

Unpaid Care Work

Resource guide



Sandhya Limbu, 31, Terahthum, Nepal.

Sandhya says that women have to be responsible for doing all the unpaid care work at home because of tradition. Men have been given freedom enough not to carry out household chores and that the work is considered the responsibility especially of the daughters-in-law.

PHOTO: NAYANTARA GURUNG KAKSHAPATI/ACTIONAID



www.actionaid.org/unpaidcarework

Acknowledgments

This resource guide is based on discussions and thinking from the unpaid care work workshop held in Nairobi, Kenya from 21-24 March 2011. The workshop brought together ActionAid staff and partners from Nigeria, Kenya, Uganda and India. It was a mix of programme and policy staff including representatives from the International Women's Rights, Education, HIV & AIDS, Governance and Food Rights teams. We also had support from ActionAid's Impact Assessment and Shared Learning team to begin developing our monitoring and evaluation tools. ActionAid International Nepal further added case studies and supported the first publication of this resource guide in April 2012.

Since the workshop, the Unpaid Care Work programme was piloted in four countries – Kenya, Uganda, Nigeria and Nepal from 2011-2012. The resource guide has since been updated and revised to incorporate the lessons learned from the pilot programme. ActionAid International (AAI) has also adopted a new 5 year strategy during this period, People's Action to End Poverty. The Resource Guide has been adapted to reflect the priorities and structure of ActionAid's strategy moving forward.

ActionAid would like to thank the following people for their valuable contributions at the first inception workshop, throughout the pilot programme, and during these last revisions. Their edits and suggestions have helped to strengthen and enrich the resource guide.

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1. Introduction

In 2011, ActionAid launched the Unpaid Care Work (UCW) programme in Kenya, Uganda, Nigeria and Nepal. The key findings of this programme are captured in the *Making Care Visible* report published in 2013.¹ The Resource



Guide was first developed following the inception workshop for the programme in March 2011 with staff and partners from ActionAid member countries and programme staff. Drawing on the experience of the four pilot programmes, the Resource Guide was revised and new tools added to better inform the implementation of the programme in other countries moving forward.

Women's unpaid care work – why do we care?

Unpaid care work is a key component of ActionAid's strategy *People's Action to End Poverty* as the organisation develops and tests alternative models to address poverty and inequality. The UCW programme cuts across Strategic Objective 2, on Democratic Governance, and Strategic Objective 5 on Women's Rights. Making unpaid care work visible through ActionAid's programmes means rethinking how we understand the low value we attribute to women's work and the ingrained division of labour that means women take on a disproportionate share of unpaid care work across the world. It also means reviewing the economy and the role of government in public sector provision. By not recognising unpaid care work, primarily done by women, governments turn a blind eye to the large portion of productive labour that sustains the economy and every society's well-being. The UCW programme discussed here proposes an alternative to the current economic model that ignores unpaid care work and cuts back spending on public sector services thereby shifting even more unpaid care work onto women and girls. The programme calls for greater recognition of care work and the expansion of public services to support both women and men living in poverty to provide care and also access quality care when required.

Unpaid care work refers to the many services that women provide in their homes and in communities, from preparing food to taking care of children, the ill and the elderly. Women are responsible for much of the production of goods and services that poor households consume, yet this is not reflected in economic measurements. **Moreover, women and girls have to forego their basic rights to education, healthcare, decent work and leisure time in order to balance all these activities.** This perpetuates gender inequality, reinforces gender norms and keeps women and girls in poverty. Women's disproportionate responsibility for unpaid care work reinforces the notion that women belong in the private sphere, while men belong in the public sphere with greater access to money, resources and political power.

The aim of the UCW programme is to recognise, value and redistribute women's unpaid care work.² **This does not necessarily mean paying women for their unpaid care work.** The programme respects and values the work that is done mainly by women in caring for their families, households and communities and eventually contributing

1. ActionAid. 2013. *Making Care Visible: Women's unpaid care work in Nepal, Nigeria, Kenya and Uganda*. www.actionaid.org/unpaidcarework.

2. This framework was first presented by Diane Elson at a UNDP workshop and captured in the following report; Fälth, Anna and Mark Blackden . 2010. 'Unpaid Care Work.' UNDP: Policy Brief Issue: Gender Equality and Poverty Reduction, Issue 1. March 2010. <http://content.undp.org/go/newsroom/publications/womens-empowerment/policybrief-100201.en>

“The term **‘unpaid’** differentiates this care from paid care provided by employees in the public and NGO sectors and employees and self-employed persons in the private sector.

The word **‘care’** indicates that the services provided nurture other people.

The word **‘work’** indicates that these activities are costly in time and energy and are undertaken as obligations (contractual or social).”

- Elson D. 2000. *Progress of the World's Women 2000. UNIFEM Biennial Report. United Nations Development Fund for Women, New York.*

to the national economy. This is critical work that supports households and maintains social ties. **It is not about monetising these activities**, but rather pushing for greater collective responsibility and accountability for care provision between women, men, the community and government. The first component of the programme is to start changing women's and men's beliefs that unpaid care work is primarily the responsibility of women and girls and that it is not as valuable as women's and men's contribution through paid work. A second component is to demand acknowledgment of its value from communities and local leaders. The third component is for women to demand more public services from local and national authorities to fulfil their basic human rights and support their households to provide better quality care, while saving them time and energy to engage in other activities. Through this process the programme seeks to support women's individual and collective empowerment and action.

In demanding recognition of women's unpaid care work and more public services the programme also challenges dominant economic models and explores alternative ways of organizing the production and distribution of care services.

The programme uses Reflection-Action participatory processes and tools to support critical analysis, raise consciousness and build people's agency.³ Under this programme, women will meet in Reflection-Action circles regularly over a 15 month period to fill out the time diary tool that tracks their activities. The time diary tool will be developed and adapted to each Reflection-Action circle and will help to build up literacy, numeracy and critical analysis skills with the conscientisation process. The time diaries are a visual representation of women's unequal workload. The aim is for women to first realise the value of their contribution at home and to society in the form of unpaid care work. Second, by analysing the diaries together in the circles, women can identify the main reasons why they are doing so much more of this work than men and that this is not just an individual household challenge but a political and social issue. Third, women will be able to demand that community leaders and local government take on some of the care provision through public services and a change to economic policies.

This **Resource Guide** is intended for ActionAid staff and partners who want to learn about the women's rights unpaid care work programme. It can be used both as a **programme reference guide** and a **facilitator's guide**. The Resource Guide can also be useful for other women's rights organisations and NGOs interested in starting up a programme on unpaid care work.

As a programme reference guide

The guide defines key concepts and principles that form the basis of the unpaid care work programme – such as unpaid care work, women's rights and alternative economic policies. It also outlines the key components of the programme and includes time diary templates, an M&E framework, and an adapted Human Rights Based Approach (HRBA) programme template.

3. ActionAid. 1996. REFLECT Mother Manual. www.reflect-action.org

The Resource Guide can be used to implement a stand-alone programme on unpaid care work as was done in the four pilot programmes in Kenya, Uganda, Nigeria and Nepal in 2011-2012. It can also be used to integrate the unpaid care work programme in Local Rights Programmes and donor funded projects. The Resource Guide provides the key components of the programme; however, these will need to be adapted and contextualised to fit within a Local Rights Programme or a donor funded project.

As a facilitators' guide

The international workshop served as a template for the national workshops that took place with community groups and national partners. Therefore, the guide can also be used by facilitators. As the programme uses Reflection-Action, a number of Reflection-Action tools are used to encourage participation and are outlined here. The responses from workshop participants are also included to share our learning so far. At the end of the guide there is guidance on a possible agenda for a national workshop that can act as a starting point for facilitators to design their own workshops.

The Resource Guide is structured according to the five key components of the unpaid care programme: **women's rights; participation; literacy; policy change; and M&E and shared learning**. As part of the background, the following section will introduce the Human Rights Based Approach and the key programme components in more detail. The next section will look at the first component of the unpaid care work programme – women's rights and unpaid care work. The second section introduces the Reflection-Action methodology and how it can be used to create participatory and empowering spaces for women. The third section, focused on literacy, introduces the time diary tool and includes a template that can be used. The fourth section presents the adapted HRBA framework and explores possible policy alternatives that can be advocated for. The final section proposes a draft M&E framework and ideas for shared learning. The M&E framework will have to be adapted to national contexts and indicators identified with Reflection-Action participants and local partners.

The structure of this Resource Guide mirrors the structure of the workshop, providing the content for each of the sessions as outlined in the draft agenda at the end.

The HRBA programming framework

The Human Rights Based Approach Programming Framework underpins the structure of the unpaid care work programme. All three components, **empowerment, campaigning** and **solidarity** are essential areas of focus for change to happen. All three are essential to building an alternative understanding and practice around how care is viewed and provided. It is not necessary to do all of them at the same time, or in a strict sequence, instead we must decide which is most appropriate and at what time.

As we begin to put the pieces of the unpaid care work programme together – understanding the problem, whose rights are violated and how – we will come back to the HRBA programming framework to think about the change we want to see and how we will make that happen.

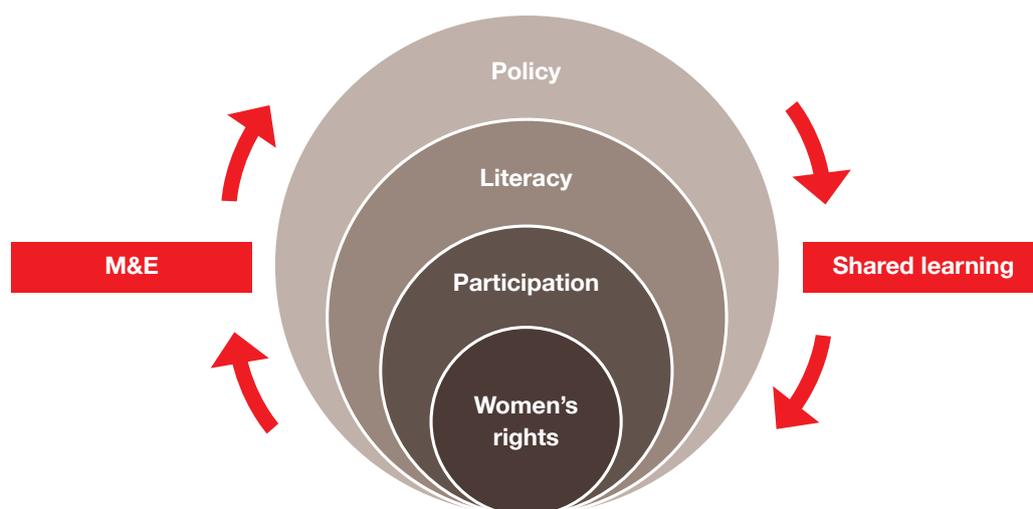


Key components of the UCW programme

With the HRBA programming as our foundation, there are also five key components of the UCW programme that set out the objectives and way of working.

At its core, it is a **women's rights** programme. It is about empowering women and building alliances with women and the groups they are linked to. Women's rights are also our starting point. The programme is about changing attitudes, behaviours and values regarding women's roles and the engrained division of labour between women and men. We are calling to attention rights that duty bearers have neglected or violated by ignoring women's unequal responsibility for unpaid care work.

The second component is **participation**. Through this programme we want to build spaces at local and national levels where power relations are challenged, to enable women's full participation in economic, social and political spheres. The programme is also about revising existing programme models so that they take into account women's heavy workloads and do not add to their responsibilities.



It is also a **literacy** programme. Using the Reflection-Action methodology, the programme aims both to mobilise women and to improve their literacy and numeracy skills. Use of the time diary tool will be adapted in each Reflection-Action circle to participants' literacy level and, in filling it out, women will improve their literacy and numeracy skills. Becoming literate is an empowering process in itself.

The programme aims to address ingrained gender norms and structural inequalities. In both cases, local and national level **policy** formulation and implementation can have a tremendous impact to change practices. The participatory research generated from the time diaries will be used to inform our policy demands at each level. The programme will also generate alternative ways of looking at economies that take women's unpaid care work into consideration.

It is important to **monitor and evaluate** the programme and to **share our learning** with the rest of the organisation, partners and other development actors. This means first defining our theory of change and setting out clear indicators of the change we want to see at local, national and international levels. In order to share findings from the programme more widely and for effective and informed policy advocacy we also need to document the process through regular evaluations, photography and film when appropriate.

Strategic objectives

In 2011 ActionAid launched the 2012-2017 strategy, People's Action to End Poverty.⁴ The unpaid care work programme fits as a stand-alone initiative under **Strategic Objective 5** to:

“ensure that women and girls can break the cycle of poverty and violence, build economic alternatives and claim control over their bodies”

It specifically contributes to achieving **Key Change Promise 10**:

“By 2017 we will have supported women to build and advocate gender-responsive economic alternatives at all levels from cooperative enterprises to national and global policies that recognise unpaid care, guarantee comprehensive social protection and enable the most marginalised women to break the cycle of poverty.”

The unpaid care work programme also cuts across **Strategic Objective Two**:

“Working with others, we also will promote the most advanced thinking and practice globally in accountable governance, social protection, taxation, the care economy, development finance and other redistributive measures for ending poverty and injustice.”

And contributes to achieving **Key Change Promise 3**:

“By 2017, through holding governments and corporates to account, we will have secured improvements in the quality, equity and gender responsiveness of public services for five million people living in poverty.”

The unpaid care work programme calls for more gender responsive public services that help to reduce and redistribute women's unpaid care work. In this way women involved in this programme will be part of the five million people living in poverty demanding greater state accountability (see Textbox 3).

