



care® TIPPING POINT

Facilitator's Manual for Mothers' Groups

Phase 2 | Nepal

CARE USA

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Tipping Point

[CARE's Tipping Point](#) initiative, with the generous support of The Kendeda Fund, focuses on addressing the root causes of child, early and forced marriage (CEFM), by promoting the rights of adolescent girls through community level programming and evidence generation in Nepal and Bangladesh, and multi-level advocacy and cross-learning efforts across the globe.

Phase 1 (2013-2017) of this three-phase project used participatory feminist and developmental evaluation approaches to engage in research, which informed innovative program activities and supported locally-driven social norms shifting activities. Additionally, Phase 1 supported local, national, and global advocacy efforts to broaden the discourse among policymakers, funders, and practitioners on gender transformative approaches to addressing CEFM and measuring progress. Principle to this advocacy has been a focus on acknowledging fear and control of adolescent girls' sexuality as a driver of CEFM [Phase 1 evaluation findings [here](#)].

For Phase 2 (2017-2020), the Tipping Point initiative has utilized learnings from Phase 1 to develop and test a holistic and replicable implementation package. Tipping Point's approach uses synchronized engagement with different participant groups (e.g., girls, boys, parents, community leaders), around key programmatic topics, and creates public spaces for all community members to be part of the dialogue. Tipping Point's approach is rooted in challenging social expectations and repressive norms and promoting girl-driven movement building and activism. These components are designed to help adolescent girls find and collectively step into spaces to reflect on and tackle inequality.

This Facilitator's Manual has been designed for a specific participant group as part of the Tipping Point initiative. The core intervention package spans 18 months, consisting of 45 sessions in total, e.g., no more than one session a week and not overlapping with national holidays, school exams, and other context-related events. In addition to the sessions in this manual, the intervention package includes several other components

To learn more about Phase 2 design and implementation within which these sessions are conducted, please refer to:

- [Phase 2 Program Summary](#)
- [Phase 2 Results Framework](#)
- [Phase 2 Implementation Design](#)
- [Phase 2 Evaluation Design](#)
- [Other Core Participant Facilitator Manuals](#)

Facilitator Tips

Introduction¹

This manual is one part of a holistic program to promote gender equality and prevent child marriage and other forms of gender-based violence. The activities are meant to help participants reflect on expectations and roles in regard to gender, to help them challenge inequitable expectations, to practice new more equitable ways of behaving, to learn about key topics on SRHR and financial literacy.

Facilitator Competencies/Requirements

Facilitators are the team members who are trained and then facilitate the sessions in this manual with program participants. They are the most important part of rolling out the curriculum. Below you will find a list of competencies that, at a minimum, facilitators should be able to demonstrate. The facilitator competencies are divided into three categories:

1. Content/Topic Knowledge,
2. Facilitation Skills, and
3. Beliefs and Comfort.

This list of facilitator competencies has several uses. These can be used to develop facilitator job descriptions and interview guides, prioritize and develop professional development/ training activities, and develop performance evaluations tools.

Minimal competencies/requirements

- Have reflected on their own attitudes and behaviors in regard to gender equality, women's rights, youth rights, sexual and reproductive health and sexuality.
- Feel comfortable discussing gender equality, women's rights, youth rights, sexual and reproductive health and sexuality.
- Have seen the activities modelled and have practiced those activities until they feel comfortable facilitating them.
- Be able to comfortably model flexible attitudes and behaviors, so they are less likely to unintentionally reaffirm rigid gender norms.
- Be able to engage participants in open, honest and non-judgmental discussions and reflections around gender norms.
- Be aware of gender norms and major issues in terms of gender inequality and health in the context in which they are working.
- Be able to describe social constructions of gender and how they impact our lives
- Be aware of resources available for any person who might come forward needing support for issues with gender-based violence (past or present).
- Demonstrate basic group facilitation skills, including the ability to lead a group discussion, follow a curriculum design/steps with fidelity, manage time, deal with challenging situations, etc.

How should facilitators use the curriculum manual?

