

TOOLKIT

to Address the Interlinkages:

Economic Security

Bodily Integrity and

Unpaid care Work

for Young Urban Women



The Toolkit was developed by Shamillah Wilson on behalf of ActionAid and with support from Baishali Chatterjee, International Project Manager, Young Urban Women: Life Choices and Livelihoods Project and Wangari Kinoti, International Policy Manager, Women's Rights. ActionAid is grateful for the support received from the country offices of India, Ghana and South Africa towards the development of this tool kit. In particular, we would like to thank Bharath YJ, Nirja Bhatnagar, Abhisikta Dasgupta from AA India, Stephen Opuni and Melody Azinim from AA Ghana and Emily Craven from AA South Africa. A special thanks to the partners in the three countries and Nirupama Sarathy who conducted the field-testing in India and provided invaluable inputs.

ActionAid International has been working over the last three years with a dynamic and diverse group of young women and civil society partners in Ghana, India and South Africa, looking at young urban women's bodily integrity (including their sexual and reproductive health and rights), economic rights and how these interact with their disproportionate burden of unpaid care work. What this work has taught us is that now, more than ever before, our approach to addressing these three issues must be based on the reality that they are interlinked, rather than separate, in the lives of young women. Being able to assert rights in one area amplifies their ability to exercise their rights in the other areas.

Young women constitute a significant proportion of the population of urban poor across the globe. They live in precarious situations, often in informal settlements, without access to quality public services - including sexual and reproductive health services, water and sanitation, suitable housing and services for survivors of violence. Young women in urban areas face continued economic exclusion and the violation of their rights in the world of work, both formal and informal, including rampant sexual harassment. Along with these come the challenges young women face negotiating in their households for a reduced burden of unpaid care work and the impact lack of access to water, child care, electricity and transportation has on that burden of care. Young women's fears and experiences of violence are pervasive and their needs around safety, security and access to justice are ignored. Their voices are neither invited nor listened to when it comes to decisions around the design and delivery of services in urban areas and infrastructure in our cities. These issues often intersect with race, class, caste, religion and sexual orientation to cause further marginalisation.

Despite these challenges, young women in their diversity are organizing locally and globally for their rights. There are endless inspiring examples of young women standing up to demand justice and fight inequality. This toolkit is designed to support young women and the facilitators they work with to engage with their realities around bodily integrity, economic security and unpaid care work and to design strategies to address them in an interlinked manner. ActionAid is committed to supporting the activism, actions and aspirations of young women globally in whatever way we can. We hope that this toolkit goes some way in doing that.

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An increasing number of people are moving to cities in search of job opportunities and better living conditions. This process, known as urbanisation, occurs everywhere in the world. Urbanisation also refers to more areas taking on the characteristics of a city, i.e. the city expanding into the hinterlands and having high concentration of population. While rates of urbanisation vary from continent to continent, it is important to understand that there are both “pull” and “push” factors that lead to migration. Women move to urban areas for several different reasons (such as seeking better income opportunities), also known as pull factors. Some of the push factors for women migrating to urban areas include domestic violence and cultural practices such as early marriage, polygamy and disinheritance. For example, in Ghana, young women who were disinherited of their fathers’ property moved into cities in order to support themselves and build new lives¹. In slums of Addis Ababa, 25% of girls migrated due to forced marriage². Other push factors include disaster, forced eviction, fleeing conflict, environmental degradation, family problems (especially those resulting from discrimination), coping with health related problems like HIV/AIDS and several other factors that too often leave women isolated and financially destitute.

Some of the problems created by urbanisation include:

- > The inability to expand basic services such as public transport, hospitals, water supply and sanitation, housing and employment opportunities;
- > The development of informal settlements (slums, townships etc.) which lack basic services for residents;
- > The ghettoisation of rich and poor settlements, often resulting in informal settlements being seen as ‘dirty’ and ‘criminal’ and their inhabitants being discriminated against as “lesser citizens”;
- > Greater pressure on land and natural resources due to concentration of population;
- > Increased poverty

For women, the phenomenon of urbanisation and the growth of city slums have unique consequences. Whilst many women migrate to the cities in search of better economic opportunities, increased income does not always equal increased personal autonomy over their income or higher standards of living. This is because gender-based discrimination at home and in the

¹ COHRE (2008). Women, Slums and Urbanisation: Examining the Causes and Consequences.

² ActionAid (2012). Young women, livelihoods and life choices in urban areas.

community continues to make it very difficult for women to exercise their independent will and make basic decisions over their own lives.

Furthermore, although urbanisation may be associated with greater income and livelihood opportunities for women, it also comes with high risks of violence and discriminatory practices in employment and livelihoods, mobility and leadership that are reflective of the unequal treatment of women in society. For example, women living in slums are often susceptible to forced evictions by governments and other actors and too often face gender-based violence before, during, and after eviction. Due to the amount of time spent in the home and community caring for their families and their households, women are also most likely to have responsibility for dealing with the challenges arising out of inadequate housing such as abysmal sanitation, security risks, flooding and fire outbreaks.

Young women constitute a significant proportion of the population of urban poor across the globe. Currently, young people under the age of 25 comprise almost half of the total global population and it is estimated that as many as 60% of all urban dwellers will be under the age of 18 by 2030³. There are currently no gender disaggregated statistics available as to percentage of young women in urban areas.

However, ActionAid's experiences show that young urban women in these contexts face various challenges which include:

- > Lack of access to quality public services including health care services and information for young women's health and well-being, water and sanitation, suitable housing and services for survivors of violence.
- > Inadequate and limited opportunities for education and employment, and in particular, decent work. While in some countries, women now have greater access to earning opportunities, they still face unequal access to the same employment opportunities in comparison with men. As a result, women are disproportionately found in part-time work and are over-represented in informal economies.
- > Balancing the disproportionate burden of care and household chores (including collecting water and fuel, cooking and cleaning, child and elderly care, etc.) with their studies and other activities related to earning livelihoods. Most poor urban women also engage in activities to boost household incomes often at a very young age. As a result, women's workload, including paid and non-paid activities, is generally much higher than men.

3 ActionAid (2012). Young women, livelihoods and life choices in urban areas.

- > Lack of access to adequate public services (electricity, potable water and sanitation etc.) impact negatively on women's efforts to be able to make decisions about their bodies and their time and to ultimately work towards economic independence. This is due to the unequal burden of care they carry in their households and communities.
- > Young women continue to face challenges related to making decisions about their bodies due to uneven, uncertain and inadequate access to sexual and reproductive health information and services.
- > In urban areas, young women's fears and experiences of violence and violations are pervasive and their needs around safety, security and access to justice are ignored. Up to half of the sexual assaults committed are against girls below the age of 16⁴.
- > Young women also deal with the impact of culture and associated practices in their lives. These include early and/or forced marriages that threaten their health, education and future prospects.

At the same time, young women's opinions are not sought, listened to or respected when it comes to decisions around the design and delivery of services in urban areas and infrastructure in cities. Their issues and demands are largely unaddressed. More formally, there are no opportunities or platforms for young urban women's representation and participation at the community or government levels, despite significant demographics of young people.

As illustrated above, these are critical issues for young urban women in order to ensure that their rights and human dignity are respected. It is important therefore to understand the situation of young urban women, particularly those factors or structures that define the roles, responsibilities and possibilities for young women in their social and cultural context. Understanding the specific issues for young women is an important starting point to address the strategic needs of young urban women. This Toolkit is a step in that direction, especially toward highlighting the interlinkages between young urban women's economic security, bodily integrity and equitable distribution of unpaid care work.

The Toolkit, and how to use it

This Toolkit is designed for community facilitators working with groups of young urban women across literacy levels.

The curriculum takes the participants through the interlinkages of bodily

4 UNFPA (2014). *State of the World's Population*. New York: UNFPA

integrity, economic security and unpaid care work. Participants will explore these interlinkages drawing from their own experiences.

The facilitators can assess the critical issues that need to be included along with young women and their organisations and use the curriculum to generate ideas about how to discuss issues with different groups.

The intention is for young urban women to reflect on gender inequality and injustice in their own lives, particularly on the interlinkages between bodily integrity, economic security and unpaid care work. This may be best achieved in women-only spaces where young women can freely discuss, debate and analyse unequal power relations and how they affect them, in a non-threatening and non-judgmental environment. The safe space is created in the first module and forms the foundation that supports young women to engage in discussions on human rights, state accountability and national policies.

This curriculum draws on methodologies/resources already developed by different organisations. Wherever these resources are used, a reference and link to the resource is provided for further information.

It is likely that each session could take a couple of hours to be completed and this needs to be considered to accommodate other activities that participants are committed to in a day. The training can therefore be rolled out over a series of days or weeks during regular group meetings. The separate modules outlined below build on each other.

How the Toolkit is organised

Module 1 contextualises the realities of young urban women. It explores key concepts such as patriarchy and power and how these impact on the lives of young urban women.

Module 2 explores the interlinkage of economic security, bodily integrity and unpaid care work. Through the activities in this module, participants look at the implications of these interlinkages for young urban women.

Module 3 further explores the interlinkage of economic security, bodily integrity and unpaid care work. Once again, the participants are taken through a process that would allow them to make these connections and understand how the interlinkages impact on young urban women.

Module 4 probes unpaid care work and ways to address the disproportionate burden of care work on women

Module 5 encourages strategies for young women's activism and organising around the interlinkages of economic security, bodily integrity and unpaid care work.

Locating Young Urban Women



Introduction

Young urban women experience power in their lives in different ways. This experience is impacted by where they live, their education, sexuality, race/ethnicity/caste, religion, health, education levels etc. Some of these experiences include:

- » In some countries, young women at the average age of 15 years may be pulled out of school involuntarily to start work, often in the informal sector. With limited economic opportunities, especially for women and girls, families tend to see little value in continued education or investment in the empowerment and health of young women. Without an education, young women are less able to earn a safe and adequate income that could lift themselves and their families out of poverty. This leads to a violation of young women's right to economic security.
- » Early marriage traps young women in poverty. For example, across India, 47.3% of women aged 20-24 were married by age 18⁵. Girls who

⁵ ActionAid (2015). Young Urban Women. Exploring Interlinkages: Bodily Integrity, Economic Security and Equitable Distribution of Unpaid Care Work in Ghana, India and South Africa.

marry young are less likely to receive the education they need to live a healthy and empowered life.

- » As young women start paid work at home or outside, they shoulder the dual responsibilities of home and their paid workload. In India, women's workforce participation tends to decline post-marriage and child-birth due to deeply entrenched ideas about gender roles, and concerns around the social implications of women's economic empowerment⁶.
- » Domestic care work (both paid and unpaid) is overwhelmingly dominated by girls and young women whose employment status is often vague. How women are positioned in society (patriarchy) results in women being used as unpaid labour to achieve the well-being of man/husband, family/children, and community/nation-state.
- » Despite increased economic empowerment as a result of greater numbers of women engaging in paid work, rates of violence against women remain extraordinarily high. For example, in South Africa, it is estimated that up to half of all South African women will be raped in their lifetime. More startling is the fact that rape survivors are most likely to be in the age group of 16 to 25, and that girls or women in this age group are four times more likely to become infected with HIV in any year⁷.
- » Lack of protections in the workplace, having to work for long hours for insufficient pay and being surrounded by health hazards and sexual harassment are some of the issues facing young women at work. For example, in India, whilst there may be more opportunities in call centres, many young women do not take up these opportunities due to late night shifts and fears for their security. In addition, while home-based sub-contracted work may be more readily available, these come with poor wages and a lack of protection from exploitation, unfair dismissals etc.
- » There is inadequate support and access for young urban women to manage their health and well-being. This includes lack of young women-friendly information services that empower them to access quality care options, support, and information on contraception, abortion services and safe sex.

All the above factors make it even more important to educate and empower young women in urban settings about their economic rights as well as their sexual and reproductive health and rights such that they are able to take leadership in critical areas affecting their dignity, development and lives.