The programme also overlaps with our work around **Key Change Promise 5** focused on education:

“By 2017 we will have ensured that girls and boys equally enjoy a quality public education that respects their rights in 5,000 communities where we work, leveraging system-wide education reforms designed to improve equal opportunities for all.”



Rukaya Sirajo, Nigeria. Every morning Rukaya fetches water, does the dishes, takes a bath, then goes to school. When she returns from school she eats, clears the plates, washes them and does the laundry if there is any, and on the weekends she sells bean cakes. When she grows up Rukaya would like to be a doctor.
CHRIS MORGAN/GCE/ACTIONAID

4. ActionAid. 2011. 'People's Action to End Poverty: ActionAid Strategy 2012-2017' <http://www.actionaid.org/who-we-are/our-new-strategy-ending-poverty>

ActionAid continues to advocate for girls to stay in school despite the many pressures they face to drop-out, particularly once they reach secondary education. One of the main reasons girls drop-out of school is to engage in unpaid care work in their home or in their husband's home if they marry young. Yet, as women engage in income generating activities the pressure on girls to help with the unpaid care work is even greater as women have less time to do this work. ActionAid's education work should recognise that girls dropping out of school to support with the unpaid care work may not always be a choice, but rather a way to support women to engage in paid work. Without a more equal division of labour between women and men and more public services to support care provision, women and girls will continue to be constrained by their disproportionate responsibility to provide care.

ActionAid must therefore take a life-cycle approach recognising that reducing unpaid care work for women cannot come at the expense of girls' right to an education and future opportunities as women (see Textbox 5). The unpaid care work programme should challenge gender norms not just for the women involved in the programme but for girls in the community as well.

Though the programme sits with the Women's Rights Team at ActionAid, it is also part of a wider organisational commitment that cuts across other areas of ActionAid's work.



Chebet Irene, 25 years and her four children from Giriki settlement, Uganda.
PHOTO: HARRY FREELAND/ACTIONAID

2. Women's unpaid care work

In most societies, cooking, cleaning, taking care of other family members, and fetching firewood and water are seen as women's work. These are time and energy consuming tasks and can be forms of physical hardship when done in the context of poverty. Most women living in poverty do not only do unpaid care work. Even in societies where men are primary earners, women find themselves as additional household earners, heads of households, single mothers, or those primarily responsible for their families' food security. They engage in economic activities even if these are unpaid or poorly paid, such as subsistence farming, wage agricultural labour, small-scale trading, construction and factory work. These activities are done alongside their unpaid care work and together these present a huge workload for women. This situation violates women's basic human rights to decent work, leisure time, education, political participation, mobility and healthcare.

Box 1: Human Rights and Unpaid Care Work

The Convention on the Elimination of All forms of Discrimination Against Women (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.

5. For a review of the impact of the recent financial crisis on women in Africa, Asia, and Latin America consult the AWID 'Impact of the Crisis on Women' briefs <http://www.awid.org/eng/About-AWID/AWID-News/Briefs-The-Impact-of-the-crisis-on-Women>

It is not surprising that women who spend most time on unpaid care work are amongst the poorest. For many of these women, unpaid care work is the most arduous and time-consuming because they lack access to basic amenities such as water or electricity, leaving little time for paid work opportunities or leisure time. When countries are faced with food, economic and climatic crises, women's unpaid care work tends to increase.⁵

The unpaid care work programme is a women's rights programme at its core. This section questions the gender norms that see women's unpaid care work as mainly 'women's work'. It outlines the impact and consequences of women's unpaid care work on the fulfilment of their basic human rights, access to basic services and economic, social and political opportunities.



Case study: Paulina Yusef

Paulina Yusef, 27, has been married for thirteen years. She wakes up at 5 am to pray then builds a fire and sets about kitchen work and preparing bath water for the family. She cleans the compound. She then prepares meals. Although she only has three children, she feeds at least ten people at each meal time - relatives who live in her compound. Her dog and its four puppies appear stunted, with visible ribs. There are no scraps for them.

"My work seems to have no beginning or end. The moment I finish with the house, I go to fetch firewood," she said. After the children have left for school, she resumes her chores, which include, fetching firewood from up a hill. Our interpreter showed us the spot. He explained that the women throw down the bundles and pick them up from the foot of the hill. It is a dangerous business.

"All the work takes my time. There's no time to rest. Sometimes my husband helps but when he has work of his own, he can't help around the house. He has to do his work because that's the only source of income."

Challenging gender norms

A number of Reflection-Action tools can be used in this session to explore gender norms and how this determines impacts on women's economic, social and political empowerment. To start up the discussion in Nigeria, ActionAid staff acted out the story of Mr. Moyo to engage participants in a discussion about how gender norms impact on the value attributed to women's work. This story can be adapted to fit different contexts:

“My wife does not work...”

Mr. Moyo goes to the Doctor

Doctor: What is your job, Mr. Moyo?

Mr Moyo: *I am a farmer.*

Doctor: Have you any children?

Mr Moyo: *God has not been good to me. Of 15 born, only 9 are alive'.*

Doctor: Does your wife work?

Mr Moyo: *No, she stays at home*

Doctor: I see. How does she spend her day?

Mr Moyo: *Well she gets up at 4 a.m. in the morning, fetches water and wood, makes the fire, cooks breakfast and cleans the home. Then she goes to the grinding mill. After that she goes to the township with the two youngest children where she sells tomatoes by the road side while she knits. She buys what she wants from the shops. Then she cooks the midday meal. But these are regular household chores.*

Doctor: You come home at midday?

Mr Moyo: *No, no she brings the meal about 3 kilometres away.*

Doctor: And after that?

Mr Moyo: *She stays in the field to do weeding and then she goes to the vegetable garden to water.*

Doctor: What do you do?

Mr Moyo: *I must go and discuss business and drink with the men in the village.*

Doctor: And after that?

Mr Moyo: *I go home for supper which my wife has prepared.*

Doctor: Does she go to bed after supper?

Mr Moyo: *No I do. She has things to do around the house until 9 or 10 p.m.*

Doctor: But I thought you said your wife doesn't work?

Mr Moyo: *Of course she doesn't work. I told you she stays at home.*

NOTE: These exercises generate different responses with different participants. The answers included here outline the perspectives of a diverse group of participants coming from different contexts. They do not necessarily reflect the power relations you will see in your own context.

The following Reflection-Action tools can also be used to refresh participants' understanding of gender and reiterate ActionAid's commitment to working on women's rights. Each section presents a brief description of the exercise followed by participants' responses and insights. For other Reflection-Action tools that could be used to explore gender norms, see the Reflect Mother Manual.⁶



Reflection-Action Exercise: Unpacking gender norms

A number of participatory tools can be used to deepen the analysis of gender norms. Below are a few possible tools that can be used and the responses that emerged from the workshop participants. The responses will vary in different contexts.

Group 1: Family Power Flower: identify 4 situations where power is visible in the first four petals of the flower. This could include household decisions around food provision; land use; employment opportunities etc. For each of these petals draw a larger petal around it that represents who in the household makes the decisions.

Group 2: Political Power Scale: identify differences in the ways in which men and women share and assume power at national, local and domestic levels. Women and men are placed on opposite ends of the scale.

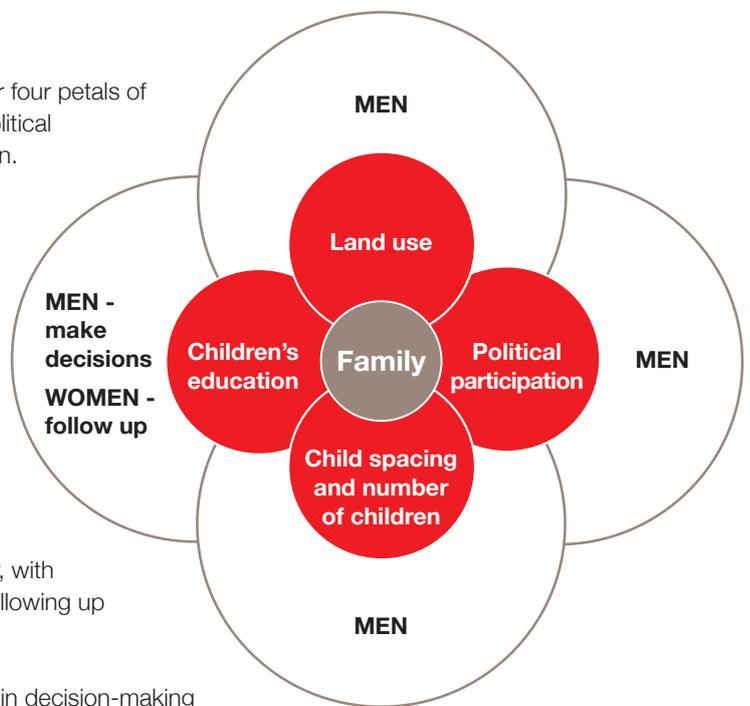
Group 3: Power Venn Diagram: identify 4 sources of economic power; determine how far away or close to this source of power women and men are. The further the line is from the centre the less power that group has over the economic resource.

Responses: Workshop participants were separated into three groups using one of the tools described above. The responses below reflect the discussions that took place in each group.

Family power flower

The family is in the centre of the flower and the smaller four petals of the flower represent land use, children's education, political participation, and child spacing and number of children. The bigger petals surrounding these four petals represent men, women, mothers-in-law, first wives, brothers, fathers etc.

With regards to decision making on land use, men are the main decision makers. With regards to political participation, men are also in charge of decisions within the community and nationally. Women are more in charge of making decisions in the private sphere but even there, their power is limited. With regards to number of children and child spacing, men tend to be the main decision makers. On child education, decision making is divided equally, with men providing financially for education, and women following up to ensure that children go to school.



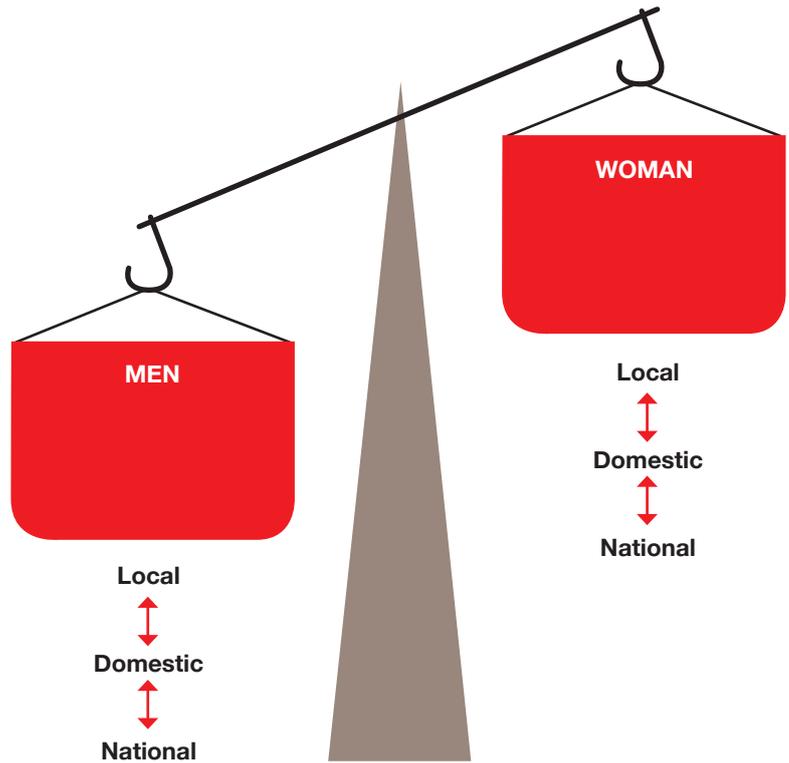
Implications for women: women do not have a say in decision-making in many contexts and lack access to public spaces and resources. Yet they take on a lot of the unpaid care work, which leads to poverty and gender inequality.

6. ActionAid. 1996. REFLECT Mother Manual

Political power scale:

Men have more control than women over productive resources such as land, access to credit and savings. Men tend to have higher education levels, hold decision making positions and are better able to participate in and influence political processes. Even when women bring in income, men have more control over it. Men therefore have a greater say in policies and often influence them in a way that is more likely to benefit them.

Implications for women: National policies do not adequately reflect women’s needs and women do not have the time, resources or status to engage in political discussions.

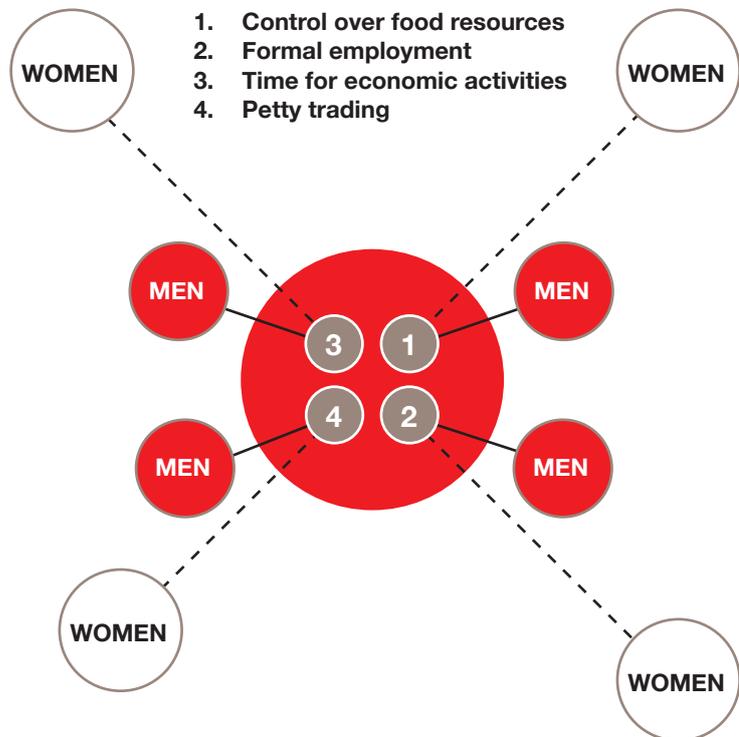


Power Venn diagram:

The diagram described here applies to women living in rural areas in Africa. In an urban or peri-urban context we may see women engaged more in informal work or home-based work rather than in subsistence agriculture and small-scale trading. Therefore, the responses will change based on the context in which this tool is used.

