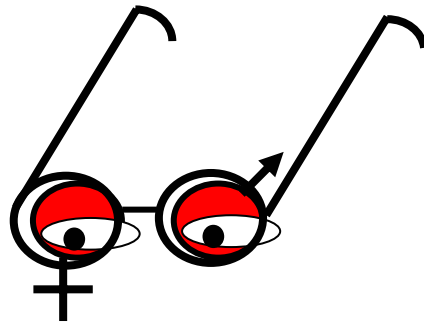# Gender Equality and Child Labour:

A participatory tool for Facilitators

International Labour Office
International Programme on the Elimination of Child Labour (IPEC)
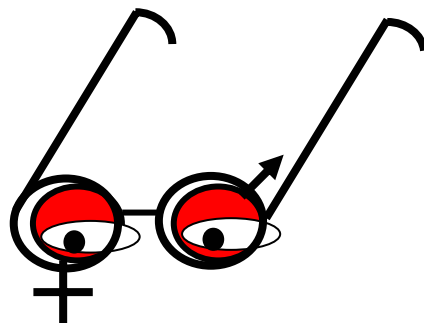
Gender Equality and Child Labour:

A participatory tool for Facilitators

by Anita Amorim, Sandhya Badrinath, Ségolène Samouiller & Una Murray

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A participatory tool for Facilitators

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Acknowledgements

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List of acronyms

CDW – Child Domestic Worker

ILO – International Labour Organization

IPEC – International Programme on the Elimination of Child Labour

NGO – Non Governmental Organisation

SCREAM – Supporting Children's Rights through Education, the Arts and the Media.

UN – United Nations

I) Introduction

Facilitating learning on gender equality and child labour

A training tool on gender

The elimination of child labour and the promotion of equality between girls, boys, men and women go hand in hand. This gender equality and child labour training tool has been designed in order to examine why a gender perspective is crucial for understanding the complexity of child labour and to highlight the impact of gender on children's options both in terms of opportunities available for boys and girls and resources on hand.

This participatory guide aims to help facilitators worldwide to promote an understanding and awareness about child labour and gender equality among young people, and adolescents in particular. The principle behind this training tool is that young people have an important role to play in raising awareness about issues of social justice and exerting their influence in their communities to bring about social change. By empowering girls and boys, giving them responsibility and recognising the value of their contribution, their wealth of creativity and commitment can be harnessed and brought to the campaign to eliminate child labour and promote gender equality.
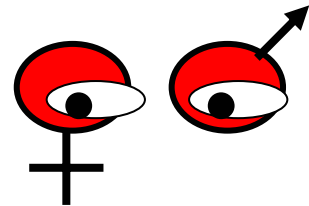
Aim

To discover how gender has an impact on child labour. To learn about how gender roles affect opportunities and choices boys and girls have.

Gain

Helps increase awareness of gender issues related to child labour. Deepens understanding of how society shapes the roles that people play and how these roles are linked to the type of child labour activities boys and girls become involved in. Fosters appreciation of child labourers as individual boys and girls, each with their own backgrounds, needs and fears.

How the training tool works

The gender equality and child labour training tool will enable young people to express themselves through different forms of artistic media, such as drama and visual arts, in a manner **specific** to their own cultures and traditions. It will also allow them to assume their roles as agents of social mobilization and change. The different activities include brainstorming, verbal exchange between the facilitator and participants, working groups with boys and girls, peer-to-peer education, drawing and role-play.

Activities

Activity one includes an examination of the cultural expectations associated with being male or female. This is done by focusing on the (gender-related) attitudes of those participating in the activities in the training tool.

Activity two explores the lives of boy and girl child labourers and highlights the differences in the resources available to them and the constraints they face. This is done by constructing and comparing a 24-hour clock of a boy and girl child labourer.

Activity three explores the gendered division of child labour: it examines how jobs that boys and girls do are interrelated, and looks at how gender roles change over time.

Activity four focuses on how to continue to share information about gender issues in child labour through peer-to-peer education.

Activity five encourages participants to examine the portrayal of men and women in the media and deconstruct the gender stereotypes conveyed by it. This is done by making a collage of images and examining how the media influences societal perceptions of men and women.

Activity six facilitates the visualization of child labour by examining and building a profile of a child labourer based on a photograph.

Activity seven focuses on raising awareness about child labour and gender stereotypes through the art of mime. This is done by having participants play a game of Charades.

Activity eight examines the various socio-cultural factors that influence gender and child labour. This is done by deconstructing the different layers that form the fabric of society.

Activity nine examines the strengths and weaknesses of a society from a gender perspective and analyses how the opportunities and threats faced by children can promote or prevent child labour and gender inequality.

Time frame: ½ single teaching session to initiate the activities, 6 single teaching sessions and 5 double teaching sessions for conducting the activities, and 1 teaching session for the final discussion.

The time frame is just an overall indication and can be very flexible; the suggested time frame simply reflects the minimum time required to implement a particular activity adequately. A "teaching session" is based on a standard 40 minutes that many schools around the world use to break up their timetables. A "double teaching session" is essentially 80 minutes or two consecutive teaching sessions. However, facilitators can adapt the exercise and make it shorter or longer, depending on the time available and the requirements of the participants.

If facilitators have limited time with their group, they should not cut anyone off but re-arrange the activities so that they can devote time for discussion (they may wish to delete one or two activities). It should be kept in mind that these activities are not bound by a time frame or a set syllabus.[1]

Who is this training tool for?

Facilitators

This training tool on gender equality and child labour is primarily for training facilitators to help young people to reflect upon gender issues in child labour through active participation in creative exercises. Facilitators can be secondary school teachers, gender specialists, trained facilitators doing after school programmes, volunteers, or social/community workers. Facilitators should be educators who have prior experience working with children and adolescents. It is also essential that they be well informed about gender-related issues. They should have a clear comprehension of the definition of gender, and about issues related to gender equality, women's empowerment, gender and development and

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[1] *SCREAM User's Guide*, (Geneva, ILO, 2002). Available online at
http://www.ilo.org/public/english/standards/ipec/scream/.

the current literature on gender mainstreaming in policies and programmes. Gender is a very sensitive subject and, without the proper knowledge, facilitators may find themselves reproducing stereotypes about men's and women's (and girls' and boys') roles and relations. If facilitators feel that they are inadequately prepared to teach about gender-related issues, they should either not attempt the task, or should prepare themselves thoroughly before moderating these activities. They may also consult the sources on gender listed in Annex Three for additional information.

The **preparation for facilitators** section below gives guidance to facilitators on what to do before implementing any of the activities, including sources and background information on child labour and gender issues therein. Wherever possible, young people should be involved in the group in any preparations, so that they feel that they are playing an active part in the process. This will reinforce their commitment and sense of ownership over the project. At the start of each activity, a list of required materials is provided under **what you'll need.** However, not everything on these lists is essential, and the only resources you will ever really require are the participants themselves. Anything else can be substituted for or done without altogether.[2]

Participants

While this training tool aims to involve young people of various age groups, it has been designed primarily for teachers and facilitators for application with adolescents. In many cultures, adolescents are seen as being on the threshold of adulthood, when they will have to take up their role in society as responsible citizens. They are also at a time in their lives when they have a great deal of energy and emotional tension within them. The creative activities of this training tool will provide a positive outlet for such tension while at the same time helping them to learn about issues of gender inequality and child labour. While adolescents are likely to manifest many of the gender-biased preconceptions prevalent in their society regarding appropriate types of behaviour, they may be more flexible than adults in their views and more willing to accept change. They may also be more amenable to discussing and promoting gender equality when dealing with issues related to child labour. [3]

Younger children, whose gender roles and identities are not as well developed, may find it difficult to participate in the activities and understand the ideas expressed therein. This is not to suggest that younger children would not benefit from some of the activities in this training tool, and it would certainly be worthwhile to raise awareness of such issues in children at a young age. The training tool can be adapted for younger children. But, this should be done by an expert in child education, taking into consideration the psychological and mental maturity level and capabilities of the children, and making sure that the activities and issues discussed are developmentally appropriate for them.

This training tool can also be successfully used with adults, to raise awareness about gender differences between men and women and highlight the cultural and social dimensions of the activities men and women, boys and girls do in life and at work. Depending on their age, religion, geographic location, culture or personal experience, participants may have very different profiles and, consequently, the results and impact of this training may vary. Thus, to maximise the effect and efficiency of the training sessions, facilitators should be well aware of the backgrounds and contexts of the participants.

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[2] Ibid.

[3] Ibid.

Facilitators should consider the following questions: *Who are the participants? Where are they from? What is the proportion of girls to boys? Are they students/what level of schooling have they had? What is their socio-economic, ethnic, cultural, linguistic background? Are any of them child labourers, ex-child labourers or potential child labourers?* Facilitators should take note of the participants' profiles and should adapt the training sessions to their special needs.

The training tool is quite flexible and can be used for girls and boys and adolescents at risk of entering child labour, child labourers who are attending school or some form of vocational training, as well as girls and boys that **are not at risk**. The training tool can be used in rehabilitation centres for former child labourers retrieved from hazardous work or other worst forms of child labour. However, it can be equally effective when working with youth from the middle or upper classes of society. These adolescents are not likely to fall into child labour, but they should be made aware of the problem, because they can certainly play a role in combating it. They may be able to use their privileged position or status to increase awareness about the issue among their peers, and, if nothing else, assist in the process of raising the awareness of their families so that they do not employ child labourers.

The gender training tool and the SCREAM initiative

This gender training tool was designed as part of the SCREAM initiative, which has been spearheaded by the International Programme on the Elimination of Child Labour (IPEC) of the ILO, in consultation with its various partners, and has been taken on board by several Ministries of Education, schools and teachers around the world.

A key characteristic of the new IPEC initiative is that it is all-inclusive and involves as many actors in the wider community as possible. The basic model for this process is the tripartite structure and activities of the ILO. Tripartism refers to the special relationship of the social partners in the ILO where workers, employers and governments contribute to the setting of work-place standards and the protection of workers' rights world-wide. The IPEC model promotes the integration of key stakeholders in all aspects of the educational activities, including in particular the government and local authorities, the trade union movement, employers' organisations, NGOs, educators, parents and families. Working children in particular stand to gain more than any other group from this initiative and their integration is critical to the success of SCREAM.[4]

In order to eliminate child labour permanently, it is essential to change negative and exploitative aspects of human behaviour. An important step in achieving this is to mobilise, educate and empower young people. The "SCREAM Stop Child Labour" initiative was developed by a committed team of educationalists with experience in working with young people, including adolescents. It is an effort to equip young people with the knowledge and skills to help bring about change in society. The principle behind it is that young people, and adolescents in particular, have an important role to play in raising awareness about issues of social justice and exerting their influence in their communities to bring about social change.

The SCREAM initiative aims to increase awareness about child labour using both formal and non-formal methods in many contexts and cultures. Eliminating child labour is not just about taking action in those countries where it is prevalent.

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[4] Ibid, p. 5.

Indeed, it is just as important to fight the battle in those countries where it is presumed not to exist- and we know, that unfortunately, child labour is a phenomena which exists worldwide, often the poorer countries serving as the "supply side" and richer countries as the "demand side".

The process is not always clearly visible, and through decentralized chains of production one often loses track of where the process began, and whether decent labour conditions were present at all levels of the production process. This tracking has been made even more difficult through globalisation and the opening of borders between nations. In the case of commercial sexual exploitation of children, for example, young girls from different regions of the world are smuggled into Europe and the United States for the purposes of prostitution, often with false papers or under the disguise of different employment (schooling, artistic activities, modelling, etc).

Education is the lynchpin of any sustainable programme to bring about changes in behaviour and attitudes. It is also one of the most effective ways of mobilising key sectors of society, especially young people, who are particularly receptive to new ideas and initiatives. By raising awareness among young people about issues that concern them, educators can help to shape their responses and channel their energies to take action and to share their new-found knowledge with the wider community. Peer-to-peer education, that is, young people teaching other young people, is another of the objectives of this training tool. Through this process, young people can take a more active role in society and not be only seen by their communities as a passive group requiring protection.[5]

The acronym SCREAM stems from **S**upporting **C**hildren's **R**ights through **E**ducation, the **A**rts and the **M**edia. The SCREAM initiative advocates behavioural change through practical activities, and has been designed to encourage the use of creative arts to cover a range of issues related to child labour. The activities in this training tool aim to promote a process of community integration and education. We hope that these educational activities will help teach young people about the environment in which they live and how their lives are affected by economic and social development, not only in their own national context, but also at the regional and global levels. They need to understand that they are citizens of the world and, as such, they must be more informed about that world, their rights and the injustices that exist. They need to learn the true meaning of the words responsibility, respect and commitment, and find their own role in the global campaign to eliminate child labour and gender inequality.[6]

Gender has been mainstreamed in all the modules of the SCREAM initiative[7]. However, this training tool has been specifically designed to explore the impact of gender on child labour using groups of young people as participants in training sessions. It can be used as one of the modules of the SCREAM initiative or independently by facilitators.

Contacts

For further information on the SCREAM initiative and access to the entire SCREAM education pack see ILO/IPEC website: http://www.ilo.org/scream

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               4, Route des Morillons   e-mail: scream@ilo.org
               CH-1211 Geneva 22   amorim@ilo.org;
               Switzerland   grisewood@ilo.org

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[5] Ibid, p.2.

[6] Ibid, p.3.

7 The SCREAM initiative has been chosen as a good practice for the IPEC publication *Good practices: Gender mainstreaming in actions against child labour*, (Geneva, ILO, 2002).

Child labour and gender

What is child labour?

Child labour of girls and boys refers to work that is "mentally, physically, socially, or morally dangerous and harmful to children".[8] It also interferes with their schooling, depriving them of the chance to attend school, compelling them to leave school at an early age, or forcing them to combine school with their already heavy workload.[9] Based on ILO Convention No. 138 on the minimum age for child labour, **child labour** is defined as encompassing: all children engaged in economic activity between the ages of 5-11; all children engaged in economic activity besides those in light work (up to 14 hours a week) between the ages of 12-14; and all children in hazardous work between the ages of 15-17.[10] *Hazardous work* consists of any activity, which, by its nature or type, harms the child's safety, health (physical or mental), and moral development. The *worst forms of child labour*, as defined in ILO Convention No. 182[11], include trafficking, forced and bonded labour, armed conflict, prostitution and pornography, and illicit activities.[12] In its worst forms, child labour can lead to children being enslaved or separated from their families, make them vulnerable to serious diseases or illnesses, or leave them stranded to fend for themselves, often at a very young age.[13]

According to ILO estimates in 2000, there are over 245 million child labourers in the world who are below the age of 18. Approximately 179 million of these girls and boys are involved in the worst forms of child labour. Sub-Saharan Africa, Asia and the Pacific together account for more than 83 per cent of total child employment for the 5 to 14 age range. Many child labourers are deprived of an education and must contend with physical, sexual or emotional abuse. Some will be physically handicapped or even die before reaching adulthood as a direct result of their labour. Others will be emotionally scarred for life.[14]

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[8] Ibid, p.14.

[9] Ibid.

[10] It should be noted that this Convention is flexible in that the minimum age differs based on the economic and developmental status of the country in question.