Each of the session is divided into 2 or more sub-sessions and each sub-session is organized into the sections described below.

- **Session Title:** At the top of each session you will find the number of the session and title of the session.

1. Engaging Boy and Men in Gender Transformation: The Group Education Manual. 2008 The ACQUIRE Project/EngenderHealth and Promundo.

- **Session Objective:** This describes the expected objective for each session
- **Time required for the sub-session:** This specifies the time for the entire sub-session. That total time is then broken down further in the Instructions.
- **Preparation:** This section lists the materials you will need to facilitate the session, as well as any notes to consider before the session begins
- **Instructions:** This is the longest section of each session and provides step-by-step instruction on how to facilitate each of the activities in each of sessions, as well as the estimated time it will take to facilitate each step.
- **Concluding Comments:** This is usually a summary of the session and what was covered by the session, emphasizing key points the group should have gone over.

How strict do we need to be with time?

The manual includes timing expectations that are at times divided within an activity. The timing are generalized expectations but you should stick to them as much as possible. If the activity is not fully divided in terms of time blocks, then do that yourself when you practice the activity to help you stick to time. Sticking to time is important especially. If you go over time with the initial steps, then you will not have time to conclude the activity or will have to hurry through the ending. You want to make sure you conclude the activity and give time for discussion. But there are a couple of exceptions.

1. If you finish a step or section quicker than the timing, then move ahead to the next step. Do not spend time if you don't need to just to fill the timing.
2. If a very important discussion has started then you should not cut it off, you can give a few minutes over time and then compensate that time later in the activity. Another strategy is also to "park" a discussion and do it at the end, but at times you may lose a moment when participants are engaged to talk about something.

How should we divide the larger group into smaller groups?

There are several learning activities in require the larger group of participants to be divided into smaller working groups. In most cases, it is preferable to divide a large group into smaller working groups first and then give instructions on how to complete the learning activity. Conducting these tasks in this order sets the stage for participants to be less distracted when you are giving small group assignment instructions. Participants will also see who they will be working with during the small group work as you are giving instructions.

However, if small working groups are going to disperse over a wide area, you may need to give instructions before they divide into small groups.

How do we work with groups who have low literacy?

It is more probable than not that you will find participants in your Tipping Point group who have limited or no reading/writing skills. The curriculum seeks to take literacy levels into account but there are times where we may find literacy to be a challenge with a certain session. There are several things that the facilitator can do to accommodate low literacy participants in these circumstances.

- When using a poster or handout, be sure to read these printed materials out loud for participants who do not read well. Read slowly and clearly. Individuals with low literacy often develop a remarkable sense of memory to compensate for their inability to read. Also, seek to be succinct in the wording on posters and handouts.
- Do your best to include one person who can read/write in each small group during small group work. This person can serve as the reader and/or scribe for the group.

- Read the instructions and other information on small group worksheets to each small group if needed. You may want to use only one version of the worksheet assignment in order to save time in reading this text out loud.
- When possible, use the simplest words possible to communicate ideas and concepts and make sure to speak clearly.
- Check in frequently with the group to see if you are going too fast, if they need help reading something, need something repeated, etc.

Role of a facilitator

The people who lead discussions in Tipping Point groups are called Facilitators, not teachers. This difference may not seem important, but the name is very important. People often seem to think a teacher giving knowledge to others. This manual defines a facilitator as someone who guides a process, which means that they help people to reflect and find their own meaning, the facilitator helps the participants to express their personal skills and motivation about the situation.

Thus, the facilitator:

- Listens more than speaks;
- Encourages everyone to participate;
- Ensures learning objectives are accomplished. Facilitates experience that encourage learning processes;
- Meets participants where they are and helps them go forward. Does not judge participants for their beliefs, level of awareness, or any other attribute
- Uses methods that are appropriate for participants;
- Shares personal experiences, selecting the useful ones carefully.