6 <http://asiafoundation.org/2016/03/09/where-are-indias-working-women/>

7 Goldstein, S (2015). Why South Africa can be accused of hating its young women. The Mail and Guardian, 23 November 2015. <http://mg.co.za/article/2015-11-23-why-south-africa-can-be-accused-of-hating-its-young-women>

Module 1 Overview: Locating Young Urban Women

Overview of the Module:

This module aims to create a space for reflecting on and unpacking what is happening with young urban women in their context. Based on the reflections shared by participants during this process, they will be able to link their individual experiences to the collective experiences of young urban women. Through this process, they would be able to locate their experiences in a broader frame of patriarchy and unpack concretely the different ways that patriarchy impacts their lives.

Session 1.1	Introductions and Overview of the Programme	45 mins
Session 1.2	Building a Safe Space	30 mins
Session 1.3	Understanding Power and Patriarchy in Young Urban Women's Lives	120 mins

Outcomes:

- Participants learn more about one another and the content of the training programme
- Participants create a safe space for sharing, learning and exploring.
- Participants share concrete examples of how various institutions such as family, community, school/college, media and government place gendered norms and expectations on boys and girls/men and women.
- Participants see how the different institutions support and reinforce each other
- Participants are able to understand how patriarchy functions as a 'system'.

Glossary of Key Terms in the Module:

Patriarchy

Is where male members in a society have more power than female members.

Power

Refers to the degree of control over material, human and financial resources exercised by different individuals, groups and institutions.

Additional Readings for Facilitators

Miller, V. (2009). Introduction to the Power Matrix. https://www.powercube.net/wp-content/uploads/2009/12/Power_Matrix_intro.pdf

The Feminist Agenda. Patriarchy Basics. <http://thefeministagenda.weebly.com/patriarchy-basics.html>

Session 1.1 Introduction and Overview of the Programme

Time: 45 Minutes

Objective: To provide a space for participant introductions and provide an overview of the process

Step 1:

The facilitator provides a brief welcome and a reminder of the purpose of the process.

For example: 'The purpose of this training process (and Toolkit) is to explore what it means to be a young urban woman and to share experiences of the different issues that impact on the lives of young urban women.' [Facilitator is free to add additional information as needed] (5 minutes)

During this time, the facilitator can also share details of the training sessions (logistics), process outline or any other related issues that are needed to orient participants to the training.

Step 2:

Pair participants up, including members of the facilitating team. Tell the participants that each of them needs to share or relate a story about the meaning of their name or how they got their name. Following the exercise, each person will introduce their partner in the larger group, so it requires them to listen actively. *[3 minutes per participant, after 3 minutes indicate that it is time for the other person to share]*

Step 3:

Participants introduce each other in the larger group. *[Each person is given one minute to do so].*

Step 4:

The facilitator notes down some commonalities that emerge from the group and highlights them to the group

Step 5:

Wrap up the activity by checking if there are any questions from participants.

Session 1.2: Building a Safe Space

Time: 30 minutes

Objective: To spend time creating a space that is safe enough for participants to share and express openly during the training.

Step 1:

Ask participants to close their eyes for a moment. Ask each person to imagine a secret or something deeply personal to them. Ask them to imagine what would it take for them to feel free to share

it with others, for example in the training? Remind the group that they will not be asked to share it, but they should just imagine what are the conditions necessary to create a safe space for them to be themselves and to self-express. Allow the group about 3 to 5 minutes in this reflection.

Step 2:

Ask participants to share in the plenary what were some of the characteristics of a safe space that emerged during their reflection. The facilitator should note down these points and place where participants can see it throughout the training. It should act as a written reminder for the group to return to the safe space whenever there is a breach of the safe space.



Ask the participants to imagine and share some of the conditions necessary to create a safe space for them to be themselves and to self-express. Note down these points and place where participants can see them throughout the training. It should act as a written reminder for the group to return to the safe space whenever there is a breach of the safe space.

Session 1.3: Understanding the Power and Patriarchy in Young Urban Women's Lives

Time: 120 minutes

Objective: To undertake a deeper exploration of patriarchy as it plays out through invisible, hidden and visible power, and investigate how it is perpetuated by institutions in the family, community structures, religion, education, media and the state.

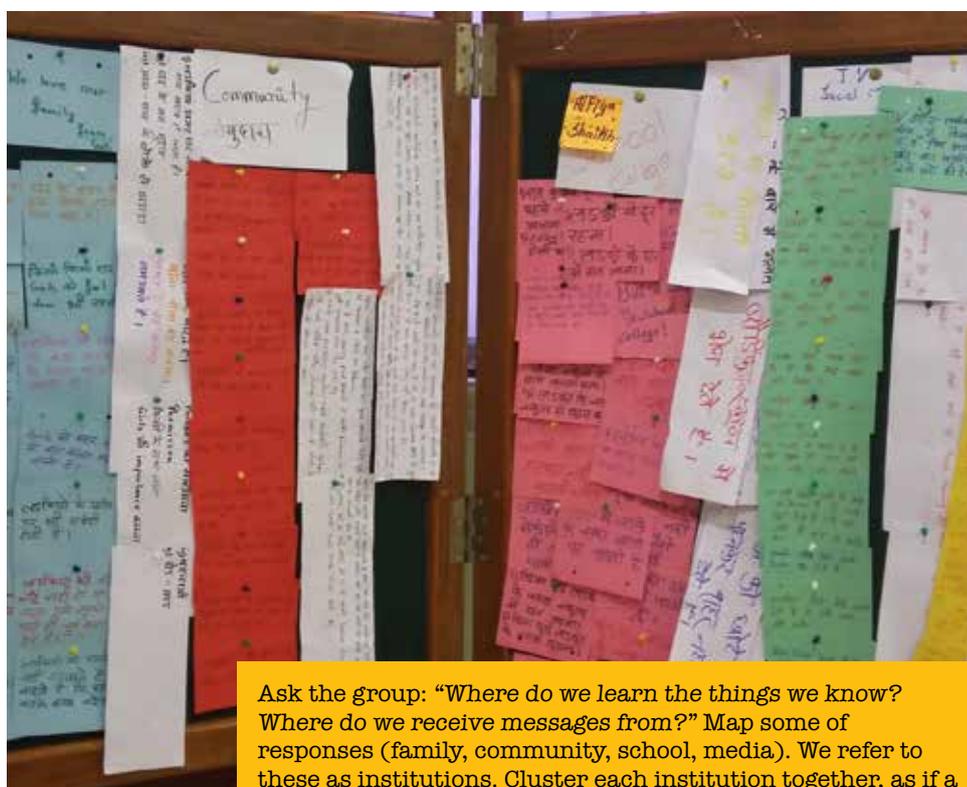
Materials: Papers of 5-6 different colours and flipchart paper

Step 1:

Introduce the session by explaining to participants that now that they are comfortable and have a sense of each other, the process will look into what are the issues (outside of themselves) that often impact on their lives.

Step 2:

- Ask the group: “Where do we learn the things we know? Where do we receive messages from?” Map some of responses (family, community, school, media). Note that we will refer to these as institutions.
- Then break participants into smaller groups. Each group looks at a different institution and identifies what each institution says about young women/girls and men/boys and how they should act. If possible, each group institution should have differently coloured paper to write on. *(Facilitator Note: This exercise is important as it gets participants to contrast the different experiences/expectations/treatment for each institution)*
- Groups report back and the facilitator has to cluster each institution together (as if it is a wall). The walls together form a house called patriarchy.



Ask the group: “Where do we learn the things we know? Where do we receive messages from?” Map some of responses (family, community, school, media). We refer to these as institutions. Cluster each institution together, as if a wall. The walls together form a house called patriarchy.

Step 3:

Highlight key points of the session by referring to the facilitator notes below.

Facilitator notes

The facilitator needs to bear in mind that not all young urban women's experiences may be the same but the patterns are the same. For example, patriarchy may take different forms and individual experiences of patriarchy may vary (based on class, caste, race, location, sexual orientation etc.).

Highlight the linkages between the institutions and how they support and reinforce each other. This will help participants see patriarchy as a system.

In the discussion, reflect on the difference between traditional and modern society – and how patriarchy functions in both. In other words, caution participants against assuming that patriarchy would go away with changes in traditions or changes in the economic status.

Also highlight that both men and women are patriarchal. Patriarchy is not a person, but a thinking/mindset and belief that lies in all of us.

Just as there are so many entry points from which patriarchy is enforced, there are as many openings to challenge and weaken the edifice of patriarchy. Hence, every action, whether in the family or community or with the government is significant for weakening the grip of patriarchy.

Step 4:

Wrap up the session by getting the group to also reflect on the mechanisms that are used to enforce norms/expectations? For example - What happens when you step outside? What are the linkages between the institutions? How do they support each other? (30 minutes)

Young Urban Women and Economic Security

Introduction

Economic security for young women encompasses safe and decent work as well as secure livelihoods, and to be able to exercise control over their income. A key motivation for economic security is to reduce poverty and enable young women to make choices and take control of their economic lives. In practice, this means that young women have access to basic needs infrastructure pertaining to health, education, dwelling, information and social protection, as well as work-related security. In considering the realities of young urban women, facilitating economic security includes appropriate measures to address potential risks for young women and to provide an enabling environment for young women to earn a decent living or develop their capacities.

However, in reality, these goals are hampered by some of the following factors:

High rates of unemployment

The ILO has estimated that nearly 75 million youth were unemployed around the world and global youth unemployment rate is projected at 13.1% in 2016⁸. The largest gender gaps in youth employment rates were among the regions with the lowest female shares (namely, the Middle East, North Africa and South Asia). In South Asia, the gap was as high as 29.6 percentage points in 2014, with the Middle East not far behind at 28.7 points⁹.

Concentration of young women in the informal economy

The informal economy comprises half to three-quarters of all non-agricultural employment in developing countries¹⁰. Home-based workers, street vendors, waste pickers and domestic workers are all included in this category. Many young urban women are employed in these professions. Key issues for young women in the informal economy are lack of work security, poor working conditions, lack of regulation of working hours, absence/denial of breaks during work

8 <http://www.un.org/youthenvoy/2016/08/global-youth-unemployment-rise/>

9 ILO (2015). Global Employment Trends for Youth 2015: Scaling up investments in decent jobs for youth

10 <http://ilo.org/global/topics/employment-promotion/informal-economy/>

hours, lack of maternity leave/benefits, no child care access and sick leave for apprentices and vocational training. Sexual harassment at work-place is a key issue. Moreover, the lack of recognition of home as a place of work means that there is lack of government monitoring in the informal sector as a result of which young urban women have little to no protection from exploitation in this context or against loss of work and income. Employment in the informal economy may also offer lesser opportunities for unionisation and collective bargaining.

Inferior working conditions

Working conditions of young urban women are likely to include: low wages, delay or non-payment of wages, long working hours, deadline pressure, precarious or non-existent job security and medical insurance. In addition, these working conditions impact on the bodily integrity of young women through absence of maternity leave provision and the lack of grievance redressal especially around issues of sexual harassment at work-place or social protection more generally.

Occupational hazards and work-related health issues along with access to clean and safe work environment (including toilets and drinking water, fresh air etc.) also impact on young women's economic security.

The impact of young women's unpaid care work

Many young women work a full 6 days a week. This is in addition to other roles in the home such as cooking, fetching water, cleaning and caring for children and other family members. Cultural traditions and pressures for young women to combine work and family duties combined with the lack of infrastructure makes it difficult for young women to take up opportunities for education and employment if desired. In the case of home-based workers or self-employed young women, the question of a decent working environment or equitable care responsibilities may be difficult to negotiate as their own home doubles up as a workplace.

Young women's reluctance to challenge work injustices

Overall, while young women may be able to articulate issues of exploitative working conditions and report these to friends and family, very few young women would choose to go through the formal route of reporting (to worker's associations, community leaders or organisations). Not surprisingly, societal obligations, fear of losing jobs, and loss of confidence in the system play a big role in young women's unwillingness to seek redress.