Control over agriculture and food: Men are closer to the centre as they control the income that comes from cash crops and women’s subsistence agriculture. Women contribute substantially to subsistence agriculture and food preparation, but have limited access to agricultural inputs and income to ensure food security. Women may not even be able to decide which food crops are grown and when these are planted.

Formal employment: Men are closer to the centre as they have greater access to formal employment. Women are far from the centre; their unpaid care work leaves them with little time to continue their education and seek formal employment outside the home. Across the world women earn lower wages than men even if they do the same kind of work. They are also concentrated in jobs that are poorly paid.



Time for economic activity: men are also at the centre of formal and informal economic activities. Women have less time to take up economic activities because of their domestic chores. Though many women still have to take on some kind of economic activity in addition to their household tasks, men still have more time for and access to employment.

Small-scale trading: Women are close to the centre as they are the ones most likely to be engaged in trading. However, men control the income that comes from the small-scale trade, and also control when and how the women engage in petty trade. When women are involved, it is the men in their household and community who decide how far they can travel and what they can trade. Petty trading is considered unimportant and insignificant. Its low status means men do not want to be involved, leaving it instead to women.

Implications for women: In each of the economic activities in which women are directly involved, they may still not possess complete control of their movements and resources. In some cases, they may not have control of the income generated either.

Box 2: Household structures, gender identities and unpaid care work

Across the four countries where we conducted the pilot programme there are many different types of household structures within a single community. Some women may be in polygamous relationships, others in monogamous ones. Some women may be widows or divorced from their husbands, while others may be single mothers. Other women may be living with their extended families in addition to their children and husband. In Nepal, many women were left alone as their husbands migrated to the Middle East and India to find work. While in other households girls and women of lower socio-economic status may work as family servants and receive no wages.

Each of these different household structures will impact on the amount of unpaid care work women do and who else in the household can also take on these responsibilities. What specific support is needed for women with children who are living on their own, for instance? What kinds of services do grandmothers need who are looking after their grandchildren? Household structures are changing in part due to migration, the HIV and AIDS pandemic and large youth populations in certain regions and very small youth populations in others and the programme must be adapted to face these different realities.

The UCW programme expects to work primarily with women who were once, or are still, in heterosexual relationships between a man and a woman. Nonetheless, we recognise that there may be unequal workloads in same-sex relationships. Due to the stigma related to same-sex relationships in the areas where we work, we believe it is unlikely that women will share their sexual orientation openly or discuss the unequal workloads they may experience. Yet we strongly believe that Reflection-Action circles should be safe spaces for women where all kinds of stigmas and forms of discrimination can be addressed, as these will have a direct impact on women's sense of self worth and power in their relationships and vis a vis other community members.

Gender Identities: Gender is complex and can be different for two women from same or different geographical location. The outward manifestation of their gender is female based on their sex (biology). However, their sexual orientation (their feelings towards another man or woman) may be different. One may be a woman who is sexually oriented towards other women. Her inward gender identity might be bisexual, lesbian, or no category even if she appears like other women (such as having long hair, wearing dresses or based on her genitalia). These examples show that gender, though socially constructed, is also deeply personal and a person's appearance may be entirely separate from their own perception of their gender.

Care and economic policies

After exploring the gender norms that mean that women take on more responsibility for unpaid care work than men, in this section we demonstrate how these same norms are reflected in economic policies.

Dominant economic models do not recognise or account for the care services that are provided mainly by women for their households. Though this work is unpaid, it contributes a large share of household consumption particularly for people living in poverty who cannot afford to purchase these care services in the market. This section introduces basic economic concepts and explains why unpaid care work continues to be excluded from economic statistics and thinking.

The economy is about production and distribution of goods and services. The “third person rule” says that any activity that you can theoretically pay someone else (i.e. a third party) to do is *work* and is therefore *production*. Thus:

- Eating, sleeping and learning are not work because you cannot pay someone else to do them for you
- Growing vegetables *is* work
- Collecting water *is* work
- Caring for children and housework *are* work. And we call them ‘unpaid care work’ if they are done unpaid in your own home or for others in the community
- Cooking, cleaning, washing clothes *are* all work.

What is care?

Care involves work with/for (other) PEOPLE rather than THINGS. It includes:

Direct care of other people, whether on a paid or unpaid basis, can take place in private homes, but also in public and private institutions.

Indirect care includes activities, again both paid and unpaid, such as housework that provide the conditions for direct care. For instance, water is needed for households to cook food and clean. Collecting water is therefore indirect care because it enables the direct care of household members. If we exclude indirect care, we are excluding the unpaid care activities that take up the most time.

In standard economic statistics, *national accounts* are the internationally agreed statistical system that underlies calculations of gross domestic product (GDP). GDP is the key economic measure that shows how big your economy is. GDP is used for all sorts of decisions, including decisions on debt and investment – how much a country can borrow and spend. The *system of national accounts* (SNA) is the rules that state how GDP must be calculated. The SNA does this by specifying a *production boundary*. This boundary includes:

1. Production of all individual or collective goods or services that are supplied to units other than their producers **[includes production for the market];**
2. The own-account production of all goods that are retained by their producers for their own final consumption or gross capital formation **[includes subsistence production];**
3. The own-account production of housing services by owner-occupiers and of domestic and personal services produced by employing paid domestic staff **[includes paid domestic work].**

NOTE: The SNA production boundary includes unpaid collection of fuel and water. However, many countries do not include these activities when estimating GDP. Most ordinary people see these tasks as part of housework. So for the ActionAid UCW programme we will consider them to be part of unpaid care work.

According to these definitions, economists seem to be saying that unpaid care work is both work and production. Unpaid care work can be measured and included in the national accounts. Many countries such as India, South Africa, and Tanzania have completed a national time use survey (see section 4). Results from these time use surveys show that:

- In **India** women spend on average 5.1 hrs on housework a day, while men spend only 24 minutes.⁷
- In **South Africa** women spend on average 3.5 hrs on housework, care of persons, and community work, while men spend only 1.4 hrs.⁸
- In **Tanzania** about 76 percent of all adult women collect water, compared with only 33 percent of men. The average time spent by women in this activity is about 30 minutes.⁹

An analysis of India's time use survey estimates that women's unpaid care work is equivalent to 63 percent of GDP.¹⁰ This shows that women's unpaid care work is essential to the functioning of the overall economy and makes a significant contribution to household incomes and wellbeing.

Countries have also included this time use survey data to include in satellite accounts that can be reviewed in coordination with GDP to give a more complete picture of the economy. However, satellite accounts are often ignored by policymakers even when they are available.

Why should we care about unpaid care work?

Taking care of others is what sustains our societies. The care provided to children at a young age helps them to grow up and contribute to the economy and society. It is through care that societies support the next generation; while taking care of those who are ill or elderly allows them to recover in a supportive environment or, in some cases, die with dignity. Of course the quality of care provided in households varies greatly depending on the access to resources and services available to those providing care. Poverty makes care provision in low-income households more difficult and perpetuates inequalities where children from poorer backgrounds receive less care and access to opportunities than children from wealthier backgrounds.

Moreover, living in poverty may mean that those most in need of care such as infants, people living with disabilities, the ill and elderly may not receive the care they require. This is a violation of their basic human rights. The state as the key duty bearer has a responsibility to ensure that those who need care are able to access quality care services. These public services include healthcare centres, crèches, access to water and sanitation and social protection policies. The responsibility should not be left to households, and women specifically, to ensure quality care provision.

Women and girls living in poverty experience rights violations when they are expected to bear the primary responsibility for care provision.

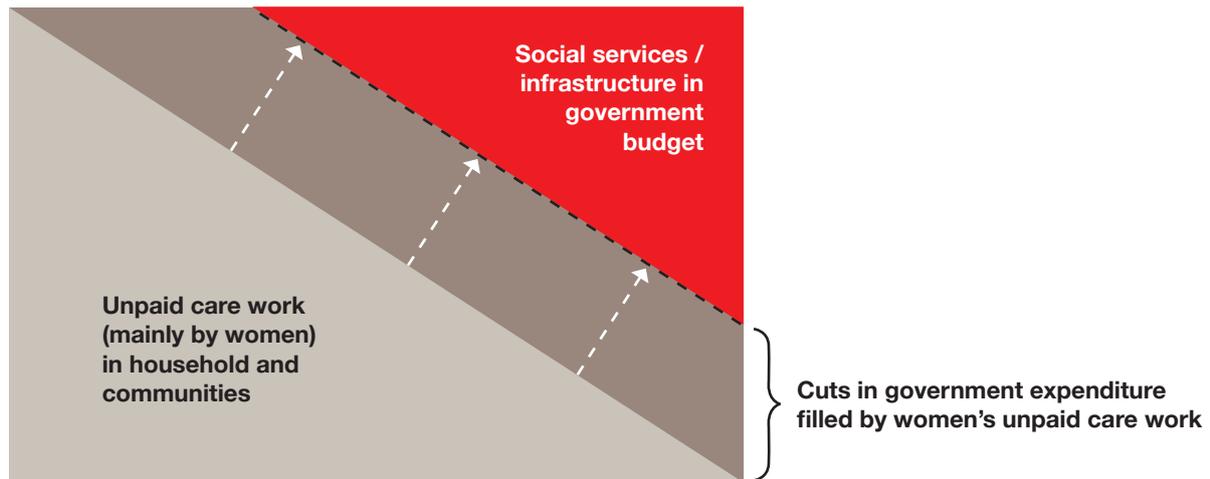
7. Budlender, Debbie. 2007. 'A Critical Review of Selected Time Use Surveys.' UNRISD: Gender Programme Paper No.2, June 2007

8. Ibid.

9. Fontana, Marzia and Luisa Natalia. 2008 'Gendered Patterns of Time Use in Tanzania: Public Investment in Infrastructure Can Help.' IFPRI. 2008

10. Budlender, Debbie. 2008. 'The Statistical Analysis of Care and Non-Care Work across Six Countries.' UNRISD: Gender Programme Paper No. 4, December 2008.

The government relies on women's unpaid care work to fill the gaps in public expenditure. When water is not readily available, it is often women who travel long distances to collect water for their households. Though this work is not officially recognised in national accounts, the government relies on women to provide basic services such as collecting water that is not otherwise accessible and providing healthcare. When public services are cut back or inadequate it is primarily women and girls who fill the gap in providing these basic services.



The state takes advantage of gender norms that put the responsibility for unpaid care work on women's shoulders. It does not consider women's unequal workload in developing:

- National statistics and accounts
- Budget allocations for public services
- Macroeconomic policy
- Tax policy
- Industrial policy

By turning a blind eye to women's unpaid care work in designing these different policies the state reinforces gender inequality. For instance macroeconomic policy is not designed to support the expansion of public services that is needed to reduce women's unpaid care work. Indeed, dominant macroeconomic policies supported by international financial institutions, such as the International Monetary Fund (IMF) put pressure on low income countries to cut back on their public sector spending to adhere to very strict macroeconomic targets. Tax policy often ignores women's contribution through unpaid care work when designing a 'fair' tax system. Industrial and labour policies push for lower wages and more flexible contracts to attract foreign direct investment, while overlooking the unpaid care work that women also have to do when they return home.

A lack of awareness and political will to make women's unpaid care work more visible means that the economic policies continue to exacerbate women's workloads and deny them their basic human rights and continues taking advantage of it. This is unsustainable for women living in poverty and poses one of the most persistent barriers to gender equality and to confine even more in those conformities.

Box 3: Tax justice and women's rights

Gaps in service delivery do not affect only women. However, they affect women and girls differently and more acutely than men. This is particularly true for poor women and girls, because they are less able to replace inadequate public services by paying for better services provided privately, as in the case of water. Without public services that can support some of women's unpaid care work – either through public crèches or access to running water – women cannot find a decent job or participate in political processes or social opportunities. Therefore government economic policies that keep public sector budgets low, or cut them further, entrench gender and class inequalities. Tax justice is about making those who can afford to pay taxes contribute their fair share so that governments can increase spending on public services, particularly those most needed by the poor.

ActionAid's tax justice campaign can have an impact on women's lives and inequality if it:

- Highlights how women fill the gap in care provision when taxes are not spent on public services, and how women are impacted differently than men when public services are lacking
- Supports women's rights organisations to see the relevance of the campaign for their demands and give women and their organisations a seat at the civil society table that lays out the demands of this campaign
- Demonstrates how more funding for gender responsive services can make a difference to gender inequality and poverty.

Sandhya Limbu is 31, married with three daughters.

Her husband helps her in cooking, looking after the children, feeding them, washing clothes, fetching firewood and water. Her in-laws did not help her at all. This has forever ingrained in her mind and she is grateful to her husband for that.

PHOTO: NAYANTARA GURUNG KAKSHAPATI/ACTIONAID



Four R's

There is not a single solution to address women's disproportionate responsibility for unpaid care work. Instead, there is need for solutions to be tailored to the situation in a particular country or community.

