

FINAL REPORT OF THE VIRTUAL DIALOGUE:



THEORY OF
CHANGE AND
FEMINIST
PEDAGOGIES IN
TRAINING FOR
GENDER
EQUALITY



TRAINING FOR GENDER EQUALITY
COMMUNITY OF PRACTICE

Virtual Dialogue: Theory of Change and Feminist Pedagogies in Training for Gender Equality (3rd – 21st October, 2016)

Final Report

I. Introduction



The UN Women Training Centre’s [8th Virtual Dialogue](#) (3rd – 21st October, 2016) focused on two core issues on which training for gender equality currently lacks conceptual clarity: a theory of how change occurs through training; and how feminist pedagogical principles can be applied to training to evoke such change.

To generate discussion on these issues, this Virtual Dialogue convened 4 expert panellists alongside some 400 participants – encompassing gender experts, training practitioners, researchers, academics, representatives of NGOs and international development organisations.¹ The valuable contributions of our participants will support UN Women and its stakeholders to move towards ever more effective transformative training for gender equality worldwide. The aim of this Report is to provide an analytical synthesis of the discussions during the Virtual Dialogue and explore ideas for future research and debate on theory of change and feminist pedagogies in training for gender equality.

Background

The Virtual Dialogue centered on the need for **Theories of Change** for training for gender equality – hypotheses “of how change happens over time”. This could help set more realistic expectations about the progressive impact of training processes by establishing:

What do we want to change?	How can we change it?	How will we know it has been changed?	What do we need to bring this about? ²
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To convey the kind of transformative change which training for gender equality aspires to, a Theory of Change should take into account **feminist pedagogies**, including such principles as:

Participatory learning	Validation of personal experience	Encouragement of social justice, activism and accountability	Development of critical thinking and open-mindedness ³
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These principles are central to training for gender equality, in which “learning occurs under the spirit of equal and egalitarian participation where all learners are teachers and all teachers are learners.”⁴

¹ The Annexes of this report feature details about the participants, panellists and questions posed during the Dialogue.

² UN Women Training Centre (forthcoming) *Training for Gender Equality: Towards a Theory of Change*. Working Paper prepared by Dr Lucy Ferguson. Santo Domingo: UN Women Training Centre.

³ Hoffman F. L. and Stake, J. E. (2001) "Feminist Pedagogy in Theory and Practice: An Empirical Investigation", *NWSA Journal*, 19, pp. 80.

⁴ UN Women Training Centre (2015) [2014 At a Glance](#). Santo Domingo: UN Women Training Centre, p. 9.

Objectives, Format and Key Questions

Objectives of the 8th Virtual Dialogue

To discuss the development and added value of theories of change for training for gender equality; and how feminist pedagogical principles can be applied to training to evoke such change.

This was an exciting opportunity to reach out to a broad audience, including the 1,800 members of the Training Centre's Community of Practice, to debate the value of theories of change and feminist pedagogies in training for gender equality.

What are Virtual Dialogues?

Virtual Dialogues are online discussions aimed at promoting debate, dialogue, ideas and information on topics related to training for gender equality that respond to the interests, needs and motivations of the [UN Women Community of Practice \(CoP\) on Training for Gender Equality](#). They aspire to develop effective and inclusive processes of collective knowledge production with the end goal of improving the quality and impact of training for gender equality, while highlighting its transformative potential.

The Virtual Dialogue comprised a 3 week online discussion forum on the [UN Women Training Centre CoP platform](#) and [an hour-long English Webinar](#) during which 4 invited speakers gave short presentations on Theory of Change and feminist pedagogies before responding to questions from the audience. The Webinar was introduced by Clemencia Muñoz, Chief of the UN Women Training Centre, and moderated by Emma Wretblad and Ruya Leghari, Virtual Dialogue Consultants. Details of the format of the Virtual Dialogue and the key questions that guided it are outlined in the event's [Concept Note](#).

II. Theory of Change and Feminist Pedagogies

This section presents an analytical summary of the Virtual Dialogue, focusing on key questions and insights which emerged during the Webinar and forum discussions.

