



ADVOCACY AND COMMUNICATION IN GENDER AND DEVELOPMENT: IMPLICATIONS FOR WORK WITH ETHNOLINGUISTIC MINORITY COMMUNITIES

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A FLOOD OF DATA AND INFORMATION

Information is of little value unless it is shared, analyzed and applied in advocacy, awareness-raising and educational planning.



WHAT IS ADVOCACY?

- ❖ Telling your story to a decision maker, persuading someone about why it is important to advance a particular cause.
- ❖ It also means building platforms and supporting the development of civil society (especially groups including children), so they can advocate for change themselves and hold governments to account (working with others).

WHAT IS EVIDENCE-BASED ADVOCACY?

- ❖ A process based on data and information. Needs are assessed with a view to advocate for **improving current efforts** as well as **identifying gaps**.
- ❖ The process integrates **otherwise independent** data from different sectors (research, policy, action groups, clinicians, practitioners, etc) into an analysis to **inform advocacy**.

INSTITUTIONAL CHANGE THROUGH EVIDENCE-BASED ADVOCACY

- ❖ Collect evidence. The process of accumulation, analysis and utilization of data requires technical expertise.
- ❖ Ensure that the data are used to advance the cause of a particular segment of people: young children, women, marginalized groups etc. requires political commitment and will.
- ❖ **Main ingredient: Evidence!**

SO, WHAT EVIDENCE CAN WE USE?

- ❖ **Quantitative sources:** International and national tools such as EFAInfo, census data, Gender report cards, MDA analyses, gender score cards, numerical summaries from survey data
- ❖ **Qualitative:** Focus groups, interviews, curriculum guidelines, existing policy guidelines frameworks, laws, commentaries from surveys, ethnographic evidence, information from consultative workshops
- ❖ **Mixed/Blended sources of information:** Summary reports from international organizations that use both sources of information
- ❖ **Participatory strategies, action research:** Where there is “ownership” of process for all stakeholders.

CRAFTING ADVOCACY MESSAGES

- ❖ Identify advocacy issues through situational analysis and assessing advocacy capacities
- ❖ Set goals and objectives
- ❖ Analyze policy process
- ❖ Identify targets / know your audience
- ❖ Develop messages (simple. concise)
 - Primary message: universally compelling statement
 - Secondary message: explains how the objectives of the primary message will be met

DISSEMINATION AND MOBILIZATION

- ❖ Upstream to policy makers, downstream and laterally to key stakeholders/community members
- ❖ Use advocacy opportunities
 - Who has the power at different stages of the process?
 - How can you involve children of both sexes and ethnolinguistic communities in advocacy?
 - Are there relevant social/political events?
 - ❖ Conferences
 - ❖ Workshops
 - ❖ International days
 - ❖ Celebrity visits

DATA ARE NOT JUST NUMBERS...
BUT A STORY WAITING TO BE TOLD.



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WHY ADVOCATE FOR GENDER IN EDUCATION IN ETHNOLINGUISTIC COMMUNITIES?

- ❖ Ensuring gender equality means creating greater inclusiveness in education. So gender can be a useful entry point for addressing the larger issue of disparities versus inclusiveness.
- ❖ Poverty and socio-cultural factors are persistent barriers to the education of both boys and girls. In some countries, as we know, boys are increasingly dropping out from schools.
- ❖ The analysis of such barriers from a gender-perspective is absent or inadequate.
- ❖ National budgets are frequently not sufficient to provide for such gender-analyses.

THE ISSUE OF GENDER IN ETHNOLINGUISTIC COMMUNITIES: EVIDENCE FROM THE GMR

- ❖ Girls from remote areas who speak minority languages or from tribal castes (in India) remain excluded from educational systems.
- ❖ Paucity of teachers for underserved children.
- ❖ It is estimated that 10.3 million additional teachers will be needed worldwide to achieve the goal of universal primary education by 2015.