In general terms, however, the solutions can be categorised into the four Rs, as follows:

- **Recognition** of unpaid care work means that the work done by (mainly) women is “seen” and acknowledged by the women themselves and others. It also means that it is recognised as being “work” and “production”. Recognition can take several forms, including provision of compensation for the work, recognising it when determining other benefits, such as pension payments, or measuring unpaid care work in national statistics. Recognition does **NOT** mean paying for this work directly through wages.
- **Representation** of women's rights violations due to unequal responsibilities for unpaid care work by women themselves. Women recognise the value of their unpaid care work and represent their demands for change before men, community leaders and government. Representation through individual and collective action is critical for women's empowerment and to bring about a change to women's status in society. This can then contribute to a more collective responsibility for unpaid care work between women, men, community and the state.
- **Reduction** of unpaid care work means that the burden is reduced for individual women and for the society more generally. This can happen through the service being provided in a different way. For example, women's childcare burden would be reduced if government provided accessible and affordable child care services. Similarly, unpaid care work would be reduced if services were provided closer to where people live and work so that less time is spent accessing health care and the like.
- **Redistribution** of unpaid care work means that the overall amount of unpaid care work remains the same, but it is more fairly shared among different people. One example of this is where male household members take on a greater share of housework and childcare. Another example is where government takes on a greater share of healthcare provision by setting up an effective public healthcare system.

These 4 Rs as listed above do not describe a step-by-step sequence, but rather a series of solutions that are iterative and mutually reinforcing

Reflection-Action exercise: problem-solution tree

A lot of energy goes into unpaid care work yet it remains undervalued and unrecognised. Why are things the way they are? This was the broad question discussed using the Problem-Solution Tree.

Separate participants into groups of 5-7 people. Ask each group to draw a tree including the roots of the tree, the trunk, and leaves and branches at the top. In the trunk of the tree ask participants to write down the key problem as they understand it. Give each group 30 minutes to reflect on the main root causes that lead to the problem, and the impact this has on women, girls, men and boys. Participants can then brainstorm on the possible solutions that could address this problem by writing or drawing each solution on a card next to the Problem Tree.

Identifying root causes and consequences

Workshop participants developed their own problem-solution trees and below are the answers they discussed.

Question 1: Why do women do more household work than men?

Taproot (major cause): social indoctrination.

From the day you are born society teaches you that men and women are different and have different roles. It is assumed that part of women's role is to take care of the housework.

Other roots: Political decision-making power is predominantly male. Men decide the norms of society and reinforce women's role in the private sphere.

Question 2: Why do women do more collection of fuel and water than men?

Tap Root: gender norms. It is a role that is assigned to women and is passed on generationally because these activities do not have a financial benefit. Men do not do this work unless it is paid.

Other roots: lack of financing for infrastructure and a lack of alternative fuel sources.

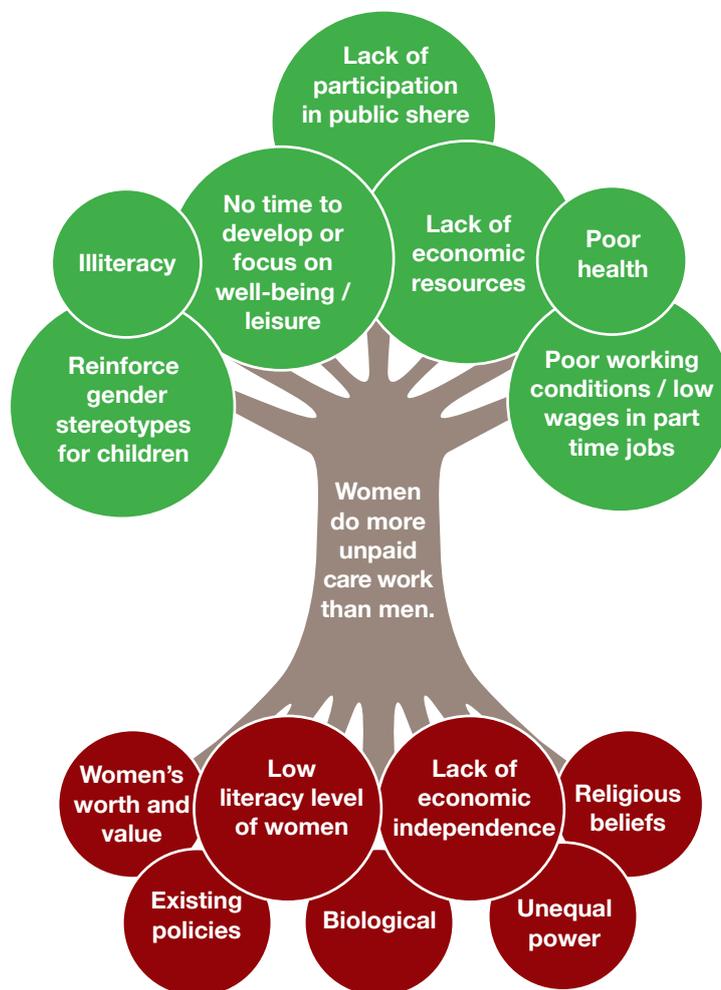
Question 3: Why do women do more childcare than men?

Taproot: unequal power relations. Girls and boys learn from a young age that men are the primary breadwinners and contribute the most to maintaining the household. Women's work both paid and unpaid is seen as secondary and of less importance leading to unequal power relations in the home.

Other roots: Traditional beliefs and practices and existing social and employment policies reinforce the belief that women should take care of children.

Branches (Consequences):

- Women have less secure access to resources and are economically dependent on men.
- Women have less time and status to participate in decision making.
- In contexts where bride price is given upon marriage, men may consider that they have 'paid' for women's labour in the home
- Literacy is lower among women.
- Women have less access to paid and secure employment.
- Women suffer from poor health from doing housework.
- Invisible consequences include psychological trauma and emotional guilt.
- Women have little time for personal care and leisure.
- Women face violence and rape because of the distance from homes to potable water and firewood.
- Women's disproportionate responsibility for unpaid care work reinforces gender stereotypes.



Box 4: Girls' education and women's empowerment

Through the UCW programme, ActionAid and partners must ensure that women do not reduce their workload by shifting it onto girls and compromising their education. As more and more women participate in economic activities there is greater pressure on girls in the household to help out in the unpaid care work, with such responsibility barely, if ever, placed in equal measure on boys. In calling for a redistribution of unpaid care work and women's economic empowerment this programme must be careful not to inadvertently increase girls' workload and undermine their rights to an education, thereby entrenching poverty and inequality among generations of women.

Instead the programme aims to change women's and girls' status in the household by valuing the unpaid care work they do and also calling for a more equitable distribution between women and men, girls and boys. This can also change parents' expectations of both their girls and boys – so that girls are not limited to their roles as primary caregivers and boys are also seen as care providers. ActionAid takes a lifecycle approach that protects girls' education while calling for a redistribution of care work so that the next generation of women will have new opportunities.



Pokot woman with her young child in Northern Kenya
PHOTO: DES WILLIE/ACTIONAID

3. Participation using Reflection-Action

Reflection-Action

The unpaid care programme uses Reflection-Action as a methodology to enable participatory research, literacy and social mobilization. Reflection-Action addresses two core components of the programme – participation and literacy to enable women’s empowerment hitting upon the root cause of structural poverty and discrimination. A review of Reflection-Action is included here to outline the key principles and concepts and the learning process, and to try to address some of the challenges ActionAid has faced in the past.

Reflection-Action is a structured **participatory** learning process, which facilitates peoples’ critical analysis of their environments and working out **political solutions** for **sustainable and equitable development**. It is an integrated approach that brings together the participatory tools and processes of the various participatory methodologies used by ActionAid in the past (Reflect, ELBAG, PVA, STAR, etc).

Reflection-Action is about participation and getting people to question why things are the way they are. It is about addressing power imbalances and making people understand the power that they possess and the relationship between rights bearers and duty bearers.

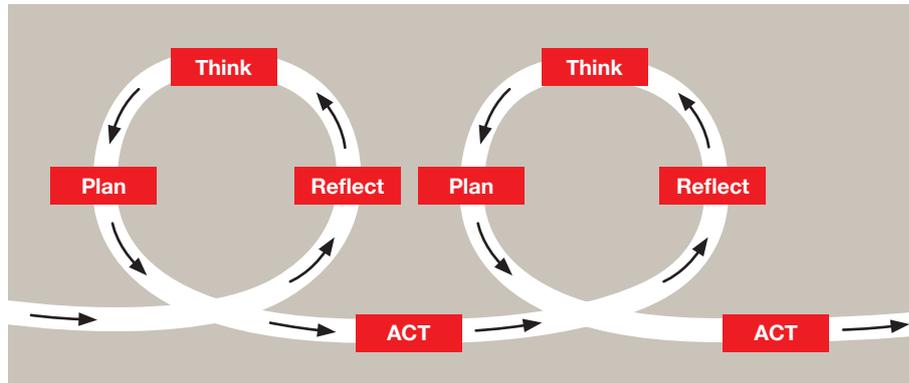
In Reflection-Action, adult literacy is grounded in people’s realities so that the literacy they learn is relevant to their context. It also helps participants to question the inequalities and injustice they see around them.

Key principles

- Every person has the capacity to learn and participate and has the right to do so;
- Education processes cannot be neutral; either they reinforce gender stereotypes and inequality or help to liberate them;
- If education is to have a liberating outcome, the process itself needs to be participatory and liberating;
- Liberation needs to be conceived as both a process of transforming the self and a process of creating a new society;
- Illiteracy is political and therefore education should not be neutral.

The Reflection-Action learning process

Analysis: Identifying the challenges through critical thinking. Using tools and techniques participants go through the analysis. The analysis creates a broader awareness on causes of rights violations. Participants have a clear vision of the problem and how it affects them.



Planning and action: This is the next logical step. Solutions are at different levels. We ask: What can we do for ourselves and how should we go about it? The process begins from the people, asking, ‘What is the collective action point for helping ourselves?’, and then develops strategies to make solutions a reality.

Literacy and numeracy component: In Reflection-Action literacy is grounded in people’s realities. While the component of development is happening, literacy and numeracy – which are crucial components of development – are happening simultaneously.

Analytical tools and participatory techniques, such as role plays, drama and storytelling and folk songs in their language, are used to get people to see the realities around them. Whereas in ordinary classes, primers and the curriculum are determined without connection to the people, in Reflection-Action, the content should come from the people. The construction of graphics is done on the ground using locally available materials. These graphics are then transferred onto a large sheet of paper, and language and numeracy work are built around them.

Core principles of Reflection-Action

The core principles of Reflection-Action (R-A) are in line with ActionAid’s 8 HRBA principles as outlined in the People’s Action for Change resource book.

We put people living in poverty first and enable their active agency as rights activists

- We form R-A circles with the most excluded people in the community.
- We ensure that sponsored family members are included in the R-A circles.
- We create separate spaces for women, children and young people, as appropriate.
- We create and facilitate democratic spaces where all can participate equally.
- We focus on empowerment and conscientisation.
- We support community-owned processes.
- We respect and build on people’s existing experience and knowledge.
- We strengthen people’s capacity to communicate.

We analyse and confront unequal power

- We aspire to transform power relations from household to international
- We promote comprehensive power and rights analysis.
- We address the power of excluded groups within the community.
- We recognise that power analysis is a political process.
- We analyse our own power to identify the impact in our relationship with programme participants and their organisations.
- We promote leadership to change in power relations.

We advance the rights of women and girls

- We ensure gender analysis and gender budget analysis.
- We ensure women's participation in R-A circles and also set up women-only R-A circles to advance their rights.
- We ensure that women in R-A circle have the confidence to identify and challenge different forms of subordination and exploitation – whether sexual, cultural, political or economic.
- We support the capacity development of women living in poverty and their organisations.
- We support confrontation of unequal power relations between men and women, including in their own organisation. We connect women living in poverty and their organisations with others to build solidarity and strengthen the movement for change.

We work in partnership

- We build solidarity around issues
- We support focused work on particular issues with relevant groups.
- We catalyse social mobilisation and community organisation.
- We build partnership with people's organisation/ community organisation where possible.
- We support people's organisation to connect with other organisations at all levels.

We are accountable and transparent

- We share our budgets and information related to our programmes
- We keep in mind the impact of R-A circle activities on sponsored children.
- We promote people's power to hold their governments to account on their rights obligations.

We rigorously monitor and evaluate to evidence our impact and we critically reflect and learn to improve our work.

- We promote participatory monitoring and evaluation
- We use various participatory tools and techniques to monitor and evaluate our work.
- We organise shared learning events and document our work.

We ensure links across levels – local, national, regional and international – to ensure we are addressing structural causes of poverty

- We use our grounded understanding of the causes of poverty to influence policy.
- We work towards lasting gains at the local level and beyond by tackling structural causes of poverty and rights violations.
- We connect local rights violations to national and international factors and to recognised human rights legal frameworks.
- We connect local struggles with national and international movements, and connect local issues to national civil society change processes.
- We connect work on different development issues with campaigning.
- We facilitate communication and information flows between local, national and international levels.

We are innovative, solutions-oriented and promote credible, sustainable alternatives

- We work for modelling credible rights based alternatives.
- We propose and support the alternatives that are sustainable, being cost- and carbon-conscious.
- We encourage innovation and experimentation and are not afraid of failure – but are quick to learn.
- We connect our work on alternatives in different areas.
- We encourage dreaming and visioning the future.

Challenges

Dissimilar ideas, conceptions/consciousness and perceptions

- Recognizing the diversity of communities about their priorities; views on causes of local problems; and potential solutions to improving their lives.
- Building consensus and creating space for re-thinking and taking positions – this is a key facilitation role.

Taking on local power relations

- Maintaining flexibility and sensitivity to the complexity of relations (local politics, gender, cultural dynamics, family structures and religious influence).
- Generating political courage to facilitate processes that will challenge local inequities.