[11] Unlike Convention No. 138, Convention No. 182 applies to all children under the age of 18, and does not distinguish between developing and developed countries in terms of their responsibilities.

[12] *Every Child Counts: New Global Estimates on Child Labou,* (Geneva, ILO-IPEC/SIMPOC, 2002). http://mirror/public/english/standards/ipec/simpoc/others/globalest.pdf

[13] *Eliminating the Worst Forms of Child Labour: A Practical Guide to ILO Convention No. 182*, (Geneva, ILO, 2002), http://www.ilo.org/public/english/standards/ipec/publ/ipu_2002_gb_web.pdf

[14] *A future without child labour*, Global Report under the Follow-up to the ILO Declaration on Fundamental Principles and Rights at Work, (Geneva, ILO, 2002).

Child Labour Statistics (number in million)

Age Group and Sex	Economically Active Children	Child Labour	Children in Hazardous Work
5-11	**109.7**	**109.7**	**60.5**
Boys	56.3	56.3	30.7
Girls	53.4	53.4	29.8
12-14	**101.1**	**76.6**	**50.8**
Boys	52.7	41.5	30.6
Girls	48.4	35.1	20.2
15-17	140.9	59.2	59.2
Boys	75.1	34.4	34.4
Girls	65.8	24.8	24.8
Total (5-17)	**351.7**	**245.5**	**170.5**
Boys	184.1	132.2	95.7
Girls	167.6	113.3	74.8

Source: ILO, *Every Child Counts: New Global Estimates on Child Labour,* ILO: Geneva (2002), Table 6.

The number of working girls is often underestimated by such statistical surveys, which often do not account for children engaged in what is not considered economic activity, such as work in household enterprises and domestic work, in which many girls are involved. Indeed, one of the most widespread types of child labour is domestic work. Domestic work is traditionally seen as easy and safe work for children, particularly girls. However, it has been increasingly shown that domestic work can be very dangerous for children and has been recognized as a possible worst form of child labour. While good employers may offer children in poverty access to education, and an opportunity to earn a living and develop, domestic work in most countries has a low social status and is among the lowest paid work. Since many child domestic workers (CDWs) are exploited and have little freedom, their life and safety often depends on the mercy and whim of their employers. An overwhelming majority of CDWs are girls and many face physical, emotional, or sexual abuses.[15]

Many people are also not aware of the phenomenon or prevalence of child labour because of its invisible nature. A large proportion of children ,predominantly girls, work in hidden occupations such as domestic work and prostitution. As much of this type of labour takes place in the unregulated, informal sector, it is difficult to measure the extent of the problem and determine the seriousness of its impact on children. It is also challenging to combat the issue, as societies are often unwilling to admit its existence and may sweep the issue under the carpet.

There are numerous gender differences even within child labour, and girls and boys are faced with different constraints and opportunities[16] and a variety of different tasks. The sex division of labour of adults is also reflected in children's occupations. This training tool aims to identify what these differences are and to help reflect on why they exist.

What is meant by gender differences?

When examining the issue of gender, it is important not to confuse "gender" with "sex".[17] Sex refers to the biological differences between men and women that do not change. For example, only women can give birth. Children's sex (being born a boy or a girl) influences their lives considerably. While these biological factors become particularly significant when children reach puberty, boys and girls are

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[15] Haspels & Suriyasarn, op. cit, p. 15.

[16] Ibid.

[17] See Annex One for definitions of key gender-related terms and concepts.

treated differently almost from the moment they are born. The way boys and girls are treated and expected to behave are based on these **gender differences**. The activities that boys and girls are expected to do are referred to as their **gender roles**.[18] For example, a person is not born being able to do beautiful needlework, but he/she can learn how to do it. And, in most cultures, it is more likely that girls will be taught this craft than boys.

Gender refers to the *learned*, social differences and relations between girls and boys. The process of socialization (through which children learn how to behave) is not gender-neutral, but rather shapes the different roles and responsibilities boys and girls are assigned based on their sex. As children grow up, they model the behaviour of those around them (such as parents, relatives, neighbours, and teachers) and reproduce the existing social differences and relations between men and women. For instance, a girl often acts in a manner that is consistent with the way she has seen other girls and women around her behaving. Similarly, a boy may model his behaviour on his father, male relatives or other male role models. These gender roles are reinforced by the gender values, norms and stereotypes prevalent in every society.[19]

Gender roles also affect the constraints imposed upon and opportunities available to boys and girls, and determine to an extent what they can or cannot do in both their domestic lives and at work. Gender, influenced by other factors such as age, class/caste, race, ethnicity, location (rural or urban), culture or traditional values, religion and socio-economic status, serves to determine what opportunities present themselves to young people (including education) and the conditions under which they are likely to be working.[20]

Moreover, attitudes on what boys and girls, men and women can and should do differ widely from one country to another, and even between regions in the same country. Depending on where people live and the local traditions and beliefs, perceptions of what it means to be a woman or a man differ. So, it is important to keep in mind that gender differences and attitudes towards gender are specific to a particular cultural and social context.

> **Tip:**
> **A glossary with key gender-related concepts is available in Annex One of the training tool.**

Why look at gender issues related to child labour?

The reason it is necessary to look at gender differences in child labour is because they exist! Society dictates the kind of tasks girls and boys can do, and *gender* is a central factor around which work and production are organised. *Gender roles* are a key cultural determinant, along with family situation and tradition, of the types of work activities boys and girls engage in, and this influence also extends to the realm of child labour.[21]

Due to the ***gender roles*** and ***stereotypes*** that exist in a particular society, boys and girls have different work experiences and face different expectations. They are socialized to copy the gender roles of their parents, and are thus channelled into jobs that are seen as typically "male" or typically "female".[22] Boys may often

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[18] Haspels & Suriyasarn, op. cit.
[19] Ibid.
[20] Ibid.
[21] Ibid.
[22] Ibid.

be geared towards sectors like mining and fishing which are seen as being more masculine, and girls towards typically female-dominated sectors like the garment industry and domestic work.[23] Girls and boys may also be preferred for work in different occupations because of gendered perceptions of what they are likely to be competent at. One example is the garment industry, which often prefers to employ women because it is often assumed that girls know how to sew, while boys may be hired in mines more frequently because of the perception that they are more likely to be able to lift heavy loads.[24]

Gender discrimination also affects the occupations that male and female child labourers are involved in. Gender discrimination is any exclusion or distinction based on sex or gender that leads to an inequality of opportunity or treatment. Such discrimination can be direct or indirect. Direct discrimination is often intentional and may even be found in the laws of a country; for instance, laws in certain countries state different retirement ages for men or women, or bar women from certain types of employment. Indirect discrimination implies an unequal treatment of persons despite an apparently neutral or gender-blind situation. This is done through gender preferences or stereotypes that affect men and women differently.[25] Some examples are as follows:

Direct discrimination: Studies have found that, on average, girls are paid less than boys for doing the same job.
Indirect discrimination: In many cultures, boys are valued more than girls, who are socialized to a lower status. Parents (poor parents in particular) may invest more in their sons' education than their daughters', and girls are often pulled out of school at an earlier age than boys.[26]

When dealing with child labour issues, it is important to wear a "gender lens" in order to see more clearly any inequalities or differences that may exist between the treatment or expectations of boys and girls. If we overlook these gender differences, we may unintentionally make life harder for girls and women. For instance, having a lower social status can lead girls to have lower self-esteem. Also, being pulled out of school at an early age impairs girls' future job opportunities and long-term prospects. This in turn perpetuates the cycle of poverty and exploitation from one generation of women to the next.

Thus, when addressing issues of child labour, it is important to take into account and to promote gender equality, and to ensure that boys and girls have equal access to and control over resources and the same chances to succeed in life. Gender equality does not mean only focusing on girls, but rather implies equal opportunities for both sexes. In promoting gender equality, one should also be wary of slipping into gender stereotypes about boys. For example, while girls are more likely to be involved in prostitution than boys, studies have shown that in some cultures, many boys are also forced into prostitution. Thus, it is vital to emphasise how gender and gender roles affect boys' work and not to simply assume that gender issues only concern girls and women. Ultimately, it is important to treat each child labourer as an individual boy or girl and examine his or her specific situation before taking a stance on child labour issues or intervening.

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[23] It should be noted that while the examples cited above are seen as respectively male or female jobs in many societies, this does not imply that these gender distinctions apply everywhere. Indeed, occupations that are considered male or female may vary greatly between cultures.
[24] Haspels & Suriyasarn, op. cit.
[25] Ibid.
[26] Ibid.

Other factors besides gender in child labour

Gender is not the only factor affecting the incidence and nature of child labour. Other factors besides gender are key, such as tradition, cultural context, local educational and economic context, age, family situation, ethnicity, caste or class.[27] Some examples are outlined below:[28]

Tradition, cultural context: Sometimes it is seen as traditional for children to work and help their parents. In certain rural areas, in particular, it is normal for children to work in agriculture from an early age or to assist with household activities such as cooking, cleaning and looking after younger siblings. Alternatively, it may be customary for parents to send their children to work as domestic helpers in the houses of family members or friends. There is often a perception that such work builds skills and is character building, and an expectation that the child will in return be given access to education or other amenities they he/she may not have had at home.

Local educational and economic context: If there is a lack of access to schools, or if the quality of schooling is perceived to be low or irrelevant to local needs, parents may decide that work is a viable alternative to education, and that their children's time will be spent more usefully by working. Having employers and industries in the vicinity is also an important factor affecting child labour. Employers are often more willing to hire children than adults because they can pay them less, and because they are seen as having "nimble fingers" compared to adults, which allows them to perform certain tasks better (such as hand-knotting of carpets).

Age: The age of a child determines when a boy or girl is considered eligible to begin working in a particular country. If a country has adopted and ratified Conventions 138 on the Minimum Age (for work) and 182 (on the worst forms of child labour), there are standards outlining the number of years of formal, compulsory schooling and setting minimum ages for work and apprenticeship.

Family situation: Socio-economic status often influences the type of working conditions or occupations that children are involved in. For example, sons and daughters of wealthy and influential families may have opportunities to stay in school longer and go to university. Children of parents who run a business or have a trade may be expected to join the family business after their education. However, poverty is one of the main driving forces of child labour, and children from poor families often have to work from an early age as their income may be crucial for the family's survival.[29]

Ethnicity, caste and class: Social standing (determined by one's ethnicity, caste, or class), also influences the type of activities children are allowed to engage in or the opportunities they have for obtaining training in various fields. For instance, children from a lower caste or class will be more likely to do lower-paid menial labour than those from an elite or higher class background.

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[27] Haspels & Suriyasarn, op. cit..

[28] Eliminating the Worst Forms of Child Labour, (Geneva, ILO, 2002).

[29] Ibid.

II) Preparation for facilitators

A glossary of key gender-related concepts is available in Annex One and a number of useful reports, websites and programmes pertaining to gender and child labour are listed in Annex Three. As a facilitator, it might be very useful to refer to the User's Guide of the SCREAM education pack (see the SCREAM initiative[30]). Facilitators may also decide that the activities in this training tool could be more effective if integrated into the other training tools as they progress through the entire SCREAM programme.

The mandates from the national and international context

There are a number of international Conventions that aim, among other things, to protect the rights of youth, children, women and girls[31]. Before embarking on a discussion of gender issues in the particular region in which the participants are located, it might be worthwhile for facilitators to check whether the government in question has signed the relevant Conventions – see below. It may also be useful to check whether the national government has incorporated these Conventions into their own legislation and whether gender equality laws are known, implemented and respected. This will help in answering any specific questions that are raised about gender equality while implementing this training tool on gender.

- The **Convention on the Rights of the Child** states that girls and women have the same rights as boys and men. It is founded on the recognition that inequality may begin very early in the life of individuals, and that gender is an important dimension contributing to such inequality. Rights include the right to education, health care, legal protection and social welfare. As of July 2004, the Convention has been ratified by 192 countries; only two countries have not yet ratified it. The Optional Protocol on the involvement of children in armed conflict has been signed by 115 countries and 70 countries have ratified this protocol. The Optional Protocol on the sale of children, child prostitution and child pornography has 108 signatories and 71 countries have ratified this Protocol. http://www.unicef.org/crc/crc.htm

- The **Convention on the Elimination of All Forms of Discrimination Against Women** (CEDAW) includes the rights of girls and women to be protected against commercial sexual exploitation, to have equal access to education, training and employment opportunities. As of March 2004, 177 countries are party to the Convention and an additional 1 has signed the treaty, binding itself to do nothing in contravention of its terms[32]. http://www.un.org/womenwatch/daw/cedaw/cedaw.htm

- The United Nations **Fourth World Conference on Women**, held in Beijing in 1995, produced a Platform for Action that included the girl child as a critical area of concern. In particular, strategic objective L.6 specifies

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[30] All of the SCREAM initiative publications and materials are available online at http://www.ilo.org/public/english/standards/ipec/scream/.
[31] You may wish to refer here to the Research and Information module of the SCREAM education pack, Activity Two (see the SCREAM initiative).
[32] The Convention, however, is also among the treaties with the highest number of reservations by States Parties.

actions to be taken to eliminate the economic exploitation of children and to protect young women at work**.
http://www.un.org/womenwatch/daw/beijing/platform/plat1.htm#concern

▪ In 2000, **Beijing +5** reviewed and assessed the progress achieved in the implementation of the <u>Nairobi Forward-looking Strategies for the Advancement of Women</u>, adopted in 1985, and the <u>Beijing Platform for Action</u> adopted at the 1995 Fourth World Conference on Women in Beijing. Future actions and initiatives for the year 2000 and beyond were considered. For more information go to:
http://www.un.org/womenwatch/confer/beijing5/about.htm and/or
http://www.un.org/womenwatch/daw/followup/beijing+5.htm

• ILO **Convention No. 138 on the Minimum Age** states, with a view to abolishing child labour, that the minimum age for admission to employment cannot be less than the age of completion of compulsory schooling. It also stipulates the accepted minimum ages for children to engage in work: 12-13 for light work, 14-16 for other forms of non-hazardous employment, and 16-18 for hazardous work, or work that could jeopardise the health, safety, or morals of young persons. The minimum ages vary depending on the developmental status and conditions of the country. As of July 2004, Convention No. C138 has been ratified by 134 countries.
http://www.ilo.org/ilolex/english/convdisp1.htm

• ILO **Convention No. 182 on the Worst Forms of Child Labour** states that the term *worst forms of child labour* comprise of the involvement of children in all forms of slavery or practices similar to slavery, such as trafficking, debt bondage, forced labour, armed conflict, prostitution or pornography, and illicit activities. Amongst other things, it requires governments to identify and take into account children at higher risk and the special situation of girls. As of July 2004, Convention No. C182 has been ratified by 150 countries.