THE ISSUE OF GENDER IN ETHNOLINGUISTIC COMMUNITIES: SOME KEY RESEARCH RECOMMENDATIONS

(LEWIS & LOCKHEED, 2010)

- ❖ Donors can help children transition into mainstream schools by:
 - Underwriting bilingual programs;
 - Adding culturally relevant dimensions to curricula; and
 - Financing engaging bilingual storybooks.
- ❖ Use of mother tongue for instruction at school entry and in the early grades boosts both enrollment and retention in school, but effective bilingual programs require fully bilingual teachers, who are often in short supply.
- ❖ The lack of reading materials in many languages spoken at home and the lack of interesting reading materials in the national language are also barriers in many countries.

THE ISSUE OF GENDER IN ETHNOLINGUISTIC COMMUNITIES: SOME KEY RESEARCH FINDINGS (PATRINOS, 2010)

- ❖ Highlights the fact that we know very little about indigenous people in most countries (barring India);
- ❖ Being indigenous is associated with greater poverty and exclusion from education and over time this relationship has stayed constant;
- ❖ Nearly 80% of the world's indigenous people live in Asia;
- ❖ Poverty reduction efforts seem to work; calls for all failed school systems to be corrected to address disadvantage;
- ❖ Public-private partnerships have been suggested as one modality for achieving some of these goals; and
- ❖ This and other studies (King et al, 2010; Das et al, 2010) urgently recommend policies that address female disadvantage in particular.

HOW DO WE KNOW WHAT IS GOING ON WITH GENDER IN ETHNOLINGUISTIC COMMUNITIES?

- ❖ In many EL communities, gender parity is measured through quantitative methods.
- ❖ However, in many minority communities, some gender-related phenomena are not easily measurable with numerical scales or quantitative measures (eg GBV, gendered dimensions of poverty, female empowerment).
- ❖ So, we need to know our starting point when we work with these communities: Where are we now?
- ❖ We need to decide what we want to analyze.
- ❖ What data do we need?
- ❖ How do we collect/analyze these data?
- ❖ In other words, we need indicators: “Criteria or measures against which we can assess changes” (Moser, 2007).
- ❖ “Gender-sensitive indicators” can be numbers, facts, data from interviews, perceptions as measured in consultative workshops, focus groups or other data-gathering mechanisms.



WHAT DO WE NEED FOR EVIDENCE-BASED GENDER ADVOCACY IN THESE COMMUNITIES?

- ❖ Collecting evidence from ethnolinguistic minority communities, and the process of accumulation, analysis and utilization of data requires *technical expertise*.
- ❖ However, ensuring that the data are used to advance the cause of ethnolinguistic minority communities requires *political commitment and will*.

SO, WHAT EVIDENCE CAN WE USE IN GENDER WORK WITH ETHNOLINGUISTIC COMMUNITIES?

- ❖ **Quantitative sources:** May not always provide critical dimensions in ethnolinguistic communities
- ❖ **Qualitative sources:** May be particularly useful with ethnolinguistic communities: Focus groups, interviews, curriculum guidelines, existing policy guidelines frameworks, laws, commentaries from surveys, ethnographic evidence, information from consultative workshops
- ❖ **Mixed/Blended sources of information:** If you have quantitative info, using it in conjunction with FGDs, interviews etc will be powerful
- ❖ **Participatory strategies, action research:** Ownership has been repeatedly identified as a big problem in advancing the gender argument with minority communities in general

EXAMPLE MODEL OF GENDER ADVOCACY WITH ETHNOLINGUISTIC COMMUNITIES



CONCLUSIONS

- ❖ Evidence-based advocacy can be a powerful tool to advance the cause of language and gender in the region.
- ❖ Advocacy efforts frequently do not reach ethnolinguistic communities.
- ❖ Language and cultural expectations are intertwined, so understanding the cultural milieu is very key to gender advocacy in general.
- ❖ Understanding gender expectations within ethnolinguistic communities may inform gender and language advocacy.
- ❖ Engaging in gender advocacy may increase awareness of ethnolinguistic issues.