Adapting Reflection-Action to participation in varied contexts

- Accommodating variations in the degree of participation by communities at different stages of Reflection-Action.
- Responding to the contextual influences on participation – different participatory tools can be required at different stages; the process needs to be responsive to the context.

Time and space

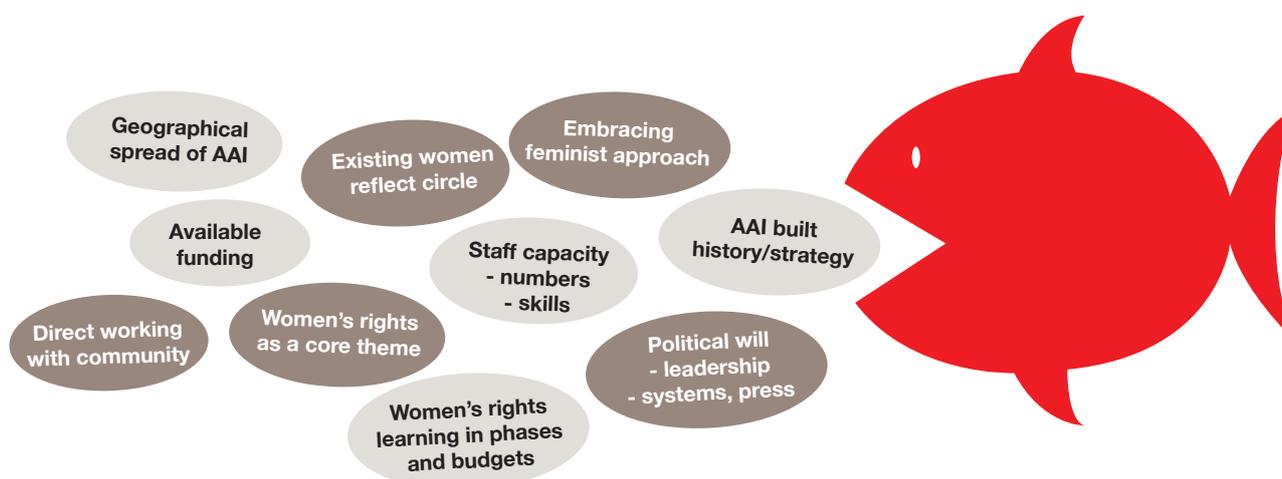
- Reconciling people's domestic time demands with the time required for participatory work.
- Ensuring there is enough time for reflection, learning and taking action, so people can participate meaningfully in re-planning of further actions.

Reflection-Action circle for women's empowerment?

"A Reflection-Action circle guided by women's rights principles"

Reflection-Action exercise: Fish tool

In groups of 7-8, participants are asked to draw a fish representing a Reflection-Action circle that supports women's rights. They then discuss the key elements of a Reflection-Action women's rights circle and write them as represented by the food needed to sustain the fish.



Responses

- **Always a women-only space**
- Led by a **woman Reflection-Action facilitator**
- **The space should transform the self first.** Programmes are focused on transforming the community. However this cannot be done effectively if the woman does not recognise the rights she is entitled to.
- **There should be space to analyse and challenge all forms of power** between women and men, women and the community, women and the state, and between women themselves e.g. older and younger women; married and unmarried women; in-laws etc.
- **The space should respect women's time** - schedule Reflection-Action circles at convenient times for women given their heavy workloads.
- **Children can attend the circle** so that women can continue to look after them.

From your experience what are the barriers to women's participation in Reflection-Action circles?

- Women's time is limited because of their heavy workloads.
- Women may not attend if they perceive that there is no immediate or short-term benefit.
- Men may feel threatened and prevent their wives from attending Reflection-Action circles.
- Women may experience different forms of violence because they are part of the circle.
- Women may suffer from low self esteem.
- Community leaders do not treat the issues discussed in Reflection-Action circles seriously.

How can we overcome these obstacles?

- The facilitator is critical. She must be well trained with a strong understanding of women's rights and structural causes of poverty.
- The venue should be a neutral space agreed by the women - i.e. in an open space, rather than in local government offices or the chief's wife's homestead.
- Peer support can be facilitated by creating networks between different Reflection-Action circles.
- Demonstrate both the short-term and long-term benefits of participating by focusing on building literacy skills and achieving small advocacy gains to start off with.

Box 5: Community engagement

The main objective of this programme is to organise women through the Reflection-Action circles and for them to strengthen their voice. Therefore, this programme does not have Reflection-Action circles for men or support mixed Reflection-Action circles.

It is important, however, to build solidarity in the community with men and women not directly involved in the circles to achieve change. Women-only Reflection-Action circles cannot compromise on their autonomy, even though it can be strategic to work with men. ActionAid and its partners must think critically about what kind of men, community leaders, and local government representatives they are seeking to build alliances with. Not all men or women will support women organizing and claiming their rights, and some will actively try to prevent this from happening. We should not include men for the sake of participation, but rather because we feel they can be important allies to help us achieve the change we want to see. Their participation can also help us to avoid creating unnecessary divisions or friction between women and men.

Below are some suggestions of how this can be done based on the discussions at the workshop:

- Meet with community leaders when setting up the Reflection-Action circles so they are well informed about what will be happening in the circles.
- Prepare women to deal with the possible resistance they will face in community meetings.
- Give women space in community meetings to challenge resistance.
- Share some of the findings from the time diaries completed by women with the community, once the circles are strong enough.
- Use visual representations of the analysis from the time diaries so that men and community leaders can see women's unequal workload.
- In community meetings, use the time diary tool with men to compare women's and men's workloads.



Hamarjung Reflect circle, Terahthum, Nepal.

Women participating in a Reflect Circle meeting.

PHOTO: NAYANTARA GURUNG KAKSHAPATI/ACTIONAID

4. Literacy and time diaries

Time diaries

In the past, many Reflection-Action circles have discussed the different tasks and roles of women and men. Some have used tools similar to time diaries, such as gender workload calendars to compare women's and men's time use. Time diaries are simple forms that capture a person's daily activities. In this project, time diaries will be used to gain more concrete evidence and numbers that show the amount of time that women, in particular, spend on unpaid care work. Time diaries will also tell us what types of unpaid care work take up the most time. We can then use this information to choose the type of policies we advocate for with regards to recognition, reduction, and redistribution of unpaid care work.

The time diaries that ActionAid will use in Reflection-Action circles are based on time use surveys that have been used in national research projects by government agencies and academics. Time use surveys are administered by local researchers who interview individual participants and write down their different activities. The time diaries ActionAid will use will be self-administered by the women themselves. However, the time diaries will serve a similar purpose as the time use surveys used in previous research on women's and men's time use.

Purpose of time use surveys

- Time use surveys are used to measure the way different categories of people (women and men, rich and poor, rural and urban) use their time.
- Time use surveys can be used to make ignored activities – such as those excluded from GDP – visible.
- Time use diaries can be used to measure the differences in time spent on paid and unpaid activities, and the differences in time spent on non-work and leisure.

The information can be used to think about and discuss needs and workloads, and for *evidence-based* policy advocacy.

Having time use data is useful because numbers speak louder than words to certain policymakers.

- Numbers make us rethink our assumptions and avoid easy (but perhaps incorrect) generalizations.
- A survey brings together information from many people to give the 'typical' situation. It shows us we are not 'alone'.
- A survey avoids focus on the exceptions, but can also highlight those in most need.

Activity categories

When we analyse time use diaries, we need to be able to compare what different people are doing. To be able to do this, we need to classify activities into different categories.

At the most basic, there are three main categories of activities, as follows:

- Paid and unpaid work that is included in national statistics (GDP) – this includes subsistence agriculture, petty trading and teaching, for instance.
- Unpaid care work, in which we include unpaid collection of fuel and water, housework and childcare.
- Recreational activities – learning, sleeping, eating, socializing, and other recreational activities.

Each of these three main categories can be further sub-divided into activity categories. For the UCW programme, we will use the following activity categories:

Code	Activity category	Examples
Work included in GDP		
1	Paid GDP work	<ul style="list-style-type: none"> • Doing wage or salary work • Working in own/family small business • Petty trading
2	Unpaid GDP work	<ul style="list-style-type: none"> • Subsistence agriculture • Home-based caring • Livestock rearing
Unpaid care work		
3	Collection of fuel or water	<ul style="list-style-type: none"> • Collecting firewood • Collecting water
4	Housework	<ul style="list-style-type: none"> • Preparing food/cooking • Cleaning the house • Washing clothes • Grocery shopping
5	Care of children	<ul style="list-style-type: none"> • Feeding a child • Bathing and dressing a child • Playing with a child • Helping a child with school work • Accompanying a child to school or clinic • Being in charge of a child
6	Care of adults	<ul style="list-style-type: none"> • Feeding a disabled, old or sick adult • Bathing a disabled, old or sick adult • Accompanying an adult to health clinic or any other public service
Recreational activities		
7	Learning	<ul style="list-style-type: none"> • Attending adult education class • Doing homework
8	Social and cultural	<ul style="list-style-type: none"> • Socializing with friends and family • Praying • Attending a ceremony (e.g. funeral) • Attending a sports event
9	Mass media use	<ul style="list-style-type: none"> • Watching television • Listening to radio • Using the internet • Reading Newspapers • Using mobile phones
10	Sleeping	<ul style="list-style-type: none"> • Sleeping • Resting in bed
11	Other self-care	<ul style="list-style-type: none"> • Eating or drinking • Dressing oneself • Washing oneself • Receiving healthcare

Using the time diaries for literacy

The third component of this programme is literacy. This programme allows women to improve their literacy and numeracy skills. Becoming literate is an empowering process and can reinforce conscientisation and mobilisation.

With each group, the Reflection-Action facilitator can start the diary work by asking the women what they did the previous day. At this point, don't worry about the hour at which the activity was done – just get a discussion started on activities of the day. This could be visually represented by drawings on the ground or on paper. Starting with a narrative is useful because people think in narratives and it should be easy for them to list the activities they did the previous day.

Time diary narratives

The group facilitator could ask two or three of the participants, one at a time, to tell the group, chronologically, what they did the previous day. If the group has some literacy, the facilitator could write up key words for each activity (or selected activities) as the stories are told and then review these words. Where groups already have a basic level of literacy the facilitator could write up the participant's account (faithfully word-by-word) to create a text that participants can then work with. The advantage of working with this kind of text rather than selecting one created by the facilitator is that the participants have ownership of the text, the words are familiar.

The Reflection-Action facilitator could then move on to explain the different conceptual categories. It will take some time for participants to understand where different activities fit, and associate written words with symbols. This step can also be used to determine the symbols that will be used for each of the categories in the Reflection-Action circle. If the group has difficulty reading time, then symbols can also be used to distinguish different times during the day (e.g. sunrise, prayers, school starts, midday, school closes, sunset etc.). Having symbols for the time is problematic if you are not living near the equator as the time that the sun sets and rises shifts with the seasons. Nevertheless, having some kind of markers for time may be useful.

Grid time diary

If the group participants have very minimal literacy, the facilitator will want to start with the grid time diary with the agreed symbols across the top and along the side to represent different times of the day. One of the first things to learn could be simple words/terms for each of the symbols that represent the different categories. There could be an exercise with cards matching the terms and symbols. And then participants could practise writing the words.

As participants become more familiar with the grid time diary, they could also start learning a few of the words that fit under each category and write them into the diary rather than just marking the space with 'x'.

For numeracy, the time diary can be used for counting, e.g. how many categories? How many hours were you sleeping? The analysis done by the researcher can be presented in a way that allows for numeracy learning, e.g. learning to read simple pie and bar/column graphs. Each participant should receive her own copy of the 'findings'.

Checklist for time diaries

Use this checklist as you review the time diaries to ensure they are filled out correctly. The checklist highlights common gaps as people fill out the time diaries.

General checklist for time diaries

- When a person travels somewhere, they must always travel back if they land up at the same place they started.
- A person will usually eat several times in a day.
- A person will usually eat after preparing food/cooking.
- A person will usually get dressed in the morning and undressed before going to bed.
- If the first activity in the day (at 4am) shows the woman to be awake, check that this is true and that they were not sleeping at that time.
- If the woman reports that she 'visited', there should usually be a travel activity to the place, a socialising activity, and a travel activity from the place.
- People tend to underestimate how much time they spend sleeping. Most people sleep between 6-8 hours a day.

Critical discussions using time diaries

Reflection-Action exercise: Critical analysis

The time diary is not just used for the sake of data collection. It is also a tool that can help with empowerment by encouraging women and men to question their present situation. Analysing the time diaries in the Reflection-Action circle is the next step once women have filled out their own time diaries facilitators have a the role to lead the discussion and bring about action where appropriate. Below are some questions to generate discussion and encourage women to look critically at their unequal workloads. The questions not only try to expose gender norms, but also try to get to the role of the state in providing public services.

Process questions

1. What was confusing about the tool?
2. How do you divide up the time between different activities?
3. What was difficult? What was easy?
4. What does this time diary tell you?

Analysis questions

Explanations: Ask these questions to ensure participants have filled in the time diaries effectively and to start discussions about women's roles and responsibility for unpaid care work.

- Why do you wake up very early?
- Why do you spend so much time on housework?
- Why don't you have time for learning?
- How do you feel at the end of the day?
- Why is it your responsibility to do these tasks?
- Do you feel tiredness, worn out or under stress?
- How are resources distributed within the home (money, time, support) to assist with domestic work?
- How often do others assist you in domestic work? Who does so – husband/partner, children, and parents? Answer if possible on a weekly or monthly basis.
- What sort of community based activities do you depend on to support your work in the house?
- How much time are you able to give to community activities or projects in an average week?
- What do you do when you have time for leisure?