• http://www.ilo.org/public/english/standards/ipec/ratification/convention/text.htm

▪ ILO **Convention No. 100 on Equal Remuneration** states the principle of equal remuneration for men and women workers for work of equal value and encourages **gender analysis**[33] by promoting objective appraisal of jobs on the basis of the work to be performed. As of July 2004, 161 countries have ratified this Convention.
http://www.ilo.org/ilolex/english/convdisp1.htm

▪ ILO **Convention No. 111 on Discrimination** (Employment and Occupation) defines discrimination as "any distinction, exclusion or preference made on the basis of race, colour, sex, religion, political opinion, national extraction or social origin, which has the effect of nullifying or impairing equality of opportunity or treatment in employment or occupation". The Convention promotes equality of opportunity and treatment regarding employment and occupation, including educational programmes. Affirmative actions – necessary temporary measures designed to eliminate the current results of past discrimination and, for example, enable women to achieve genuine equality - are not considered to be discrimination. As of July 2004, 160 countries have ratified this Convention.

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[33] For a definition of the concept of *gender analysis*, see Annex one.

▪ ILO **Convention No. 156 on Workers with Family Responsibilities** aims to give men and women the same opportunities to access and succeed in a professional activity, whatever their family responsibilities. Given the traditional roles of women and men in the domestic and public spheres in many cultures, the Convention can be considered a tool for women workers to achieve full equality in treatment and opportunity. As of July 2004, 36 countries have ratified this Convention.
http://www.ilo.org/ilolex/english/convdisp1.htm

▪ ILO **Convention No. 183 on Maternity Protection** protects women workers from any discrimination related to their reproductive functions and gives pregnant and breastfeeding women access to special benefits (maternity leave, cash and medical benefits, employment protection). As of July 2004, 9 countries have ratified the Convention.
http://www.ilo.org/ilolex/english/convdisp1.htm

▪ The **Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children**, supplementing the United Nations Convention Against Transnational Organized Crime, addresses the issue of trafficking at the transnational level. It focuses on the exploitative purpose of trafficking instead of the actual movement across a border. Rather than viewing trafficked persons as criminals, it assumes that they are victims of a crime and have to be protected. It also examines the links between prostitution and trafficking for sexual exploitation.
http://www.uncjin.org/Documents/Conventions/dcatoc/final_documents_2

Adapting the training session to the local cultural context

This training tool (like all the other SCREAM modules) is written with a minimalist approach, because resources are often scarce in educational settings. Keeping this in mind, the activities described in this training tool are quite flexible and can be adapted to any cultural or geographical setting, and used in both a formal and informal context. However, not all the activities in this training tool can or should be carried out in the same manner in all settings. It is essential to be culturally sensitive, both to the general attitudes and traditions of a region as well as to the way in which gender roles and relations manifest themselves.

After facilitators have checked on the national commitment to gender issues, they should collect and analyse information about the local context and traditions. Gender refers to the *cultural and social differences* between men and women. Therefore, the local context is crucial for understanding the specific circumstances participants are living in and for determining the best way to adapt the training tool to their experiences.

Facilitators should analyse the appropriateness of the various activities for different cultural, social and religious settings, and if necessary, adapt some of the exercises to local contexts if they are not suitable to the region. For instance, the training tool assumes that boys and girls will be participating in many of the activities together, sometimes in mixed-sex groups. However, in some cultures, it is not acceptable for young women and men to be learning in the same room, let alone interacting in mixed groups. In such cases, the facilitator should split the sexes into separate groups or conduct the activities with only boys or only girls, as necessary. Also, in certain regions, boys and girls do not touch one another or talk together unless they are related. Some of the interactive activities such as

Activity Four (the "client"– "media adviser" simulation involving contact between participants) may not be acceptable and may have to be adapted.

Some potential issues to consider are listed below:

- Are men and women separated into different public and private spheres?
- What ideas do the participants in the group have about gender and gender roles?
- Would discussing issues related to gender roles be taboo? If so, why?
- How are women and girls generally treated in society?
- How are girls and boys treated by men and women?
- What attitudes exist regarding how boys and girls should be raised in society?
- What traditions regarding gender roles exist within the local community?
- What factors influence young men and women's behaviour in the community?
- What are the prevailing attitudes about how women should be treated, or the rights women and girls should have?
- How are men and women from different classes or ethnic backgrounds treated/how do they expect to be treated?
- How might mothers, fathers, relations and elders in the community potentially react to the gender topics being covered?
- Will such gender-related issues raise oppositions or strong reactions amongst the community? What steps should facilitators take to address potential oppositions?

These questions should be used as a guideline and do not need to be followed rigidly. Facilitators may not need to consider all these questions with every group. Since the composition of your groups will vary, facilitators should choose the questions that are likely to be relevant in the current context. They should feel free to add other questions they feel are relevant, which may not be listed above.

Information about the local context can also be obtained by contacting NGOs or UN bodies working in the area. These organisations are likely to have in-depth knowledge about the composition of the community and may be able to provide useful input on how to integrate gender issues into the local culture. They may also be able to provide information on how other agencies in the region have dealt with similar issues of gender equality. Any development or human rights centres in the area may also have videos or books on child exploitation, and facilitators may wish to visit these centres for additional information.

External support from the community

Facilitators may often be working with a group about whom they do not have much information. While it is preferable for facilitators to be well versed in the culture of the participants, they cannot be expected to have expertise or experience in all areas of their participants' lives. If they do not have a strong understanding of the group's ethnic or religious affiliation or beliefs, or wish to obtain relevant information about the cultural and social context, they may wish to solicit the advice of respected men and women in the area. Showing a desire to learn about the local beliefs and traditions will help to gain the community's trust, and will also increase their acceptance of this programme and give it more credibility. Moreover, creating such links with the community will help in disseminating information about the programme and promote community awareness, which is one of the aims of this training tool.

It may also be necessary to make a special effort to talk to parents and community elders about this programme through sensitivity sessions or gatherings and to encourage them to allow their daughters or sons to be

involved. It is crucial to ensure that mothers, fathers, guardians, teachers, youth leaders and young people themselves are on board before beginning this training tool on gender and child labour issues. In order to do this, facilitators will have to visit those from whom they wish to solicit support and explain in detail the objectives and the activities covered in the training tool.

Platform for success[34]

Before deciding on a course of action, facilitators should think very carefully about their own reasons for even having read this far. They should reflect upon why they would conduct any of these activities. Why are they consulting this publication? What pushed them to think about using this training tool? What is the context in which they are working? What is their motivation, their commitment to the elimination of child labour and the discussion of gender issues? What is their involvement with and commitment to the group of young people they will be working with?

If there are two very important characteristics that permeate these activities and create a platform upon which to build success, they are **commitment** and **respect**. Facilitators' own commitment to the successful implementation of the activities, to the global campaign to eliminate child labour and promotion of gender equality, and respect to the group of young people with whom they are working is the single most important factor in recreating that level of commitment and motivation within the group. Mutual respect is also fundamental to success. The participants should feel that what they have to say is important, that their interventions and comments are listened to and that they are not put down in any way.

These activities are based very strongly on the premise that young people have an important role to play in the campaign to eliminate child labour and the promotion of gender equality. More than that, they promote children's rights and the role of young people as catalysts for change in society. Therefore, if we truly believe that young people are pivotal to the campaign, we must accord them the respect they deserve in assuming their responsibilities.

Knowing your group[35]

The target group is the most important component of this education programme. Facilitators should think very carefully about the young people involved in this education process with them. Of course, the groups will vary considerably depending upon the geographic location and the nature of the environment in which the activities are being conducted. Facilitators should consider the questions below as well as others that they may think of themselves. Not all the questions may be relevant to the current situation. They should not be concerned by this, but simply apply those questions which are relevant and develop some of their own if appropriate. They should know their target group inside out, communicate with them, understand them, win their respect and confidence and the activities will flow more easily.

- Who are they? What are their names?
- How many are girls and how many are boys?
- How old are they?
- How well do the facilitators know them? Do they know them at all?
- What are their backgrounds? What kind of environment do they live in? What is their socio-economic, ethnic, or religious background?

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[34] SCREAM User's Guide, op. cit.
[35] Ibid.

- What has been their level of schooling, if any? Are they still at school? Are they illiterate or well educated, or in between?
- How would facilitators describe their state of mind and body? Are they communicative, withdrawn, suspicious, fearful, content, sad, abused, fulfilled, abusive, uncooperative?
- To the facilitators' knowledge, have any of the group been subject to sexual exploitation or sexual abuse? If so, do these young people have special needs or requirements? Are they undergoing psychiatric, psychological or physical treatment? Have the facilitators spoken to parents, guardians, friends, medical staff? Will any of the activities or the project itself further traumatise them? How will facilitators deal with these issues?
- Are any (or all) of them disabled in any way, either mentally or physically? How will facilitators accommodate these disabilities? Do they have special needs or requirements? Will facilitators be able to fulfil these?
- How would the facilitators describe their level of interest in social issues and gender issues in particular? Would they have any interest at all or would facilitators expect them to be either disinterested or apathetic?
- Are they all the same nationality, ethnic or cultural background? Do they all have the same mother tongue? Are there likely to be language challenges of any sort?
- How would facilitators assess their group relations? Is there any tension between some individuals? Are any of them in a personal relationship within the group? Do facilitators see any areas where relations could be problematic or require special attention?
- Would any of them have some work experience, or even have been described as "child labourers" themselves? Would any of them have ever seen child labour? Are any of them still working, either full or part time?

Facilitators may not have the answers to some of these questions at the beginning of the training tool. However, by observing the participants carefully over the course of the activities, they will learn more and more about them. This information will help them to adapt the activities to the participants' needs and backgrounds.

Group dynamics[36]

Good group dynamics and management are critical to the success of the training tool. This is an area into which facilitators will have to put a considerable amount of effort and concentration before and during the exercises. If the group, or groups, do not work well together and are not cohesive and relaxed, it will undermine the effectiveness of the exercise. Facilitators should try and find out as much as they can about the individuals in the group, their relationships, gender mixes, and so on. If they are unaware of the tensions that might exist, they should ask someone within the group whom they know and whose judgement they respect and trust.

Some of the exercises will require breaking the group up into smaller groups. In these cases, if facilitators are working with a mixed group, it is preferable not to split the groups up by gender. They should be conscious of the need to establish gender balance in all programme activities and to ensure that young people understand the concept of equality and respect between men and women, boys and girls. However, as mentioned earlier, in certain cultural contexts, it may not be appropriate to have mixed groups of boys and girls. In such cases, they should respect the local attitudes and keep the sexes separate.

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[36] Ibid.

Discussing gender with participants

When preparing for the training session, facilitators must be aware that discussing gender and gender issues may be particularly difficult for young men and women, especially adolescents. Adolescents are going through a stage of transition in many areas of their lives, especially in respect to their relations with the opposite sex. Adolescence is also a period of self-reflection, when young people are searching for their own identities.[37] Given that identity formation is linked with social integration, facilitators should be careful when pressing young people for their opinions on gender-related issues. Both young men and young women may sometimes be afraid to talk truthfully about personal issues such as their attitudes towards the other sex. They may even be confused about what their attitudes really are.

Facilitators should also adapt the intensity of the activities and discussions based on the participants' backgrounds and experiences. For instance, although it is an important point to mention, facilitators must be careful not to place too much of an emphasis on the exploitation of girls. Some girls may not have previously viewed their position in society in a "gendered" way and may not think of themselves as victims. In such cases, while facilitators should make the group aware of the many cases where girls do not have the same opportunities and *are* victimized, they should keep the discussions relatively light-hearted. However, if they are working with child labourers or ex-child labourers, the girls or participants may be well aware of their situation and status; in such cases, facilitators should not make too light of the issue and discuss it more seriously with them.

Facilitators should explain that throughout the sessions, participants may be asked to share personal information related to gender, and that sometimes these topics might be difficult to discuss. They should emphasise that everyone may freely share their opinions, but that nobody will be required to share if they feel uncomfortable doing so. Facilitators should be especially careful when discussing the issue of sexual abuse and sexual exploitation of children. Their group will learn that child labourers are especially vulnerable to this kind of abuse and that the commercial sexual exploitation of children is one of the worst and most harmful forms of child labour. Facilitators will find that this aspect of child labour touches young people very deeply and they will be shocked and angry. They may even react by sniggering or laughing, but it is important to know that this is a classic defence mechanism for young people when confronted by difficult or awkward issues. These are good and healthy responses and the subject should not be brushed aside or glossed over because it might provoke strong reactions.

However, the subject of sexual abuse does need to be handled sensitively, especially in certain cultural contexts where open discussion about sexual issues is not encouraged or in cases where facilitators know or suspect that one or some of the young women or even young men in the group (especially child labourers or ex-child labourers) have previously been subjected to sexual abuse. Even if the participants themselves have not been faced with this kind of abuse, they may find it traumatic and disturbing to discuss this issue. Facilitators should watch out for any adverse reactions when discussing sexual abuse. If any of the group appears visibly upset or detached and withdrawn, facilitators may want to seek the advice of a professional. It is important to maintain an open line of communications with support services. The first concern of facilitators must be for the well-being of the individuals in their group.[38]

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[37] Reference Erik Erikson, *Identity and the Life Cycle*, (W.W. Norton and Co. Ltd, 1980).
[38] SCREAM User's Guide, op. cit.

Group organising

Depending on the cultural context, facilitators will need to consider whether they can have mixed groups of young men and women, or whether it is preferable to work with boys and girls separately. Sometimes separating the sexes may result in more honest discussions and participants may be less self-conscious about expressing their views. In other cases, it may be quite normal for young men and women to interact and to engage in activities together. However, even if it is common to have mixed groups for other teenage activities, facilitators should consider whether the participants are likely to speak up about gender issues and become involved in the activities if the groups are mixed. If it is a possibility, it is preferable to have mixed groups than to separate the sexes. Group work will be particularly helpful for encouraging young women or less outspoken individuals to become involved in activities and discussions, as they are not put on the spot and can make contributions when they feel comfortable doing so.

On the whole, it may take some time for participants to feel at ease talking about gender issues, even in groups. If they wish, facilitators may choose to start with a few "icebreakers" to help people feel comfortable about participating.

What facilitators will need

- Paper and pens or pencils.
- Black/whiteboard or flipchart.
- Cards of different colours. If different coloured cards are available they can be useful for visualising different ideas. If they are not available, don't worry, as they are not essential.
- String, yarn or cord – a couple of hundred meters long.
- Old magazines of all shapes and sizes, old newspapers. Facilitators should collect different images of men and women or boys and girls from magazines or advertisements. They can also collect local pictures or photographs to use with some of the activities. While some of the pictures can be of any men/women/girls/boys, others should be specifically of child labourers.
- Scissors or implements for cutting out images: for example, straight–edged rulers or pieces of wood to provide a sharp edge for tearing paper.
- Glue of any variety and rolls of adhesive tape.
- Paper or cards for drawing.
- A room or area with plenty of wall space.

> **Tip:**
> **It may sometimes be necessary to adapt some of the activities if members of the group cannot read or write.**

III) Initiating activities with participants

1/2 single teaching session

As a first step, it is important that participants understand the purpose of this training tool and why they should care about gender issues and child labour. A good way to get started is to begin by brainstorming with the group of participants and possibly giving a short overview on gender-related child labour issues.

Beginning by "brainstorming"

What is brainstorming[39]?

Brainstorming is a broad discussion of ideas through a concerted intellectual effort conducted under a certain pressure of time. During a brainstorming participants tend to be more spontaneous and often uninhibited in their responses. In the majority of cases, this exercise will elicit honest and emotional reactions. These reactions will be insightful and often enlightening and, properly managed, the exercise is very helpful.