Personal preparation

As a facilitator preparing to do this work, you will need to look at your own thoughts, feelings, attitudes and behaviors, and how these may affect your work. For example, you may feel uncomfortable talking openly about certain topics (for example, such aspects of sexuality as masturbation). This will make it hard to facilitate a frank discussion. You may also have strong feelings about certain topics (for example, women carrying condoms). This may make it hard to facilitate an open discussion without imposing your own views. In doing this work, you may also be reminded of painful experiences from your own past, in which you suffered or caused others to suffer. Being reminded of these experiences may make it hard to talk about certain topics.

Try to discuss these issues as openly as possible, it is important to make time to think about your own thoughts, feelings, and experiences. This could involve:

- Meeting with a colleague to discuss thoughts and feelings about the work. Talk about what you are looking forward to and what you are nervous or unsure about. Talk about any issues that make you uncomfortable and why. Make a plan for how you will deal with this discomfort while facilitating these sessions.
- Making time during a team meeting to carry on the same discussions.
- Choosing someone whom you trust and whom you think will be able to listen to you and support you (colleague, friend, or family member). Tell them briefly about the past experiences you are concerned about. Share as much or as little detail as you're comfortable sharing. Tell them how you think these memories may affect your work and how you would like to be supported in dealing with the memories. Make a plan for how to get this support.

Study session plans and prepare ahead of time

Facilitating a session well requires preparation. Some people think they can just read the session plan while they're facilitating, but this is **not** a good approach. Doing the best job possible as facilitator means preparing ahead of time. As facilitator, you should:

- Read through the entire session plan well before the session starts.
- Familiarize yourself with the session's learning objectives so that you can keep them in mind while you're facilitating the session.
- Research concepts and other content that you don't fully understand until you understand them and can communicate about them with confidence. This also includes reaching out to the supervisor if you have any questions at all.
- Explain things to participants in "your own words" without changing the meaning of what is described in the session plan.
- Write your own notes in the session plan to make it easy for you to run learning activities.
- Reflect on your reading of the session plan and identify the places in the session where you might have difficulty. Strategize ways of dealing with these difficulties if they arise.
- Invent examples as needed. Prepare examples that are in addition to those provided in the curriculum.
- Create examples of the finished assignment that participants will be completing during learning activities – worksheets, brainstorm lists, etc. – to show participants what an actual finished assignment might look like.
- Do the preparation described in the session plan such as identifying and assembling materials, drawing posters, etc.
- Complete any basic preparation that might not be listed in the session plan: finding a place to hold the session, making sure there is adequate seating and lighting, providing drinking water and other refreshments as needed, etc.
- Practice!
- Get to the session early to set up and be ready when participants arrive.
- Remember that you do not need to be an expert- feel free to say that you don't know something if an unfamiliar topic comes up during discussion. Then, try to find out afterwards and come back to that participant with information.

Age of participants

Given the young age of participants and the differences between early adolescents 12 and 13 compared to older adolescents 15 and 16 can be extensive. Younger adolescents (12 and 13) may be shyer and have more difficulty participating in the conversations. Younger adolescents may only be a few years younger but that can seem like a lot in terms of experiences and in terms of hierarchies between youth. You will need to pay attention to the age of your participants and consider how to adapt content to both age groups.

- When splitting into groups separate per age – younger participants with other younger participants, etc.
- When asking them to speak to another member, try to arrange them to speak to similar age participants.
- Expect that younger participants may have a harder time sharing and try to make it easier to them. Emphasize that we want to hear all types of views regardless of the age. All views are valid.
- Pay attention to older adolescents and prohibit any teasing or bullying within the group. Aggressive and violent behaviors within the group go against the principles of this intervention.

Practice! Practice! Practice!

"Practice" means standing in front of a colleague, friend, family or even a mirror, and running through the facilitation of a session out loud. If you really don't have enough time to do a practice run of the entire session you should at least run through the most complicated parts of the session and the parts that you anticipate could be challenging for you.

You may feel a little silly, but practice is a **very** important part of doing the best job of facilitating a program that's new to you. When you practice, you'll be in good company – even famous, veteran actors and musicians practice before they go out and perform. After two or three times of facilitating the program you'll begin to know it well and the need for practice will be much, much less.

