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<tr>
<td></td>
<td>when necessary and appropriate</td>
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<tr>
<td></td>
<td>• Ensure that the energy is kept in the room, and feel free</td>
<td></td>
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<tr>
<td></td>
<td>to do an ice breaker or two to re-energise the group</td>
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<td></td>
<td>• Be open and honest with the group about how facilitators</td>
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<tr>
<td></td>
<td>do not know or have all the answers. Sometimes a</td>
<td></td>
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<tr>
<td></td>
<td>participant (s) will ask questions that you as facilitator</td>
<td></td>
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<tr>
<td></td>
<td>cannot answer clearly at that moment. Be honest and say</td>
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<td></td>
<td>that you will get back with an answer to the group later</td>
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<tr>
<td></td>
<td>or after the workshop OR put the question to the group and</td>
<td></td>
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<td></td>
<td>ask if there is someone who knows the answer or is willing</td>
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<tr>
<td></td>
<td>to give a shot at formulating an answer or response</td>
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<tr>
<td></td>
<td>• Also challenge the group to think more broadly, by playing</td>
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<tr>
<td></td>
<td>“devil’s advocate” where necessary and appropriate</td>
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</tr>
<tr>
<td>1 hour</td>
<td>Facilitation Techniques: Group Work</td>
<td></td>
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<tr>
<td>--------</td>
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<td></td>
</tr>
<tr>
<td>1.</td>
<td>Explain that the next activity will be done through group work</td>
<td></td>
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<tr>
<td>2.</td>
<td>Give clear instructions of what each group should do and indicate how reporting will be done, e.g. in plenary with 1 lead from each group reporting what was discussed</td>
<td></td>
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<tr>
<td>3.</td>
<td>Ask participants to number themselves from 1 to 3</td>
<td></td>
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<tr>
<td>4.</td>
<td>Ask all the number 1s to sit as a group in an area of the room, perhaps a corner</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Ask all the number 2s to do the same but in another area of the room</td>
<td></td>
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<tr>
<td>6.</td>
<td>Ask the number 3s to do the same in another area of the room</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>With a group of 15 that should result in 3 groups of 5 people</td>
<td></td>
</tr>
</tbody>
</table>

**Option 2: Facilitation Techniques: Group Work**

Put a set of pre-selected numbers or pictures or objects in a box or hat. Make sure that there are enough numbers or pictures or objects for the number of groups needed. For instance, for three groups - one would need to have three numbers and enough copies to ensure that each participant gets one. Ask participants to pick one. Participants should then form a group with other participants who drew out the same number/picture/object.

**Facilitator Tip:**

When allocating participants to groups, it is important to as far as possible, select participants at random to ensure that each of the participants gets an opportunity to interact with as many of the other participants as possible. This will allow participants to get to know one another; and it will stimulate/spark different conversations and points of view/perspective/ideas. Be mindful and prepare yourself well to deal with the following:

- Disagreements in and among the group(s)
- Dominant voice(s) – have ground rules, draw group’s attention to be aware of dominance and should give others a chance, distract them (e.g. let them take notes etc.), politely interject, suggest a rotation of presentation/speaking
- Quiet voice – encourage to speak, create opportunities for engagement (e.g. presenting)
- Group confusion
- Checking in with the group: how much (little) is too much (little)
Facilitation Techniques: Case Studies

1. Select case studies that demonstrate a topic that you are covering in the training.
2. Use video, print and audio materials.
3. In plenary introduce the case study and give participants a summary of what it covers.
4. Present the case study.
5. Discuss the case study and prepare probing questions.

Facilitator Note:

- Be aware of the participant’s differing levels of literacy and think through other ways of presenting case studies to the group
- Prepare questions beforehand that will guide and steer the group conversation to surface issues relating to TLWR and WLR

- Case studies in the form of video or print material
- Audiovisual equipment
Glossary

Definitions from different Oxfam sources, e.g.

**Domestic violence**
Domestic violence is violence that happens in households and intimate relationships. This includes harm to children from witnessing domestic violence. Some definitions also encompass any kind of violence that happens within the family, e.g. violent ‘punishment’ of children and abuse of older family members.

**Empowerment**
Empowerment is the process of gaining control of the self, over ideology, and over the resources which determine power.

**Gender**
Gender refers to the characteristics and roles that societies attribute to women and men respectively. Gender is not ‘natural’ – it is constructed by societies.

**Gender binary**: The categorisation of gender into two different categories. This is a social practice which highlights the biological differences between men and women. This has resulted in the historical and ongoing separation of the sexes in western society in terms of marketing to public services and gender roles. In other cultures there are more than two genders; in this case, there is no gender binary.

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*Extracted from different Oxfam publications*
Gender discrimination
Gender discrimination is discrimination based on gender differences. Examples of this include how women tend to get paid less than men and how some national armies exclude homosexual men from service.

Gender Equality
Gender equality is the situation in which women and men enjoy the same status; have equal conditions, responsibilities and opportunities for realising their full human rights and potential; and can benefit equally from the results.

Gender Equity
Gender equity is fairness of treatment for women and men according to their respective needs.

Gender Identity: An individual’s experience of their own gender and how they wish to convey this externally and personally. Gender identity is a result of an individual’s personal experiences with biological and social gender attributes. Gender binaries exist in many western nations, and as such, an individual who is establishing their gender identity could choose to convey a different outward perception of their gender than which they were either biologically born as or, was socially assigned either within or outside the gender binary, (as is the case with the Hijras of Southern Asia).

Gender Justice
Gender justice is full equality and equity between women and men in all spheres of life.

Gender Mainstreaming
Gender mainstreaming is a strategy which aims to bring about gender equality in programs and organisations whose main purpose is not necessarily gender justice.

Gender Norms
Gender norms refer to the behaviours, roles, and capacities that societies expect from women and men based on their respective gendered identities.

Gender Relations
Gender relations are the ways in which a culture or society prescribes rights, roles, responsibilities and identities of women and men in relation to one another.