Module 2 Overview: Young Urban Women and Economic Security

Overview of the Module:

In this module, participants unpack the term economic security and explore how its interlinkages play out in their lives (particularly in terms of their sexual and reproductive health and rights as well as unpaid care work).

Session 2.1	Icebreaker and Introductions to the Module	15 mins
Session 2.2	A view of economic security for young women	65 mins
Session 2.3	Unpacking the different aspects of economic security for young women	60 mins
Session 2.4	Making the Interlinkages	60 mins

Outcomes:

- Participants are able to understand clearly the different terms- “Economic Security”, “Bodily Integrity” and “Unpaid Care Work” and can really delve deeper into the concepts beyond decent work and SRHR, to look at larger concepts of economic security and bodily integrity.
- Participants are able to see that the issues are not separate but exist simultaneously in the lives of young women.
- Participants are able to see how the interlinkages impact each other and inhibit young women from enjoying their full potential.

Glossary of Key Terms in the Module:

Economic Security

Encompasses sufficient and reliable income, control over use of resources/assets and income, freedom from violence, decent working conditions (including the ability to take breaks and access to sanitary facilities/toilets), freedom to participate in collective action (including unions), ability to lodge complaints, social protection (such as basic income and child support grants, pension, health care), ability to mobilise, collective bargaining etc. It is dependent on other factors such as quality primary and secondary education (tertiary), job/skills training, transportation, social protection, especially those that recognise women’s unpaid care responsibilities – such as social security assistance for teenage mothers (such as in Ghana and South Africa).

Informal Economy

As per the International Labour Organisation¹ the informal economy comprises half to three-quarters of all non-agricultural employment in developing countries. Although it is hard to generalise concerning the quality of informal employment, it

most often means poor employment conditions and is associated with increasing poverty. Some of the characteristic features of informal employment are lack of protection in the event of non-payment of wages, compulsory overtime or extra shifts, lay-offs without notice or compensation, unsafe working conditions and the absence of social benefits such as pensions, sick pay and health insurance. Women, migrants and other vulnerable groups of workers who are excluded from other opportunities have little choice but to take informal low-quality jobs.

Decent Work

Sums up the aspirations of people in their working lives. It involves opportunities for work that is productive and delivers a fair income, security in the workplace and social protection for families, better prospects for personal development and social integration, freedom for people to express their concerns, organize and participate in the decisions that affect their lives and equality of opportunity and treatment for all women and menⁱⁱ.

Bodily Integrity

A broader concept than sexual and reproductive health and rights and/or freedom from violence. It encompasses freedom from violence, being able to freely (without coercion) make decisions about our bodies, being able to access to quality sexual and reproductive health programs and services, health care and services, contraceptive and family planning choice, knowledge about sexuality, and the ability to make decisions over when, where and with whom to engage in sexual activities. Securing bodily integrity requires being treated with dignity and having the capacity for autonomous decision- making.

Sexual and Reproductive Health and Rights

Defined as a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. Sexual health requires a positive and respectful approach to sexuality and sexual relationships, as well as the possibility of having pleasurable and safe sexual experiences, free of coercion, discrimination and violence. Reproductive health therefore implies that people are able to have a satisfying and safe sex life and that they have the capability to reproduce and the freedom to decide if, when and how often to do so. Implicit in this last condition are the rights of women and men to be informed and to have access to safe, effective, affordable and acceptable methods of family planning of their choice, as well as other methods of their choice for regulation of fertility which are not against the law, and the right of access to appropriate healthcare services that will enable women to go safely through pregnancy and childbirth and provide couples with the best chance of having a healthy infantⁱⁱⁱ.

Unpaid Care Work

Refers to the work done in the home and in communities and includes activities such as preparing food, collecting firewood and water to taking care of children, the ill and the elderly. Women and girls living in poverty sometimes have to forego their basic human rights to an education, healthcare, decent work and leisure time in order to balance all these many activities. This perpetuates gender inequality, reinforces inequitable gender norms and keeps women and girls in poverty .

Additional Readings for Facilitators

Women's Economic Justice Project (2006). How women will benefit from a guaranteed livable income. <http://www.livableincome.org/rWEJ-GLIReport06.pdf>

ActionAid (2015). Young Urban Women: inter-linkages between economic justice, bodily integrity and unpaid care work Sunnyside Park Hotel, Johannesburg 16th to 18th of November, 2015. http://actionaid.org/sites/files/actionaid/yuw_research_workshop_report_final_draft.pdf

i <http://ilo.org/global/topics/employment-promotion/informal-economy/lang--en/index.htm>

ii <http://www.ilo.org/global/topics/decent-work/lang--en/index.htm>

iii UN Programme of Action adopted at the International Conference on Population and Development, Cairo, 5-13 September 1994, Para 7.2a.

Session 2.1 Icebreaker and Introduction of Module

Time: 15 Minutes

Objective: To energise participants and help them feel more comfortable with one another.

Step 1:

Introduce the session. Ask participants to stand in a circle and explain to them that they will each have a turn to say something they once did. Give an example.

"For example: I once gave a speech to a group of 100 people, or I once danced for 12 hours"

Step 2:

Explain that all other participants who have also done this thing must run to the middle of the circle and give each other a high five, a hug, or a pat on the back.

Step 3:

Allow each participant to have a turn to say something she has done.

Step 4:

Wrap up the activity by asking if there was anything that surprised anyone, or what were the things that most people had in common. Check if there are any questions from participants.

Session 2.2: A View of Economic Security for Young Urban Women

Time: 65 minutes

Objective: To get participants to show through role-plays what the different aspects of economic security are.

Step 1: (5 minutes)

Communicate to participants that the module will look at what it means for young women to have economic security and what are the issues that impact on it. Indicate that the process for doing this will involve a role-play which will then be followed by some unpacking of the role-play. This will finally help build on an understanding what the different linkages to economic security for young urban women are.

Step 2: (45 minutes)

Divide participants into 3 groups. Provide each group with a role-play below. Give the groups at least 10 minutes to prepare the role-play. Tell the groups they may add any other additional details to the role-play that they may think is relevant.

Then allow each group to perform their role-play (*Note: Please tell groups that they will not have longer than 3 minutes per role-play, otherwise it ends up being too long*).

Step 3: (15 minutes)

- General debriefing of the role-plays. Ask participants what it felt like to act out the different role-plays.
- Following up on the debriefing proceed to do an unpacking of the role-plays. For each of the role-plays, write down the name of the young woman and then start listing all the issues that impact her. The facilitator should note down all the key points on the flipchart as these will be used in the subsequent sessions.

ROLE-PLAY SCENARIOS:

Case Study 1

Nana Navashe, is a 23-year-old shop attendant in Ghana. She works long hours, and gets paid less than the minimum wage. She is in a relationship and has a 3-year-old, and is also pregnant with her second child. Due to the nature of her work, she is not able to take time off to go for pre-natal visits to the clinic as there is no one to take care of the shop while she is away. She lives with the father of her children and although he expects her to fulfil the roles of a spouse, he does not support her with the costs of getting someone to care for her child while she is at work. So, when the child is sick, she has to miss work. A week after the birth of her second child, she returns to her place of employment and finds that her job has been given to someone else.

Case Study 2

Meena is an 18-year-old from Hyderabad in India. She was taken out of school when she was only 14 years old to help the family survive. As she kept having to deal with sexual harassment on her way to work, she has opted to work from home taking sewing orders instead. But she says the harassment has not stopped. Men who come to give orders or pay money try to hold her hands. They try to touch her when she gets up, bend over when she is working and ask for sexual favours in return for additional money. Moreover, because she is 'at home' she has to take care of her own and her sister's child in addition to completing some household chores during the day because her family does not recognise her work as real work.

Case Study 3

Lulu is a 19-year-old working in a factory manufacturing chemical products in South Africa. She does not belong to a union. She says that due to lack of employment, she has taken this casual (insecure) employment whereby the employer at any moment would tell her there is no work and she must go home. She says that because she really needs the money, she puts up with the lack of facilities and the fact that she has to inhale toxic fumes in her workplace. However, because of this, she started getting sick and was dismissed when she had to take sick leave.

Session 2.3: Unpacking the Different Aspects of Economic Security

Time: 45-60 minutes

Objective: To get participants to unpack what they have observed and to build a comprehensive understanding of economic security.

Step 1:

Put the following terms on separate flipcharts:

ECONOMIC SECURITY, BODILY INTEGRITY and UNPAID CARE WORK

In the plenary, ask participants to share what they think each term means or what they know about each term. The facilitator, referring to the glossary, reviews each of the definitions.

Step 3:

Once participants have a clear understanding of the meanings of the different terms, review each role-play and ask participants

to review the issues identified in the previous session and cluster them under the relevant term (economic security, bodily integrity or unpaid care work).

For example:

	Economic Security	Bodily Integrity	Unpaid Care Work
Role-play 1	Working conditions: Long work hours Paid less than a minimum wage	Not able to take time off work to go to clinic (prenatal visits)	Misses work because not able to get child care when child is sick

Step 4:

To close the session, ask each participant to choose one of the terms and share an experience or story from their own life related to that term. Wrap up the discussion by highlighting key points (those that are similar or different as shared by group).

For example, in terms of economic security, whilst one of the case studies focused on poor working conditions, some young women may share that they are working from home and that similarly, the conditions in working from home also have significant insecurity related to it.

Facilitator Notes:

Economic Security refers to having stable income as well as rights and resources at work-place (refer to previous section). For young urban women, this means:

- Having sufficient and reliable income (so access to decent work and decent working conditions, equal and living wage)
- Job security and opportunities for employment
- Control over use of resources/assets and income
- Freedom from gender-based discrimination and sexual harassment at the workplace.
- Access to support or infrastructure to support with care work and sexual and reproductive health and rights (like maternity benefits, child care services, protection and redressal on sexual harassment).
- Freedom from violence, decent working conditions (including the ability to take breaks and access to sanitary facilities/toilets),
- Freedom to participate in collective action (including unions),
- The ability to lodge complaints, rights at work, social protection (such as basic income and child support grants, pension, health care), etc.

- It is dependent on other factors such as quality primary and secondary education (tertiary), job/skills training, transportation, social protection, especially those that recognise women's unpaid care responsibilities – such as social security assistance for teenage mothers (such as in Ghana and South Africa).

Bodily Integrity is a broader concept than sexual and reproductive health and rights and/or freedom from violence. It encompasses freedom from violence, being able to freely (without coercion) make decisions about our bodies, it means being able to access quality sexual and reproductive health programs and services, other health care and services, contraceptive and family planning choice, knowledge about sexuality, and the ability to make decisions over when, where and with whom to engage in sexual activities. Securing bodily integrity requires being treated with dignity and with the capacity for autonomous decision- making.

Unpaid Care Work refers to the responsibilities and roles such as looking after and educating children, looking after older family members, caring for the sick, preparing food, cleaning, and collecting water and fuel. Due to gender norms, most of the burden for this work falls on young women and girls. This work often goes unrecognised and unrewarded.

Session 2.4: Making the Interlinkages

Time: 60 minutes

Objective: To get participants to make the linkage between economic security, unpaid care work as well as bodily integrity.

Materials needed: A ball of yarn or string

Step 1:

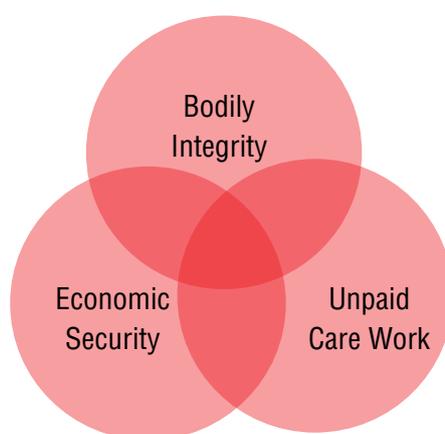
Spiderweb energiser. Ask participants to stand in circle. A ball of yarn is given to one participant who tells the group something they learned so far about economic security or learned about themselves in relation to economic security, etc. They then pass the ball to someone else (other than the person next to them), while holding their end. Proceed until everyone has had a chance to speak and a spider web is formed!