Preferences: Ask these questions to stimulate discussion on women's preferences and discuss the choices that are available to them.

- Which of these activities do you enjoy doing?
- Which activities don't you enjoy and why?
- Which of these different activities is more important than others?
- What would happen if you didn't do the work?
- What would you like to do if you had more time?
- What about this work makes you proud?

Analysis: Ask these questions to deepen the analysis within the group and identify possible ways to address women's heavy workloads.

- If some of this work were done by someone else, how would that help you?
- Which of these activities bring in money?
- How much would you pay someone for doing the same tasks you do?
- Do you think your work contributes to the household?
- Do you feel your work in the home is valued by your household and the community?
- How would you like your work to be recognised by the family, the community, and the government?

Action: Ask these questions to generate action from women's groups

- What kind of changes do you think can be made by the local authorities in this area to recognise, reduce or redistribute your unpaid care work?
- Can you agree on one or two key demands you would like to make to the government/local authorities?
- How would you frame your arguments to convince local authorities to spend more money on these services?
- What strategies are needed to shift men's perceptions of unpaid care work as women's work?

Reflection-Action tools can also be used to analyse information in time diaries

- Bar graphs can give pictorial representation of how much time women spend doing different activities.
- Problem trees can analyse causes of women's unpaid care workload.
- Venn diagrams can be used to show family relationships including parents, children and close relatives. This looks at closeness of relationships and relative power in decision-making within the household
- Power maps can analyse duty bearers and identify policy issues.
- Comparative tables showing women's and men's time use can help groups to understand the injustice and inequality that comes with women's disproportionate share of unpaid care work.

Documentation

A critical part of the research process is to document the conversations from the Reflection-Action circles. Reflection-Action facilitators must write a few paragraphs after each Reflection-Action circle in which the time diaries are used or analysed. The process of filling out and discussing the time diaries is just as important as the completed time diary itself.

It is important to capture how women feel about their unpaid care work as they express it in their own words. How does this impact on them physically, emotionally and economically?

Much of the change that we will want to see for women themselves will be reflected in their discussions in the circles, so it is also important to capture women's comments for monitoring and evaluation purposes. Some of this discussion may also be captured outside of the circle if the Reflect facilitator is from the community. In Nepal, the women shared their experiences through songs and poems which were captured on film and shared with other communities.

Below is a template that Reflection-Action facilitators can fill out at the end of each circle discussion, particularly after a time diary has been conducted. This format can be filled out in a notebook that the Reflection-Action facilitator can refer back to during discussions with the researchers and the Women Right's Coordinators. It should be filled out immediately after the Reflection-Action circle. The researcher and Women's Rights Coordinators should not intervene in the Reflection-Action circles as these should be led by the facilitator.

If a memorable quote is used, ensure that the woman's name is included if the woman agrees.



Date:

Reflection-Action Group

Location:

Key Activity:

Discussion:

Memorable quote:



Box 6: Time is money...

We are not advocating that women get paid for housework or the unpaid care work that they do. However, getting women to put a value to certain unpaid care activities which are paid for when done “in the market”, such as by domestic workers, can help women realise that they do work and that this work is recognised, valuable and underpaid.

Unpaid, paid and underpaid

The question, **“How much money would you pay for the task if you were paying someone else to do it?”** gets women to discuss the monetary value attached to the work they do. But remember:

- Women will usually quote a lower monetary value than implied by the time and energy spent doing unpaid care work, so there is a danger that their work will still seem undervalued.
- In many settings money may not work as a valuing system so attaching value may not mean cash, but other currencies like livestock.
- Care work is undervalued in the market because it is seen as women’s work.

Men and paid care work

- This question can also get women to think about why men do some care work activities like collecting water and firewood, but only if it is paid. When a man goes to fetch water and firewood he often gets paid; when a woman does it, it is not paid. In Southern Africa, for example, studies show that when women were providing home based care it was unpaid. When the same work was done by men, it was paid.
- Why is it that men’s work is visible and paid, but women’s is invisible and unpaid? This question can be asked to stimulate discussion on gender norms and the difference in the value of work when men do it or when women do it.
- When men do engage in unpaid care work, it is often made easier as they have access to basic tools such as wheelbarrows to fetch firewood and water.



Mohammed Aliyu, 30 and his wife Saudatu, 25, Jiwa, Nigeria.

Mohammed says that he’s grateful for the Unpaid Care Work programme as he recognises how important it is for men to also contribute to household chores and childcare.

PHOTO: FEMI IPAYE/ACTIONAID

5. Linking policy to programmes

Programming framework

Practical exercise on the framework

Participants divide into groups of 8-10 and are asked to answer the questions below on coloured cards:

1. What is the problem?
2. Whose rights are being violated?
3. What rights are being violated?
4. Who are the actors involved?
5. What are the root causes of the issues?
6. What are the broad changes we want to see?
7. What does this change look like at the 4 levels:
 - The self (personal space)?
 - The family (private space)?
 - Community (public space)?
 - Government (public space)?
8. How will we bring about this change? Refer back to the HRBA framework:
 - Empowerment
 - Campaigning
 - Solidarity

NOTE: This exercise can be done on the last day to consolidate learning and complete the programming framework.

What is the problem?

Around the world women have a heavier workload than men because they are responsible for a disproportionate amount of unpaid care work.

- Unpaid care work is critical for well-being and human development but it is not recognised or valued by policy makers. Instead governments retreat from service provision and women are forced to provide basic care services for their households.
- Governments choose to invest more in the production of commodities than in services and infrastructure that can improve the care all citizens receive.

Whose rights are being violated?

- Women's rights are violated first and foremost. Girls' rights are also violated as they also take on unpaid care work in the home.
- People with special needs who require support and nurturing, e.g. the elderly and people with disabilities. As government services are inadequate, women's workload is already high, and many men are not involved in care

work; people with special needs do not receive the care they are entitled to.

- Rural and urban women living in poverty see their rights violated more than those of privileged women.
- The community loses out when women are not able to engage in political discussions and economic activities as a result of their heavy workload.
- Domestic workers and paid care workers rights are violated as they do not receive decent wages for their work as it is undervalued and considered to be of low status. As a result they may face poor working conditions and informal employment.

What rights are being violated?

- Right to equal participation in economic, social and political spheres
- Right to political participation
- Right to leisure and freedom
- Right to health and wellbeing
- Right to decent work
- Right to education
- Right to natural resources

Who are the actors involved?

- Women
- Men
- Community leaders
- Religious institutions and leaders
- The media
- Family and household
- The government: policy makers, politicians, and technocrats
- Multinational and national companies that pay women low wages

All of these actors are involved in reinforcing gender stereotypes that unpaid care work is primarily women's work and/or contribute to women's heavy workload. As women's work it is mostly unpaid and done in the home, it remains invisible to governments and businesses and is taken for granted. For change to happen, all of these actors will need to be involved at different stages and in different capacities.

What is the broad area of change?

Unpaid care work is valued alongside paid work, regardless of who takes responsibility for it.

To challenge ingrained power relations that cast unpaid care work as primarily women's work, change will need to happen at every level: for individual women; within the household; in the community; and at the state level. In each sphere, our objective is for unpaid care work to be recognised, reduced and redistributed so that women can be represented in social life and enjoy their rights to live a life of dignity in both private and public spheres.

Women will:

- Recognise and value their indispensable contribution to sustaining the household and the community;
- Be empowered to call for their work in the household to be valued and shared;
- Be able to work both within and outside of the home;
- Be empowered to be more vocal and active participants in public life;
- Be able to participate actively in the Reflection-Action circles and track their own activities in the diaries.

Households will:

- Change attitudes, behaviour and practices of men and women that cast household work as only being 'women's work';
- Value unpaid care work as an equal contribution to the household;
- Enable women to work outside of the home or the family business;
- Value girls' education and encourage them to go to school rather than stay at home;
- Ensure boys also take on unpaid care work;
- Ensure women get tools to make work easier e.g. carts or wheelbarrows.

Communities will:

- Community leaders will recognise and value unpaid care work alongside other work, by raising women's heavy workload as an issue for community and local government action;
- Change attitudes, making it more acceptable for women to work outside of the home;
- Change attitudes towards men taking up household chores and caring activities;
- Enable women to be more involved in community decision-making processes;
- Hold community meetings at times convenient for women;
- Take on advocacy for resources from local or national government, such as clinics, crèches, and water points closer to homes.

Box 7: NGOs and unpaid care work

Many non-governmental organisations (NGOs) and community based organisations (CBOs) rely on women's unpaid care work to support community activities. Women volunteer as home-based care providers, support community kitchens, work as community mobilisers or support infrastructure construction. Though community volunteering is important, many organisations do not take into consideration that it is primarily women who are willing to work for no wages and that this work may add to their already demanding workload.

ActionAid and its partners must also be careful in our own programming not to place the responsibility of community volunteering primarily on women. This reinforces gender norms that women's work is less valuable than men's and so can go unpaid. It also suggests that women are not the primary breadwinners in their households and can continue to depend on the men in their households for income. In an effort to do no harm, we must ensure that, when women volunteer with ActionAid and partners, this additional work is rewarding and does not add unreasonably to their workloads. We must consider ways in which the community and the government can support women's unpaid care work so that they can engage in community processes.

States will:

- Regularly measure and value unpaid care work using national time-use surveys and/or household satellite accounts;
- Enact legislation to recognise that women's disproportionate responsibility for unpaid care is a barrier to the full realization of women's human rights, and identifies the state as the principal duty-bearer;
- Ensure women have more secure employment opportunities;
- Ensure social protection policies address women's disproportionate burden of unpaid care work;

- Improve infrastructure in communities that makes it easier for women to get involved in paid work and makes unpaid care work less onerous and dangerous to undertake, e.g. water points closer to homes;
- Increase investment in free, universal, quality public services such as childcare services and healthcare to reduce women's unpaid care work;
- Not add to women's unpaid care work by giving them more responsibilities through state funded projects or programmes, such as in road construction or unpaid home based HIV care work.

Box 8: Recognise, represent, reduce and redistribute

All aspects of unpaid care work need to be **recognised** and valued including childcare, cooking, cleaning and community work. Through the programme women will **represent** their demands for a more equal distribution of unpaid care work and also get time to participate and ensure their representation in various community works/structures. However, we have to be more specific as to what kind of unpaid care work we want to see **reduced** and **redistributed**.

Different categories of unpaid care work require different responses. For instance, it is not practical to redistribute housework to the state. Instead we can demand that the state provides water and sanitation services to reduce the time it takes to do housework, and demand that housework be **redistributed** more equitably between women and men within the household.

For other unpaid care activities, such as caring for children, the ill and the elderly, it may not be desirable to reduce the time spent on these activities, but rather ensure that it is not only women who provide this care. For instance, we can think of **redistributing** some of the childcare responsibilities to the state by setting up early childhood development centres.

How will we achieve this change?

Theory of change

Women living in poverty should be supported to discover their own power, get organised and connect with or via movements, publicly demanding their rights from local institutions and national governments. Creating a more equal society between men and women is a complex process and cannot be achieved overnight. However, making visible women's unequal workload – first to the women themselves, and then to the rest of the community – addresses one of the most persistent obstacles to gender equality and, for many women, the enjoyment of their basic human rights.

Empowerment

- Set up Reflection-Action circles that are guided by women's rights principles. These are safe women-only spaces that encourage all women to express themselves as equals.
- Raise awareness of the value of unpaid care work for the household, community and society at large by using the time diary tool and collective analysis. Women begin to question why it is only seen as women's work, the impact that it has on their rights, and how it can be redistributed to men, the community and local government.
- Strengthen Reflection-Action participants' literacy and numeracy skills through filling out and analysing the time diaries and using these as the basis for learning. This can give women greater confidence to make their opinions heard in public spaces where men, community leaders and local government officials are present.

- Raise awareness of women's rights as enshrined in the national constitution through the Reflection-Action circles, and provide information on which government ministries are responsible for providing access to services that could help to realise these rights.
- In the initial phase, ActionAid can provide basic services, like boreholes, as long as women's groups leverage the government to provide further inputs and maintain the service. This process can help to build confidence amongst the women and gain the respect of other community members.

Campaigning

- Undertake a power analysis that looks at why the problem exists; gains an understanding of who benefits from the existing situation and therefore will resist change; identifies allies; and strategise for possible solutions.
- Scope out possibilities for local campaigns based on the discussions and demands coming out of the Reflection-Action circles and community discussions.
- Identify a clear achievable objective for the campaign – this could be a change in economic policy, submitting a complaint to the national human rights commission, or calling for the implementation of an existing social policy at the local level.
- Compile the data from the time diaries into an advocacy report that shows how women's unequal workload violates their basic human rights. This report can be used in advocacy meetings with governments, donors and international organisations.
- Use mass media, such as posters, radio and TV shows, to raise awareness of women's unequal burden of work and key campaign demands.
- Take advantage of international platforms like the UN Commission on the Status of Women, post-MDG discussions, G20 and the UN Financing for Development summits to raise awareness of women's unpaid care work and the responsibility of governments and donors to make women's work visible and to reduce their unequal workload.

Solidarity

- Identify strategic alliances with informal women's groups outside the Reflection-Action circle (e.g. church groups, market traders) to raise awareness about women's unequal responsibility for care and state responsibility.
- With Reflection-Action participants in the lead, share discussions from the time diaries with the broader community to build solidarity and support for women's demands to local government.
- Build local and national coalitions with wider women's rights movements and women's rights organisations that also include women's groups from the community.
- Support women's rights organisations and partner organisations to learn more about unpaid care work and how it impacts on women's rights.
- Build alliances with economic justice groups, trade unions and informal workers' groups to demonstrate how women's unequal workload is a result of both their unpaid care work and their low wages and long hours in paid work.
- Make links with ActionAid supporters who may be able to relate to the issue of women's unpaid care work to increase solidarity across regions globally.