Envisioning a Theory of Change for Training for Gender Equality

The first week of the Virtual Dialogue was dedicated to discussing;

- 1) **Why** we need a Theory of Change for training for gender equality;
- 2) **What** such a theory could entail; and
- 3) **How** it could be created.

Why do we need a theory of change for training for gender equality? Overall, participants agreed that Theories of Change are useful and important for training for gender equality as they can help us:

*"A theory of change model is required to monitor and evaluate changes desired and to capture learning." –
Janice Barnett, forum participant*

- Visualise training's impacts and the change we wish to achieve through training;
- Set more realistic expectations about training's role in gender mainstreaming processes;
- Identify the type of support needed for the dimensions being planned or evaluated;
- Understand the contexts and dynamics at play among drivers of change, and thereby justify resource allocations;
- Be clearer about how to work towards our goals by concentrating on different levels: laws/regulations; the community; the family; and the individual;
- Monitor and evaluate the changes evoked by training at the institutional and individual levels;
- Provide a foundation from which training for gender equality may influence the political sphere.

Contributors regard Theories of Change as a useful strategic picture of the interventions required to produce short- and long-term outcomes towards gender equality. As such, it can contribute to achieving goals more effectively by allowing us to revisit and reflect on our assumptions around change.

Box 1 – An example of how Theories of Change can help us achieve our goals, shared by Eunice Musiime

The experience of [Akina Mama wa Afrika](#) was shared to illustrate how the organisation’s articulation of a Theory of Change guided its feminist, transformational leadership trainings that equip leaders to promote gender equality.

What should a theory of change entail? In terms of its practical application in the training cycle, contributors felt that a Theory of Change methodology should:

- Be considered both a “product” and a “process”.
- Be feminist, and uphold the principles of inclusion, equity and social participation.
- Incorporate different ways of "seeing and knowing from praxis" and connect to real people’s needs.
- Take into account the complexity of our intersectional identities and relations.
- Be context-specific and consider the diversity of women's and men's realities.

“Everything has to be context specific. [...] We can develop broad frameworks, templates or approaches to developing Theories of Change... and from those [...] work to develop specific Theories of Change that are relevant to the specific country context, culture and norms that are being targeted.” – Lucy Ferguson, Webinar panellist

During the Webinar, participants pointed out that we cannot effectively apply a single Theory of Change across all contexts, nor can we apply feminist pedagogies in the same way. Instead, we could look at Theories of Change in two different ways – 1) a conceptual, analytical Theory of Change methodology for training for gender equality, on the basis of which we could develop 2) context-specific Theories of Change. While some aspects of gender inequalities may be “transversal”, discussions pointed out that peculiarities in each society or community need to be central to Theories of Change, e.g. social and political relations. As these relations are not static, contributors stressed that an effective Theory of Change needs to be dynamic, flexible and fluid. This is especially important for training for gender equality, as it is an on-going, fluid, cyclical and non-linear process.

*“We need to be clear up-front about what particular thing we are trying to change and to recognise that those changes that we’re thinking of as **effects**, when we’re measuring them in the short-term, we also want to help them to be causes of [broader] changes in the longer-term. [...] We need back and forth between the global goal and the local work.”*
– Myra Marx Ferree, Webinar panellist

How should a Theory of Change for training for gender equality be created? Contributors felt it is important to:

- Distinguish between broader Theories of Change and Theory of Change methodologies, as the latter may be more practical to apply across the training cycle.
- Systematically incorporate a Theory of Change approach/methodology into the course development process. At the analysis/planning stage of the training cycle, training should be embedded in a clearly articulated, broader

change project. A Theory of Change methodology helps demonstrate our assumptions, i.e. how we expect training to contribute to this broader change project.

- Constantly review, question and revise our assumptions about change throughout the training cycle, taking stock of challenges and revising our Theory of Change methodology accordingly.
- Draw on the fields of behavioural studies, feminist institutionalism, feminist epistemology, and gender mainstreaming. For instance, work by Dr Norma Blazquez on feminist epistemology that looks at

"who" undertakes research and how this affects understandings of "scientific objectivity", in order to ensure that our Theory of Change considers the conditions in which bias exists.