Step 2:

Explain to the participants that the web symbolises how everything is interlinked.

Share with them that the session will now focus on how economic security is interlinked with bodily integrity and the care work that young women perform.

If possible, the facilitator can put up the graphic below as a representation of how economic security, bodily integrity and unpaid care work is interlinked. These issues are not isolated and each has an impact on the other and ultimately on the overall opportunities, development and dignity of young women.



Step 3:

Divide participants back into the groups that performed the roleplays. Ask each group to come up with the story of a young woman they know. They have to share / enact and identify interlinkages. Below is a sample table with the interlinkages of the elements for the different roleplays.

Roleplay 1	Economic Security	Bodily Integrity	Unpaid Care Work
Young Urban Woman	<p>Long working hours</p> <p>Cannot take time off.</p> <p>Paid less than minimum wage.</p> <p>Insecure employment (after second child returns to find her work given to someone else) – lack of maternity benefits</p>	<p>Pregnant (with second child) – not able to go to pre-natal visits.</p> <p>Due to responsibilities her own health and well-being secondary.</p>	<p>Responsible for sorting out child care.</p> <p>Child sick (miss work)</p>

<p>Nana Navashe, is a 23-year-old a shop attendant in Ghana. She works long hours, and gets paid less than the minimum wage. She is in a relationship and has a 3-year-old, and is also pregnant with her second child. Due to the nature of her work, she is not able to take time off to go for pre-natal visits to the clinic as there is no one to take care of the shop while she is away. She lives with the father of her children and although he expects her to fulfil the roles of a spouse, he does not support her with the costs of getting someone to care for her child while she is at work. So, when the child is sick, she has to miss work. A week after the birth of her second child, she returns to her place of employment and finds that her job has been given to someone else.</p>			
Roleplay 2	Economic Security	Bodily Integrity	Unpaid Care Work
Young urban woman	<p>Home-based work – insecure working conditions,</p> <p>Undetermined working hours</p> <p>Pay undetermined</p>	<p>Sexual harassment on way to work – so starts working from home</p> <p>Male customers sexual harassment & requests for sexual favours</p>	<p>Takes care of children (hers and her family)</p> <p>Household chores</p>
<p>Meena is an 18-year-old from Hyderabad in India. She was taken out of school when she was only 14 years old to help the family survive. As she kept having to deal with sexual harassment on her way to work, she has opted to work from home taking sewing orders instead. But she says the harassment has not stopped. Men who come to give orders or pay money try to hold her hands. They try to touch her when she gets up, bend over when she is working and ask for sexual favours in return for additional money. Moreover, because she is 'at home' she has to take care of her own and her sister's child in addition to completing some household chores during the day because her family does not recognise her work as real work.</p>			
Roleplay 3	Economic Security	Bodily Integrity	Unpaid Care Work
Young urban woman	<p>Factory worker – work insecurity – not union member</p> <p>Poor working conditions – toxic fumes</p> <p>Dismissed due to illness</p>	<p>Recurring illnesses</p> <p>No sick leave</p>	
<p>Lulu is a 19-year-old working in a factory manufacturing chemical products in South Africa. She does not belong to a union. She says that due to lack of employment, she has taken this casual (insecure) employment whereby the employer at any moment would tell her there is no work and she must go home. She says that because she really needs the money, she puts up with the lack of facilities and the fact that she has to inhale toxic fumes in her workplace. However, because of this, she started getting sick and was dismissed when she had to take sick leave.</p>			



Divide participants back into the groups that performed the role-plays. Ask each group to come up with the story of a young woman they know. They have to share / enact and identify interlinkages.

Step 4:

Once each group has performed, facilitate a discussion around it. Ask participants why they think it important to understand these links?

For facilitators: *(Some possible answers)*

It is important to recognise that the different issues impacting on the lives of young women are not isolated but reinforce one another, or exacerbate the lived experiences of young women.

Very often, interventions tend to focus on one aspect or the other. By unpacking the links to issues, young women are able to see that by addressing only certain or one aspect of an issue, the experience of young women may not be altered in any sustainable way.

The links help to unpack the root causes of young women's continued insecurity as grounded in definitions of what it means to be young and gendered as women in their particular contexts. With this insight, young women are able to see for themselves how their livelihood options are limited and their bodily integrity undermined. This is an important starting point before young women themselves can become involved in any form of activism or organising to address the interlinkages.

Step 5:

Wrap up the session by highlighting key points. See the outcomes as outlined at beginning of Module.

Young Urban Women's Bodily Integrity

Module 3



Introduction

The principle of bodily integrity sums up the right of each human being to autonomy and self-determination over their own bodies. Based on this principle, young women should be able to exercise full control of their bodies and their sexuality must be respected and protected. This right to bodily integrity goes beyond freedom from violence and includes the capacity to make free and informed decisions about their relationships, sexual expression, and if and when to bear children. This means that young women need the necessary education, information and services to access affordable contraceptives, protect themselves from illness and disease, manage their mental health and have adequate nutrition. In addition, they also need a supportive social environment that would enable them to exercise autonomy over their bodies.

Most often, young urban women may find it challenging to enjoy the right to bodily integrity due to:

- » A lack of space for young women to express their needs or share the challenges in meeting those needs.

- » Culture of violence including domestic violence, rape, sexual abuse, incest, marital rape, harassment in the workplace and public and private spaces and harmful practices and traditions that irreparably damage girls' and women's reproductive and sexual health.
- » A lack of accurate and appropriate information on sex, sexuality, gender and reproductive health. Currently, the lack of awareness and knowledge among women, their families and health care providers about the existence of health problems and the potential to address these problems pose as significant barriers to young women's access to and use of health services.
- » Not being able to understand how certain practices or norms undermine control of their bodies. These norms are based on values and attitudes about the relative worth or importance of girls versus boys and men versus women; about who has responsibility for different household/ community needs and roles; about societal constructs over masculinity and femininity and who has the right to make different decisions. These play a significant role in young women's ability to exercise their right to bodily integrity. Whilst young women may attempt to challenge such norms, it is often that instead of providing young women with greater control and choice, this ends up trapping them through consequent outcomes (example pregnancy, economic dependency, sexual health risks). Young women's decision-making and negotiating power around condom-use and contraception continues to impact on their rights as evidenced in global studies.
- » Not being able to access services that do not discriminate against young women. Respect for rights can only be meaningful if it is accompanied by education and services that enable young women to make informed choices, and access justice when their rights are violated.
- » Cultural practices and traditional norms like taboos surrounding menstruation, early marriage, premium placed on virginity and control of a woman's sexuality in the name of honour/purity of the family/ community. Hold of Religion and the State over a woman's sexuality and body.
- » In urban poverty, it is significant that the physical space too plays a role in confining young women and suppress their right to bodily integrity, for example -cramped and overcrowded tiny houses, unsafe community spaces and public environments (deserted, poorly lit), lack of toilets, etc.
- » Lack of safe mobility, including safe transport options in cities for young urban women is a reality of life.

At the end of the day, protecting and promoting the health and bodily integrity of young women requires a deep interrogation of the range of environmental and personal factors that constrain their agency. After all, when young women are not in control of their own bodies, it is harder for them to be active in their communities and to take control of their economic destiny. This module explores the interlinkages of young women's health and bodily integrity, economic security and unpaid care work.

Module 3 Overview: Young Urban Women's Bodily Integrity

Overview of the Module:

This module aims to unpack what health and bodily integrity means for young women and explore its linkages to economic security and unpaid care work.

Session 3.1	Icebreaker and Introduction to the Module	45 mins
Session 3.2	Unpacking power on our bodies	180 mins

Outcomes:

- Participants are able to unpack the norms and expectations related to men and women and link this to patriarchy through sharing of songs, proverbs, movies etc.

Participants are able to explore the impact of these norms and expectations on actual bodies of **women and men**.

- Participants are able to unpack the linkages of economic security and unpaid care work through body mapping.

Glossary of Key Terms in the Module:

Gender Norms

The particular nature of norms and rules governing male and female roles and relations in a particular society (e.g. veiling, positioning of widows, rights and responsibilities, etc.)

Additional Readings for Facilitators

Denise Gastaldo, Lilian Magalhães, Christine Carrasco & Charity Davy (2012) Body Map Storytelling as Research. http://www.migrationhealth.ca/sites/default/files/Body-map_storytelling_as_research_LQ.pdf

Sida (2009). Body Politics and Women Citizens. African Experiences. http://www.sida.se/contentassets/6f1be977efb94da597bedd75bc45f1b8/body-politics-and-women-citizens---african-experiences_300.pdf

Hussainatu J Abdullah, Aisha F Ibrahim, Jamesina King (2016).

Women's Voices, Work and Bodily Integrity in Pre-Conflict, Conflict and Post-Conflict Reconstruction Processes in Sierra Leone, Volume 47 Issue 1A, Published: 14 March 2016

Session 3.1 Icebreaker and Introduction of Module

Time: 15 Minutes

Objective: To energise participants and help them feel more comfortable with one another.

Step 1:

Introduce the session. Then, standing in a circle, ask each participant to share one thing they like about their body.

Step 2:

Allow each participant to share.

Step 3:

Wrap up the activity by noting that very often it is harder for young women to say what they like about their bodies. It is easier to think of things they don't like. The key thing to consider is where we get messages from about our bodies, what to like and what not to like. Use this icebreaker as a transition into the next session.



Divide the participants into two groups. One group gets a flip chart with a body map (outline) of a man and the other with that of a woman. Within each group, participants must brainstorm on the various images, proverbs, songs and films that are related to the sexual or reproductive roles of girls, women, boys and men and write them on the relevant flipcharts. These can be about their bodies, the roles they are expected to play, etc.

Session 3.2: Unpacking Power on Our Bodies

Time: 150 minutes

Objective: To get participants to explore sources of information regarding gender roles and about the bodies of young women.

Step 1:

Divide the participants into two groups. Each group is to be given a flipchart and pens. One group gets a flip chart with a body map (outline) of a man and the other with that of a woman. Within each group, participants must brainstorm on the various images, proverbs, songs and films that are related to the sexual or reproductive roles of girls, women, boys and men and write them on the relevant flipcharts (40 minutes). These can be about their bodies, the roles they are expected to play, etc.



In songs and films, women are either sexualised or seen only as objects. Another stereotype is of young women being vulnerable, doing everything to safeguard relationships and in need of getting married.

For example: Robin Thicke's song blurred lines is a good example of girls positioned as wanting sex and even when they say no they actually mean yes. This song shows that young women are therefore the sexual pleasure of men.

See: <https://nchew2.wordpress.com/>

for songs that stereotype women and men.

Facilitators are requested to refer to their own cultural contexts such as movie songs in Indian films

Step 2:

The facilitator then calls the participants back into plenary and asks each group to present what they have discussed (15 minutes per group). The facilitator then leads a discussion (20 minutes) with all participants guided by the following questions:

- *Are there similar themes or definitions for men and women?*
- *What do the 'stories' say about the kinds of attributes people in your country/community value and expect of men and their sexuality? And what kinds of attributes are encouraged/ discouraged in men?*
- *What do the 'stories' say about the kinds of attributes people in your country/community value and expect of women, their bodies and their sexuality?*
- *What kinds of attributes are encouraged/ discouraged in women?*
- *Are sayings about women mainly negative or positive? And men?*
- *Are these proverbs and sayings true for all women and men? Do participants have examples to prove that they are not true?*

Step 3:

The facilitator should select four images or sayings and write them out again on a flipchart, but switching genders, and ask participants to discuss them.