Brainstorming is a relatively intense exercise. As already stated, it can be a lot of fun and very, very useful and revealing. However, if not properly prepared and planned, it can also be a mess and quickly degenerate.

The basic strategy for brainstorming is to keep on top of the process, note down the ideas that come forward and keep the tempo fairly rapid. Individuals should think on their feet and not be allowed the time to think long and hard before expressing themselves.

The main purpose of a brainstorming session is to discover the group's ideas on gender issues in child labour. Brainstorming will raise examples amongst participants that will help facilitators to adapt the training session to their experiences. Participants are more likely to get involved and understand the topic using examples they are familiar with, i.e. their own examples and questions on gender issues and child labour.

Facilitators could ask one person in the group to record the ideas and questions of participants on a flipchart. They should focus on generating as many ideas as possible without judging them. They should encourage ideas to flow freely, building on and improving on previous ideas. It will be useful for facilitators to refer to these ideas and questions as examples when conducting activities with participants. They should not reject any ideas, even if they sound obscure. They should try to ensure that the discussion is animated and energising, but also realise that some reserved young men or women may not feel bold enough to contribute. However, they should remember that the group may not have a large amount of information on gender and child labour issues at first, which can make it difficult for them to generate examples.

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[39] N.Grisewood, *SCREAM Education Pack*, "The Image" module, (Geneva, ILO, 2000), p.11.

Giving a short overview

Depending on the group, facilitators can give a brief introduction to gender and child labour issues. If facilitators do decide to give an overview, it is important that they do not talk for more than 10 minutes. They may also choose to look back to the "Child labour and gender" section for key talking points.

> **Tip:**
> **Facilitators should try not to tell the participants upfront what they will discover for themselves later in the training tool. They should refer back to some of the ideas and questions participants raised at the beginning and incorporate them into their overview. This will give the activity a participatory feel, rather than having a purely top-down approach.**

Facilitators should start by explaining very simply how men and women, girls and boys, are all involved in various activities and tasks that help them to survive and live their lives. These activities are performed individually, and also as a member of a larger group, for instance, as part of a family, community, religion or even country. Who does what is largely determined by our sex, age, income level, social status, ethnicity, and religion, among other factors. The work that we do is often determined by our family, community and society, and what they think is appropriate.[40]

In order to undertake their tasks, men and women, girls and boys need a number of **resources**. Facilitators should ask the group to come up with some of the resources people need. When giving the overview, they should use the examples that participants come up with themselves and are familiar with. Some examples they may come up with may include *education* in order to get good jobs, *clean water* for drinking and *food* for eating, *transport* to get from one place to another or to travel to work, *money* to buy raw materials to make something, a *place* to sell one's produce.[41]

Facilitators should explain that these resources are not equally distributed and therefore people cannot all do their tasks as well as they would like. In most societies there are differences and inequalities between men and women, boys and girls in access to certain resources. Given these differences, men/boys and girls/women are involved in different activities.[42]

Facilitators should go on to discuss the concept of child labour. They should explain that not all forms of work are necessarily bad, and describe the difference between acceptable types of work and child labour. They should discuss the types of activities that children are involved in, and explain how child labour may differ depending on the country in question, the age of the child, the environment in which the child lives, and especially the sex of the child.

Facilitators should highlight basic differences in the conditions and situations of girls and boys in child labour and explain briefly why such differences exist. In discussing how gender affects child labour, facilitators may wish to mention some of the points below[43].

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[40] Haspels & Suriyasarn, op. cit.

[41] Ibid.

[42] Ibid.

[43] Adapted from Haspels, Romeijn, and Schroth, *Promoting gender equality in actions against child labour: A practical guide* (Bangkok, ILO, 2000).

- In many societies, boys are valued more highly than girls. Girls are often socialized by their mothers, fathers, community elders and non-family influences to accept a lower status in society.

- Norms, values and practices often favour boys over girls, especially in regards to access to education.

- Girls are likely to receive a lower level of education than boys. As a result of the different levels or types of education they receive, girls and boys may be qualified to perform different activities and have access to different opportunities.

- In many societies, girls and women receive less pay for doing the same work as boys and men.

- Girls are more likely to be engaged in unpaid and invisible work such as household chores or domestic work that are not acknowledged as work, such as cooking, cleaning and caring for young and elderly dependent family members.

- There are differentials in earnings and expenditures between women and men and boys and girls apart from those that can be attributed to their education or job experiences. For instance, it has been shown that girls and women are more likely than men to spend their income on household-related expenses rather than on themselves.[44]

- In many cultures, girls and women are insufficiently represented at the decision-making level, both in the domestic sphere and in the work place.

- In many cultures, girls are expected to help with domestic chores as well as working in income-earning activities, while boys are less likely to have to help out in the household.

Tip:
Facilitators should not try to go through all these issues at this level of the training tool. They should not forget that many of these points will be raised during the activities or by the participants themselves. However, they should explain that they will not be going into all gender and child labour issues in detail.

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[44] Haspels & Suriyasarn, op. cit.

IV) Activity One: Exploring gender roles

1 double teaching session.

This activity starts by getting all the participants to think about and understand their own gender roles in society. Individuals can then compare their views about the choices they have in terms of work with others in the group. This activity is structured to gather ideas from the group about their perception of the types of activities girls and boys can and cannot be involved in because of the particular society they live in. It also examines how gender roles and stereotypes differ from one culture to another.

Aim
Raise awareness about what girls and boys can or can't do because of their gender role in society.

What you'll need
Cards of different colours to express and later focus ideas. If cards are not available, paper can be used. Large sheets of newsprint can be cut up into pieces of approximately 6″ by 6″ or a size that allows people to draw something that can be seen by all.

Introducing the activity
Facilitators can begin by outlining what is meant by **gender, gender roles and gender differences.** They can look back on the section on "What is meant by gender differences" for a more detailed explanation of these concepts. They should make it clear that gender differences vary from country to country and even between regions in the same country.

Facilitators can then choose one or two examples from below to illustrate these points. They can also come up with their own examples. They should not give all the examples at once, as it is best to let the group come up with their own examples later as they work through the activity.

- Boys are often allowed to be more active and are encouraged to play more sports than girls.
- Girls are often encouraged to be more passive and less aggressive and competitive than boys.
- Boys may be expected to play with different toys than girls; girls may more often be given dolls to play with, while boys may be given trains or cars.
- In many cultures, it is acceptable for girls to express their emotions or cry when hurt. Boys on the other hand, are often expected to be tougher when hurt and not cry.
- In many cultures, girls are expected to help their mothers around the house, while boys may not be given this responsibility as much.

Getting started
On a large sheet of paper stuck on a board or on the wall, write four beginnings of sentences as follows:
  - o   Because I am a boy I am required to…(red card) [45]

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[45] You can add here "required by my mother" or "required by my father" to get more specific answers.

- o Because I am a boy I cannot...(yellow card)
- o Because I am a girl I am required to...(green card)
- o Because I am a girl I cannot...(white card)

The coloured cards are explained below.

> **Tip:**
> *The following variations of these unfinished sentences can also be used:*
>
> - o **A girl would be praised by her parents[46]/friends if...**
> - o **A boy would be praised by his parents/friends if...**
> - o **A girl would be criticised by her parents/friends if...**
> - o **A boy would be criticised by his parents/friends if...**

Facilitators should split up the participants into same-sex groups of 2-4. They should let participants choose their own groups, in order to ensure that individuals are with others with whom they feel comfortable sharing personal experiences. The groups should be asked to think about how to end the sentences pertaining to their own sex. Then, they should draw something that illustrates their response, or write their response on the different coloured cards.

> **Tip:**
> **Facilitators should not ask participants to imagine they belong to the opposite sex. Girls and boys should give answers pertaining to their own sex.**

Each group should be given the two different coloured cards or pieces of paper that pertain to their sex. In the example above, we have allocated red and yellow cards for the boys' groups and green and white for the girls' groups (but facilitators can use whatever coloured cards or types of paper are available to them. The colour is not important, but it helps to distinguish between the different sentences).

Facilitators should give clear instructions to each group, asking them to think about how the unfinished sentence relates to themselves and others in their small group. Then, they should draw something that they can or cannot do on the appropriate coloured card. They may also write it, in less than 3 lines. Facilitators should try to discourage any discussions or responses that indicate that participants are not taking the exercise seriously.

Facilitators should give adequate time for discussion amongst the groups and for drawing or writing the responses. When each group has drawn or written down things they are required to do or cannot do based on their sex, ask them to place the cards face down on the floor in the middle of the room. A separate pile should be used for each colour.

When everyone has finished and all the completed cards are put on the floor, facilitators should pick up and shuffle one stack of cards. They should only deal with one colour/category at a time. Facilitators should hold each card up and show it to the groups. The participants should try to understand what the picture is showing or saying. Facilitators may read out its contents if not all the participants can see what is written on the card. They should not ask which group

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[46] You can also distinguish here whether you are referring to a mother or a father.

filled out the card. And, if the meaning on the card is not clear, clarification should come from suggestions from the whole group or from the group that completed the card. If any of the cards are improper or rude, facilitators should remove them immediately.

Facilitators should place or pin each card under the appropriate heading on the board, and only deal with one category or colour at a time. A card that contains the same or a similar idea as a previous card should not be discarded, for every card belongs to a group and should be valued. Also, such duplication expresses the importance of the idea for the whole group.

Once all the cards are on the board, facilitators should gather all the participants into one large group and ask them to cluster the cards into groups that deal with the same issue. For example, some of the cards from the girls' groups may say that they cannot play football, and some of the cards from the boys' groups may say that they cannot work in the kitchen with their mothers. Facilitators should ask the participants to put a label on each cluster, such as "sport", "appearances", etc. The group should review these clusters and revise or restructure them if necessary. Then, they should discuss how the answers are related to sex or gender roles prevalent in their society. When there is no further discussion, a circle can be drawn around each cluster and/or the cards in each cluster can be glued to a large sheet of paper.

Leading a discussion about gender roles

Facilitators should ask the group what conclusions can be drawn from the cards. They should lead a discussion about the implications of the roles and responsibilities assigned to men and women and boys and girls. Useful questions to ask include:

- Do all boys and girls have to do the things that you drew on the cards?
- Are boys and girls expected to behave in different ways?
- Can boys and girls do things expected of the opposite sex?
- Do these expectations hold for adult men and women as well?
- How do the roles that are expected of us affect our lives? For instance, how do they influence what we will do after we complete our education?
- What are the some of the prevailing attitudes towards boys or girls that bother you?
- Are there any expectations you think are unfair and should be changed? Explain why you think so.

Recap that while we are born either male or female,[47] gender roles determine what activities we learn to do. Explain again how gender roles related to work vary considerably from society to society.

Example: In some cultures, it is appropriate for women and girls to work on road construction, whereas in other countries only men and boys perform roadwork-related labour.

Example: In certain cultures, eldest sons are expected to provide for their elderly parents or help parents who are no longer able to work. However, in others, daughters have the responsibility of looking after their elderly parents.

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[47] Someone in the group may have raised exceptions (transsexuals for example) and you should be prepared to answer his/her questions. However, do not introduce exceptions voluntarily into the discussion.

Who influences what we can and cannot do

The following activity could take place immediately after the previous one or after a short break. This activity involves brainstorming and verbal exchange between the facilitator and the group. Facilitators can start by getting the group to write down (on more coloured cards), who or what affects what we can or cannot do, based on the previous exercise. Participants should brainstorm about who influences the roles that men and women, boys and girls have in their society. These can be individuals, groups, or even institutions. Once each influence has been written down on a card, facilitators should pin the cards up on a wall for everyone to see. Some of the possible responses are listed below:

▪ **Family**	▪ **Village elders**	▪ **Friends**	▪ **Proverbs**
▪ **Popular sayings**	▪ **Songs**	▪ **Stories**	▪ **Cultural beliefs**
▪ **Religious beliefs**	▪ **School**	▪ **Books**	▪ **Law**
▪ **Advertising**	▪ **Films**	▪ **Jokes**	▪ **Cartoons**
▪ **Newspapers & magazines**		▪ **The media (radio, newspapers & TV)**	

Facilitators should review the list of influences that the group has produced. They should encourage them to disaggregate the categories into male and female: for example male or female friends, or mothers and fathers rather than parents. They should ask the participants how they think these factors influence us. Which ones have a direct or indirect influence? They can ask the group the following types of questions:

- What kinds of messages are we likely to receive from the various sources?
- Are any of the messages from different sources likely to be contradictory? For instance, advertisements encouraging us to buy or do something that our parents would not approve of (e.g. smoking)?
- Which sources have the greatest influence on you and your behaviour?
- Are some of these sources more influential than others or given more societal value than others? Why?
- What assumptions about being female or male are you most proud of, and make you feel valued? Why?
- What assumptions about being male or female do you dislike and make you feel undervalued? Why?

Facilitators should ask the groups to choose one of the influences listed earlier, (now pinned on the wall) and discuss different ways men and women are depicted by it or how they are influenced by the particular individual, group or institution.[48]

Gender differences and child labour

Facilitators should now introduce the relevance of these gender-related issues to the problem of child labour. They should explain that gender differences that are learned by boys and girls in societies may lead to different opportunities later in life and also to different treatment by members of society. They should clarify

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[48] It is probably best to avoid religion as a major influence unless you have studied in detail how men and women are portrayed in the dominant religion of the group.

that gender differences influence the world of work, in terms of opportunities to work, constraints faced during work, or even recognition of what consists of work. It has been shown that, globally, women usually work longer hours for less pay than men, have fewer rights, less power, and less access to resources like money, land, jobs, houses, education, loans, etc. This is called **gender discrimination** or **gender inequality**.[49] Facilitators should briefly discuss the issue of gender inequality and discrimination with the participants. They may look back on the "Child labour and gender" section for a more detailed explanation of gender inequality as well as direct and indirect discrimination.

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[49] Haspels & Suriyasarn, op. cit.

V) Activity Two: A 24-hour clock of a girl and a boy child labourer[50]

2 single teaching sessions

This activity is related to gender roles in the specific context of child labour. It helps to explore differences between boys and girls in terms of how they spend their time over the course of a day. It involves building a profile of both a girl and boy child labourer on the basis of an image.

In this activity, we are not trying to highlight the extra burdens many girls often have in terms of household chores and domestic work. The idea is to highlight hazardous invisible work that both boys and girls are involved in by trying to document a typical day for a boy and girl child labourer. Resources available to male and female workers to help them carry out their duties should also be emphasised, so that participants can see how a lack of resources means that a longer amount of time is needed to complete a job. For instance, without transport, girls or boys may spend long hours walking to sell agricultural products or goods they have produced.

The ways in which child labour interferes with schooling should also be stressed. Facilitators should explain to participants that child labour prevents children from attending school. If they do not have access to education, their chances of obtaining a better job in the future are less. If children are both working and attending school, they are more likely to drop out prematurely, repeat grades, or perform worse in school than their peers who are not working.[51]

Aim

Examine hazardous invisible work performed by girls and boys both inside and outside the household. Highlight differences in resources available, tasks, working hours and wages for male and female child workers.