In Kenya, a participatory video project was also set up as part of the UCW programme to support women's groups to build solidarity with the community and campaign on women's unpaid care work. Using cameras and video also built up women's confidence and was itself an empowering process (see box 9).

Box 9: Participatory video project in Kenya

As part of the unpaid care work programme in Kenya, ActionAid introduced a participatory video component. In addition to collecting the time diaries, the women in the Reflection-Action groups learned how to use a simple camera and video device to capture in photos and film their unpaid care work. The visual evidence provided by video and photography can instantly contextualise the data from the time diaries to provide a sense of what it means in practice. It can also demonstrate the multi-tasking of activities that would otherwise be recorded discreetly, e.g. child-care while preparing food. Photographs and video can act as a focus for discussion during community analysis of diaries (e.g. to explain differences in experiences and time use) and can help to inform specific issues, solutions and demands. The content is also valuable to share for learning and dialogue between different groups and can provide a powerful element of **evidence based advocacy** – it is harder to dismiss a demand as ‘fabricated’ or ‘exaggerated’ when the visual evidence supports it.

Women in Maunguja circle in Bamburi used the cameras to show boys and men doing ‘women’s work’ such as sweeping and cooking. This was a fascinating and creative use of the cameras, beyond documenting the women’s unpaid care work, to showing the desired solution – men and boys sharing the domestic tasks with women and girls. They used the cameras to make the unsayable real and visible.

The Tebelekwo circle in Tangelbei identified access to water as the key issue they wanted to highlight to the local authorities. Most of the community have to get their water from an open water source shared with animals, unreliable in the dry season. Women have to walk far to collect the water and the community suffers from many diseases related to dirty water. They want water from a neighbouring bore hole to be piped to reach the rest of the community. The women with the support of the participatory video coordinator produced an effective piece, <http://youtu.be/0eniyTEflzA>, which they intend to take to the local authorities in support of their demands.



Pokot woman and cattle herder Tuwit, 10, East Pokot, Kenya collect water from dried watering hole near Tangelbei, East Pokot, Kenya.
PHOTO: DES WILLIE/ACTIONAID

Policy change

There are many different policy approaches women's rights advocates can use to recognise, represent, reduce and redistribute women's unequal responsibility for unpaid care work. The specific policy demands will change from country to country, so this section focuses more on laying out a few guiding questions and examples of possible policies that we can advocate for through the UCW programme. At the local level, policy demands will be informed by the discussions in the Reflection-Action circles. This will also then inform national level discussions that will be taking place concurrently with national and regional partners. It is important to note that there is not one single policy that will address women's disproportionate responsibility for unpaid care work. A number of policies are required across different sectors alongside a fundamental change in attitudes and beliefs about the value of care work.

Key points

- Policies need to be relevant to the type of unpaid care work we are trying to address (see Textbox 8). Unpaid care work should be broken down into the different categories listed above. Policy demands will vary if we are talking about women's time spent collecting water, or the time spent on caring for children.
- We may be asking for the implementation of existing policies. In many countries policies already exist around early childhood education centres, but these centres may not cater to very young children, or may not be available across the country. Therefore the policy demand would be to extend the policy and ensure wider coverage.
- Throughout the course of the unpaid care programme, some policy changes might need immediate attention, like the provision of water and sanitation services. However, as the programme develops policy demands from the Reflection-Action circles can also evolve.

Guiding questions

1. How will the policy impact the women we work with in the
 - Short-term?
 - Long-term?
2. How will this policy increase the visibility and value of women's unpaid care work
 - For individuals?
 - In the community?
 - At the national level?

Steps to identify policy demands

1. Start talking about unpaid care work with Reflection-Action participants, partners and national women's groups.
2. Identify two or three policies for an initial scoping study based on these discussions.
3. Choose one policy change to focus campaigning work in collaboration with Reflection-Action participants, partners and national women's groups.
4. Develop a local and national advocacy strategy – ensure this supports and complement each other.

In the pilot UCW programme women from the Reflection-Action circles were able to build solidarity with men and local authorities to support their demands for change. This happened in Nepal and Kenya, where the Reflection-Action circles focused on making demands to local government for improved infrastructure and public service delivery (see Textbox 10 and 11).

Box 10: Clean water in Patharkot, Nepal

In **Patharkot, Nepal** women identified clean drinking water as a key input that would reduce their unpaid care work and also reduce diarrhoea amongst children and other family members. The women used their time diaries to show the amount of time that they spend collecting water. The diaries showed that on average women spend 99 minutes per day collecting water and firewood in Patharkot. Although there is a well in Patharkot it only provides enough water for the village during the rainy season. There is no drinking water supplied by government in this area. The suggestion from the *Reflection-Action* circle was to collect some initial funds to start building a water tank that could store clean drinking water. The women introduced the idea at a community meeting and men got involved. Using the funds collected the women and men started building the tank, but there was not enough money to complete the tank. The women and men therefore called on the Village Development Committee to finish the construction using local government funds. The Village Development Committee eventually agreed to this demand.

Box 11: Early childhood development centres in Bamburi, Kenya

In **Bamburi, Kenya** the women in the *Reflection-Action* circles drew a public services map and identified that the early childhood development centre was too far away for them to use. They then discussed how accessing this centre could reduce their time spent on childcare and provide them with a safe place to leave their children while they worked in their fields. The women assessed whose obligation it was to fill this gap and decided to present their concerns to the local authorities who are responsible for building and maintaining the early childhood development centre. Four of the women volunteered to follow up with the Constituency Development Fund Committee to ask for resources to complete the structure for the early childhood development centre. One of the *Reflection-Action* facilitators had a seat on the committee and she played an active role in pushing for additional funds. As a result of this advocacy, the centre will receive two million Kenya shillings (\$23,255) for construction of two classrooms to be used as the early childhood development centre.

At the national level, ActionAid International Nepal and Nigeria have identified civil society partners and allies within government that are interested in making care visible by advocating for policy change. In ActionAid Nigeria a national coalition was created focused on unpaid care work. Through discussions with community members and the national coalition it was agreed that advocacy on unpaid care work will call for the implementation of the Integrated Early Childhood Development policy, while also using the media to start up a debate on who is responsible for unpaid care work. In Nepal, ActionAid is supporting the national Rural Women's Network- Mahila Adhikar Manch that represents 49,000 women across the country to integrate unpaid care work as part of their advocacy on women's rights.

6. M&E and shared learning

Monitoring and evaluation

BROAD AREA OF CHANGE:

Unpaid care work is valued alongside paid work, regardless of who takes responsibility for it.

Objectives	Indicators <i>(Qualitative and Quantitative) 4-5 years*</i>	Means of verification	Assumptions about risks
1. Women will understand their contribution through unpaid care work and organise for their rights.	<p>1.1 Increase from x to y of women participating in Reflection-Action circles and using the time diary tool.</p> <p>1.2 Evidence of women and their organisations demanding recognition for their unpaid care work and more local services to reduce it.</p> <p>1.3 Evidence of women having improved their literacy and numeracy skills.</p> <p>1.4 Evidence of women experiencing backlash from the community as a result of their organising and mobilizing <i>[though not a positive indicator, resistance may show progress]</i>.</p>	<ul style="list-style-type: none"> Notes from Reflection-Action facilitator and researcher capturing quotes from participants Participatory review and reflection process (PRRP) meetings in community Partner and project monitoring reports 	<p><i>Our assumption is that the most sustainable and deepest change to women's lives is brought about by women themselves.</i></p> <p><i>This area of change is fundamentally about empowerment – something which cannot be understood through quantitative indicators alone, and also something for which universal indicators are often not helpful. Thus, progress on this objective will be tracked with qualitative indicators agreed locally in the Reflection-Action circles.</i></p>
2. Women will experience concrete positive changes that will reduce their unequal responsibility for unpaid care work.	<p>2.1 Increased access to free and clean water in the community provided by the government.</p> <p>2.2 Increased community services/facilities funded by government to redistribute and reduce women's workload</p> <p>2.3 Increase from x to y in the number of government early childhood centres in the area.</p> <p>2.4 Increase from x to y of households benefiting from the government social protection scheme.</p>	<ul style="list-style-type: none"> Partner and project monitoring reports Occasional verification studies using official data (infrastructure records etc.) Participatory review and Reflection process meetings in community 	<p><i>Our assumption is that poor conditions keep women from organising for their rights and thus must be addressed as part of a rights based approach.</i></p> <p><i>We expect to see an increase in provision by governments (rather than sudden reduction due to political change or natural disaster).</i></p>

<p>3. Women's rights organisations alongside other civil society organisations mobilise in solidarity with women living in poverty.</p>	<p>3.1 National coalition of women's rights organisations and other civil society organisations is set up and meets regularly.</p> <p>3.2 The quality and quantity of women and women's rights organisations' participation in coalition increases over the programme period.</p> <p>3.3 Women's rights activists from the communities actively participate in national coalition meetings.</p> <p>3.4 The national coalition holds at least 5 lobby meetings with government officials to discuss unpaid care work specifically. (this should also take place at regional/ district level as all policy work doesn't just happen at national level)</p> <p>3.5 Key media channels talk about women's unequal workload.</p> <p>3.6 2 respected national and international public figures champion the national coalition's efforts to reduce women's unequal workload.</p>	<ul style="list-style-type: none"> • Partner and project monitoring reports • Participatory review and Reflection process meetings in community • Notes from Reflection-Action facilitator and researcher capturing quotes from participants • Media monitoring reports 	<p><i>Our assumption is that citizen mobilisation can and does bring about change. This is a risk in non-democratic states or in areas with strong religious views against women participating in public spaces.</i></p> <p><i>Assumption that women's rights organisations and economic justice organisations will see the value of working together through a coalition. Risk that political and organisational concerns will derail coalition building efforts.</i></p>
<p>4. Policies and practices of duty bearers are designed and implemented to reduce women's unequal workload.</p>	<p>4.1 Unpaid care work is mentioned in at least 3 government policies of at least 2 countries working on UCW.</p> <p>4.2 National government implementing an existing policy that can reduce women's unpaid care work such as social protection, early childhood development centres, and primary healthcare in at least 2 countries working on UCW.</p> <p>4.3 Government will begin consultations with civil society to reconsider economic policies that exacerbate women's unpaid care work.</p> <p>4.4 Donors will include UCW in their strategy, recognizing the impact of its unequal burden on women</p>	<ul style="list-style-type: none"> • Partner and project monitoring reports • Participatory review and Reflection process meetings in community • Government policies and statements • Legislative changes • Donor and UN reports 	<p><i>Our assumption is that governments should be bound to international human rights agreements and understanding – not only political, but also social and economic.</i></p> <p><i>An assumption is that supportive donors, such as UN Women, will use their position and influence to gain commitments from other donors.</i></p>
<p>5. Making ActionAid more accountable and effective in promoting women's rights.</p>	<p>5.1 x % of partners will have y % of women in their governing bodies</p> <p>5.2 Unpaid care work recognised through implementation of policies on flexible hours, maternity and paternity policies and practice of a work-life balance.</p>	<ul style="list-style-type: none"> • HR policies • Staff contracts 	<p><i>Our assumption is that AAI staff will support stronger policies and work practices that respect a work-life balance and unpaid care work.</i></p>

***We recognise that the change envisioned would take time, as empowerment of women itself is a key element within this programme. Hence the M&E framework is developed capturing change over the next 4-5 years.**

National level monitoring framework

The overarching UCW monitoring framework can provide useful guidance for national level frameworks, which should be locally developed in consultation with relevant AAI teams and partners as well as through consultative processes at community level with rights holders. As the areas of change are broad, it will be useful to identify some national level indicators that can contribute to that change.

In AAI we seek to monitor **changes** not just at the end of a process, but rather throughout. We seek to continually ask the question, “Are we doing the right thing?” In addition, we are monitoring AAI and partners’ roles in the change process.

The M&E framework should thus inform you about:

- What you are monitoring;
- The most important changes for each objectives, and the scope and scale of that change;
- The areas of change or indicators you will use to monitor and capture change:
 - A definition/explanation for each indicator or area of change;
 - Levels of disaggregation for each indicator (gender, age, type of people);
 - Links to global areas of change and indicators.

The broad level indicators help aggregate information to show change at a broader level. In the national context, it will help to look at local indicators that can contribute to that broad indicator. The local indicators are more specific and detailed given the context. Indicators set at the local level specifically define what changes are sought (which can capture the complexity and diversity as per local context).

Box 12: Developing national indicators

EXAMPLE: Evidence of women and their organisations demanding recognition for their unpaid care work and more local services to reduce it.

National level indicator: x number of women in y community demand local government support to set up two early childhood development centres.

EXAMPLE: Evidence of women having improved their literacy and numeracy skills

National level indicator: x number of women in Reflection-Action circles have improved literacy and numeracy skills, where they actively contribute to local community activities. This can be substantiated with a story which shows women using their literacy skills.

Indicators

An indicator communicates information about how things are and helps to measure ‘change’. Indicators help in defining the change and gaining better understanding of what changes we seek through any programme. The process of developing indicators can strengthen programme design as it helps interrogate programme objectives and whether the outcomes sought can be measured. Indicators are useful for monitoring and evaluating progress, or lack of it, so corrective measures can be implemented.

Qualitative and quantitative indicators:

We can distinguish between a qualitative and quantitative indicator:

Quantitative indicators can be defined as measure of quantity, such as the number of people who own ploughs in a village.