For example:

- *The stereotype of a woman doing everything in relationships. Ask participants: what would it mean if the stereotype was that men do everything in relationships? What are the implications for men and women?*
- *The stereotype of a woman as vulnerable. Ask participants what would it be like to suggest that men are vulnerable like women? What are the implications for mostly defining women (and young women) as vulnerable?*
- *The stereotype of men as violent and abusive. Ask participants what are the implications for suggesting that women too could be violent and abusive?*

The facilitator should take examples as presented by the group and flip it. The point of the exercise is to show how particular definitions and stereotypes create the realities that we have currently. And that these ultimately impact on the lived experiences of all members of society.

Step 4:

The facilitator then synthesises the discussion using some of the information that follows.

Common narratives framing women's sexual and reproductive identities:

Domesticity - Women are expected to manage affairs in the home, including reproduction, child care and housework. Although in many contexts women have roles outside the home (work), the assumption is that all women should be married at some point, they should be monogamous, bear children and put up with violence in the name of family honour.

The woman 'witch' - Women who have power or take power by challenging social norms are often defined negatively - as 'witches' or as people to be feared. Women accused of being witches have often challenged sexual and reproductive norms - e.g. not bearing children or bearing children who have died, older women who are no longer 'useful' as reproducers.

Heteronormativity - Women's sexual desire should only be for men, and it is assumed that women's sexuality is also the property of men (e.g. popular song lyrics).

Note that while in reality, women's roles are beginning to shift with increased urbanisation, change in economies and the effect of HIV/AIDS, conflict and other factors on gender relations, the images themselves have not changed very much.

Women's bodies are currently impacted on by the following:

Beliefs and Values - What we believe to be the correct way to relate to our sexuality, our health and our bodies

Social Norms - What we are told are 'good' and 'bad' ways to act, dress, or relate to and express our sexuality and respond to other people's expressions of their sexuality (e.g. by 'culture', by the media, by religion)

Body Image and Self-esteem - Your sense of your own body and whether or not it is beautiful, attractive etc.

Biological Sex - Whether we are biologically male, female, intersex or transgender (transitioning)

Sexual Orientation - Whether we have sexual desire or romantic feelings for people of the same or other gender

Gender Identity - Our social and psychological feelings about whether we are male or female

Dreams and Fantasies - These are often shaped by social norms, but also the media and our own experiences

Spirituality - Many people have a spiritual understanding of their connection to their bodies and that of their sexuality (not necessarily religious)

Economics - Affects how we relate to our sexual bodies as an economic resource

Emotions - How we feel about ourselves, our bodies and the people we are attracted to at different moments

Social Identity - Age, social class, and other social positions all affect how we relate to and understand our bodies, our sexuality

Information - We learn about our bodies through different mediums (school, friends, media, internet, experiences, counsellors, training courses) which can affect how we relate to it

Experiences - The experiences we have as young urban women, and as human beings observing others (e.g. witnessing sexual violence or positive sexual expressions) can also affect our experience of our bodies

Health - Our health status, including whether we are HIV+, have health conditions that affect our physical strength, have STIs that can be transmitted to others, our mental health and well-being all affect how we relate to our bodies

Step 5:

Building on the existing body maps, the facilitator reviews the body map of women and of men and points to each body part-
the head (represents thinking and mindset),
the lips (represents speech and voice),
the hands (represents ability to do and shape, economic participation, labour and unpaid care work),
the heart (represents ability to feel),
the reproductive/sexual organs,
the feet (represents mobility)

Communicate to the participants that as strange as it seems, these body parts do not always belong to the individual, but instead, society tends to feel it owns the body parts and particularly those of young women.

Step 6:

Divide participants into two groups. Hand each group a flipchart

with the headings as outlined below. Ask one group to fill out what social or cultural norms shape the different body parts for either men or women (30 minutes). Once participants have reported back, the facilitator can guide the discussion with the guidelines below (30 minutes).

Guidelines to facilitate discussion:

[Note: The facilitator should use this guide to probe as well as encourage discussion with the group]

Body part	Woman	Man
<i>Head/mind</i>	Social/cultural/religious norms about women's 'appropriate' feminine behaviour. Social and economic factors that facilitate/block access to education and information Media imagery that reflects (or challenges) social norms	Social and economic factors that facilitate/block access to education and information (men tend to have greater access than women to a broader range of information). Men recognised as 'legitimate' thinkers and analysts Media imagery that reflects (or challenges) social norms
<i>Lips (speech/ voice/ participation)</i>	Social/cultural norms- are women allowed to participate in decision-making? Women often 'forgotten' in invitations to, legal reform processes etc. and have to advocate for participation	Social/cultural norms- assume men's role as leaders and spokespeople Men expected to 'speak up'- see this in public meetings, NGO community etc.
<i>Heart (emotion)</i>	Social norms, often rooted in religious teachings - aim to control how we feel (who we can love, who we should hate, what we should desire and dream about, what we should expect from the people we love (e.g idea that domestic violence is 'normal')) Legal and cultural norms restricting who to form intimate relationships with.	Social norms, often rooted in religious teachings - aim to control how we feel (who we can love, who we should hate) Social norms restricting men's expression of full range of emotions (vulnerability, fear etc.)
<i>Hands (labour)</i>	Who traditionally controls the benefits of women's labour - family, husband A women's income often expected to be used for family benefit	A man's income is often at his disposal, he chooses how to spend it Expected roles as 'breadwinners'

Body part	Woman	Man
<i>Hands (labour)</i>	<p>Social norms: Women's entry into the formal sector more difficult due to education and discrimination;</p> <p>The kinds of labour that women can perform is socially defined (</p> <p>The fact that labour in the household may be unpaid.</p> <p>Also how paid labour (where young women work from home) impacts on young women's bodies (the double burden where it is not considered real work and is prone to greater exploitation). It may also happen that young women's work (other than care work) may remain unpaid, under-paid and under-valued. Also the expectation that young women would need to do more work in the home if they work from home.</p>	<p>Social norms: the kinds of labour than men can perform is socially defined (but a larger range of jobs available)</p>
<i>Sexual reproductive organs (sexuality, sexual pleasure, reproduction)</i>	<p>Belong to: herself (if she takes control of it but that is often at a cost); her society (women seen as responsible for reproducing society, expectation of being married and bearing children)</p> <p>Husband and family members: expecting a woman to bear children;</p> <p>Parents, family and broader society enforcing idea that a woman's sexuality should be for the pleasure of men;</p> <p>Religious authorities- defining what is appropriate sexuality (heterosexist)</p> <p>Government- legislating what kind of sex is 'legal'; whether or not a woman can terminate a pregnancy or access contraception without a man's consent</p>	<p>Belong to: himself (men's sexual pleasure more accepted including out of wedlock)</p> <p>Society- expecting him to bear children and stigma around impotence (though often blamed on women)</p> <p>Religious authorities- defining what is appropriate sexuality (heterosexist)</p> <p>Government- legislating what kind of sex is 'legal'</p>

Body part	Woman	Man
<p><i>Feet (physical movement, what spaces a person can enter, where and how they travel)</i></p>	<p>Social and Legal norms- needing a husband's permission to travel; Young women's mobility – access to work and the hazards (violence, sexual harassment) of having to travel to work). Violence - threat of rape in the street or in camps or on the way to fetch firewood, which makes women fear travelling to certain areas/moving around at night) The impact of young women's mobility – on their ability to access their sexual and reproductive health and rights. Even though young women have to move to work, how are their rights to work, and sexual and reproductive rights affected? Also, how does care work in the home limit women's mobility (freedoms)? Lack of gender-responsive public services such as adequate street lighting or safe public transport which enables young women to access economic and educational opportunities.</p>	<p>Social norms- almost no place that men cannot enter. Public space is men's space Men's movement affected by other factors- class, religion, age, sexual orientation, but their gender mainly provides a privilege of freedom of movement.</p>

Step 7:

Wrap up the session by highlighting the key issues related to the interlinkages.

- Hands are linked to labour/income/control and the legs are linked to mobility. This in particular shows how the body is inter-linked with earning a livelihood and therefore economic security.
- Sexual reproductive organs and the norms and expectations

associated with them also have an impact on the possibilities of young women to earn a livelihood.

- Feet, and the norms related to mobility also relate to issues of safety for young women, which also has implications for livelihoods and work possibilities.
- In terms of the head, fear of violence (in home, workplace and public spaces) also impacts on economic security of young women. The fact that this fear acts as invisible power, but has an impact on the real and lived experience of young women is important to consider.
- The sexual and reproductive organs also impact on how unpaid care work gets allocated specifically to young women and impacts on income, work, study as well as their bodies and health (long hours working with little to no rest and recreation)
- Early marriage has implications for young women in terms of their health, economic security and also the lack of readiness young girls may have for certain household responsibilities.
- While the lips represent voice and speech, the cultural and social contexts also mean that there is a lack of space for young women to express and explore key issues related to their bodies and lives. Referred to as power within, a lack of self-esteem may keep young women marginalised and not able to connect with other young women that have similar experiences.
- In the workplace, working conditions and the lack of adequate support measures to support women's control over their bodies in its entirety (physical, mental and emotional) as well as the very real experiences of violence and sexual harassment at the work-place continue to pose a direct challenge to young women's economic security as well as autonomy over their bodies.
- One example of how these interlinkages play out is a scenario where a young woman has to navigate pregnancy, earn a livelihood, and still have quite a number of responsibilities in her home. Another is where a young woman may have a job with no protections (long working hours, health care, etc.), and have to manage sexual health risks or and/or childcare. The reality of how young women are positioned in society, in their workplaces, in their relationships/families, makes it difficult for them to negotiate around their economic well-being and their physical and well-being among other things.

Young Urban Women and Unpaid Care Work

Introduction

Traditional gendered divisions of labour and responsibilities ascribed to women by society mean that it is women and girls who generally assume primary responsibility for unpaid care work. This includes both household care work, including fetching water, cooking, cleaning and the direct care of dependents (children, elderly, people with disabilities, the sick) as well as community care work – keeping the community surroundings clean, taking care of pets and livestock, and maintenance of the means of production (push cart, basket etc.).

Whilst there is an acknowledgement that care work is essential for a healthy family and society, it is the disproportionate expectation and obligation that causes a burden to one section of the society that is a problem. The disproportionate burden of this work placed on women has the potential to pose a serious obstacle to their participation in paid work or other development opportunities. Not only does it impact on the economic opportunities of women, it may also have significant negative consequences for their health and well-being. In the case of young women, absenteeism from school due to care work responsibilities could also result in them missing out on critical information related to their sexual and reproductive health and well-being. Furthermore, a lack of rest and relaxation and long work hours also impact the physical and mental health of women.