- Ensure our Theory's flexibility and fluidity by employing "reflection-action-reflection" methodology, examining knowledge production from a gender perspective and considering diverse realities.
- Begin simultaneously with leaders and "family education" to impart feminist values on the ground.

Contributors stressed that we must first be clear about *what* we wish to change. According to Webinar panellists, at the global level, training for gender equality seeks to transform norms (i.e. shared meanings) and structures (i.e. the actual practices and relationships that make systems/organisations work). To truly change norms we must work not at the abstract, global level but at the local level through "participatory action research". Thus, a Theory of Change should distinguish between long-term and short-term goals. We are able to see and measure the latter, but we must also think in the longer-term about how we can make short-term changes more integrated so that contribute to new realities and transforming "the way things are".

"A reflection-action methodology should be used [to construct a Theory of Change] as it is in many training for gender equality experiences that ... incorporate ways of seeing and learning from praxis." – Roxana Molinelli, forum participant

Discussions identified the need for action at both the strategic and tactical levels, considering contexts, innovation and participation. While taking into account local particularities, one CoP member suggested a Theory at the global level with multiple logic models. Moving forward, the *implementation* of a Theory of Change will be crucial, particularly by partners in the political sphere. Contributors called for more research to inform a Theory of Change for training for gender equality.

Definition and Principles of Feminist Pedagogies

The forum discussion aimed at collectively defining feminist pedagogies, which participants regarded as:

"Feminist pedagogy is a [...] political practice [...involving] pedagogical emancipatory proposals." - Sergio Ceballos, Virtual Dialogue forum participant

- A "theory of teaching and learning" that aims to achieve gender equality.
- A political project that critically views and questions other pedagogical approaches and their androcentric focus.
- A means of deconstructing power relations and disrupting patriarchy; promoting individual and social transformation; and the collective constructing an equal, democratic society with women's empowerment at its heart.

Participants argued that feminist pedagogy builds upon the principles of:

- Participatory, collective learning and teaching. Here, trainers and trainees meet "horizontally", deconstructing existing power-relations by asking questions like *who has power? To what extent is power employed, and to what end? How does power influence teaching and learning processes?*
- Participatory, collective and collaborative construction and sharing of knowledge, since feminist pedagogy is grounded in the notion that knowledge is not neutral or value-free. Contributors felt that trainers should not be seen as authorities but as moderators who do not promote competition or control the learning process.
- Valuing personal life experiences and emotions as valid forms of knowledge, while recalling that gender influences our perceptions of knowledge and how this knowledge is produced.

- Respect, consideration, understanding and emotional connections as the bedrock of our joint production of knowledge. No one's experiences or emotions are more or less valid than others and we all play an equal role in the learning and teaching process.
- Critical thinking, reflexivity, open-mindedness, empowerment and consciousness-raising. Thus, many consider feminist pedagogy to be an emancipatory learning process/pedagogy. This is especially true as feminist pedagogy acknowledges different identities and their intersections.
- Social justice, activism and accountability, as feminist pedagogies aim to create a more equal society while eliciting individual and societal transformation. One participant emphasised importance of promoting "change leaders", able to manage challenges and equipped with negotiation skills. This is at the core of the word "*kara*" (meaning "act") introduced by Webinar panellist Anand Pawar:

- Know about gender-unequal power relations and intersections (ethnicity, class, gender, sexual identity);
- Accept this in personal and public spheres;
- Reflect on your privileges and restrictions;
- Act towards bringing about transformation.

Feminist Pedagogies – What and How Are We Teaching?

Participants held that feminist pedagogy is as much about *what* we teach, as *how* we teach. The objectives, methods and content of training need to consider feminist pedagogical principles.

Box 2: Feminist pedagogy's key questions

- *What do we teach/train? Why?*
- *How do we teach/train? Why?*
- *How does what, how and why we teach impact upon the people that we work with?*

From Lean Chan's Webinar presentation, 12 October 2016

Highlighting the role of trainers, contributors argued that gender trainers should:

- Understand the social and political context of each training initiative;
- Be familiar with the context and background of their audience;
- Know how to employ participatory approaches and feminist principles (e.g. validation of personal/emotional experiences, critical thinking, collective/collaborative knowledge construction);
- Promote women's empowerment and autonomy.