What you'll need

An image of a boy and an image of a girl child labourer. A large sheet of paper. Pencils or pens.

> **Tip:**
> The Image module of the SCREAM education pack (see the SCREAM initiative) teaches how to build a profile of a child labourer based on an image. If the participants are familiar with and have already completed the Image module, facilitators can use the profiles of a girl and boy child labourer already prepared in this activity.

Introducing the activity

The 24-hour clock should draw on the group's imagination and their impressions of the different types of activities carried out in a day. They should draw a 24-

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[50] C. Levy, N. Taher, *Training materials for Gender Mainstreaming Course*, (University College of London, 2002).

[51] *Eliminating the Worst Forms of Child Labour: A Practical Guide to ILO Convention No. 182*, (Geneva, ILO, 2002), http://www.ilo.org/public/english/standards/ipec/publ/ipu_2002_gb_web.pdf

hour clock of themselves. After completing the 24-hour clocks of their own lives, participants should discuss and compare them. Then, they should form small groups, and draw a 24-hour clock based on the image of the boy or girl child labourer. They should build on this image using their imagination and creativity and fill in sections of the clock with activities they think a boy of girl worker would be doing.

Comparing the 24-hour clock of a boy and girl may induce discussion about the differences between the hours worked, the number and types of activities they do and the amount of time spent on them. The group may ask questions such as who concentrates on a small number of activities and who divides their time among a multitude of activities, and also who has the most leisure time or time to sleep. In this manner, they can imagine and compare a typical day for a boy and girl child worker, using some of the questions below as prompts if necessary. They may also compare typical tasks for different seasons or times of year.[52]

Getting started

Developing a 24-hour clock of themselves

Facilitators should ask everyone to think about how they spend their time, and what things they do every day. They should list some examples, such as going to school, spending time with friends, doing domestic chores, going to the market/shopping centre, etc. They should think about things they do every day (bathing, eating), every week (visiting their relatives, going to a soccer game), and less often (e.g. taking part in a festival, doing exams, etc).

Facilitators should ask the participants to draw a simple 24-hour clock of themselves. To make the activity more interesting, some can draw a 24-hour clock of themselves on a school day, while some can focus on a day of the weekend, and others on a typical day during the holidays. It is sometimes helpful if facilitators begin by drawing their own 24-hour clock. The group will find this amusing and also helpful in visualising what their own clock might look like.

To draw a 24-hour clock – facilitators should tell the group to start by drawing a large circle and dividing it into 24 equal sections as though they were slicing a cake. They should remember that when making a 24-hour clock, the first 12 hours of the day will only fill the first half of the circle rather than the whole circle, as on a normal clock face. Then, they should fill in the segments of their clock, showing the amount of time spent doing various activities over a typical 24-hour period. The size of each section will depend on the amount of time spent on that activity. They should outline the segments of time spent on each activity. For example, 5:00 am wake up, 5:30 am milk the cows, 6:30 eat breakfast, 7:00 dress and wash, 7:30 go to work, 11:00 coffee break and so on…

When they are finished, facilitators should ask them to compare their clock with the clocks of those around them. Alternatively, they may put all the 24-hour clocks in the centre of the room, and ask everyone to walk around and examine them. Can the participants determine which boys and girls in the group drew which clock? Facilitators should promote a discussion between participants on any major differences between the clocks, in terms of work, responsibilities, leisure time and other activities. Are these differences good? Are there things that they

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[52] A variation of this exercise can be different 24-hour clocks drawn at different times of the year. These would illustrate seasonal variations related to agricultural work, or seasonal work in factories due to orders or "just in time production" (where the manufacturer only produces the item when an order is placed and thus requires extra workers quickly).

would like to change? They should also be aware that these differences may not only be based on gender, but may manifest themselves between clocks of children from different socio-economic backgrounds, class/caste, etc).

Developing a 24-hour clock of a child labourer

Facilitators should then ask the participants to form groups of no more than four or five people per group. When forming groups, facilitators may choose to mix boys and girls or form single-sex groups (depending on the context in which the activity is being conducted). If the groups are same-sex, facilitators should also consider whether they want the groups to draw a clock for a child labourer who is the same sex as themselves or of the opposite sex. It may be easier for boys to relate to a boy child labourer and vice versa for girls. At the same time, it may be a useful exercise for male and female groups to think about how life might be for a child worker of the opposite sex.[53]

> **Tip:**
> **The reason why it is better to work in groups rather than as individuals is that young men and women find confidence in numbers. They may be uncomfortable trying to build a fictitious profile of the boy and girl child labourers themselves, whereas in groups of two to four or five they are often more at ease.**

Once the groups are formed, facilitators should take two images of child workers, one boy and one girl and pass the images around the groups. They should make sure that each group has a copy. If there are not enough copies of the images for each group, they should pass a copy of both images around so that everyone sees them close up and then put them in a central position where all the participants can see them.

Facilitators should read out a short profile of the child workers, which outlines where they come from, what kind of work they do, and other general points that will give the participants a broad overview of the boy and girl child worker. They should then encourage the groups to build a profile of the boy and the girl based on the brief overview they read out and other questions such as the following:

- How old do you think he or she is?
- Why is the child dressed in a particular way?
- Does the child live in a rural or urban setting?
- Under what circumstances is the child working?
- Does the sex of the child have an influence on the type of work he or she does?

Facilitators should explain to the group that they should imagine everything that this child does in a typical day in a 24-hour period. All the child's activities during the day should be first listed and then plotted onto the clock, in the same manner as the 24-hour clock they drew of themselves. Activities that are carried out simultaneously, such as minding younger siblings and working, can be noted within the same segments. If the groups are having trouble developing their profile, facilitators may prompt them with questions such as the following:

- How much time does the boy/girl spend sleeping?

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[53] The decision of how the groups should be formed and what clocks they should draw will vary depending on the context. Different cultures may have different opinions on how appropriate it is for girls or boys to imagine the life of a child of the opposite sex.

- Does the child go to school? If so, how much time does he/she spend at school? Does he/she spend any time doing homework? How much time does the child have to spare for homework?
- Does the child have any spare time?
- Does the child earn money for the work you think he/she is doing (based on the image)?
- How much time is spent in paid activities and how much is spent working without pay? What proportion of the day is spent working?
- What kind of tools does the child use to work (if any), e.g. shovels to dig, needles to sew, implements to grind, crush or mix? Does he/she use chemicals or toxic substances?
- Which segments of the day are spent travelling/walking to his/her place of work (or school)?
- Does the girl/boy prepare food for him/herself? Does he/she prepare food for others?
- Does the girl/boy have any brothers or sisters? Does he or she look after younger siblings?
- Does the boy or girl spend any time helping out at home?
- What sort of tasks does the boy or the girl perform in the household? Does he or she do domestic work in other homes?
- Is his/her day split up among several different kinds of activities, or concentrated on a few?
- Do you imagine that the child is badly treated or exploited in any way? What reasons can you suggest for this ill-treatment?

When the clocks are completed, facilitators should pin them up in a central location for all to see.
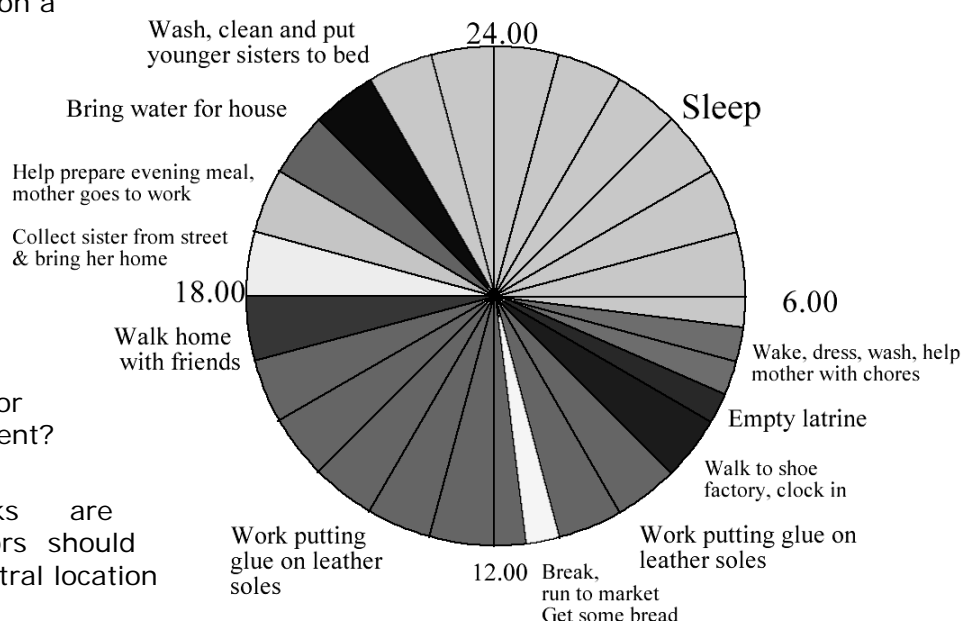
Labels on clock diagram:
- Wash, clean and put younger sisters to bed
- 24.00
- Sleep
- Bring water for house
- Help prepare evening meal, mother goes to work
- Collect sister from street & bring her home
- 18.00
- 6.00
- Walk home with friends
- Wake, dress, wash, help mother with chores
- Empty latrine
- Walk to shoe factory, clock in
- Work putting glue on leather soles
- 12.00 Break, run to market Get some bread
- Work putting glue on leather soles

Leading a discussion

Once all the clocks are up, facilitators should encourage a discussion of the clocks. Some possible questions to help lead the discussion are as follows:

- How do the boy's and girl's clocks compare?

- Whose day is the busiest?
- Do you think that the clocks would change at different times of the year?
- Do you think that access to different implements, tools, knowledge, equipment would lessen the time the boy or the girl spends on a particular task?
- How do the girl's and boy's schedule affect their education? Is the boy or girl more likely to attend school? What are the potential consequences (both short and long-term) of their work on their education?

Child Domestic Labourers

Facilitators will probably find that participants placed a large emphasis in this activity on helping out at home, or household chores. If this was the case, it will be appropriate to finish the session with a discussion about domestic workers and domestic work as an actual job that many girls and boys are involved in world-wide. Facilitators could debrief the group by highlighting some of the issues surrounding domestic work, such as the following[54]:

- In many parts of the world, it is a common practice to send a child (usually a daughter) to work in someone else's household. Many parents hope that their children will have a better chance in life, as such arrangements often, at least *theoretically,* include giving the child access to education or instruction in a trade. This is seen as a safe option, especially if the girls are sent to the house of relatives or acquaintances. However, this often leads to abuse or exploitation of the domestic worker.
- Child domestic work can at times infringe on children's rights, by leaving them open to physical, sexual, and emotional abuse, and often depriving them of educational opportunities.
- The majority of child domestic workers tend to be girls, although the proportion of girls and boys varies from place to place.
- Child domestic workers may get insufficient food, have to work for long hours or during the night, and may be confined to the premises of the employer.
- Girls who run away from or quit domestic work and have nowhere to go or are afraid to go home run a high risk of ending up in prostitution or other forms of commercial sexual exploitation.
- Both men and women are employers of child domestic labourers.
- Because domestic labour takes place behind closed doors, it is often difficult to detect and combat it.

> **Tip:**
> **When speaking about domestic work, facilitators can highlight that work is not always negative. Children's participation in light work that does not affect their health and personal development or interfere with their schooling is generally regarded as being something positive. This includes activities such as helping their parents care for the home and the family or earning pocket money outside school.[55]**

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[54] The examples below are taken from June Kane, Helping hands or shackled lives? Understanding child domestic labour and responses to it, (Geneva, ILO-IPEC, 2004).

[55] Eliminating the Worst Forms of Child Labour: A Practical Guide to ILO Convention No. 182, (Geneva, ILO, 2002)

VI) Activity Three: How gender affects child labour jobs – weaving a spider web

2 single teaching sessions

This activity aims to make links between gender and child labour by physically creating a spider web of interwoven ideas. Throughout this activity, facilitators can also try to emphasise invisible work, which is work that may not be fully recognised by all as work, or labour that is often ignored because it happens behind closed doors.

Aim
Highlight the gender division of child labour and the linkages between jobs done by men and women and show how gender roles change over time.

What you'll need
A long ball of string, yarn, or cord a couple of hundred meters long. A Flipchart. Pens or pencils.

Introducing the activity
Facilitators should ask participants to think about the types of jobs that girls and boys are involved in and how different gender roles relate to child labour. Facilitators can refer to examples that have already been raised by the participants.

Facilitators should get the group to think of different fields that child labourers may work in. Examples include: the production of goods for export, the cut flower industry, farm work, working on plantations, collecting firewood, working in the food industry, selling food at stalls, begging, working as errand boys or girls, rubbish collectors, working as a waiter or waitress, cleaning and laundering, manufacturing, brick making, working as child porters, factory work of all types, packing or making cigarettes, prostitution, armed conflict, selling items on the street, drug trafficking, shoe shining, etc.

Facilitators should also discuss how gender roles change over time. They should try to challenge some of the stereotypes participants may have about the kinds of jobs that boys and girls should do. Although society dictates what is acceptable for boys and girls to do, facilitators could emphasise that this does not mean that they do not have the ability to do work that is usually associated with the opposite sex. Overall, they should encourage the group to brainstorm about different types of child labour activities and how they are related.

Getting started
Before beginning the activity, facilitators should take a large piece of paper and split it into two columns (labelled "girls" and "boys"), so that they can write down the comments made by the participants. They should then get the whole group to sit in a circle on the ground. They should give one person a ball of string, yarn or cord, and ask him/her to identify one type of job that a <u>girl</u> may be involved in, and to explain why he/she thinks that girls are likely to do this job (how it relates to gender roles). For example, cleaning or doing laundry is often done by girls as it is seen as an extension of their household duties.

When finished, the participant should hold the end of the string tightly in their hand, and throw or pass the ball to someone sitting more or less opposite from them in the circle. This will create a line of string across the circle. Then the string receiver should state a different job, task or activity that <u>boys</u> may be involved in. This job can be anything that comes to mind. He/she must explain the reason why boys engage in this job, and how it relates to them being boys and to gender roles. This person should then hold the string taut in one hand and pass the ball to another participant across the circle, who will cite a job that <u>girls</u> do and explain why. The jobs the participants mention do not have to relate to what the previous person said. But often, the comments made by someone will trigger a thought in the next person's mind and their point may be linked in some way to the previous one. This procedure goes on until everyone has had a turn and all the participants are interwoven into the spider web of the string. The spider web will demonstrate how child labour is interlinked.