Gender Roles
Gender roles are the roles a society expects from women and men respectively. These roles vary depending on many factors (‘intersectionality’), even within a society.

Gender-Based Violence (GBV)
Gender-based violence is the use of power to enforce gender norms.

Harmful Traditional Practice
A harmful traditional practice is a practice that is rooted in a way of thinking or acting that is inherited from the past, and that is likely to damage the health and well-being of persons. For examples of harmful traditional practices are female genital mutilation/cutting (FGM/C) and forced marriage of teenage girls.

Intersectionality
Intersectionality is a methodology used for studying the relationships among multiple dimensions of social relationships and people’s identity. Intersectionality holds that different types of oppression – such as racism, sexism and homophobia – do not act independently of one another, but interrelate, to create the ‘intersection’ of multiple forms of discrimination.
Lesbian
A female who is emotionally, romantically and or sexually attracted to other females - often called a female homosexual.

Livelihood
A means of supporting one's existence especially financially or vocationally.

Patriarchy
Patriarchy refers to societal structures and practices that institutionalise male power over women and children.

Positional Power
Power deriving from having a title or position giving an individual formal authority over people or money, for instance, in public office or in a leadership position within an organisation.

Power
Power can be defined as the ability or capacity to perform an act effectively; a specific capacity (as in 'her powers of persuasion'); strength; authority; might; forcefulness.

Power Analysis
In advocacy, 'power analysis' examines the different types and levels of power that play a role in a particular situation.

Power Relations
The concept of power relations' deals with how different groups are able to interact with and control other groups.

Sexual Diversity/Sexual Orientation
This is where individuals are sexually, romantically and or emotionally attracted to a member of the same or different genders. This sexual diversity may manifest itself in romantic, sexual and varying emotional behaviour between a range of sexes and gender identities.

Social Accountability
An approach toward building accountability that relies on civic engagement in which ordinary citizens and/or civil society organisations participate directly or indirectly in exacting accountability.

Tenure
The legal regime in which land is owned by an individual, who is said to “hold” the land. It determines who can use land, for how long, and under what conditions.

Tenure system
In general, a tenure system is a set of institutions, assumptions and rules that underpin a process of land governance. This includes how land is to be allocated within societies, as well as how access is granted to rights to use, control and transfer land, as well as associated responsibilities and restraints. In simple terms, land tenure systems determine who can use what resources, for how long and under what conditions.

Transfer rights
The right to transfer land or have land transferred to you or another person. This can include rules on inheritance, borrowing, lending, sharing, gifting, renting or selling.
Women’s secure land rights
Women’s reliable and secure access to, use and control over land and natural resources— including having a meaningful role in decision-making equal to men. It is these substantive rights, irrespective of tenure system, on which this strategy focuses.

Land governance
Concerns the rules, processes and structures through which decisions are made about access to land and its use, the manner in which those decisions are implemented and enforced, and the way in which competing interests in land are managed. It is simply how societies and groups organize to take decisions on land and natural resources; who takes the decision, how decisions are taken and who is accountable for these decisions.

Gender just land governance
This strategy focuses on supporting women to gain and maintain land rights on equal footing with men and supporting women and men to tackling structural and systemic issues affecting women’s role in advancing this agenda. It does however include some insights into how we can better understand how constructions of gender are interlinked with the social construction of land inequality and land justice.

Gender transformative
This is approach that strives to create, cultivate and fosters shared power, access to, control of resources including land, and decision-making between women and men.

Market-led land governance
A form of land governance in which land is commoditised and commonly transferred or acquired through the market by buying, selling or renting. It’s important to note that once land is commodified, it ceases being a common good but rather becomes a commodity. It typically focuses on individual and communal land ownership or long-term lease rights.

Customary land tenure
A form of land administration and management centred within locally-recognised institutions, culture, philosophy, principles and rules which – like other forms of land governance – is nuanced and evolving. Colonialists often sought to stop or delegitimise customary governance because it threatened national colonial authority, a legacy still felt today.

Use rights
This include exclusive use rights – such as small-scale farming, lease/rent/ or rights to use land alongside others, such as the rights to pick medicinal herbs from common lands. User rights does not necessarily denote exclusive rights

Control of land
The ability to have a substantive power/ability to make and meaningful role in making decisions about how land is used, managed, transfer or bequeathed. In some contexts, secure control over land may be expressed as ownership or as taking a key role in governance over customary lands. Control over land also implies that this right is maintained over time and that women and men benefit equally from any proceeds or profits from land.

Ownership
One form of expressing rights to land. While ownership can be a way of formalising a right of access and control of land, ownership is not necessarily the same as having a right of control of land. For example, women may have a formal ownership right, but cultural factors may prevent her from realising those rights despite having formal ownership rights.
References


http://raisinghervoice.ning.com/
ANNEX ONE

Resources
EXERCISES FOR OPENING

1. Introduction
   Each participant is given an opportunity to state her or his name and (1) one thing that starts with the first letter of their name that makes them happy, (2) one thing that they don’t like; (3) a letter that matches the first letter of their name and describes them e.g. “jumping” Jabu, (4) one thing that people don’t know about them; (5) to think of an object/thing that best symbolizes them and why.

2. Listing of hope/expectations and fears/anxieties
   In this exercise you as a facilitator must be able to get a sense of the participants’ personal (individual) hopes/expectations and fears/anxieties around:

   what they want to “walk away” with from the training, e.g. knowledge, practical suggestions around organising, influencing, alliance-building, etc. From this, you can identify commonalities.
   You should also be able to help the participants to surface anxieties/fears. As a facilitator, do not ignore the anxieties/fears that are real for women participants, e.g. being preoccupied with what they have “left behind at home”. Similarly do not ignore anxieties/fears that you do not necessarily directly identify with.

   On a flipchart paper make two (2) columns with headings: “Expectations/Hopes” and “Fears/Anxieties”. Ask each individual to list their thoughts in each column. Also ask each individual to list how the group can ensure that the workshop is a space conducive to learning, of affirmation, that recognises all types of knowledge and a space for holding each other mindfully and with care (some call this “group guidelines/agreements” e.g. listening to each other; allowing each other to be silent when they need to).