Participants also explored the role of new technologies and communication tools in feminist pedagogies and new ways of teaching. Critical thinking may be encouraged in online environments via, for example, a facilitator to foster exchange between trainees, highlight discussion topics and promote analysis. The methods applied both in online and face-to-face environments should be learner-centered and participatory.

"Gender training is not about 'teaching something to someone' but about creating a learning environment where collective learning can happen, and all participants have agency in creating and sharing knowledge." - Anand Pawar, Webinar panellist

Box 3 – Case study of "what" and "how" we teach, shared by Nadia Gimenez

Given institutional sexism, introducing the concept "gender" proved challenging during a training at Argentina's law enforcement agency. Yet, the training was open and participatory, addressing emotions/the senses to evoke a new ways of seeing, thinking and reasoning. The participants (all men) were engaged and interested in learning more. This encouraged the trainers to continue working to change patriarchal institutional culture.

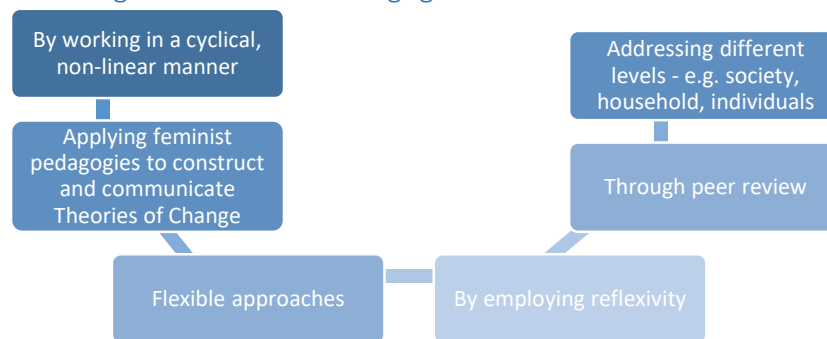
Among the questions raised by the forum discussion was “*can feminist pedagogies be global, or only “western”?*” Some respondents considered feminist pedagogy a global phenomenon, arguing that the issues we address through such an approach – like violence and discrimination against women – are global phenomena. Others felt that feminist pedagogies cannot – and should not – be global, arguing that they should be context-bound and consider intersectional identities. Other questions raised were:

- *What characteristics would global feminist pedagogies entail, as opposed to Western?*
- *Does it need to be an 'either/ or' scenario? Are feminist pedagogies either Western or global?*

Box 4 – An experience of “global” feminist pedagogies, shared by Janice Barnett

Methods and practices can vary across and within regions. Nevertheless, our learning can be informed through exposure to global approaches. With the increase in social media and access to a range of teaching methods, approaches seem to be ever more aligned. The e-learning approach employed by the [Gender Hub’s](#) course, '[Engaging men towards gender equality](#)' in Nigeria, was a blend of audiovisual materials, articles and interviews. Although the context differed from Janice’s workplace in the UK, she was in a position to examine differences and decide whether/how these could be applied elsewhere, thus prompting reflection and debate.

Linking Theory of Change and Feminist Pedagogies



Participants agreed on three main ways by which Theories of Change and feminist pedagogies can inform and nurture one another, as discussed by panellist Lucy Ferguson during the Webinar.

- 1) To work in a cyclical, non-linear manner;
- 2) A reflexive approach that involves continually considering and reviewing the question of "what do we want to change?"; and
- 3) The importance of peer review or collectively reflecting on questions through forums like the CoP and Virtual Dialogues, thus working together to maximise training’s impact.

Participants also noted that these aspects of training can inform one another in terms of:

- Assumptions surrounding the “grounds” of knowledge. That is, applying feminist pedagogical principles can help us begin to construct a feminist Theory of Change and communicate its key elements. Feminist pedagogies can guide the teaching strategies proposed by a Theory of Change by encouraging flexible approaches to convey knowledge on gender equality.
- Addressing different levels – society, the community, the household and the individual. Applying feminist pedagogical principles will enable Theories of Change to clearly identify desired outputs, while appreciating the intersectionality of identities and the particularities of contexts. To this end, participants recommended focusing on targeted advocacy.