Creating a cobweb
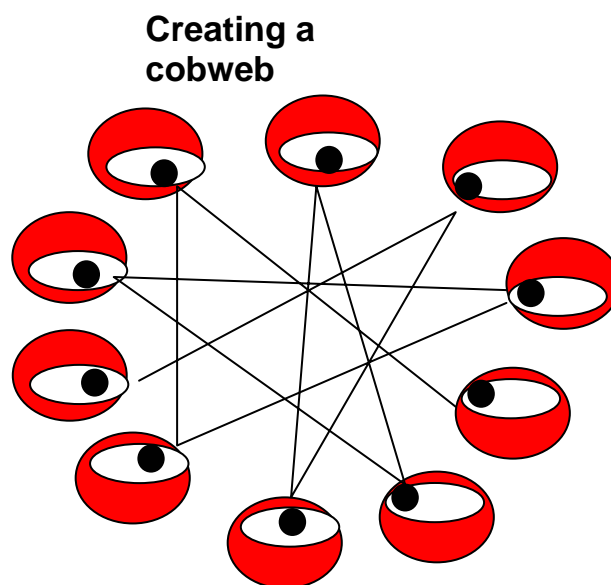
During the activity, facilitators should take notes of the comments made by each person about the jobs done by either girls or boys, and write them in the appropriate column on the paper. This will make it easier for them to remember all the points made and discuss them once everyone has had their say. Once the spider web is finished, facilitators will have to try to consolidate the comments made by the participants. They should try to link the jobs that boys and girls do and show how they are interdependent. They should discuss who tends to do what jobs, as well as the gendered hierarchies or inequalities that may be present in various types of activities.

For example:

- Street vendors provide food for those who are working and do not have time to cook for themselves during the day. Street vendors may tend to be women, because women normally work in the informal sectors, and they often bring their daughters to help them. Sons or daughters of street vendors may work carrying cooked food to people at their places of work.

- Girls and boys in domestic labour perform jobs in the homes of people who go out and work in factories or at other jobs.

- Scavenging in dumps may be done by both boys and girls, but the dump may be controlled by an older boy who demands a percentage of what is sold from the rubbish collected. Facilitators should ask the group to examine the gendered hierarchies in this situation.

- Mining work is predominantly done by boys and men, however, girls may often do supportive tasks such as separating or carrying stones.
- Although both boys and girls tend to engage in agricultural work such as weeding, planting, and harvesting, girls are often also responsible for doing household chores and tasks like fetching water and firewood for the household and doing laundry.

After the discussion, facilitators should ask the group if they can make any other links between the various comments. If there is a camera available, facilitators

may want to take a photograph of the web, and later hang it somewhere for all to see and remember. They may also want to hang the piece of paper with all the participants' comments on a wall so that it is clearly visible to everyone.

Leading a discussion

After the web has been disentangled, facilitators should lead a discussion on the reasons why certain jobs are done by women and girls, and others by men and boys, and why girls and boys tend to engage in different work tasks. They should also discuss how gender roles are changing over time and encourage participants to rethink any stereotypes they may themselves have about labour and gender roles. Facilitators could ask the following types of questions:

- What kinds of jobs do girls and boys have in common?
- What prevents men or women from doing certain types of jobs? Are these reasons valid?
- How are the jobs that girls and boys do interlinked? What kinds of hierarchies exist within these jobs? Are these hierarchies based on gender?
- Is the gendered division of labour the same in different societies? Think of examples where they may differ?
- Ask participants to think about their own society. Is their own society changing? Ask them to think about the time when their grandparents were growing up. Can they think of activities, either in their country or elsewhere, that women and girls do now that they did not do in the past?
- Think about jobs or tasks that they think women or girls and men or boys might do in the future that they do not do now?

VII) Activity Four: Exploring media images of gender stereotypes

1 double teaching session

This activity is similar to the Collage module of the SCREAM education pack (see SCREAM initiative), which teaches participants to gather images of child labour using materials from the media. If participants have already completed the Collage module of the SCREAM education pack, they will easily be able to make another collage on the topic described below.

Aim

Examine how media coverage portrays men and women's roles and activities differently. Reveal the gender stereotypes and traditional values conveyed by the media.

What you'll need

- Old magazines, newspapers, comics, brochures, posters, old illustrated books.
- Large pieces of paper on which to stick things: even pieces of old newspaper will do.
- Scissors or implements for cutting out images: for example, straight-edged rulers or pieces of wood to provide an edge for tearing paper.
- Paper glue and rolls of adhesive tape.

Facilitators should encourage participants to bring what they can from home or whatever environment they live in. They should ask them a couple of days before they plan to do this activity, to give them some time to collect the materials.

> **What is a collage? [56]**
>
> **A collage is a "mosaic" of photos, images and occasionally bits of text that have been cut out of various publications, for example, magazines, newspapers, old books, posters and comics, and stuck onto a large piece paper in a such a way as to create a new image. This new image should depict whatever subject is chosen for the collage.**

Getting started

Facilitators should first divide the participants into groups. Alternatively, they may want to have just two groups, with each one focusing on how either men or women are portrayed in the media. They should ask the groups to produce a collage, using the materials available, of the way that either women and girls, or men and boys are portrayed in the media. They should use pictures or bits of text they have cut out that are relevant to the issue. Each group will produce one collage.

Facilitators should pool all the materials in a space that is accessible to all and then give them about 20 minutes to create their collage. Participants should not be given too much time or they risk losing their concentration and interest. Facilitators should ensure that no one takes a back seat and that everyone is involved in some way. For example, one or two participants can search through

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[56] *SCREAM Education Pack*, "The Collage" module, (Geneva, ILO, 2000), p.2.

the sources for specific images, while others can cut them out or stick the images onto the paper.

When the time is up, facilitators should get each group to hold up their collage for the others to see (or stick it up on a board or a wall where everyone can see it) and ask the group to explain what their collage represents. They should invite comments and/or questions from the other groups about the differences between the ways in which women and girls are portrayed in the media and the ways in which men and boys are portrayed. Based on the participants' responses, they should list some of the characteristics and activities specifically attributed to women and girls or to men and boys on two different sheets of paper or in two columns on a flipchart. Then, the sheets should be put up on a wall for everyone to see.

Leading a discussion

Facilitators should then bring the groups together to look at and discuss the collages and the list of characteristics and activities they have made. Some questions to lead a discussion include:

- How do the participants (young men and young women) feel about being portrayed in this way? Do they think these images are accurate?
- Do they think the images portrayed show men or women in a positive or negative light?
- Discuss television advertisements in which men, women, boys and girls are shown, and ask participants to give examples of advertisements that portray women and men in stereotypical ways.
- Do they think such images influence the way in which people view men and women? Is this a good or bad thing?

Facilitators should end by having a discussion on how such images perpetuate gender stereotypes and general assumptions about things or people that may or may not be accurate, and how such stereotypes influence the lives of men, women, girls and boys.

VIII) Activity Five: Photo jigsaws

1 single teaching session

Like Activity 2 (the 24-hour clock), this activity requires participants to build a profile of a child labourer using a photograph. Often people notice different aspects or details of an image or a photograph. Talking about these differences can be a very interesting way to get participants to discuss the various issues related to child labour.

This activity should facilitate the visualization of child labour and participants will develop a better understanding of the broader environment in which the child lives and works.
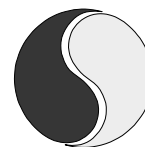
> **Tip:**
> **This activity builds on one described in the Image module of the SCREAM programme. If participants have completed the Image module, it may be helpful to refer to it again.**

Aim

Exploring how gender affects child labour and the activities of men, women, boys and girls by examining a photograph or image of a child worker.

What you'll need

- Several images of child labourers – both boys and girls. These images of boy and girl child labourers in the middle of an activity can be taken from magazines, newspapers, cartoons, drawings, etc. Images could be, for example, of a child shining shoes, a group of child soldiers, a girl washing clothes, a child carrying a heavy load, and so on. Facilitators should collect enough images of child labourers so that there is one between every two people in the group.
- Cardboard or large pieces of thick paper on which to stick the images of the child labourers.
- Scissors or implements for cutting out images: for example, straight-edged rulers or pieces of wood to provide an edge for tearing paper.
- Paper glue.

> **Tip:**
> **IPEC has produced a special SCREAM version of its Photo Catalogue on CD-ROM which can be requested directly from the IPEC office, entitled "International Declarations and Conventions and Images of Child Labour." You may also refer to the contact details for IPEC in this training tool to order a copy of the CD-ROM or to request printed copies of the images.**

Getting started

To begin this activity, participants must get into pairs. If there are an odd number of participants, facilitators may pair up with one of them so that there is an even number of people in the group. Facilitators should distribute the images among the group so that there is one image between every two people. Then, each pair should stick their

image firmly onto a card and cut the picture in two, so that it looks like a small jigsaw puzzle with two pieces.

Then, facilitators should collect all the pieces together and distribute, at random, one piece of puzzle to each person in the group. Once everyone has a piece, they must move around the room trying to find the person with the other half of their jigsaw puzzle. When they have found the person who has the piece that completes their image, facilitators should ask them, in pairs, to discuss the image portrayed as well as how the child's gender affects his or her work.
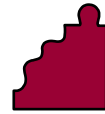
Leading a discussion

Facilitators should then lead a discussion about gender roles and child labour. Some potential questions they could ask include:

- Is the image of a boy or a girl?
- Does the task they are performing relate to the sex of the child, or is it a task that is likely to be done by both sexes?
- Is the child vulnerable to sexual exploitation because of the task he/she is performing or because he/she is a boy or girl?
- What other risks besides sexual exploitation might the child face? Can you list some of them?

IX) Activity Six: Charades game

1 single teaching session

The main idea of this activity is to act out various occupations that men and women in society undertake in order to identify gender roles and stereotypes that exist in the professional sphere.

Aim

Raise awareness about gender roles and stereotyping in work through the art of mime.

What you'll need

Pieces of paper cut into small squares, on which to list various occupations. While the materials required for this activity are minimal, participants may make use of any other objects that are available. For instance, if there are tables, chairs, or any other furniture in the room where they are working, the group could use these as props in their game of charades as well.

Introducing the activity

Charades is a relatively well-known game in some countries. Of course, as with most games, the rules and methods of play vary considerably from one country to the next and facilitators should use whichever format they or their participants are most familiar with. For the benefit of those who may not have heard of or seen this game, we have offered a simple explanation below. Essentially, it is a guessing game based on the acting out of a theme by an individual or a group of people. One person does the mime and the other participants must guess what it is he/she is trying to portray.

The basic rules of charades are that the person doing the mime:
- may not speak
- may not "spell" words out by using numbers or the alphabet
- may indicate the number of syllables in a word and then mime the different syllables.

Charades is a light-hearted warm-up activity that can be used as an energizer in the middle of a longer or more serious session on gender roles and child labour, or before moving on to another activity.

Getting started

Facilitators should ask everyone to list various local occupations such as cook, domestic worker, policeman, vegetable seller, typists, architect, business person, teacher, nurse, doctor, farmer, brick maker, shoe shiner, food-stall vendor, tax collector, government workers. They should write the various occupations on pieces of paper cut up into small squares. Facilitators should then put all the squares of paper into a container.

They should ask someone in the group to pick out a square and to act out the occupation listed on it. The others in the group should try to guess what the occupation is. Facilitators should encourage the audience to voice ideas and words. The objective is for the participants to guess the occupation as quickly as possible. Each "player" should be given from one to three minutes to perform his or her mime.

Facilitators may introduce an element of competition, if they like. For example, they could state that the winner is the participant whose mime is guessed the fastest or the person who is the first to accurately guess a mime. If the group is large (6 or more people), facilitators may also choose to split the participants into two groups. Each group will take turns at acting out the mime, while the other members of their team try to guess the occupation within the time limit of 3 minutes. Facilitators can keep score of which team guessed the most number of mimes correctly. The team with the largest number of points wins.

Facilitators should allow the group to manage this process in their own way and not "guess" the occupation themselves. However, sometimes they might have to help the group to guess the occupation – particularly if the occupation is very difficult to mime.

Leading a discussion

Facilitators should encourage discussion after each mime. Each participant should have the opportunity to mime an occupation. After the group has guessed the occupation, facilitators should ask whether the person doing the mime had a boy or girl in mind when acting out the occupation. Do they think that work is usually done by a man or a woman. Why do they associate this type of work with a person of this sex? After he or she answers, facilitators can ask the rest of the group whether they agree or disagree and why. If members of the group disagree about who performs this occupation, this could lead to an interesting conversation on the different opinions and stereotypes people have on what kind of work men and women usually do. Facilitators can ask them whether it is the norm for men or women to perform this job in their society. They can also discuss whether this is often the norm in other cultures, and how this may differ in other societies.

X) Activity Seven: Hofstede's Onion[57]

This activity explores the socio-cultural dimension of what is seen as prescribed "girls roles and boys roles". Each social group has various practices and rituals, role models, values, and symbols that affect the way men and women are treated in their society. This activity encourages participants to identify these elements and to understand their influence on the type of work that boys and girls are involved in. Depending on the cultural context, the importance of these factors will vary and they will propagate different messages with different priorities.

1 double teaching session

Aim
Identify and understand the various socio-cultural factors that influence child labour and that promote or hinder gender equality.

What you'll need
Flipchart or brown paper with a large drawing of an onion. Small blank cards, black marker, tape, chairs or mats arranged in a circle on the floor.

Preparation for the activity
Participants should sit in a circle that is not too wide so that they can all see one another. Before beginning this exercise, facilitators will need to explain the main concepts in a way that participants can understand and relate to them. Facilitators may need to find practical examples from the local context to explain what is meant by symbols/artefacts, champions/heroes/heroines, rituals, norms and values. They should also draw a large onion on a board or piece of paper with these layers labelled on it.

Introducing the Activity

This activity is based on the metaphor of an onion. The onion represents society and consists of many layers, which can be "peeled away" to ultimately reveal the core (the soul) of the society.[58] Facilitators should start by explaining that some of the basic "layers" that society is composed of are as follows:

- **Symbols or artefacts** are words, images, or objects that have a specific meaning for the members of the society or culture. For instance, wearing a gold ring on the third finger of your left hand is considered a symbol for marriage in many cultures.
- **Champions/heroines and heroes** are real or imagined people who have characteristics that are highly esteemed within the society. Examples could include anyone from the president of the country, to a local hero, popular actor/actress, or even a respected teacher.
- **Rituals** are the collective activities or practices that symbolise things that the society stands for. These are, strictly speaking, not necessary for the

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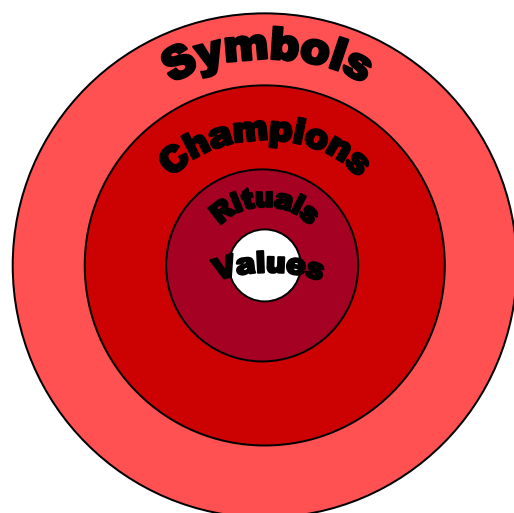
[57] Adapted from the ILO *Gender Audit Guide*, (Geneva, ILO, 2002).

[58] The metaphor of an onion may be inappropriate in certain cultures or circumstances. In that case, use another similar analogy – you can even draw circles within circles to portray the idea of layers.

society to function, but are considered to be part of the tradition or socially essential. Examples of rituals may include celebrating a birthday, or conducting a wedding or a funeral.