3. Tree of hope
   Draw a tree on flipchart paper and give each participant a small piece of coloured paper.
   Ask each participant to write down what they hope to get out of the training. Each participant should then get an opportunity to read what they have written on their leaf and stick on the tree.

   In each of the exercises above, you as a facilitator need to review the workshop objectives and clarify what can be covered during the course of the workshop and what cannot, and through this address hopes/expectations.

4. An object that describes me (should take 1-2 minutes per participant)
   Purpose: To get a sense of how participants are feeling. Invite the participants to choose an object in the room; it can be a window (which may represent transparency), pot plant, etc. OR the facilitator can provide objects e.g. costumes, small musical instruments, pegs, a ball/ball of string, balloon(s), toys, small piece(s) of cloth, etc. for the exercise, the object selected should be one that best describes who the participant is, and they can have an opportunity to share the emotions it invokes.
   Make sure that you remember to bring the box of objects if the room is bare or there is little to choose from in the venue.

5. Poem Stringing
   Ask participants to choose a word to describe themselves. Invite someone in the group to string the words together to develop a poem. This poem will represent the characteristics of the people in the room.
EXERCISES FOR CLOSING

1. Web
2. Moodometer
3. Paper Ball (each participant will be asked to write down how they think or feel the day was and roll the paper up into a ball. The facilitator will then collect the pieces of paper and read out the reflections to the group).
4. Final review of objectives at the end of the workshop
5. Provide sticky notes for each participant. Ask them to write down what they like about the other participants. It is better to use the board at the back of the pack.

EXERCISES FOR SPACE/ROOM SETTING

Breathing Exercises
Ask participants to take a deep breath, and tense all the muscles in their body. Have them hold this tension in for 5 seconds, counting “1-2-3-4-5” slowly. Then, ask them to release the breath slowly - repeat this whole process three more times. Slowly release the final breath - then, pause for a few moments before saying to participants “when you feel ready, open your eyes and come back to yourself.”

Breathing into Discomfort
Participants can sit or lie down on the floor and make themselves comfortable. Then, ask the group to breathe in and out a few times, and with every exhale, to feel how their bodies become lighter. Invite participants to try to notice any feeling(s) or discomfort in the body. The intention is not to fix or change the feelings or discomfort but to just notice it.

ICEBREAKERS

Animal Game
This game helps to divide a large group into smaller groups. Hand out small pieces of paper to each member of the large group. Write the name of an animal on each piece using as many different animals as you need to constitute smaller groups. Hand the papers out at random and ask people to make the noise of their animal to find the other members of their smaller group.

1. Body-spelling: choose a word (e.g. feminist, land, etc.) and then all of the participants use their bodies to spell out the word they chose. The facilitator will lead the process.
2. Under my underwear
3. Musical chairs
4. Fruit salad
   The facilitator divides the participants into an equal number of three or four fruits e.g. oranges and bananas. Participants then sit on chairs in a circle. One person stands in the centre of the circle of chairs. The facilitator shouts out the name of one of the fruits, such as ‘oranges,’ and all of the oranges must change places with one another. The person who is standing in the middle tries to take one of their places as they move, leaving another person in the middle without a chair. The facilitator shouts out the name of another fruit and the game continues with the new person in the middle.
5. Taxi rides
Ask participants to pretend that they are getting into taxis. The taxis can only hold a certain number of people, e.g. two, four, or eight. When the taxis stop, the participants have to run to get into the right sized groups. This is a useful game for randomly dividing participants into groups.

6. Estella says
The facilitator tells the group that they should follow instructions. The facilitator then begins each instruction with “Estella says...” If the facilitator does not begin the instructions with the words “Estella says”, then the group should not follow the instructions! The facilitator begins by saying something like “Estella says clap your hands” while clapping their hands. The participants follow. The facilitator speeds up the actions, always saying “Estella says” first. After a short while, the “Estella says” is omitted. Those participants who do follow the instructions are ‘out’ of the game. The game can be continued for as long as it remains fun.

7. I’m going on a trip
Everyone sits in a circle. The facilitator starts by saying “I’m going on a trip and I’m taking a hug”, and hugs the person to their right. That person then has to say “I’m going on a trip and I’m taking a hug and a pat on the back”, and then they give the person on their right a hug and a pat on the back. Each person repeats what has been said and adds a new action to the list. Go round the circle until everyone has had a turn.

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SEX / GENDER STATEMENTS

<table>
<thead>
<tr>
<th>Girls are gentle</th>
<th>G</th>
<th>Land belongs to men, as they are the bread winners</th>
<th>S</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys are tough</td>
<td>G</td>
<td>Men tend to be more muscular than women</td>
<td>S</td>
</tr>
<tr>
<td>Men are good drivers</td>
<td>G</td>
<td>Women can give birth to babies</td>
<td>S</td>
</tr>
<tr>
<td>Women are poor drivers</td>
<td>G</td>
<td>when a man dies, his belonging goes back to</td>
<td>S</td>
</tr>
<tr>
<td></td>
<td></td>
<td>his family and not the wife</td>
<td></td>
</tr>
<tr>
<td>Women have long hair</td>
<td>G</td>
<td>Only the head of household is allowed to sign official documents, including those referring to land</td>
<td>S</td>
</tr>
<tr>
<td>Men have short hair</td>
<td>G</td>
<td>Women are supposed to make less money than men</td>
<td>S</td>
</tr>
<tr>
<td>Women do not like sex</td>
<td>G</td>
<td>Women are supposed to obey and be submissive</td>
<td>S</td>
</tr>
<tr>
<td>Men love sex</td>
<td>G</td>
<td>Men cannot take decisions on family’s properties</td>
<td>S</td>
</tr>
<tr>
<td>Women do the cooking and housework</td>
<td>G</td>
<td>Men have penises</td>
<td>S</td>
</tr>
<tr>
<td>Men are the breadwinners</td>
<td>G</td>
<td>Women have vaginas</td>
<td>S</td>
</tr>
<tr>
<td>Nurses are women</td>
<td>G</td>
<td>Men have testes</td>
<td>S</td>
</tr>
<tr>
<td>Doctors are men</td>
<td>G</td>
<td>Women have ovaries</td>
<td>S</td>
</tr>
<tr>
<td>Men do not cry</td>
<td>G</td>
<td>Women can menstruate</td>
<td>S</td>
</tr>
</tbody>
</table>
The Genderbread Person

Gender is one of those things everyone thinks they understand, but most people don’t. Like inception. Gender isn’t binary. It’s not either/or. In many cases it’s both and a bit of that. This tasty little guide is meant to be an appetizer for gender understanding. It’s okay if you hungry for more. In fact, that’s the idea.