- Discussions further explored how a Theory of Change could enable the implementation of feminist pedagogies. Contributors felt it could encourage the flexibility of feminist training curricula; enhance participation; and more realistically address the needs of trainers and trainees.

Challenges and Strategies

“How do we as trainers equip ourselves to feel comfortable with challenges, to take them on board and to address them as part of the whole training process? [...] How do we create this comfort, and how do we create openness?” - Lean Chan, Webinar panellist

In terms of challenges for developing Theories of Change for training for gender equality, participants asked:

- *How can we agree on what change we wish to bring about through training for gender equality? Who should decide this and how?’*
- *Can change only be measured by those undergoing change or by observers?’*

The challenges highlighted in relation to feminist pedagogies correspond to two major areas: 1) the learning environment, and 2) resistances.

Learning Environment	
Challenges	Strategies
Our ability to create a safe and comfortable learning environment.	A strategy suggested by panellist Lean Chan was to recognise the complexity of this endeavor and to focus on creating a place where dialogue can be open to tension and disagreement, without fear of censure and without exposing participants to judgment.
Power relations between trainers and trainees or among trainees (this does not necessarily mean that the trainer has more power than trainees). In many regions, e.g. Africa, Asia and Latin America, participants felt that trainers/teachers are viewed as fonts of authority and knowledge.	The training must account for the differences in country contexts in order to address local power structures. Participants stressed the need for an approach in which learners and facilitators meet as equals to construct knowledge together.
Social norms, policies, laws, political will, power, identities, rigid mentalities and a lack of autonomy for women and girls.	To overcome such challenges, training should engage men and boys; train government officials, leaders and community actors; and clarify key concepts.
Creating a non-hierarchical, collaborative environment with a diverse audience.	Employ participatory learning methods. As negotiating power relations remains a challenge in such settings, training should acknowledge these hierarchies by employing critical thinking and reflexivity in the training cycle . A multidisciplinary training team could promote varied views and perspectives; encourage resistant or “oppressed” participants to speak out; and foster communication and problem solving.

Box 5 – Case study of power relations between trainers and trainees, shared by Thokozani Chiwandira

Despite the highly interactive, participatory nature of a training initiative in Malawi, participants requested written notes on several topics. Although they understood the content, they still “needed” handouts, wanted the trainer to “validate” their personal and to know whether they were “right” or “wrong”. The facilitator felt this was because, in this country context, the education system teaches learners that teachers are “masters of knowledge”.

“We must adopt a dual strategy. We have to explain that gender equality is part of a broader framework including international and national [...] standards and laws [...] a human's rights and sustainable human development approach. At the same time, we must use a pragmatic perspective and demonstrate [...] with concrete examples that a gender approach has tangible outcomes” – Sepideh Labani Motlagh, forum participant

The resistances encountered by training for gender equality have many faces and take multiple forms. While they may incite conflict, they are also likely to foster change. As such, participants stressed that resistances are important. Once again, contributors underscored the role of trainers, who must feel comfortable with challenges and resistances, addressing and harnessing them to evoke change.

Resistances	
Challenges	Strategies
Addressing the de-politicisation of training for gender equality while upholding feminist pedagogies. For instance, trainers may be pressured into excluding terms like “feminist” altogether.	Participants called for applying feminist pedagogy via participatory learning, critical thinking, interaction, collaboration, negotiation and discussing overlapping ideas of identity and power. Fluid communication and developing a spirit of change within learners is key, as is inviting key community/institutional leaders to bolster training. Emphasise the links between three dimensions of training for gender equality: political-transformative, personal/relational; and technical. To address all three dimensions, a strategic multi-faceted approach is needed whereby training is designed with strategic objectives in mind, e.g. to bring about changes in participants at the personal level, and at a practical level, in their work and communities. In tandem, pragmatism is needed; concrete examples and results can demonstrate to audiences that a gender equality has tangible, beneficial outcomes.
Cultures and religions where men are accorded positions of authority but women are not.	It is vital that participants respect and listen to one another. Training should foster social justice, activism and accountability, and take risks. Have respected local actors, including men, lead discussions and adapt content to local contexts.
Lack of policies, laws, political will and power dynamics that are conducive to gender equality.	Participants suggested awareness raising and affirmative action; training for political, religious and community leaders; involving men and boys; feminist comparative research; adapting to local contexts; community participation; networking; funding; and working with the media, NGOs, the public sector and advocacy groups. Technical and human resources are also key, moving beyond short-term political interests.