Qualitative indicators can be defined as people's judgements and perceptions about a subject, such as the confidence those people have in ploughs as instruments of financial independence like stories of change.

Quantitative indicators are numerical while qualitative indicators convey information in textual or descriptive form, which can include both statements of fact as well as statements of opinion.

Example:

In terms of women's political representation, a quantitative indicator could be the percentage of parliamentary seats occupied by women while the qualitative indicator would describe the quality of women's political participation. Some people define qualitative indicators as those describing a subjective opinion on an issue or project, programme or policy impact.

Box 13: Questions to ask when developing a Monitoring & Evaluation Framework

Purpose of M&E framework: Why do you need it? What do you want to measure?

Scope: How comprehensive should it be? Who needs information and what for? What type of information? What are the available resources?

Indicators: What could be the indicators (feasible, measurable, and relevant)?

Process: How will you collect and analyse the data needed for the indicators? Where will you get the data? What will be the frequency of data collection and analysis? Who is going to do what?

Communication: How, when and who will disseminate and communicate the information? Which of various tools such as stories of change, other templates will be used?

NOTE: For more information, separate notes on M&E requirements guidance are available on the AAI HIVE (IASL site).

Shared learning

AAI's Shared Learning Guide refers to the following four guidelines for the development of shared learning:

1. Emphasise that learning is a social process. That is, it happens in relationships between people and the ongoing dialogues that they have with others.
2. Focus on practice (how we work for change), especially the practices which we share in our different groups or communities within ActionAid International, and with our partners and allies. We, therefore, locate learning beyond the boundaries of ActionAid International (AAI) in our relationships with communities of poor people, our partners and peer civil society organisations (CSOs).
3. Challenge ourselves to deepen efforts to grow knowledge through critical reflection on our change actions, leading to new ideas and perspectives, which inspire new plans and new actions for change. The cyclical process of reflecting, planning, acting, observing and reflecting again is called praxis.
4. Emphasise that learning flourishes in an open and supportive learning environment or context.

The primary **objectives** of shared learning are:

- To deepen, transform, promote existing, and introduce new **spaces, processes, methods and tools** that enable critical learning;
- To build and deepen **capacity and skills** to promote critical dialogue and learning for new knowledge; and
- To build a **supportive/enabling environment** which ensures that learning opportunities are available, accessible and appropriate to ActionAid International staff, as well as partners, communities and other critical change agents.

Some suggested activities for shared learning

- Deepen efforts to document your work by identifying what stories you want to tell about the programme. These could be stories of success or failure which present key learning for AAI more broadly. Also explore alternative forms of documenting, such as through video or picture story telling.
- Encourage learning exchanges between countries, partners and Reflection-Action circles we work with so they can contribute as peers and learn from each other's practice. This can also help build a solidarity network of Reflection-Action members across the different local rights areas.
- Identify what information needs different key stakeholders have and ensure systematic management of information, making it easily accessible to the various users.
- Build ongoing critical review and reflection into all your work (in your meetings and forums, for example), with facilitation to consolidate key or emerging issues that can contribute to learning.
- Promote communities of practice: groups of people who come together around a shared practice to exchange information, insights and advice. They may also help each other, work to solve problems collectively, discuss their situation and their needs. They may explore and create tools, manuals, guides, collections of stories and other documents.

7. Holding your own national workshop

To start off the UCW programme, country programmes can hold a national workshop bringing together our Local Rights Programme (LRP) partners, women from the community, and national level women's rights partners. Most participants will be learning about unpaid care work as a programmatic and policy area for the first time, so it's important to take the time to go through basic concepts and methodology. Below are the key components of the unpaid care work programme along with a draft template agenda to give you a few ideas!

Objectives of the programming workshop on unpaid care work

1. To facilitate learning with AAI staff and partners on the care economy and its impacts on women's human rights;
2. To share learning and experience on Reflection-Action practices that enable women's empowerment;
3. To build capacity on using time diaries for data collection and research;
4. To link programme initiatives with policy on unpaid care work at the national level as part of the women's rights and governance work;
5. To develop an implementation plan and M&E framework for the UCW programme at country level.

Activity categories

1. The start of a shared understanding on how economic and social policies might impact negatively on women's care work;
2. A stronger grasp of Reflection-Action practices for women's empowerment;
3. A shared understanding on data collection using time diaries and agreed research plan;
4. Agreed ways of working between policy and programme teams for policy development and advocacy on unpaid care work;
5. An agreed programme plan and M&E framework.

Workshop structure & format

Day one: Care and Economic Policy

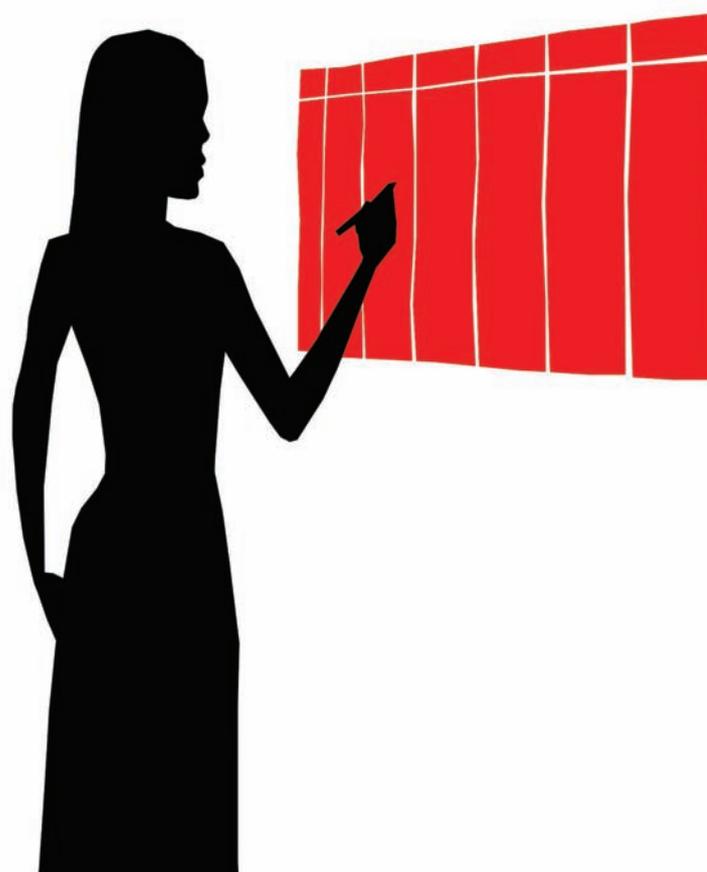
Identify the root causes and consequences of women's unpaid care work, share the community mapping exercises to identify what kinds of unpaid care work are done, and introduce participants to key concepts around the care and economic policies.

Time	Topic	Outputs
08.30 - 09.00	Arrival - Tea & Coffee	
09:00 - 09:20	Opening and welcome Introduction of participants	Everyone gets a chance to meet each other
09:20 - 09:40	Background Purpose of meeting	Participants are clear on what they can expect from this meeting and understand how this programme fits into AAI objectives and priorities now and in the future strategy.
09:40 - 10.00	Meeting culture input General logistics and housekeeping	All participants are clear on logistics and meeting culture.
10.00 - 11.00	Reflection-Action activity on gender norms and care work	OUTPUT 1: Participants think critically about how gender norms are developed and maintained and what the implications of these are on women.
10.00 - 11.15	Break	
11.15 - 12.00	Community Mapping	OUTPUT 1: Aspects of women's unpaid care work in each of the communities are shared.
12.00 - 13.00	What does care have to do with economics?	OUTPUT 1: Understanding is built on unpaid care work and how it interacts with and sustains the "traditional" economy.
13.00 - 14.00	Break	
14.00 - 15.00	What are the root causes of women's disproportionate responsibility for unpaid care work?	OUTPUT 1: The root causes of women's unequal workload are drawn out.
15.00 - 16.15	What policies can help to recognise, reduce and redistribute unpaid care work?	OUTPUT 1: Findings from the policy mapping exercise are shared.
16.15 - 16.30	Break	
16.30 - 17.00	Introduce AAI Programme framework	OUTPUT 5: Common understanding of the programme framework is ensured. We will return to this on Day 3 to fill out a template once we've gone over key programme components on Days 2 and 3.
17.00 - 17.15	Reflections on DAY ONE Overview of DAY TWO	Short evaluation is conducted so participants can assess how the day went and whether issues discussed need to be reviewed the following day.

Day two: Reflect

Review the Reflection-Action methodology and the key components needed to build empowering Reflection-Action circles for women.

Time	Topic	Outputs
09:00 - 09:30	Recap on DAY ONE	Reflections on previous day are discussed and all understand how DAY 2 will build on this.
09:30 - 11:30	Review Reflection-Action methodology.	OUTPUT 2: Participants all feel familiar with Reflection-Action and understand the key principles. Key elements of a women's rights Reflection-Action circle are identified. This sets the context for the time diary tool that will be used in Reflection-Action circles.
11.30 - 11.45	Break	
11.45 - 13.00	Role Play: Talking about unpaid care work in a Reflection-Action circle and tackling gender norms	OUTPUT 2: Participants understand the challenges and risks that arise for women when they participate or facilitate Reflection-Action circles.
13.00 - 14.00	Break	
14.00 - 15.30	From the role play, compile key risks and strategies to address them	OUTPUT 2: In a table, key challenges and how these can be addressed are outlined.
15.30 - 16.00	Break	
16.00 - 17.00	Reflection-Action and literacy – review ways in which Reflection-Action has helped to strengthen literacy	OUTPUT 2: The literacy component of this programme is emphasised.
17.00 - 17.15	Recap of DAY 2	Discussion of setting up a women's rights Reflection-Action circle is reinforced.



Day three: Valuing care work

Time diaries: what are time diaries and what is the value of filling them out? This session introduces the Grid Time Diary model.

Time	Topic	Outputs
09:30 - 10:15	How do we measure care work? Introduction to time-use surveys. What do we use them for and how?	OUTPUT 3: Participants learn about time use surveys and how this methodology can be used at a local level in Reflection-Action circles.
10:15 - 11:15	Present the 11 time diary categories for the Grid Time Diary	OUTPUT 3: Participants understand the different activities included in each of the categories, especially the difference between unpaid work and unpaid care work.
11.15 - 11.30	Break	
11.30 - 13.00	Practice filling out grid time diary that will be used in communities Feedback on time diaries	OUTPUT 3: Participants get a sense of what it will be like for women to fill out the time diary and see the challenges for women with different literacy skills.
13.00 - 14.00	Break	
14.00 - 15.30	How do we collect the data? What support is needed for the research team throughout this project? What questions could be asked to generate discussion and learning?	OUTPUT 3 & 4: Participants understand how data from time diaries can be collected in a meaningful way by researchers. Ways that participants can be engaged in collecting data that will build their own analytical and literacy skills are agreed on. The process of data collection should aim to be an empowering one.
15.30 - 16.00	Break	
16.00 - 17.00	Role play: Using time diaries to start discussions on care and what communities can do to address this.	OUTPUT 3 & 4: Participants understand how the Reflection-Action facilitator can use time diaries to instigate debate within Reflection-Action circles that can lead to demands on government to change policies.
17.00 - 17.15	Recap of DAY 3	Links to DAY 2 & 3 are established, to prepare for DAY 4. Ask participants to raise any concerns from the past three days that they would like addressed before the end of the workshop.

Day four: Operational Plan and Next Steps

Discuss the theory of change as a group so that all participants are clear on the change we want to see happen. Review and compile basic components of the programme into the programming framework and the M & E Framework. Discuss how policy demands will be developed and agree on a shared learning strategy to document and share progress regularly throughout the programme.

Time	Topic	Outputs
09:00 - 09:15	Recap of DAY THREE	Participants Reflection-Action on the previous day and understand how DAY 4 will build on this.
09:15 - 11:15	Draft programme framework template	OUTPUT 5: Thinking on key components of the programme is brought together to then outline key activities under the three components of the programme framework.
11.15 - 11.30	Break	
11.30 - 12.00	How do we identify key policies to address women's unpaid care work?	OUTPUT 4: The link to policy is re-emphasised. Participants agree on the role of the national coalition and how the Reflection-Action circles will link with the national coalitions.
12.00 - 13.00	M&E and Shared Learning – Discuss key M&E and Shared Learning components for this project and input into draft M&E template	OUTPUT 5: A shared understanding of key components of the M&E framework for this programme is established. All participants are clear on why documentation is important and share ideas on how this could be done in different communities. Women's Rights coordinator and IASL lead will compile key indicators into an M&E framework that will be shared with others after the workshop.
13.00 - 14.00	Break	
14.00 - 16.00	Review Operational Plan and agree on roles and responsibilities with AAI Staff and partners	OUTPUT 5: As a group, project deadlines are developed and agreed on. Roles and responsibilities are agreed – particularly how the researcher will work with the Reflection-Action facilitators and link to the international team's research support.
16.00 - 16.15	Break	
16.15 - 17.00	Review the shared learning strategy for this programme	OUTPUT 5: The strategy and format for gathering qualitative data from the Reflection-Action circles' discussions are agreed, and how this can be shared internally and with the national coalition.
17.00 - 17.15	Concluding remarks and thanks	

First defined by Diane Elson at a UNDP workshop and later included in Fäloth, A., & Blackden, M. 'Unpaid Care Work' Gender Equality and Poverty Reduction, Issue 1. UNDP, New York, USA, 2009

ActionAid is a global movement of people working together to achieve greater human rights for all and defeat poverty. We believe people in poverty have the power within them to create change for themselves, their families and communities. ActionAid is a catalyst for that change.

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