Identity

- Woman-ness
- Man-ness

Gender Identity

How you, in your head, define your gender, based on how much you align (or don’t align) with what you understand to be the options for gender.

Attraction

- Sexually Attracted to
- Romantically Attracted to

Expression

- Feminine
- Masculine

Gender Expression

The ways you present gender, through your actions, dress, and demeanor, and how those presentations are interpreted based on gender norms.

Sex

- Female-ness
- Male-ness

Biological Sex

The physical sex characteristics you’re born with and develop, include genitalia, body shape, voice pitch, body hair, hormones, chromosomes, etc.

In each grouping all that apply to you and plot a point, depicting the aspects of gender toward which you experience attraction.
Core Values and Beliefs that Enable the Facilitator

1. People are doing the best that they can with the resources that they have – every person, including the so-called “disruptors” or “space hoggers” is doing the best they can. If they knew better, they would do differently.

2. If what you are doing is not working, then do something else – do not persist in a process if it meets with too much resistance. Check in with the group, find out what the sentiments are then move into another modality or process if necessary.

3. Groups of people naturally self-organise if you allow them - some people will take on leading, solving or analysing, some stay quiet and listen... facilitators know just how much support to provide the group to enable it to achieve its goals. its goals. As a facilitator, your role is not to sort out the power dynamics within the group. Your role is to ensure that the group is able to achieve the intention(s) that it has set out for itself.

4. The map is not the territory – What we perceive is not necessarily the reality of the situation. Every individual carries in them a map of reality, and this map is made up of their own filters, values, beliefs and experiences. When there is a conflict, the conflict is most often the result of the different maps of the world colliding.

5. Respect the other person’s model (map) of the world – You may not agree with them, but you can respect that they hold a set of beliefs as a result of their map of the world.

6. There are no resistant people, only inflexible communicators.

7. The element in the system with the most flexibility will have the most influence – flexibility is key to effective facilitation.

8. The meaning of the communication is in the response that you get – This is in reference to the belief that we are responsible for how we communicate. So, if someone does not understand you, or gets angry with you (when it was not your intention to anger them) then, apologise and say that you clearly have not gotten your message across in the way it was intended.

9. You cannot NOT communicate – This is critical for facilitators because it points to all the non-verbal, and non-physical ways in which we communicate. As facilitators, we need to train daily to be aware of what and how we are communicating with others.

10. There is no such thing as failure, only feedback - Everything that happens gives you feedback and more information about a situation. All we need to do is to be able to perceive all feedback we receive, including negative feedback, as information.

11. The mind and the body affect each other - Just as our behavioural cues reveal what is going on in our minds, our behavioural cues also affect what goes on in our bodies. If we slouch while we sit, for example, we are likely to feel more tired. Likewise, there are many ways in which we can maintain our composure and calm as facilitators as we learn to better understand the non-verbal cues of the people we are seeking to facilitate.

This list is a partial list of what are known as “presuppositions” that have been developed by the originators of an approach to communications, personal development and psychology known as Neuro-Linguistic Programming(NLP)
Introduction
The Oxfam International Transformative Leadership for Women's Rights (TLWR) working group is proud to present a new TLWR Global Program Framework. This Framework has been developed to support Oxfam to deliver on its ambitions on Transformative Leadership for Women's Rights.

This Framework integrates TLWR principles and approaches into Oxfam's humanitarian responses, programs and campaigns as well as for those developing stand-alone Gender Justice programs to promote TLWR. It is not intended to be the ‘rulebook’ for how Oxfam does TLWR but rather a guide and practical resource for colleagues and partners.

The full version of the TLWR Framework clearly explains what Transformative Leadership for Women's Rights is, why Oxfam promotes it, the practical program lessons learnt to date, and introduces a proposed Theory of Change, program strategies, learning questions, and five propositional program pillars. This version summarises the essential TLWR Framework content and is intended as a reference tool for colleagues involved in program design and for those seeking to inspire and engage new allies. However, this shorter version cannot capture the richness of program learning and examples nor the reflection and thinking that underpins each of the Framework components in the same way as the full Framework does. A list of TLWR working group focal points for each region and thematic area has been provided in the box below…We look forward to working with you!

So...what is TLWR?
"In simple terms, transformative leadership for women's rights is a process of people working together to transform systemic oppression against women – with the ultimate goal being the realisation of gender justice and women's rights."

A TLWR approach is clear about its end goal – more activists, leaders and organisations working together explicitly to promote a women's rights agenda. Secondly, it supports thinking about men as well as women from all walks of life as champions and leaders for gender justice and women's rights – both as individuals and in their organisations and networks. Working creatively with diverse allies within and across sectors and, keeping in mind intersectionality, has proven critical to achieving women's rights in full. A TLWR approach helps us to pay greater attention to the quality, equality and inclusiveness of our power, practice and partnerships in each of these different leadership spaces – recognising that how we work is as important as what we do.