Box 6 – Case study of political resistances to feminist pedagogies, shared by Aurea da Silva

In Brazil, gains made towards feminist pedagogies and education policies (laws, institutions, guidelines for educators, etc.) have stalled, making it difficult to critically debate gender relations.

To address resistances at the trainee level, e.g. in Malawi, older trainees associate participatory learning methods with child’s play, contributors stressed the need to select an appropriate trainer (sensitive, committed, accountable, with a democratic attitude, etc.). A needs assessment was deemed necessary to identify resistances and solutions. To engage trainees, contributors recommended using clear, easy-to-understand language. Interactive methods are useful for fostering a participatory environment which involves participants emotionally, mentally and physically, moving training beyond a merely cognitive or legalistic endeavour. This fosters genuine horizontal dialogue, a sense of closeness and trust, which are essential for effectiveness.

III. Conclusion and Key Messages

According to participants in the UN Women Training Centre's 8th Virtual Dialogue, a Theory of Change for training for gender equality is useful, important and needed because:

- It is both a product and a process that supports us in setting realistic expectations of training's role in gender mainstreaming, formulating clear short- and long-term strategic goals, and guides our monitoring and evaluation of learning by providing a strategic picture of training initiatives.
- It is a dynamic, flexible and fluid approach that upholds the principles of inclusion, equity, innovation and participation while enabling us to revisit our assumptions about change throughout the training cycle.
- It is an overall methodology that informs context-specific theories of change, drawing on behavioural studies, feminist institutionalism, epistemology and gender mainstreaming and incorporates different ways of "seeing and knowing" from praxis.
- It assists us to better identify the type of support needed for training for gender equality, justify resource allocations, and clarify dynamics between intersectional drivers of change.

By first defining feminist pedagogy as a "theory of teaching and learning", as well as a political project that aims to achieve gender equality, participants went on to identify feminist pedagogical principles that should be applied in training for gender equality. These include:

- Participatory, collective and collaborative learning, teaching and the construction and sharing of knowledge;
- Personal life experiences and emotions recognised as valid forms of knowledge;
- Respect, consideration, understanding and emotional connections;
- Development of critical thinking, reflexivity, open-mindedness, empowerment and consciousness-raising throughout the training cycle;
- Social justice, activism and accountability.

By applying these principles, training for gender equality should critically view both *what* and *how* learning and teaching takes place. This could be done throughout the training cycle by asking:

- *What are we training? Why?*
- *How do we train? Why?*
- *How does what/who, how and why we teach impact upon the people that we work with?*

Participants highlighted linkages between Theories of Change and feminist pedagogies, in terms of how they work in a cyclical, non-linear manner and take a reflexive approach, e.g. continually considering "what do we want to change?", and collective reflection through Communities of Practice.