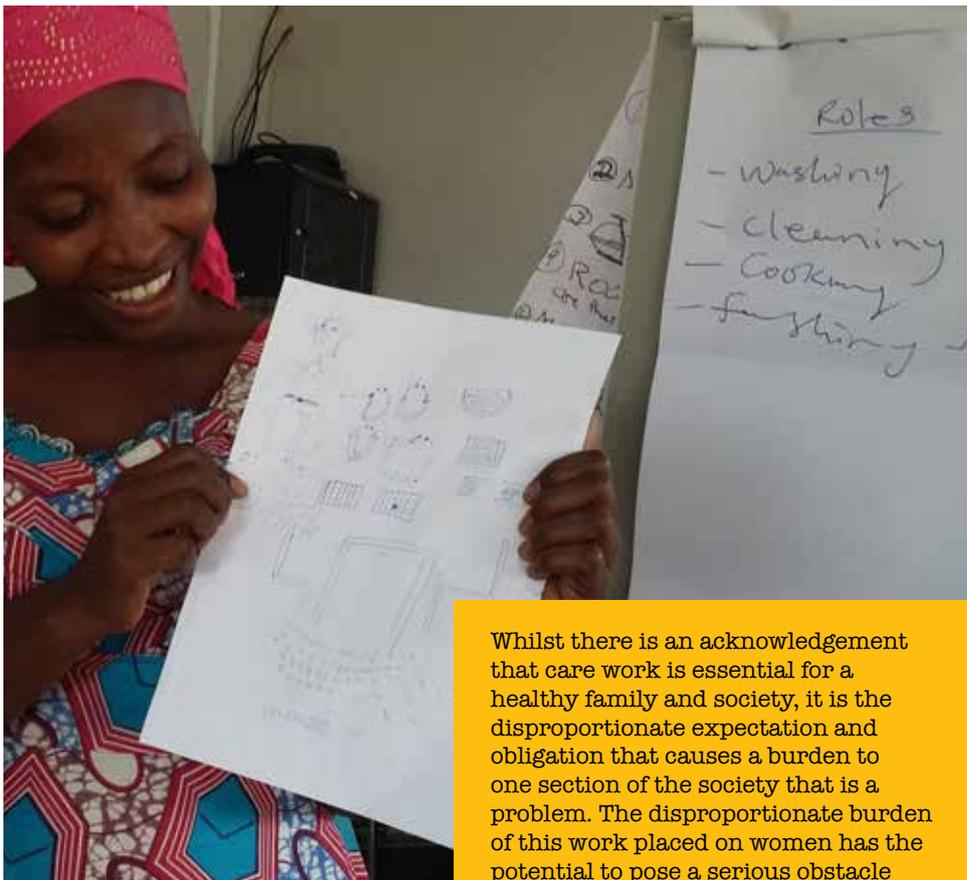
Apart from social norms and expectations, the burden of unpaid care work is further exacerbated for young women through inadequate physical infrastructure and facilities (such as roads, utility supply systems, communication systems, water and waste disposal systems) and the under-provisioning and financing of these services. A typical example of inadequate provision of infrastructure is to be found in women's role in facilitating the household's water needs. Here, a far greater time burden is placed on women to either collect water or make arrangements to address any shortfalls where possible, which in turn deprives young women of opportunities to participate in other productive work.

Young women living in poverty also see their right to decent work violated as they find themselves in jobs with low wages, poor working conditions and long working hours. This cycle of poverty is entrenched through the time tax paid by young women who work long hours to generate a meagre

livelihood. This, combined with their household/family responsibilities, makes it difficult for young women to access any opportunities or resources that could support their advancement or potential freedom from the cycle.

Another consequence is that it inhibits their participation in civic or community activities. What this means is that young women are not able to participate in structures or initiatives that could develop them to eventually take up community and local government leadership opportunities or represent their issues and concerns to the authorities.

Responding to the challenge of young women's unpaid labour requires serious attention to transforming attitudes and norms that entrench this double burden of labour on women (as opposed to men). It is equally important that governments respond to this through the provision of state-funded universal gender responsive public services that reduce the time women spend on unpaid care work.



Whilst there is an acknowledgement that care work is essential for a healthy family and society, it is the disproportionate expectation and obligation that causes a burden to one section of the society that is a problem. The disproportionate burden of this work placed on women has the potential to pose a serious obstacle to their participation in paid work or other development opportunities. Not only does it impact on the economic opportunities of women, it may also have significant negative consequences for their health and well-being.

Module 4 Overview: Young Urban Women and Unpaid Care Work

Overview of the Module:

This module aims to unpack the different dimensions of unpaid care work and explore the potential for redistributing care work through the state or society.

Session 4.1	The Gender Bender Game	60 mins
Session 4.2	What would happen if..."	20 mins
Session 4.3	The basket of care and rights	120 mins
Session 4.4	Reflections on unpaid care work and rights	45 mins
Session 4.5	Redistributing care work	60 mins

Outcomes:

- Based on their observations participants identify the gender biases and inequities in the allocation of particular roles and responsibilities and begin to see the implications and consequences especially for girls and women.
- Participants are able to understand and discuss the root causes of unpaid care work and what its implications are for young women's lives.
- Participants are able to see how the lack of basic infrastructure (for eg. water) impacts on the unpaid care burden of young women.
- Participants are able to map out and identify areas for addressing issues of unpaid care work

Glossary of Key Terms in the Module:

Subsistence Economy

An economy which produces only enough output for its own consumption and does not attempt to accumulate wealth'. These economies are generally small and participate in trade and bartering practices. The principal goods and services of these markets are based on local customs, beliefs, and values. Often a subsistence economy participates in artisan fishing, labor-intensive agriculture, and grazing livestock. Each of these endeavors is performed with handmade, simple tools and traditional techniques. Another characteristic of subsistence economies is the lack of surplus.

Additional Readings for Facilitators

ActionAid (2013). Making Unpaid Care Work Visible. <https://www.empowerwomen.org/~media/Files/UN%20Women/Knowledge%20Gateway/ResourceFiles/2013/10/11/15/35/ActionAid%20Unpaid%20Care%20Work%20Resource%20Guide.ashx>

AWID. Webinar on Unpaid Care Work and Violence Against Women.

https://www.awid.org/sites/default/files/atoms/files/webinar_on_ucw_and_vaw.pdf

<https://www.collinsdictionary.com/dictionary/english/subsistence-economy>

Session 4.1 The Gender Bender Game¹¹

Time: 45-60 Minutes

Preparation: Two sets of cards with the gender roles or responsibilities written out.

Objective: To get participants to reflect on how different roles and responsibilities are allocated based on gender.

Step 1:

Divide a white board into three columns. Title the columns: **Mostly Female**; **Mostly Male** and **Both Common**. You can also use pieces of paper to make the column headers and use the floor as your white board.

Step 2:

Cut the roles/jobs cards attached. (*The facilitator can prepare hand-written cards before the session*)

Step 3:

Give each participant one card at a time. Then, one at a time, ask participants to place their card under one of the headings.

1. *Usually/Mostly female*
2. *Usually/Mostly male*
3. *Common for both female and male - Emphasise on “usually” / “generally”, as commonly seen in society.*

After the participant has placed their card on the board or wall, ask the rest of the group whether they agree with the placement. Make a note of any card that could go into more than one place. Continue until all the cards have been placed on the board/wall.

Step 4:

Once all the cards have been placed, ask participants to note the groupings and whether there are tendencies specific to males and females for certain roles, job and responsibilities.

Step 5:

After allowing sufficient time for discussion (15 minutes), use the second set of cards and ask the participants to re-group the roles and responsibilities under the following categories (prepare category labels as before):

1. *Can only be done by males (physiologically).*

11 Source: http://www.iwtc.org/ideas/22_genderbender_english.pdf

2. Can only be done by females (physiologically).
3. Can be done by both (physiologically).

An example of what this exercise would yield:

	Role or Responsibility	Can only be done by males (physiologically)	Can only be done by females (physiologically)	Can be done by both males and females (physiologically)
1	Washing clothes and kitchen utensils.			√
2	Maintaining cleanliness of house.			√
3	Breastfeed		√	
4	Become a doctor			√
5	Becoming pregnant and giving birth.		√	
6	Assist birth (deliver babies).			√
7	Fetch water from well			√
8	Wash clothes.			√
9	Aeroplane pilot			√
10	Determine sex of foetus on conception.			√
11	Bus or Taxi driver			√
12	Nurse			√
13	Construction labourer.			√
14	Take sick baby/child to doctor			√
15	Get prostate cancer.	√		
16	Become a Governor			√
17	Minding the children			√
18	Cook			√
19	Shop for kitchen or household needs			√
20	Determine number of children to have.			√
21	Become a ship captain			√
22	Use contraceptives			√
23	Get sterilised			√
24	Village Head			√
25	Teacher			√
26	Police			√
27	Soldier			√

Step 6:

Ask participants to discuss the results of the first grouping and the second set of groupings and ask them to think about the implications. As a facilitator, you can point out that the participants as a group agreed that there are a lot of roles, jobs and responsibilities that can be done by both males and females. As a facilitator, you can also point out that those in the category of “males only” or “females only” are limited to those that are determined by anatomy and physiology (human reproductive system). For preparation:

A sample list of roles, jobs, responsibilities are listed here. These can be further developed to include different roles, jobs, and responsibilities that are current in a certain community.

1. Washing clothes and kitchen utensils.
2. Maintaining cleanliness of house.
3. Breastfeed.
4. Become a doctor.
5. Becoming pregnant and giving birth.
6. Assist birth (deliver babies).
7. Fetch water from well.
8. Wash clothes.
9. Aeroplane pilot.
10. Determine sex of foetus on conception.
11. Bus or taxi driver.
12. Nurse
13. Construction labourer.
14. Take sick baby/child to doctor.
15. Get prostate cancer.
16. Becoming a Governor.
17. Minding the children.
18. Cook.
19. Shop for kitchen and household needs.
20. Determine number of children to have.
21. Become ship captain.
22. Use contraceptives.
23. Get sterilised.
24. Village Head
25. Teacher
26. Police
27. Soldier

Facilitator Notes:

In the discussion, the facilitator should highlight the following.

Point out or probe for new insights (example)

- » Certain jobs/tasks are generally done by men and some by women, and some by both men and women. In terms of ability to perform the tasks, all tasks can be done by both.
- » There are tasks, such as breastfeeding, and giving birth that can only be performed by women as a result of their biological make-up.
- » Unpaid care work (UCW) in particular, though embedded in feelings of obligation and commitment to others' well-being, is also rooted in patriarchal structures that interact with the rest of the economy. The male-breadwinner/female-caregiver representation perpetuates a "gendering" ideology that distorts and limits human potential and narrows the range of experiences of "being" and "doing" for men and women. Because women are expected to do only unpaid care work, this can have an impact on women's economic activities (basically drawing out the links between unpaid care work and economic rights).
- » It is neither "normal" nor "natural" for women to be performing most of the unpaid labour.
- » There is a continuum of women's work being unpaid/underpaid whether at home or outside the home. In reality, unpaid care work entails a systemic transfer of hidden subsidies to the rest of the economy that go unrecognized, imposing a systematic time-tax on women throughout their life cycle. These hidden subsidies signal the existence of power relations between men and women; also, they connect the "private" worlds of households and families with the "public" spheres of markets and the state in exploitative ways.
- » Paid care workers, such as domestic workers, are undervalued and underpaid and those with excessive care responsibilities can seldom do other (paid or better paid) economic activities. This leads to economic injustice locking women into cycles of poverty and inequality.
- » Some jobs are happily done by men when it is paid/in the public sphere, but not when it is unpaid/in the domestic sphere. For example, cleaning or caregiving

Session 4.2: What would happen if...?

Time: 30 minutes

Objective: Participants analyse the centrality of care work in their families, their communities and the economy.

Step 1:

Ask for four volunteers. Take the volunteers aside and ask them to act out the synopsis below.

Synopsis 1: What would happen if you cannot do the care work in the family because you are sick (for example: take care of the children, or cook, or take care of the sick, or collect water, or). What does this mean for your family? What does this mean for your other work (earning money)? What does this mean for your education?

Step 2:

Once the group has acted out the synopsis, facilitate a discussion using the following prompts:

- *In what ways does care work sustain you every day?*
- *How does your care work sustain your family every day?*
- *What would happen to your community/your country if this care for people and the environment was not provided?*

Facilitator notes (sample answers):

- » For some girls and young women, their age may mean that they have to carry a heavier workload because of their low status in the household. For instance, young wives may not be able to ask their husbands to support them with their housework. Young women are also more likely to have younger children that require more care. Older women may also have to take on more care work, particularly in countries badly affected by HIV and AIDS.
- » Families are sustained through the unpaid care work of young women. Due to their unpaid care work contribution, other members of the family, particularly males, can engage in paid work.
- » The unpaid care work that women (primarily) provide is an essential part of the economy (not just paid work) as it plays a critical role in facilitating other members of the society to engage in paid work.

Step 3:

Conclude the session by highlighting that:

Families, communities and economies are built on unpaid care work. However, most often this is not visible or recognised. It is thus important to make care work visible in the economy.