The aim of the Global Program Framework on Transformative Leadership for Women's Rights is that more women will obtain and exercise their political, economic and social rights through the practical application of transformative leadership for women's rights. Oxfam believes this will happen through the increased engagement of individuals, civil society organisations, private sector organisations and governments to support TLWR. TLWR programs will work across four primary outcome areas – with a fifth cross-cutting ‘HOW’ we work – that together make up the TLWR five program ‘pillars’:

1. Build individual knowledge and Transformative leadership practices for collective impact.
2. Build sustainability of Women's rights organisations, networks and platforms.
3. Support collaborations to influence social norms and informal decision-making processes.
4. Support collaboration to influence formal decision-making institutions, processes, policies and their implementation.
   And the crosscutting pillar integrated into each of the four program pillars above:
5. Increase social accountability in all TLWR pillars to advance women's rights.
The Five Pillars of Transformative Leadership for Women's Rights
The TLWR Global Program Framework's theory of change is grounded in emerging hypotheses' and focuses on five 'pillars' that our experience tells us are central to women's political, economic and social rights, and to the role of transformative leadership in achieving them.

I. Build individual knowledge and transformative leadership practices for collective impact
Leadership development programs often focus on once-off or short-term training, and fail to engage with the pre-existing power dynamics where leadership takes place. Oxfam will build its support to partner organisations willing to, or already working to strengthen individuals' consciousness, knowledge and capacity to put feminist values into practice within their organisations for collective impact on women's rights.

The hypothesis is:
If Oxfam builds individual knowledge and transformative leadership practices for collective impact on women's rights,

Then we will see the following outcome:
More men and women active in WROs and other CSO partners have understood, exchanged, documented and widely communicated experiences and evidence of TLWR within their organisations and communities.

Because we have implemented or facilitated the following strategies:

- Action and peer learning processes engaging individuals from WROs, other CSOs and key actors.
- Making visible and challenging gender discriminatory organisational and social norms.
- Engaging in initiatives to develop new norms that model feminist principles, values and the practice of transformative leadership.
- Communicating lessons in advancing TLWR clearly, widely and effectively.
- Accessing and using innovative mediums to exchange the latest thinking, challenges and lessons.
- Strengthening the political, civic, and human rights knowledge of women's rights activists and leaders, and their ability to navigate and influence power-holders effectively.

Sample MEAL questions to know what/if any difference has been made
Short Term:
- Do women and men report increases in their ability to: Undertake gender and power analysis? Better understand their basic rights and entitlements? Have improved leadership, decision-making and respectful confrontation skills? Be better able to organise, collaborate and collectively strategise.

Medium Term:
- What changes have there been to men's and women's confidence in their leadership abilities?
- To what extent are women activists and leaders demonstrating a greater capacity to influence decision-makers and decision making processes?
- What changes have there been to men's and women's interests and skills in aligning feminist values and actions within their organisations?
- To what extent are women activists and leaders engaging with and influencing informal and formal decision-making/ accountability processes (local/sub-national/national level)?
- To what extent do the workplans, priorities, policy positions and campaigns of TLWR allies/ networks reference and incorporate WROs' own analysis and campaigning priorities?

Long Term:
- What influence has more women role modelling more effective, inclusive leadership styles had on the enabling environment for other aspiring women activists and leaders?
- What changes have there been to men's confidence in their ability to challenge patriarchy and promote positive gender norms and leadership for women's rights?
- How have these changes been achieved? What has enabled or hindered them?
- What has Oxfam's contribution to this outcome been?
II. Build sustainability of women's rights organisations, networks and platforms

Oxfam seeks to strengthen the organizational capacity and sustainability of women's rights organisations (WROs), with a particular focus on new and growing movements. When promoting and fundraising for this strategy, Oxfam will strive not to compete with these organisations and movements. To be truly sustainable, a TLWR approach prioritises the building of reflection and accountability spaces, and mechanisms to foster this within and between WROs, networks and movements.

The hypothesis is that:
If Oxfam builds sustainability of women's rights organisations, networks and platforms,
Then we will see the following outcome:
More women's rights organisations have resources and strengthened institutional capacity to practice and implement transformative leadership in their organisations, and programs to advance women's rights.

Because we have implemented or facilitated the following strategies:
• Core and flexible funding to WROs and networks, particularly those run by young / marginalised women.
• Ongoing organisational coaching, mentoring and peer exchange.
• Aligning systems and structures to enable collective transformative leadership.
• Strengthening collaboration skills and practices.
• Collective reflection, action and peer learning processes that help to surface and change deep patriarchal and oppressive organisational cultures.
• Strengthening practices of self and collective care as part of organisational sustainability.
• Strengthening relationships and trust within organisations and networks.

Sample MEAL questions to know what/if any difference has been made

Short Term:
• How have the budgets of WROs, networks and platforms changed?
• How have organizational training, coaching and mentoring programs changed?
• What practical steps have been taken to advance feminist values in recruitment, training, promotion and leadership opportunities?
• To what extent are WROs, movements and platforms accountable to their members and to those they represent?
• What is the level of ambition, space and resource to address this over time?

Medium Term:
• How have their organisational policies, structures and processes changed to enable more distributed leadership to include the leadership of younger women?
• How have their organisational policies, structures and processes changed to enable more distributed leadership to include those from marginalised or discriminated groups?

Long Term:
• What changes have there been to decision-making in the organisation? For example, are there changes to who is making the decisions? Are there changes to what women make decisions about?
• How have these changes been achieved? What has enabled or hindered them?
• What has Oxfam's contribution to this outcome been?

III. Support collaboration to influence social norms and informal decision-making processes, policies and their implementation

In addition to changes at individual and organisational levels, Oxfam prioritises systemic change in the development and implementation of both formal and (often invisible) informal structures. Working in the informal sphere (i.e. norms or behaviours formed by public opinion) is an essential part of creating a positive enabling environment for TLWR. In the role of broker/facilitator of networks/coalitions, attention must be paid to the quality of our leadership in collaborations cultivating collective energy/action for women's rights.
The hypothesis is that:
If Oxfam supports initiatives to influence social norms, informal decision-making processes, policies and their implementation,

Then we will see the following outcome:
A larger constituency of actors is creating safe and enabling environments for TLWR to be exercised.