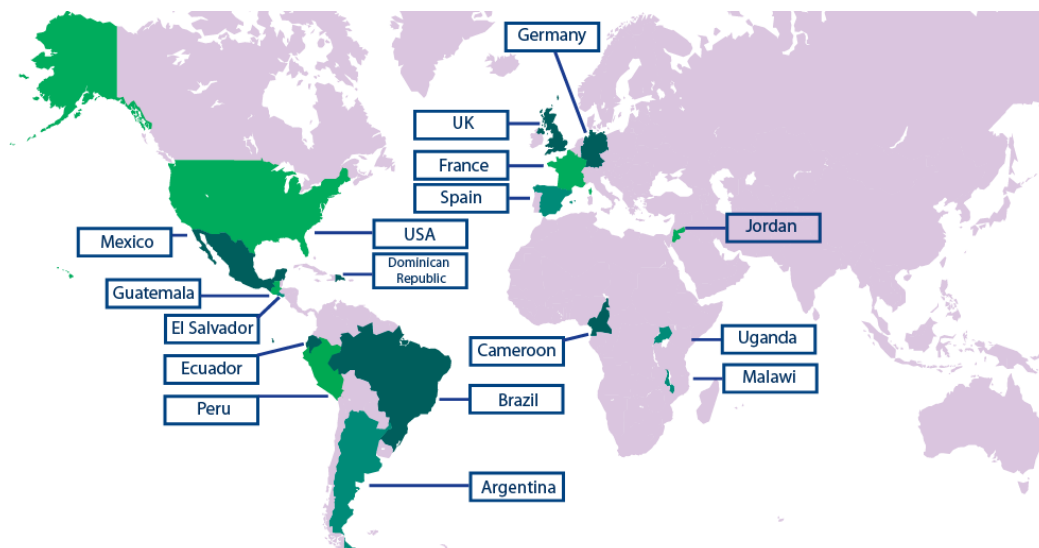
Recognising challenges connected to resistances and the learning environment, participants posed key questions that are valuable for further reflection, promoting debate, dialogue, and ideas on Theories of Change and feminist pedagogies in the field of training for gender equality. These included:

- *How can we agree on what change we wish to bring about through training for gender equality? Who should decide this and how?'*
- *What makes a training for gender equality initiative feminist? Does it need to employ all the feminist principles highlighted, or only some? How can we ensure training initiatives are feminist? Who should decide this and how?*

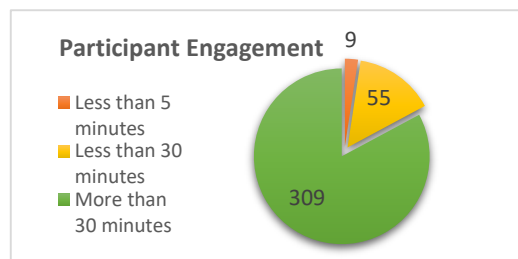
IV. Annexes

Participant Engagement

The success of UN Women Training Center's Virtual Dialogues depends on participants' engagement, commitment and exchange during the forum discussions and Webinars. The contributions received forms the backbone of this Report. 48 contributions were received during the **forum discussions** from [22 Community of Practice members](#) (19 women and 3 men), representing 17 countries.

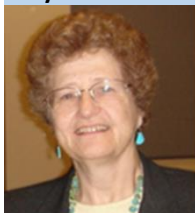


The **Webinar** engaged 373 participants, with an engagement ratio of 83%.⁵ Over 40 participants asked thought-provoking questions that spurred forth the debates. Questions which could not be discussed during the Webinar due to time constraints were posted on the [CoP forum](#).



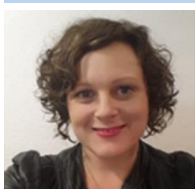
Webinar Panellists' Biographies

Myra Marx Ferree, Professor of Sociology, University of Wisconsin, USA



Myra Marx Ferree is a Professor of Sociology and a member of the Gender and Women's Studies Department at the University of Wisconsin–Madison, USA. She has written numerous books and articles about feminist organisations and politics internationally, as well as about the inclusion of gender in theory and practice. She has received the Jessie Bernard Award (sociology's highest honour for work in gender) and she has been the president of the international organisation "Sociologists for Women in Society", and the recipient of its mentoring and feminist scholarship awards.

Lucy Ferguson, Consultant for the UN Women Training Centre & Research Fellow at University of Complutense, Spain



Lucy Ferguson is an international consultant and expert in training for gender equality, having worked for the UN Women Training Centre, UN Women and UNWTO. She is a leading academic in the field of training and has co-edited the book *The Politics of Feminist Knowledge Transfer: Gender Training and Gender Expertise* (2016, Palgrave). She has designed an innovative online training course on gender mainstreaming for the Commonwealth Secretariat; has published extensively in prominent academic international journals; and is a Research Fellow at the University of Complutense, Madrid, Spain.