- **Values** are the basic principles or standards on which society operates, and they determine the collective preference of the members of the society for doing things one way rather than another. Basic values that are common to many cultures include the idea that it is wrong to kill or to steal from others, or that cleanliness is a good quality to possess.

The symbols/artefacts, champions/heroines/heroes and rituals represent the practices of the society, while the values form the core. The decisions made and activities conducted are often based on the fundamental values of the society.

Getting started

Participants should identify concepts or people from their community that fall into the categories listed above. Facilitators should write their remarks on small cards, which they should then stick at the appropriate layer on the large onion diagram.

> **Tip:**
> **It is also possible to do this exercise in two cycles: first a "general" gender onion and then a second "child labour" onion. Whether or not it is helpful to split up the exercise depends on the time available and the group involved. Doing the exercise in two cycles allows the participants to separate gender issues in society from other "diversity" factors like race, nationality and urban/rural issues that also influence child labour.**

Facilitators might find some of the following questions helpful in this exercise:

Symbols/artefacts
- What words come to mind when you think of your community or the society you live in?
- Do you associate certain images or metaphors with your culture?
- Are these words and images as representative for men as they are for women?

Champions/heroes/heroines
- Give examples of people who you consider exemplary – they can be from either within or outside the community. Do these heroines/heroes convey a certain message on gender?
- What values of your society do these persons represent?
- Are there also images of villains in your society? Why are they considered villains?

Rituals
- Name some of the activities that are typical in your community? Are men or women (or both) usually involved in these activities?
- Are there social rituals in your society? How are these (if at all), different from other communities that you know?
- Who participates in community meetings and makes the decisions?
- Do members of the community regularly participate in activities together? What kinds of activities?
- Do these activities exclude other people? What is the basis of exclusion – gender, age, socio-economic status, or other reasons? Are you excluded from, or do you dislike, some of the rituals?
- Is it just as possible for women as for men to participate in the society's rituals?

- Could any of the rituals be seen as favouring one sex or the other?

Values
- What do you consider to be the most important values held by members of your society?
- What values are prevalent in your society that you disagree with? Are there any values that do not exist that you would like your society to have?
- Does your society treat boys and girls equally?

Leading a discussion
Facilitators should then ask the participants to discuss the overall image of the society that develops out of this exercise. Some questions that can be asked are as follows:

- Is this a society that respects and values women as much as men?
- Do men and women have an equal say in the affairs of the community, or is it predominantly one sex that makes the important decisions?
- Do the heroes/heroines or role models mentioned tend to be male or female? What does this suggest about gender equality in the society?
- Do any of the layers discussed above (such as the basic values and norms underlying the society, or the rituals carried out) discriminate against certain people in the community or favour others? Is this based on gender, or other factors, such as age, socio-economic status, religion, etc?

Facilitators can then go on to relate this to child labour. Are there many children working in the community? What kind of work do they do? Examine how the rituals, values, role models discussed above influence child labour. Do they determine the type of work that girls and boys perform in a community, and whether these jobs are segregated by sex? Who exerts the most influence in the community, and are these people concerned about child labour or with gender inequality? Are there aspects of the culture that participants would like to change? Are there other people in their society that feel this way? How can these changes be brought about?

XI) Activity Eight: Sharing information about gender and child labour issues[59]

One double teaching session

This activity will take the form of a role-play. One person will act as an "advisor", and another will act as a person seeking advice, or a "client." It will give individuals the opportunity to reflect upon what has been covered so far in this training tool and to share their thoughts and knowledge with one another. Everyone in the group should be encouraged to actively seek suggestions and advice from one another. The group may also generate ideas on how to further disseminate information on the issue of gender and child labour.

Aim
Emphasise how to continue spreading any messages the group found particularly important about gender and child labour issues.

What you'll need
A flipchart. Markers or pens.

Introducing the activity
This activity can be done either sitting on the ground or on seats. The group should form 2 circles, one inside the other, with the same number of people in the inner circle as in the outer circle. Individuals in the inner circle should sit facing out, so they are looking at someone in the outer circle. If using chairs, the room must be set up in advance, with chairs arranged in two circles, one circle inside the other, with the inside chairs facing out. If the group is large, two circle groups should be made. If it is more appropriate to separate boys and girls for this activity, facilitators should make two circle groups with the boys in one group and the girls in the other group.
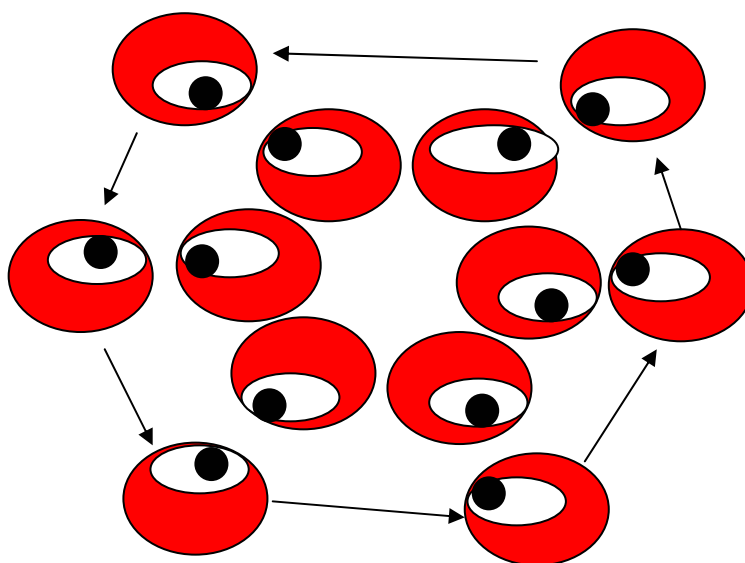
Getting started
Before forming the circles, facilitators should ask everyone to think about specific gender and child labour problems. These problems should be based on the issues discussed in the previous activities; for instance, how, in some countries, access to education is less valued for girls than boys, how the drop-out rate for girls is often higher than for boys, or why boys and girls tend to perform different types of jobs. Facilitators should ask the participants to (individually) list two major challenges to combating child labour in a gender sensitive way. Then, they should be asked to bring their notes and organise themselves into the circles. When everyone has been placed into one of the circles, facilitators should inform them that those in the inner ring are "advisors," who will be required to offer solutions

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[59] J.N. Pretty, I Guijt, J. Thompson, I Scoones, *Participatory Learning and Action: A Trainers Guide*, (International Institute for Environment and Development, 1995) pp. 201-202.

to the problems posed by those in the outer ring. Those in the outer ring will be their "clients", looking for advice from the "advisors" facing them on how to promote gender equality while combating child labour.

Ten minutes should be allotted to each round of questions and answers, with roughly 3 minutes for posing the problem and 7 minutes for giving the advice. The clients in the outer circle should present their <u>first</u> problem to the person facing them, who is their advisor. The advisors in the inner circle should listen to the problem posed by their client and suggest some solutions to that particular problem.

There should be a lot of discussion and exchange of ideas about raising awareness about child labour using a gender sensitive approach. Circulate around the room, and encourage clients to write down some of the major points of advice. Once the first round of advice is over (about 10 minutes), all the participants in the outer circle should shift one position to the right, to face someone new (a new advisor) and repeat the procedure with their <u>second</u> problem. When two rounds of questions and answers have taken place, the advisors and clients should exchange seats. Then, the whole process should be repeated for another two rounds with the roles reversed. All participants should have had a chance to be both a client and an advisor.

Leading a discussion

Facilitators should organise a debriefing session immediately after the activity. They could ask the group some of the following questions:

- Did they find the activity fun?
- Did they prefer being a client or an advisor?
- Was it difficult to be in the position of the advisor, and did they find it challenging to think up possible solutions to the problems posed by the clients?
- Facilitators should ask individuals to volunteer examples of their problems as well as the advice they received during the activity. These problems and recommendations should be charted on the flipchart.
- Were there any problems or solutions that were brought up by more than one person? Did the advice received relate to other activities in the training tool? Which activities?

Facilitators should finish by brainstorming and listing any practical steps the group itself could take to promote the campaign on eliminating child labour with a focus on gender issues, and discuss how they could do it.

XII) Activity Nine: SWOT analysis[60]

This activity can help participants gain information on current gender issues and inequalities prevalent in their society. SWOT stands for **S**trengths, **W**eaknesses, **O**pportunities, and **T**hreats. Participants will deconstruct their society by examining these four elements in their society, and discussing how these elements influence the incidence of child labour and gender equality. They will learn how gender inequality is a cross-cutting concern for their society in general, and specifically in regards to child labour. This activity can also help them to think about long-term policy changes that could be made to mainstream gender equality.

1 double teaching session

Aim
To assess the strengths and weaknesses of a society from a gender perspective. To analyse the opportunities and threats faced by children (boys and girls) within this context that either prevent or promote child labour and gender inequality.

What you'll need
Flipchart, markers

Getting Started
Facilitators can conduct this activity in one big group, or by asking participants to form smaller groups, depending on the number of people present.

Step 1: Facilitators should ask the participants to think about the society they live in and identify strengths or weaknesses in the society that either perpetuate or prevent child labour. Facilitators should write their answers on the flipchart or a blackboard, under the heading "strengths", "weaknesses", "opportunities", or "threats". Some questions to help them focus their thoughts are:

- What is the incidence of child labour in your society?
- What kind of jobs do children work in?
- Could these jobs be harmful or hazardous to their health?
- What aspects of your society allow or encourage children to work in such occupations?
- What aspects of your society or mechanisms are set up to prevent or discourage child labour. Examples could include mechanisms both at the policy level and at the ground level.
- Does the way your society functions affect girls' and boys' labour differently? How? Think about the types of jobs girls and boys are involved in, as well as how they are treated, how much they are paid, etc.

Examples: Strengths might include good school system, which would give children something to do besides work, or laws punishing employers who hire underage children. Weakness may be acute poverty, which forces children to find a job to supplement their parents' income, lack of access to education (especially for girls), or nearby factories that are willing to employ children.

Facilitators should remember to allow the participants to come up with their own thoughts at first, and use these examples only if they have a hard time coming up

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[60] Adapted from the ILO *Gender Audit Guide*, (Geneva, ILO, 2002).

with ideas. They should feel free to add other relevant questions that they may think of.

Step 2: Now facilitators should ask the participants to examine the contexts in which children are working and to analyse the opportunities and constraints that influence the type of work they do in their society. Some potential questions to ask are as follows:

- What opportunities do children have to work in your community?
- Can these opportunities be both positive and negative? (for instance, having a factory close by might give children the chance to work and earn money, but this type of work could also be a threat to their health if their employers are abusive).
- What constraints or threats do children face in the labour market, regarding the types of jobs they can get, resources available to them, hazardous work situations, abusive employers, etc?
- Do girls and boys have the same opportunities and access to the same resources, or face the same threats or constraints?
- If child labourers are ill-treated, can they complain to anyone? Would they know how or where to file a complaint? What rights do they have as employees, and would they feel free or safe exercising these rights?

Leading a discussion

Based on their discussion, facilitators should ask participants to analyse the overall strengths and weaknesses of their society in terms of child labour, and the contextual opportunities and constraints for children. How do these differ for boys and girls? Then, facilitators may discuss the following questions with the group:

How can we increase our strengths?
How can we reduce our weaknesses?
How can we make use of existing opportunities?
How can we overcome existing constraints?

Participants should identify the most important strategic activities for strengthening the society's attitude and actions towards child labour and gender equality. They should consider what can be changed in society, and at what levels: infrastructure (building schools, roads to facilitate access to schools), advocating at the policy level (mandatory education, laws against child labour, equal opportunities for girls and boys), fighting poverty (to reduce the reasons for children to work), etc. Finally, they should write down what they learned in this exercise, as the information might be useful for them later.

XIII) Final discussion

1 teaching session

Facilitators should begin with a few minutes of silence for individual reflection. After all, this training tool is meant to help young men and women reflect upon themselves and their own views on gender as well as on child labour and gender issues. Facilitators should invite the participants to individually note down what they have learned or gained from the training tool as a whole, or from specific activities. Some questions they could ask are:

1) What did you learn (both generally and specific examples)?
2) How has this changed your perspective on gender roles (if at all)?
3) What would you change in your everyday life?
4) Would you recommend this training tool to other people? Given the opportunity, what would you teach others about gender issues and child labour? What are the most important points that you would stress?

Facilitators should then conduct a general review of all the activities that took place. The group should look again at any charts or wall hangings that were made, especially reflecting on the factors that influence the activities we can and cannot be involved in as males and females. Facilitators should recap on how we learn these "gender roles" as we grow up, and ask the group to think of any other examples they have thought about how gender roles vary or how boys and girls or women and men relate to and communicate with one another in different cultures. Facilitators should remind the group that gender is not the only variable that affects child labour, but that factors such as poverty, age, class/caste, education level, and family status also play a part. Very often, boys and girls have different access to different resources and different opportunities, which can also impact their lives significantly.

Revisit the 24-hour clocks. Drawing these should have helped the groups to imagine who does what kind of work, where they do it, and when they do it. Facilitators should ask the group what they learned from this activity. They should stress that it is important to know whether it is boys, girls or both who are engaged in various tasks and what the underlying reasons are for these children to be involved in the task (the push and pull factors: why girls or boys are forced into certain jobs, as well as why certain employers prefer girls or boys respectively).

Recap on the media collage. Facilitators should remind the group about the importance of knowing how strongly the media can influence our perceptions of society. The media can perpetuate and promote gender stereotypes regarding the roles people play and the activities that men and women are involved in. Participants should be able to recognize these influences and be able to see past them. At the same time, they should be aware that the media can be used in a positive manner, to combat existing stereotypes and to help promote gender equality.

Recap of Hofstede's Onion and the SWOT analysis. Facilitators should remind the group of the other socio-cultural influences in their communities. They should be able to examine and deconstruct the layers of their society and explore the hierarchies within their communities. Finally, one of the main aims of this training tool is peer-to-peer education and awareness-raising. Facilitators should

encourage a discussion what the group can do (both as a group and individually) to increase awareness about the issue of child labour and gender inequality in their community.

Facilitators should re-emphasise that concentrating on gender does not mean leaving boys out of the equation. Gender inequality can hurt boys and men too. Facilitators should highlight that male and female gender roles are highly interdependent, as was shown in the spider web activity. Any actions to combat child labour for either girls or boys must also involve the other sex. They should get the group to reflect upon how to achieve change and emphasise that any strategies considered must focus on changing societal attitudes to child labour, including the attitudes of boys and men as well as girls and women.

Keeping in mind that one of the objectives of this training tool is to encourage peer-to-peer education, facilitators should remind the group to revisit their notes from the client/advisor role-play. What plans do they have for spreading the word about gender inequalities and child labour and teaching their peers about what they have learned? Are these plans feasible?

It is possible to change negative perceptions related to prescribed gender roles. However, change can only be achieved by overcoming gender stereotypes and prejudices about what tasks are appropriate for girls and boys, and by providing them with equal opportunities to be involved in the same tasks. True gender equality can only be attained if both girls and boys, men and women have the same options available to them and can choose their own path.