Because we have implemented or facilitated the following strategies:
• Developing individual and collective capacity for safe and effective influencing and advocacy.
• Increased women's participation and representation in informal decision-making spaces.
• Supporting women activists, leaders and human rights defenders and their male allies to work safely and without fear – both as individuals and as groups.
• Convening social movements and political actors with WROs on issues relating to gender justice.
• Strengthening opportunities to network and broker collaborations between organisations, sectors and movements to build common change agendas and actions.
• Challenging negative social norms regarding women's leadership roles and capacities within political processes and establishing positive new norms.
• Engaging strategically with men and boys, challenging their traditional roles and responsibilities in the private, public and political spheres.
• Influencing policies that in-/directly address gender discrimination and ensuring implementation thereof.

Sample MEAL questions to know what/if any difference has been made:
Short Term:
• To what extent does Oxfam partner with diverse organisations that represent women's interests or can influence outcomes that will impact substantively on women?
• What are the types of organisations and what geographic area and constituency/-ies do they represent?
• What has Oxfam's contribution to this outcome been?
Medium Term:
• What measures have been taken to protect women as leaders and human rights defenders individually and as groups?
• What changes are there in levels of family support for women and men's campaigns/activism for women's rights?
• To what extent has the project contributed to changes in media coverage of priority issues raised by women activists and leaders?
Long Term:
• How have WROs worked – individually or in collaboration – to influence policy and practice change?
• How has the acceptance of women's leadership by cultural, customary and religious leaders changed?
• To what extent have attitudes and behaviours towards gender equality changed among targeted community members?
• How have knowledge and attitudes towards men's and women's leadership capacities / roles changed within organisations?

IV. Support collaboration to influence formal decision-making institutions, processes, policies and their implementation
Throughout history, women's rights activists, movements and their male allies have locked, often hard-won, gender equality gains into, village development plans, district budgets, provincial laws or Electoral Commission regulatory codes for instance. Once secured, turning commitments made on paper into actions and investments represents the critical second stage of building institutional leadership for gender equality. To be effective and for changes to be sustained, the institutions themselves may also have to change.
The hypothesis is that:
If Oxfam supports initiatives to influence formal decision-making institutions, processes or policies and collaborates and/or holds them to account on their implementation,

Then we will see the following outcome:
Increased engagement in, action on, and accountability for commitments made on gender justice and women’s rights by formal institutions and actors.

Because we have implemented or facilitated the following strategies:
• Increased women’s participation and representation in formal decision-making spaces.
• Securing women’s rights and strategic priorities in laws, policies and budgets at all levels.
• Protecting women’s fundamental rights and freedoms from erosion.
• Supporting institutional reform enabling better environments for women’s participation and leadership.
• Supported initiatives to strengthen institutional, political will, state capacity and resources for the full implementation of gender equality commitments at all levels.
• Ensured that institutions themselves protect women activists, leaders and their male allies and enable them to work safely and without fear.
• Strengthened opportunities to network and broker collaborations between informal organisations, sectors, movements, and formal institutions and agencies to sustain gains made on common agendas.

Sample MEAL questions to know what/if any difference has been made
Short Term:
• Have leadership meeting times or spaces been altered to allow for more active participation by women?
• Are more women aware of how decision-making structures function (including their rules, protocols and processes) and how to participate in and influence this?
• What changes have there been to the way in which information is designed and provided to meet the information needs and realities of women in target communities?
• To what extent have opportunities for decision makers and women to meet increased?

Medium Term:
• Have the numbers of women in decision-making positions/structures (community, district, provincial, national level) changed in the project lifetime (in total and as a proportion of posts/seats)?
• What have been the changes to community leadership structures to allow for greater active participation by women? How have these changes been achieved? What has enabled or hindered them?
• How have policies and laws been introduced/amended to respond to women’s strategic priorities?
• How have budgets increased to implement policies and laws responding to women’s strategic priorities?
• To what extent are targeted decision makers taking action to represent women’s stated priorities?

Long Term:
• How has the acceptance of women’s leadership by government leaders changed?
• To what extent are institutions enforcing laws/policies on issues relating to women’s strategic priorities?
• What has Oxfam’s contribution to this outcome been?

V. Promote social accountability initiatives in all four TLWR pillars
This element is different from the first four pillars in that it provides the critical ‘HOW’ complement to the ‘WHAT’ of individual and collective action; and formal and informal institutional engagement. Oxfam understands social accountability as the ability of individuals, groups and civil society to hold power holders to account for their action and inaction. Given the lack of implementation of so many commitments to women’s rights, the promotion of accountability is key: Oxfam has developed a range of gender and governance resources to help country teams and partners strengthen how we deliver creative and effective influencing and accountability work for women’s rights. Collaboration with WROs – and those
actively promoting their interests – is central to our approach in this pillar. Small but specific budgets are required in every TLWR project to ensure the safety of the women we work with.

The hypothesis is that:
If Oxfam promotes social accountability initiatives to advance women's rights and gender justice in all its interventions,

Then we will see the following outcome:
More systems ensure accountability to women’s rights and greater financial support for transformative leadership to advance women’s rights.

Because we have implemented or facilitated the following strategies:
• Women’s, civil society and other organisations will advocate for increased allocation of resources for women’s rights, and other key actors will support their advocacy.
• Institutionalised systems and spaces that promote accountability among leaders for women's rights.
• Donors will increase their financial support for TLWR.
• Innovative approaches for social accountability will have been further researched, and learning from existing good practice built into future program design.

Sample MEAL questions to know what/if any difference has been made

Short Term:
• What changes have there been to the awareness of women and TLWR allies of the existence of relevant women’s rights protections, commitments and resources available (local/sub-national/national level)?
• What changes have there been to the awareness of, and capacity for, policy (and practice) change that advances women’s rights among civil society (communities and their leaders) & government actors?
• How is this support expressed?
• How have advocacy initiatives implemented by WROs influenced these changes?