⁵ Calculated considering the number of participants who remained logged into the Webinar session for more than 30 minutes.

Chan Lean Heng, International Reference Panel for the Freire Institute, Malaysia



Lean Chan is a member of the international reference panel for the Freire Institute. As a feminist popular educator, facilitator-trainer and activist scholar, she has fostered the empowerment of marginalised groups (especially working class women) by designing and facilitating training programmes to strengthen capacities of individuals, grassroots communities and civil society. She has nurtured the development of networks among women workers and adult educators and has served on the boards of various regional organisations. Although retired as an academic, she continues to be engaged in capacity building for social transformation, gender equity and women's empowerment.

Anand Pawar, Executive Director of SAMYAK - a communication and Resource Centre, India



Anand Pawar is the Executive Director of SAMYAK, a communications and Resource Centre based in Pune, India. He has vast experience as a gender trainer in India and internationally. As an international consultant and researcher, he is involved in the conceptualizing and contextualizing of training for gender equality. Anand is an active member of the South Asian Network to Address Masculinities (SANAM) and is one of the International Advisory Council (IAC) members of the Women's Peace Maker Programme (WPP), The Hague, Netherlands.

Contributors in the Forum Discussion

No.	Name	Country	Organisation	No. of posts
1	Taroub El Bedour (F)	Jordan/Switzerland	Consultant	6
2	Sergio Ceballos (M)	Mexico	Local government organisation	6
3	Roxana Molinelli (F)	Argentina	Ministerio de Trabajo, Empleo y Seguridad Social - Dirección de Equidad de Género e Igualdad de Oportunidades en el Trabajo	5
4	Adebayo Tajudeen Sanni (M)	Uganda	Kabale University, Uganda	5
5	Janice Barnett (F)	France	IMF	4
6	Alain Philippe Binyet Bi Mbog (M)	Cameroon	OMEP (World Organisation for Early Childhood Education)	4
7	Sara Beatriz Berumen (F)	Mexico	Trainee	2
8	Lucy Ferguson (F)	UK	Consultant, UN Women Training Centre	2
9	Lori Perkovich (F)	USA	NGO	1
10	Sepideh Labani Motlagh (F)	Spain	Free Lance Consultant	1
11	Berta Polo (F)	Spain	Consultant, Gender Equality in Tourism	1
12	Aurea López (F)	Peru	Private Sector	1
13	Gladys Patricia Diaz Menendez (F)	Guatemala	Consultora	1
14	Áurea da Silva Garcia (F)	Brazil	MUPAN – NGO	1
15	Katherine De La Cruz Jaime (F)	Dominican Republic	University	1
16	Thokozani Chiwandira Chimasula(F)	Malawi	Centre for Alternatives for Victimized Women and Children	1
17	Yanira GM (F)	El Salvador	Procuraduría para la Defensa de los Derechos Humanos	1
18	Frances Jeffries (F)	USA	Consultant	1
19	Nadia Gimenez (F)	Argentina	Poder Legislativo	1
20	Eunice Musiime (F)	Uganda	CSO/NGO	1
21	Lilian Lima Campoverde (F)	Ecuador	Techo	1
22	Saide Mobayed (F)	Germany	Student	1

Contributors to the Webinar

The following participants posed [thought-provoking questions](#) during the Webinar.

Nydia Arevalo Pardo, Josephine Aust-Sinyan, Kripa Basnyat, Maggi Carfield, Rakotonirina Charles Rémi, Victoria Cobos, Alexa Conradi, Maribel Derjani-Bayeh, Chidinma Elueze, Maria Carolina Espitia Becerra, Florence Etta, Mariana Favila, Nicole Figot Kuthy, Natalie Fisher Spalton, Lea Gorgulu Webb, Krini Kafiris, Sepideh Labani Motlagh, Isha Miranda, Saide Mobayed, Agripinner Nandhego, Graziella Piga, Mythri Prabhakar, Kelley Ready, Cristina Sade, Sarah Sandon, Tajudeen Adebayo Sanni, Catherine Sealys, Nigisti Tesfai, Jana Vasileva, and Lonah Wanjama. .