The economy is NOT only about the productive economy. In reality, most national economies are a mixture of different economic sectors – i.e. a blend of market and subsistence economy (See definition in Glossary at beginning of module). Paid and unpaid care work are all essential parts of the economy (not just paid work). Secondly, each is needed for the functioning of the other. Paid work and unpaid work are closely connected, i.e. women's unpaid care work makes it possible for men to engage in paid work.

Session 4.3: The Basket of Care and Rights¹²

Time: 90 minutes

Objective: To understand that an excessive amount of care work deprives the enjoyment of one's rights. To introduce the concept of 'sharing/redistributing' care work.

Step 1:

Ask participants to share what a right is to them.

Highlight to them that: Human rights are those rights that belong to every individual – man or women, girl or boy, infant or elder – simply because she or he is a human being. They embody the basic standards without which people cannot realise their inherent human dignity

Step 2:

Using symbols depicting particular rights (*the facilitator has to prepare these before-hand*)

The right to education

The right to decent (desirable) work and to earn a living

The right to health

The right to be free from violence

The right to be free from discrimination

¹² Adapted from IDS, ActionAid and Oxfam's: Redistributing care work for gender equality and justice: a training curriculum

Ask the group to share examples of the enjoyment of this right or where this right is violated.

Step 3:

The facilitator presents a **basket** that can only **contain five things**. If there is no basket, one can be drawn on the door. Also, the two hands of a volunteer put together or a bag can be used as a basket.

Step 4:

The facilitator asks participants to cite **four rights** that are important to them and to represent them with symbols (i.e. education can be a pencil). The symbols can be drawn on the door or put in the volunteer's hands/basket.

Step 5:

The facilitator asks a volunteer what **care activities** she does and asks her to choose the **three care activities** that take most of the time and give a symbol to it (i.e. cleaning can be a broom).

Step 6:

The three care symbols are put in the basket. The facilitator agrees with the participants that the basket is too full (seven things for a basket that can only contain five things). She asks the volunteer to think about which of her rights are violated because there are too many unpaid care work activities in the basket. The volunteer decides with the other participants and then takes out two rights symbols from the basket so that all the unpaid care work activities that have to be done can remain.

Step 7:

The facilitator asks the volunteer why she took the decision she took and how she felt when her rights were violated. The advisors in the group can also be asked about their feelings and thoughts.

Step 8:

The facilitator now introduces the role of a **care helper** for the volunteer. This can be, to start with, someone from the household (i.e. the woman's husband, the girl's parents) or from the community (i.e. a neighbour, an NGO). The helper will take on one care activity so that the volunteer can bring back one of her/his rights. This introduces the idea that if care work is shared more equally then the rights of caregivers do not need to be taken away.

Step 9:

The facilitator can introduce **another care helper**. It is important that this helper is not from the family or the community but from the State (i.e. a local school teacher).

Step 10:

The facilitator introduces a **girl or young woman** as the **care helper**. Let us remember that the basket had five spaces. The volunteer had four rights and three care activities. What the volunteer does now, as she wants to do paid work, is to give two care activities to the girl or young woman in her household. Now the volunteer has all her rights, including the right to do paid work, and only one care activity. But:

- What has happened to the girl? Do you think she may have too much to carry now and that this may affect her own rights (i.e. the right to go to school)? The facilitator can comment that the transfer of care onto another caregiver can violate the other person's rights (i.e. the girl's right to school or rest).
- Another thing that can happen when the volunteer gives away some of her care activities is that more care activities come in rather than rights!! For instance, care help by the State via access to tap water gives the caregiver more time, but if this time is just used to do more care work then it has not changed the care workload overall. The facilitator can introduce the difference between care reduction (a water tap reduces care workload but does not redistribute) and care redistribution (whatever care activities exist, these will be shared by all).

*Step 11:****Critical/broadening questions:***

- Other **rights examples** that have not been cited by the group can be posed by the facilitator such as:
- Can a woman go to a literacy class (**right to education**) if she has lots of care work to do?
- Can a woman who is ill go to the clinic (**right to health**) if she has lots of care work to do?
- Can a woman do paid work (**right to work** and earn a living) when she has so much unpaid care work to do at home?

To **conclude**, the facilitator can highlight that if all the unpaid care work is done by only one person, that person will find it hard to fully enjoy her/his

rights. If unpaid care work is shared, then everyone is more likely to enjoy rights. It is important to stress that anything that stops you from being able to secure the rights you are entitled to by birth represents a violation of human rights.

Note! This exercise should highlight the specific rights violations women and girls primarily face as they are more likely to be involved in unpaid care work than men and boys. Discuss how rights violations in the group lead to and perpetuate inequalities between women and men, girls and boys.

Tip for the facilitator:

If the group is interested in learning more about how care is included in human rights documents consider sharing this brief summary with them:

187 out of 194 countries have ratified the *Convention on the Elimination of All forms of Discrimination Against Women* (CEDAW). CEDAW explicitly recognises women’s disproportionate responsibility for some aspects of care and the impact this has on their human rights:

“The responsibilities that women have to bear and raise children will affect their right to access education, employment and other activities related to their personal development. They also impose inequitable burdens of work on women... Relieving women of some of the burdens of domestic work would allow them to engage more fully in the life of their communities. Women’s economic dependence on men often prevents them from making important political decisions and from participating actively in public life.”

Governments are therefore responsible for ensuring that the responsibility for care does not encroach on fulfilling women’s rights, while also guaranteeing those in need of care can access good quality care provision. Many other internationally agreed human rights obligations are also relevant. For instance, governments have an obligation to respect, protect and fulfil all the human rights contained in the International Covenant on Civil and Political Rights and International Covenant on Economic Social and Cultural Rights *‘without discrimination of any kind’*. This means that governments must ensure that women are able to fully enjoy rights such as the right to work, the right to political participation, the right to social security, the right to freedom of expression, the right to *an adequate standard of living on an equal basis with men*. We can also refer to the report of the special rapporteur on UCW and to the Sustainable Development Goals (SDGs) which clearly mentions Unpaid Care Work.

Session 4.4: Reflections on Unpaid Care Work and Rights

Time: 45 minutes

Objective: To further unpack how rights are linked to unpaid care work

Step 1:

The facilitator should write up the following questions on cards. Divide participants into 4 groups. Each group should get 15 minutes to prepare a response to the question and place it around the room.

- *What rights are violated when a person does too much care work without being helped? What can be done about it?*
- *Can care be shared with other people? How?*
- *Can the State take on some responsibility for care work? How?*
- *What about the rights of people who require care? How are their rights being violated here?*

Step 2:

Once a group has presented their arguments, the other groups should either present counter arguments in agreement or disagreement of the statements.

Step 3:

Wrap up the discussion by highlighting the following points:

- An overload of care work amongst the poorest women and girls leads to the **violation of their human rights**. They do not have time, energy or money to engage in other activities that can fulfil their right to an education, decent work, political participation and rest.
- If unpaid care work is done by one person, that person will find it hard to fully enjoy her/his rights. If unpaid care work is shared, then everyone is more likely to enjoy rights. Anything that stops an individual from being able to secure the rights they are entitled to by birth represents a violation of human rights.
- Governments are responsible for ensuring that the responsibility for care does not encroach on fulfilling women's rights, while also guaranteeing those in need of care can access good quality care provision. The State is therefore responsible for ensuring that **care work can be shared more equally between households, communities, the private sector and**

the state. Sharing care work is the only way that more people can enjoy their human rights.

Session 4.5: Redistributing Care Work

Time: 60 minutes

Objective: To introduce the State as the key duty bearer responsible for addressing the unequal distribution of care work and systemic gender inequality and injustice.

Step 1:

Create symbols (as per previous session) for the different care work activities for example:

Child care

Caring for ill people

Cooking or water collection

Step 2:

Participants are then asked to think of the State (local government/municipality). Ask participants to draw next to each symbol the types of services that could provide infrastructure or services to support young women in performing their care work.

Some examples could be:

- A school teacher, a nurse, a local councilor who has brought a childcare facility to the area.
- Provision of good roads that reduce travelling time or access to various facilities and services
- Access to public transport
- Access to clean water and electricity

Step 3:

Conclude session by noting that

The ideal scenario is when care work can be better shared and distributed. It is the responsibility of the State to reduce care work, and provide quality and affordable gender-responsive public services.

The facilitator can close with the key idea that care is everybody's responsibility and we cannot leave one or several people to do it all as this is unfair and leads to violations of their human rights.

While the redistribution of care work is important, it is important to

note that not all care work should be reduced, such as the time spent caring for a child. However, reduction in this case refers to the reduction of disproportionate burden of care. Reducing the drudgery of unpaid care work by building a road or providing a water tap or access to affordable care services, can help free up time and energy to do other activities, such as learning, engaging in paid work or even accessing services and information for better sexual and reproductive health of young women.

Ask participants - What **ideas for action** can be drawn from this exercise?

Facilitator Notes:

Areas for redistribution of care work

- » **Care and the household:** Gender norms in the household and women's lack of power to access and control resources means that they are left with a large and unequal share of unpaid care work. Changing power relations in the household is key to transferring care work away from the women with the lowest status in the household to other women and men who can also provide care. It is equally important to ensure that the work does not fall only on other women in the household.
- » **Care and the community:** Shifts in gender norms at the individual household level are not enough. Community discussions about women's unequal share of unpaid care work can bring about broader changes by challenging prescribed gender norms. It is also an opportunity for women to be involved in planning and budgeting at the community level to prioritise and resource services and infrastructure that will go towards recognising, reducing and redistributing women's unpaid care work.
- » **Care and the private sector:** The private sector covers a range of very varied actors and initiatives, from the self-employed to large companies, from individual to collective projects, from formal to informal, and from agriculture to industry. The private sector has a responsibility to not increase the transfer of care onto women living in poverty by respecting human rights and protecting the environment. The private sector has the responsibility to ensure decent working conditions and support for women's (and men's) care responsibilities.
- » **Care work and the State:** The State is the ultimate duty bearer and can support care provision by providing public services for care.

The State can also check that rights are respected through the regulation of institutions such as households, communities and the private sector and enactment and enforcement of laws. The State can also regulate itself. Regulation can be done negatively through sanctions or positively through incentives and the provision of public services that will support care for people and the environment.

Young Urban Women's Activism and Leadership Around the Interlinkages



Introduction

Whilst it is true that young women's experiences of power and inequality often paint a picture of vulnerability, there are many stories of agency, activism, organising and subversion of power as well. At the same time, there is an acknowledgement that young urban women often do need support to discover their own power, get organised and connect into movements for publicly demanding their rights from local institutions, national governments and powerful corporate bodies.

This requires social mobilisation that builds on individual and collective participation for addressing the myriad challenges that young women encounter in realising their efforts towards economic security and human dignity.

This particular module focuses on tools and strategies that young women could use to seed, and nurture activism and organising to address the interlinkages of key issues covered in this toolkit.

Module 5 Overview: Young Urban Women's Activism and Leadership

Overview of the Module:

In this module, participants will look at methods that could be used by young women to initiate in and engage in activism to confront or address the interlinkages of economic security, bodily integrity and unpaid care work.

Session 5.1	Icebreaker and Introduction to Session	20 mins
Session 5.2	Unpacking power on our bodies	60 mins
Session 5.3	Envisioning Change	60 mins
Session 5.4	Activism to address the interlinkages	60 mins
Session 5.5	Taking action to transform young women's lives	45 mins

Outcomes:

- Participants connect to an experience of their own power and agency
- Participants are able to create positive pictures of the future in their own lives and societies
- Participants are able to build skills in the first stage of strategic planning - naming the end result of the change that you want to create
- Participants are able to identify what is needed to support their activism

Additional Readings for Facilitators

UNFPA (2011), Empowering Young Women to Lead Change. http://www.unfpa.org/sites/default/files/resource-pdf/empowering-young-women_eng.pdf

Advocates for Youth: Youth Activist Toolkit. <http://www.advocatesforyouth.org/publications/publications-a-z/2229-youth-activists-toolkit>

Session 5.1 Icebreaker and Introduction to Session

Time: 15-20 Minutes

Objective: To get participants to reflect on moments when they have felt powerful

Step 1:

Standing in a circle, ask each person to close their eyes for a moment. Then ask them to reflect on a moment when they felt powerful?