Medium Term:
• What changes have there been to support enable for, and acceptance of, policy (and practice) change that advance women’s rights among civil society (communities and their leaders) and government actors?
• How is this support expressed? e.g. Are there protocols issued relating to women’s health rights?
• How have advocacy initiatives implemented by WROs influenced these changes?
• How effective have actions been by TLWR champions and their allies/networks to influence community/district/provincial/national budgets to secure financial resources for women’s rights issues?
• How effective have the actions of TLWR champions and their allies/networks been to hold governments to account for gender justice commitments made?
• To what extent are targeted decision makers involved in actions to promote women’s rights? What changes can be seen in the attitudes and practice of service providers on women's rights priority issues?

Long Term:
• How have these changes been achieved? What has enabled or hindered them?
• What has Oxfam’s contribution to this outcome been?
Other Key Requirements for Promoting TLWR

Partnerships Are Everything
In addition to the context and Oxfam’s own internal capacity, partnerships are critical factors in Oxfam’s ability to promote its goals. Oxfam proposes collaborating with different civil society and other influential stakeholders in its promotion of TLWR, to be determined by the context and which aspects of women’s rights the leadership is for.

- **Strategic learning partners** – with key organisations at global, regional, national and local levels that are actively supporting long-term approaches to strengthening TLWR. These are likely to be women’s rights and other civil society organisations that want to learn about, strengthen and practice TLWR.
- **Capacity development partners** – with key organisations that are actively implementing approaches to support critical analysis and capabilities for TLWR to emerge. Such partners could directly support or work collaboratively with country offices.
- **Advocacy and influencing partners** – with key organisations that use positive and collective power to influence political processes and institutions to work for women’s rights. These may be a wider range of organisations including WROs, civil society and actors with influencing power (e.g., private sector, religious leaders, education/ labour unions, political groups).

Building A Strategic MEAL Agenda
There is no single way to measure the changes brought about through a TLWR approach. Instead, a combination of different methodologies will enable Oxfam staff, partners and stakeholders to understand and communicate about the complexity of changes that are being made by individual women and men, women’s rights and civil society organisations, governments and other key actors. They will be in line with Oxfam’s Feminist Principles of Monitoring, Evaluation, Accountability and Learning, which make up part of Oxfam’s Common Approach to MEAL and Social Accountability (CAMSA). Finally, a MEAL approach that enables programs, campaigns and humanitarian responses to evidence the specific value and impacts of a TLWR approach will be critical to our ability to evidence the transformative potential of this emerging area of work.

Learning Is Everything
A broad learning approach across programs that contributes to the evolution of TLWR is recommended to enable learning both within and among country programs on:

- **Design**: Emergent learning questions are honed within the context of key country programs together with partners on select TLWR programmatic interventions.
- **Reflective spaces**: Specific opportunities within the context of the program are created for partners and their constituents to reflect on the realities, the purpose and principles of TLWR.
- **Learning moments**: Opportunities are made to undertake before-and-after action reviews.
- **Sense-making**: Formal assessments, process evaluation and informal sense-making opportunities will be built in throughout the programs, to ensure that big picture learning is processed and shared among partners, as well as beyond.
- **Learning system**: A TLWR learning system would have to ensure that regional and global learning and research spaces are supported to make sure that Oxfam and our partners’ TLWR learning and practice matures and evolves collectively.
Possible Introduce to TLWR Presentation:
What women's rights advocates have known for years is finally widely accepted in the development community: worldwide, autonomous women's movements have been and are vital in achieving women's rights. They have been responsible for institutionalising feminist ideas, values and principles into international norms. These feminist values include views that:

- The personal is political – issues once considered private (e.g. sexuality, gendered division of labour in the home and domestic violence) are political. Responsibility for their transformation lies with society at large, not solely with the individual. The beliefs and values we want to see in the world must be reflected in how we live our own lives.
- Individual and social transformation are interconnected.
- There is no social justice without women's empowerment.
- Unequal gender power relations must be transformed – women and other marginalised genders should be empowered.
- All forms of exclusion and oppression (e.g. on the basis of age, sexual orientation, caste, class, sexual identity and orientation, dis/ability) are interconnected and should be transformed.
- Transformative leadership for women's rights and transformative change cannot happen without involving and engaging strategically with men and boys.
- Decision-making processes and structures must be democratic.12

Oxfam's work with partners on TLWR across the confederation has provided us with rich learning about the WHICH and HOW principles and practices are required for effective TLWR programming. These include:

- TLWR is fundamentally about promoting a women's rights agenda for transformative change for gender justice. It goes beyond a focus on numbers of women in positions of leadership and power to focus on strengthening the quality and intention of that leadership.
- This means strong support for collective leadership that promotes women's rights and for safer and more effective influencing within women's movements and with allies in other critical sectors.
- At an individual level, it requires support for developing women leaders' technical and influencing skills, negotiation and consensus building by drawing on the best of our governance analysis, techniques and strategies to support transformative change.
- It also means paying new attention to the politics and practice of power – rethinking leadership, and modelling and supporting more equal and inclusive leadership styles as individuals, movements and organisations – including within Oxfam and our partners.
- TLWR is also about engaging men more effectively as partners and leaders for women's rights.
- Finally, we know we cannot do any of this without transforming the political, economic and social systems and institutions we work in – creating the enabling environment necessary for gender equality and women's rights to live and breathe

Helpful Links for TLWR Training:

The link below will take the user to a google. docs page that holds additional resources for the Keepers of the Land Training of Trainers Manual. These Links will help you explore more of the transformative leadership for African Women's Land Rights Manual resources. For each resource, you will need internet access.

Click Link [Here](#)

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LEGAL FRAMEWORK FOR LAND RIGHTS IN AFRICA


Makes provisions for eliminating all forms of discrimination against women and the protection of their rights as stipulated in international declarations and conventions.

Undertakes to provide budgetary resources for full implementation of all rights.


States are obligated to observe and guarantee women’s right to natural resources including land.

States are also to promote women’s access to and control of land.

States are to promote equal representation and participation of women at all levels of decision making.


Acknowledges that discrimination of women in land is an issue with implications on women’s Livelihoods.