Facilitators should conclude with quiet conversations between people sitting next to one another, or with a large group discussion.

XIV) Evaluation and follow-up

Group's Evaluation

The aim of this training tool was to increase awareness about the link between gender issues and the problem of child labour. To evaluate the success of the training tool, facilitators must assess whether the group seems to display a deeper understanding of how society shapes the roles men and women play and how this is tied to the type of child labour activities boys and girls become involved in. Facilitators will need to devise various indicators to evaluate this.

There are a number of measurable outcomes they can examine. For instance, a number of specific works were produced in these activities: the 24-hour clocks, the Onion, charts and notes based on the group's comments, the collages, and the profiles of the child labourers. The notes, profiles and images produced will present a powerful statement on the group's impressions on gender inequality and child labour.

Apart from the tangible outcomes, there are also psychological and emotional indicators of what the group has learned. For instance, take the Client-Advisor role play. Facilitators can examine the questions asked and the advice given. They can see if the participants are offering superficial solutions or more thought out, sophisticated answers. The 24-hour clocks and the profiles of the child labourers are another example. The depth of the profiles and the amount of detail in them are indicators of the level of understanding and achievement in this exercise. The more detailed and creative the profile, the more the participants will have taken the exercise to heart.

Another type of evaluation would be to ask individuals to come up with their own examples of gender differences in child labour, or examining whether participants referred to the facilitator's examples over the course of the training tool or even afterwards. This would suggest that they found the examples convincing and helpful. Yet another indicator would be whether individuals in the group seemed to be more aware of how they themselves are influenced by gender stereotypes and roles.

Educator's Evaluation[61]

The purpose of evaluation is also for the benefit of facilitators themselves. The implementation of these activities can be challenging, and it is useful and informative, both for facilitators and for IPEC, for facilitators to think carefully about the pedagogical process as they go along. Thus, they must ask themselves whether they provided ample opportunity for the group to reflect on the link between gender and child labour issues. Did they give them enough examples? Were these examples effective in helping them come to terms with the issues at hand? Following the implementation of each module, facilitators should review the session and evaluate themselves. They should ask themselves the following questions:

Emotions – How did the different members of the group react during the session? Did you feel that they entered into the spirit of the module? Did anyone become angry or feel upset? Did you feel that any individuals remained on the outside of the group? Why should that be and how can you overcome this in subsequent training sessions?

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[61] Adapted from *SCREAM User's Guide*, (Geneva, ILO, 2000), p. 33-34.

Involvement – Was everyone involved, interested and motivated during the sessions? Did they respond well to the exercises? Do you feel you might have handled the session differently? How? Did you establish a good level of communication with them all throughout the sessions? Did you move around enough during the group work? Did you talk to them, offer advice, help them? Was your additional support of value in implementing this training tool? Did the group follow up well with thank you letters and other communications?

Commitment to the future – Do you believe that the group wants to move beyond the exercises and the process? Do you think they are ready to move on? Do you get the feeling of a sense of motivation and commitment from them? Do you have the feeling that the group dynamic has been strengthened through the exercises? Are they showing confidence in the way they interact with each other and with you? Are they openly contributing to the sessions? Are they vocal? Can you easily identify those who are supportive of what you are doing and those who are indifferent? How will you reach those who are indifferent while maintaining the motivation of those who are interested?

Resource development – Have you thought about approaching individuals who have shown particular interest, motivation and commitment to the project to ask them if they would be interested in acting as resource persons for broader implementation perhaps with children of primary school age, or even their peers?

This list of considerations and questions is not exhaustive and facilitators will probably think of others as they undergo this process. Their notes, reports, feelings and opinions are critical.

Over to you[62]
Ultimately, how these activities are implemented and what facilitators and their groups gain is up to them. IPEC's aim is to ensure that they are used as much and as widely as possible. The sustainable nature of this training tool and follow-up aspects in terms of the young people that facilitators are educating will focus on peer education and the creation and maintenance of national, regional and international networks of concerned individuals and groups.

It is our hope that a significant number of young people will use the knowledge and experience they gain through these exercises wisely and widely. Peer education is a powerful tool and will multiply the impact of facilitators' teaching. Participants may discuss what they are doing with their friends, their families and other people in their community. Broader interest can be generated by encouraging young people to talk openly and freely about what they are doing. Facilitators should encourage them to look for more information by themselves. They may set up further education sessions and invite previous students to come and participate as resource persons, to speak about their own experiences and to conduct the module sessions themselves.

Facilitators should encourage young people they have identified as potential resource persons to help them initiate module sessions with younger children, perhaps in a local primary school. Children relate better to children. Young people place a lot more faith in their relationships with other young people than with people in authority or even their parents.

We would welcome the further improvement of the exercises in this training tool in any way. The next section looks at the need for continuous feedback to support this process. However, we realize that some individuals or organisations who use

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[62] Adapted from *SCREAM User's Guide*, (Geneva, ILO, 2000), p. 35-36.

this training tool may undertake to adapt some of the exercises to suit local cultures, traditions and settings. In addition, some may consider translating the activities into other languages, including local languages and dialects. This form of development would be an indicator of achievement for the SCREAM programme and would be warmly received. All we would ask of those who decide to undertake such an exercise is that they inform IPEC and provide us with copies of adapted or translated activities. It is very likely that there will be other groups around the world who may benefit from their work and we would like to share these experiences far and wide. We would also be grateful if they would include an acknowledgement of the source in their revised documents.

Continuous Feedback[63]
As facilitators work with these modules, we want to hear from them, the educators. We want to hear from their students, their charges, the young people in their group. These modules are living organisms and they will be updated and revised in the light of the feedback we receive. The input of facilitators is critical to the quality cycle and sustainability of these modules.

We would always like to receive case studies of the practical implementation of activities and if facilitators have photographic or video material on the implementation process, we would be grateful to receive copies of these. The education process is threefold: young people will learn from facilitators – facilitators will learn from them and us – and we will learn from facilitators and participants. Hence, the vital importance of feedback and the quality cycle.

In addition, we would be grateful if, once facilitators have completed this training tool, they would fill out the enclosed Participation Form and Evaluation Survey in Annex Four, which include key details of their work. They should send the form to the address provided. On the basis of the forms received, IPEC will send a certificate of thanks in recognition of the work they and their group have done to support the global campaign to eliminate child labour.

An integral part of the follow-up is for IPEC to know more about the frequency of use of these activities, who is using them and why (and who is not using them and why not), their impact on educators and young people, their successes, their failures, and their further development. Facilitators should tell us what they think, how they believe the materials, methodology and impact can be improved. They can send us their ideas for new activities that we can integrate into this participatory guide. This is the beauty of a network such as this – we are all working for the same cause, we are committed, motivated and understand the need to work together to reinforce children's rights and banish child labour and gender inequality from our societies forever. It can be done, over time for sure – but, if we build the right platform, gender inequality in child labour can be eliminated.

Contact details
For all queries and follow-up to this training tool and the SCREAM programme, please contact IPEC directly at the following address:
International Programme on the Elimination of Child Labour (IPEC)
International Labour Office (ILO)
4, Route des Morillons, CH-1211 Geneva 22, Switzerland

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[63] Adapted from *SCREAM User's Guide*, (Geneva, ILO, 2000), p. 37-38.

Annex One: Key gender-related concepts[64]

Sex refers to the universal biological differences between men and women that do not change. For example, only women can give birth.

Gender refers to the social differences and relations between girls and boys/women and men that are learned. These vary widely within and between cultures, and they may also change over time. In many countries, for example, women take care of young children; increasingly, however, men in some cultures are also starting to take care of young children.

Gender analysis is a tool for diagnosing differences and relations between girls and boys and men and women. Gender analysis includes collecting data that are disaggregated by sex and then analysing any differences.

Gender equality refers to the equal rights, responsibilities, and opportunities of men and women/girls and boys.

Gender discrimination refers to any distinction, exclusion, or preference based on sex or gender, which hinders equality of opportunity and treatment.

Gender roles refer to the activities that both sexes actually perform. For instance, boys may help their fathers work outside the house on the land, while girls may help their mothers take care of household work.

Gender mainstreaming is the process of assessing the implications for both women and men of any planned actions, and making the concerns and experiences of both sexes an integral part of the formation and implementation of policies and programmes and the political, social, and economic levels. Its main goal is to achieve gender equality.

Gender stereotypes are preconceived ideas that people have regarding what is appropriate for boys and men as opposed to girls and women as well as what males and females are capable of doing— examples include the notion that women are better housekeepers, that men are better leaders, or that boys are better in mathematics than girls.

Gender values and norms in society refer to beliefs regarding what men and women of all generations should be like. In many societies, for example, girls are supposed to be obedient and cute, and are allowed to cry. Boys, on the other hand, are expected to be brave and should not cry.

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[64] Haspels & Suriyasarn, op. cit.

Annex Two: Do's and don'ts

- Do remember that gender and child labour issues are multifaceted, with no simple answers.
- Do emphasise that both women and men are employers of both boys and girls. Don't only emphasise the role of women as victims and men as oppressors.
- Do let fun play a part in the activities.
- Do remember that adolescents may become giddy or silly when discussing issues related to the opposite sex.
- Don't embarrass individuals by making them talk about issues they feel uncomfortable discussing.
- Don't allow any group to criticise or mock another. They all deserve respect and attention.
- Do provide a 'safe space' for people to say things about themselves.
- Do allow plenty of time for discussion and encourage all members of the group to participate and become actively involved in the exercises.
- Do pay attention to the group dynamics. Make sure everyone takes part, is consulted and contributes to the different exercises.
- Don't provide too many questions for the groups to seek answers to. Encourage them to think of questions themselves. They may come up with many original ideas of their own, which is a clear sign of their involvement and interest.
- Do take notes yourself of the major points raised by the group and individuals.
- Do display the outcomes or "products" from each activity on the walls.
- Don't necessarily implement all the exercises in this training tool. Depending on time, resources and other constraints, it may be preferable to implement only one or a few of the exercises. Choose the ones best suited to the needs and circumstances of the group.
- Don't overwhelm the group with too many gender inequality issues at once.
- Do conduct a thorough debriefing session after each activity. It is important for the group to be allowed to express themselves fully and openly. Some of the exercises are quite "heavy" and they will need to be allowed to express any emotions they feel in the security of their group and release their pent-up energy.

Annex Three: Useful sources of information on gender and child labour- a succinct bibliography

Websites:
The ILO Gender Equality Tool Website at:
http://www.ilo.org./dyn/gender/gender.home?p_lang=EN.

The ILO Training Centre in Turin is offering a distance learning course on mainstreaming gender equality in the world of work. To learn more, go to:
http://www.itcilo.it/english/bureau/turin/gender/learning.htm

The gender promotion programme of the ILO aims to promote gender equality in decent work and outlines its programme at:
http://www.ilo.org./public/english/employment/gems/index.htm

The ILO Gender, Poverty and Employment (GPE) Programme and training kit has a wealth of information on gender and work issues. More information can be obtained at:
http://www.ilo.org./dyn/gender/genderresources.details?p_lang=en&p_category=NEW&p_resource_id=138

Others IPEC publications on gender, such as a practical guide for organizations are available at:
http://www.ilo.org/public/english/standards/ipec/publ/gender/

Papers and publications:

Country-specific:

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[65] Review from http://netec.mcc.ac.uk/BibEc/data/Articles/oupjafrecv:11:y:2002:i:4:p:561-590.html

Annex Four: Participation Form and Evaluation Survey[66]

Participation Form

If you have worked with the SCREAM programme or with the ILO-IPEC tools for Gender Training and Child Participation in any way, please take the time afterwards to complete the participation form below. Upon receipt of your completed form, IPEC will send you a certificate in recognition of the support of you and your group for the global campaign to eliminate gender inequality and child labour.

Full name/description of the group:

Full name of organisation/school:

Full address, including telephone/fax numbers, e-mail and web site addresses:

Full name of respondent:

Title/responsibilities of respondent and relation to group:

Dates of your project (start and finish):

Names, gender and ages of young people involved in this project :

How did you come to learn about this participatory guide on gender equality and the SCREAM Stop Child Labour programme?

Which activities did you implement in your project and in what order did you use them?

Would you organise such a project again with another group of young people using this participatory guide? Please indicate the reasoning behind your response whether yes or no.

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[66] Adapted from *SCREAM User's Guide*, (Geneva, ILO, 2002).

Evaluation Survey

As well as the basic participation form, we would be grateful if you would take the time to complete our evaluation survey. You may not be able to answer all the questions, but please be as frank and detailed as possible in your responses. There are many questions but you do not have to reply to all of them if they do not apply to your case or you have difficulty answering them. Whatever you decide, please try and send your response as soon as possible after completing this training tool. We hope this participatory guide on child labour and gender equality and the SCREAM programme will grow and flourish through constant and widespread use. We welcome your experiences, advice and comments as they will help us to constantly update and improve this training tool and expand the range of activities and adapt them to different social and cultural environments. If you wish to elaborate in your replies, please write on additional sheets of paper.

All replies will be treated in confidence. Our sole objective is to learn more about who is using this training tool and why and to revise the activities through a quality cycle. We would also like to develop a database on the details of the different groups that work with SCREAM and with this participatory guide. Your co-operation is very much appreciated and your thoughts, comments and suggestions are highly valued by IPEC/ILO.

1. Please explain why you and your group decided to implement this participatory guide. What was the motivation of the group?

2. What were your total contact hours per week with the group?

3. It would be useful for us to know of any particular circumstances or situations concerning your group. Were any of the young people in the group working either full- or part-time? Were any of them child labourers themselves? Did you find that this training tool helped these young people?

4. Did you and your group involve other actors in the community, including the school, if you worked in a school environment? For example, did you involve the tripartite partners, other teachers, community groups, and so on? Did you receive external support in the implementation of any of these activities?

5. Did the wider community (including the school if you were in a school environment) benefit from the project? In what way? How did the project raise awareness of gender inequality and child labour within the community?

6. When the project called upon you to prepare a class for a specific lesson related to the subject of gender inequality and child labour, do you feel that you were given enough information in the training tool to prepare your class?

7. What strengths and weaknesses did you find when working with the activities? Please describe these in detail.

8. Do you consider that such projects have a place in mainstream education and would you support such a campaign? Please elaborate on both positive and negative feelings.

9. Do you feel that the young people in your group benefited from the project in terms of their personal and social development and academically? Please be detailed in your response.

10. Do you feel that the young people's attitudes and behaviour about gender issues have changed as a result of the project? In what way?

11. What initiatives did the young people take themselves during the project?

12. What activities did the young people enjoy the most and the least? Please give the reasons for their enjoyment, displeasure or frustration.

13. If you decided to implement this training tool again, would you do anything differently? What and why?

14. Did you ask your group to evaluate their experiences in the project? What was their response? Please send us copies of any evaluation reports or individual responses.

15. Please send any materials resulting from the work of your group that may assist the continuous assessment process, for example, profiles of child labourers, collages, copies of charts or lists, and so on.

16. Can you think of any way that you or your group could help IPEC in expanding the dissemination of this training tool? Tell us how we can help you to help us.

17. Please send us any other comments that you may wish to make regarding the educational material, the concept, future developments, your own experiences, and so on.

Thank you!