Step 2:

Allow each person to briefly share what the situation was, and then to share what they did that made them feel powerful.

Step 3:

Once every person has shared, wrap up the icebreaker by noting that although power acts on us and over us very often, it is not one-dimensional. Every individual does have moments of feeling powerless as well as powerful. These feelings of power created are constructive drivers upon which activism is built. Activism is ultimately a sustained way of taking action to effect social change; these actions can occur in myriad ways and forms.

Session 5.2 Reflections on Resistance

Time: 45-60 Minutes

Objective: To get participants to reflect on collective examples of resistance or activism.

Step 1:

Divide participants into small groups of four. Each group has to choose one individual experience from those shared in their group. The experience should be of a situation or an example where someone or a group of people successfully addressed or took action when there was an injustice. Once the group decides on the example, they have to prepare a role-play to illustrate the situation. (30 minutes)

Step 2:

Once all groups have performed their role-plays facilitate a discussion by asking some of the following questions:

- » What was the problem and how did I challenge it?
- » What information or resources were used to resist?
- » Which people were involved?
- » Did the groups or people resisting succeed the first time they tried? If not, what did they do?
- » Important to focus on the feelings as well – feeling 'small', helpless, afraid, lack of confidence, uncertainty, leading eventually to confidence, happiness (success), pride, connectedness (solidarity), freedom, feeling 'empowered'

- » What was the reaction? What was the outcome?

Step 3:

Wrap up the discussion by allowing participants to share what stood out for them in relation to resisting or challenging power. (10 minutes).

Facilitator notes:

We can all be agents of positive change

Change happens when you assert your own power and challenge the normative power that maintains inequality - so change is about challenging power relations.

Change often starts with self-confidence (confidence to act) and a sense of power and control over one's life.

Making change requires resources (e.g. time, emotional strength, information, material resources etc.) and a clear vision of what you want

Sometimes it is difficult to engage in activism alone. It requires people to come together and get other stakeholders on board too – building solidarity for a collective push

Session 5.3 Envisioning Change

Time: 45 Minutes

Objective: Participants see that activism is not about being reactive, but that it requires a vision.

Step 1:

Give each participant a sheet of paper. Ask each person to close their eyes and imagine a world that is very different from now. Ask them to draw this image.

Step 2:

Then group participants into four small groups. The facilitator should put a timer on and announce that the first person in each group should share their vision with the group. Once a minute is elapsed, announce to the group that the second person should now share their vision. Continue the timing processes to ensure equal time for each participant in the group and till every person has shared.

Step 3:

Now give the groups 5 minutes to develop a collective vision for their society for their group. Each group has to combine the elements of all the visions shared by members. When 5 minutes have elapsed, allow each group 90 seconds to share their vision.

Step 4:

The facilitator then highlights the common elements from the different visions shared by the various groups, and points out that:

A vision is that long term view of what our desired society would be like. (For example we imagine a society where all young women are able to move freely without the fear of violence).

A vision has to be accompanied by a sensitivity to the environment or context and support to make that vision a reality. A strategy is usually referred to as 'how to realise' the vision. For example: conducting capacity building workshops, or reforming the laws or policies of government (advocacy).

Social change activism may take generations to yield results. However, without a vision it is not possible to mobilise others, let alone articulate the reason for pursuing a particular agenda. Also, without a vision, it is not possible to assess whether any strides have been made in changing the status quo.

Change is possible even though it may take longer than anticipated.

Session 5.4 Activism to Address the Interlinkages

Time: 120 Minutes

Objective: Participants are able to act out taking actions to address a key issue facing young women.

Step 1:

Divide participants into small groups. Allocate each group with a case study.

Case Study 1:

In one community in South Africa, unemployment is very high. When young women do have work, the working conditions are insecure. Young women from this community have to travel long distances to work and have to leave home early. However, it is unsafe for young women to walk in the early mornings or late in the evenings/night. For

young women with children, they have to walk to the child care centre early in the morning and leave their children. Due to a poor public transport system, these young women often arrive late for work, and at times face abuse from employers or dismissal.

Case Study 2:

In Ghana, due to lack of decent work, many young women have to save first to start small informal businesses. They leave work around 2- 3 in the afternoon so that they can go home and do house work. Unpaid care work or house chores in this community is seen as work only for women. Furthermore, these young women have pointed out that aside from not having the time to attend to their sexual and reproductive health, they hesitate to go to the health care facilities because it is very far and also not friendly to young women. As a result, many young women continue to either get pregnant, or do not get care around sexual health and reproductive issues. All of these impact on their ability to earn a livelihood.

Case Study 3:

In India, child marriages are widespread. Girls get married from the age of 14 onward, and stop going to school as they now have new responsibilities. Due to lack of education, this impacts on the type of work or livelihood options that young women would have. In addition, when young women do work from home, they have to hand over their income to their husband or family. Women that are married young are, in turn, ill-informed or ill-equipped to negotiate around their sexual and reproductive health.

Step 2:

Ask each group to prepare the following presentation for the group. The group can do the presentation on a flipchart or through a role-play.

- What was the core issue impacting on the young women in this community?
- What is the interlinkage to other issues?
- What is the vision for changing the situation?
- What strategies could be used to address the situation?
- What are the potential challenges that could be encountered in trying to address the issues? Example: (using case study from earlier modules)

Nana Navashe, is a 23-year-old a shop attendant in Ghana. She works long hours, and gets paid less than the minimum wage. She is in a relationship and has a 3-year-old, and is also pregnant with her second child. Due to the nature of her work, she is not able to take time off to go for pre-natal visits to the clinic as there is no one to take care of the shop while she is away. She lives with the father of her children and although he expects her to fulfil the roles of a spouse, he does not support her with the costs of getting someone to care for her child while she is at work. So, when the child is sick, she has to miss work. A week after the birth of her second child, she returns to her place of employment and finds that her job has been given to someone else.

Examples of Creative Strategies for Advancing Women’s Human Rights

The list below covers a range of creative strategies that women’s rights activists have used “beyond the legal system” to combat violence against women. They reaffirm that there are no set recipes for promoting women’s rights and offer inspiration for creative thinking that responds both to the opportunities and constraints of a particular context, as well as women’s own interests and priorities.

“In Indiaⁱ, women have organised to press for new legislation to address sexual violence and dowry harassment and to educate young people about the problems. Women in India have also humiliated male abusers by picketing their site of employment. Do we have any references for these?

“In Zimbabwe, the Musassa project works with local police and prosecutors to sensitise them to issues of domestic violence and rape.

“In Jamaica, the artistic collective Sistren uses interactive workshops and street theatre to prompt discussion on issues of domestic violence and rape. The Women’s Media Watch protests objectionable portrayals of women in the media, and Teens in Action performs drama to encourage discussions among young people on issues of male-female relationships and violence.

“In Peru, women in Lima have organised themselves into neighbourhood watch committees; women wear whistles that they can blow to call other women for assistance.

“In the Philippines, women have established a rape crisis centre which gives feminist counselling designed to empower the victim.

“Two international women’s organisations, Asian Women’s Human Rights Council and Women Living Under Muslim Laws, organised a “Women’s Mission for Sarah,” to free from jail a young Filipino domestic worker, Sarah Balabagon, who was raped and then imprisoned in the United Arab Emirates (UAE) for the premeditated killing of her rapist-employer. The international coverage the “Women’s Mission” helped to build was a factor in Balabagon’s sentence reduction and passage out of the UAE.”ⁱⁱ

i Bell Bajao, SEWA, Mobile Creches, Gulabi Gang, Pink Chaddi Campaign, Nirbhaya Act

ii From Mertus, Julie with Nancy Flowers and Mallika Dutt. Local Action Global Change: Learning About the Human Rights of Women and Girls. UNIFEM and the Center for Women’s Global Leadership, 1999.

- » Core Issue: Economic Insecurity – ability to earn a decent living
- » Interlinkages: Sexual harassment or fear of violence, also unpaid care work impacting on the amount of time available to earn a living.
- » Vision: Young women are free (from violence) and other responsibilities to earn a decent living.
- » Strategies: Community education through street plays, Government and police support to young women. Support or provision for support to young women working from home (care support) – Networks of care.
- » Resistance to change from community and particularly men. Another challenge could be backlash – so increased violence.

In closing, the facilitator should reaffirm that for young women to enjoy their human rights, it is important to ensure that they are able to enjoy those rights and that there is an environment that enables them to access those rights (in other words economic security, bodily integrity and unpaid care work).

Session 5.5 Taking Action to Transform Young Women’s Lives

Time: 40 Minutes

Objective: Participants discuss what is needed to support their activism and leadership.

Step 1:

Divide participants into buzz groups of 3 people. Each person should take

turns to discuss and answer the following questions with their partner. Each buzz group should select one person to present. (10 minutes)

What would make them feel supported and equipped to take action on an issue in their community?

Do they have experiences of not feeling supported or safe?

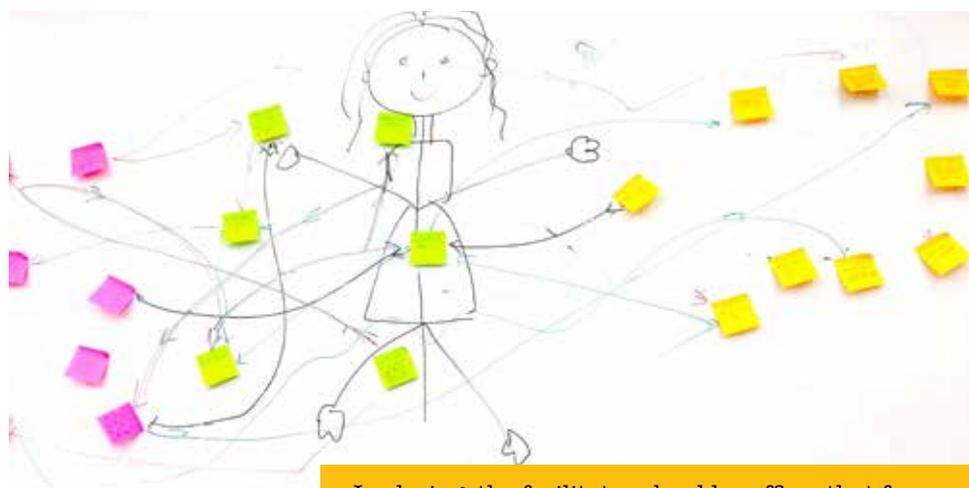
Step 2:

Return to the plenary where each group then presents their key issues raised in their discussion.

Step 3:

Highlight that some of the key resource needs of young women are:

- o Information and skills (knowledge)
- o Support (solidarity) and safe spaces for sharing
- o Opportunity to engage in organised activities (or initiate it)
- o Mentorship
- o Financial and legal support in certain cases



In closing, the facilitator should reaffirm that for young women to enjoy their human rights, it is important to ensure that they are able to enjoy those rights and that there is an environment that enables them to access those rights (in other words economic security, bodily integrity and unpaid care work).

Facilitator Notes:

- » No action is small or big – it is significant in your life. Period.
- » Initiating change or taking action may seem scary at first.
- » But if we persist, it increases our confidence and makes us feel more empowered.
- » There are bound to be obstacles and challenges on our paths, and we may possibly fail a few times too.
- » But we can also draw on resources to face them. The resources could be in the form of people, information, etc.
- » The most important source of support is solidarity. As activists, it is important to establish solidarity networks or groups to support, motivate and inspire one to keep going in pursuing a particular outcome.
- » Requirements for leveraging solidarity include effective communication, instilling trust in others and trusting others, and fostering connections and opportunities for others.
- » Change may happen sometimes due to revolution, but more often through evolution. And evolution takes time and persistent effort. Don't lose heart!



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