Encourages enactment of legislation that empowers women to lay claims to administration/management.

Advises that adequate budgetary provision for development and implementation of policy be made.

The African Union Guiding Principles on Large Scale Land Based Investment in Africa (2014)

Emphasises respect for the rights of women (to own, access, control, use land) and ensuring that LSLBI benefit women.

Includes a fundamental principle stressing the importance of women’s involvement in decision-making on land (negotiating benefits, compensation, terms etc.)

Recognises significance of gender equality (irrespective of marital status) in land governance and national legislations.


Enshrines the principles of gender equality and recognition of the continuum of land rights.
ANNEX TWO
Case Studies
Matrimonial Land Ownership: Rwanda Case Study

Madaline Mukangeyo, (45-year-old woman, married) from Kamonyi District in Mugina Sector, reckons, ‘I felt vindicated. The moment my name appeared on the land title, I became precious. My husband started treating me like a gem. However, my husband still makes decisions pertaining to land use, and I am asked to endorse, as the law requires’.

Rasaliya Mukamana (40-year-old woman, married), from Gasabo District, Kimironko Sector, recalls, ‘My name written on the land title? I felt my life renewed – a new me. I was convinced that, my husband will now fully consult me and engage me in decisions regarding our land use. E.g. we were already in a dispute over issues relating to our house renovation, that I could see as a big need, but my husband wouldn’t agree. Although the new land registration has improved the policy because my husband cannot sell any part of our land without my endorsement, he still makes decisions and I endorse…. whether it is my choice or not’.

Adapted from the Rwanda study
(Sourced from implementing countries Women’s Land Rights Office)
In Malawi access, ownership and control of land is patriarchal as such, women’s poverty levels are high as they don’t even know their rights. They spend their lives working on land but reap nothing, they labour in vain. Advocacy is failing as they are immersed in patriarchal systems which they have adopted. It’s a no go zone.

However Oxfam and Landnet are penetrating the area by reaching out to men, traditional leaders and women (eg. women’s forums) that they gain knowledge resulting in a collective impact on women’s land rights.
KENYA CASE STUDIES

FIDA Kenya is a women’s rights organisation that has for over 35 years, agitated for the rights of women and girls in Kenya. One of our major intervention areas has been offering legal aid to women (rural women) across the country on issues such as land, child custody and maintenance, divorce and gender-based violence. This is done through our 3 offices in Nairobi, Kisumu and Mombasa. Legal Aid is given through litigation, mediation, pro-bono lawyers as well as self-representation. Our vibrant Legal Aid clinic has over the past years been successful in assisting women to attain their socio-economic rights through various legal processes.

Below are some success stories on Women’s access to land and property in Kenya.

*Names/Details of the women involved are not given due to confidentiality purposes.

Case 1: Kisumu County
A woman had jointly acquired a parcel of land with her husband during the period of their marriage. On this piece of land, they proceeded to build their matrimonial home.

The woman later discovered that her husband had transferred the piece of land to a third party without her knowledge. The land was fraudulently transferred to the third party without having obtained the requisite consent from the Land Control Board.

FIDA-K took the matter to court and after a full trial judgment in favour of the woman was issued. The judgment stated that the title deed of the third party be revoked, and the land be registered jointly in the name of the women and her husband. Further, the third party and the woman’s husband were to be restrained from interfering with the woman’s peaceful use and occupation of the said land parcel.

Emerging themes from the case study: Patriarchy in the family setup prevents women from accessing and owning land. It further prevents them from accessing information on transactions on land matters.
Case 2: Mombasa County

A widow was to be evicted from her matrimonial home by her in-laws and stepchildren who had ganged up against her. FIDA-Kenya through pro-bono lawyer obtained letters of Administration intestate that allowed the widow to manage the estate of her late husband. The letters were later confirmed, and she was given legal authority to manage and benefit from the estate of her late husband. Emerging themes from the case study: patriarchy continues to dominate women’s access to and control of land. It is the biggest contributor to the disenfranchisement of women in relation to land rights.

Case 3: Nairobi County

A middle-aged woman was caught up in a tussle with her 7 siblings for over two years. They were not able to agree on how to share their late parents’ estate. This led to deep divisions in the family. FIDA-Kenya through mediation assisted the woman in solving the land dispute. She and her siblings signed an agreement not only to compensate her for the losses she incurred while not being able to share in her parent’s estate but also agreeing to share out the estate amicably.

Emerging Themes from case study: Women face discrimination in matters of land not only in marriages but also at family/sibling level.

(Sourced from implementing countries Women’s Land Rights Office)
TOGO CASE STUDY

Equal Access to Land by Men and Women by Inheritance: The story of Léni from Homa

Mrs Léni, a farmer, aged about 55, is a mother living at Homa, a village in the Ogou Prefecture in Togo. She left her home and returned to her father’s house due to constant reoccurrences of domestic violence in her own home. Before her father’s demise, he met with the entire family to show them plots of land intended for his two daughters. After leaving her husband, Mrs Léni wanted to farm on the land she inherited from her father, but her elder brother categorically rejected her request to access the land.

Her brother maintained that women could not inherit the land according to the Adja tradition. He has been farming on this land himself for years and does not intend to leave it for another plot of land. Despite the support of her younger sister, every effort Mrs Léni made to take over the land she inherited from her late father remained fruitless. This led to the referral of the case to the paralegals of Homa.

Given the sensitive nature of land matters in the Adja community and particularly at Homa; and the age of the opposing parties; the paralegals requested the assistance of members of the communities for the protection of women’s rights in the locality. In settling the case, paralegals privately gave each party a fair hearing before addressing the issue.

The paralegals explained women’s fundamental human rights to both parties, namely the concept of gender equality, women’s rights to inheritance and property rights in TOGO. At the end of all these explanations, the elder brother accepted to transfer the land to his sisters.

(Sourced from implementing countries Women’s Land Rights Office)
The Women’s Land Rights Project in Africa is Implemented by Oxfam, PROPAC and PLAAS

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