Follow the curriculum as written

It is **very** important that facilitators conduct this program as close to the way the curriculum is written as possible. That doesn't mean you have to speak the curriculum word-for-word, exactly as written, but you should always deliver the core content, skills, instructions and activities that are the heart of the program.

Present the session introduction clearly and briefly

The purpose of the Introduction section in each session is to give participants a “big picture” sense of what they're going to do and learn that day. With that goal in mind, be very brief and “to-the-point” when facilitating the Introduction to a session. Too often, facilitators fall into the trap of feeling like participants should have a complete understanding of the topic by hearing the Introduction – that's what the rest of the session is for, especially the interactive learning activities! Consistent with adult learning principles, we want participants to know what the topic is about. But the Introduction is just there to give them a basic frame of reference. Don't worry if participants don't understand everything right away – leave that learning for the rest of the session!

Give clear activity instructions

Nothing makes a mess out of session facilitation quicker than the facilitator confusing participants about how to do a learning activity by giving bad instructions! One of the things that make this a great program is that it has a lot of interactive activities that make it fun and interesting for participants. But participants will get confused and frustrated if they don't understand how to do the activity.

Give clear instructions for activities:

- Make sure the instructions are clear to you. During your facilitation practice, speak each step and then act out the activity by following your own directions as if you were a participant. If things come out incorrectly, you know you've been unclear.
- Provide a visual. Put the instructions up on a piece of flipchart paper or in a printed handout.
- Break it down. The activity instructions in the curriculum are written to be short and clear, but your group might need the steps broken down into even smaller steps.
- Be concise. Figure out how you can give each instruction in the briefest way possible. Sometimes facilitators try to explain steps too much and wind up confusing participants when they were trying to help them understand.
- Show participants examples of activity outcomes – such as completed worksheets, sample brainstorm lists, etc. – that you prepared ahead of time. This helps participants see approximately what their finished work will look like and can save a lot of explanation.
- Ask participants if they have any questions about how to complete the activity before you begin it. Recognize that sometimes the best way to understand something is to try it and be ready to put participants' questions aside and simply reassure participants that it will be clear once they are actually doing it.
- Reassure them that you will be readily available to help them during the activity if they continue to be confused about how to do something.

Use strategies that engage participants

Research shows that participants learn best when they feel motivated. Motivation comes when participants feel engaged – that is, what they're doing is interesting, fun and important (especially to them). These program

activities are designed to be interesting and interactive, but they can still fail to motivate participants unless you, the facilitator, also use your skills to keep participants engaged.

Monitor the overall level of group engagement. If you notice engagement is low, try changing the format of activities (but NOT the goals, objectives or content!). Below are some strategies you can try.

- Use round robin. In a round robin format, the facilitator goes around the room/circle giving everyone an opportunity to add to the discussion.
- Divide into small groups. Dividing participants into small groups can also create opportunities for more participants to speak/share.
- Use physical activity. Make discussions more physically active. For example, you can bring a ball to the session. Whoever holds the ball gets to speak. In order for another participant to share, the previous speaker must throw the ball to him/her.
- Pass around a talking stick. When you're monitoring the group, pay attention to whether the same few people speak frequently or for the longest amounts of time. If the same people speak all the time, other participants may disengage. Encourage others to speak by using a "talking stick" – an object that gives the right to speak to the participant who is holding it.
- Distribute talking beans. Alternatively, you can give each participant three kernels of corn or three beans (or something similar). Each time they share during group discussion, they must give you back a bean. After they have used up their beans, they can no longer share.
- Use straw polls. When there are "yes/no" questions or opinion questions, consider doing a quick straw poll to get everyone involved in answering the question. You can have participants raise their hands, stand up/sit down, stomp their feet, etc., to vote.
- Give some time to reflect first. Some participants simply aren't good at speaking "off the top of their head." Try giving participants time to write down answers before discussing/sharing or have participants brainstorm ideas together in small groups or turn to a neighbor for a minute to talk about the question at hand.
- Keep up your stage presence. Pay attention to your "stage presence." Do you show excitement and enthusiasm? Are you warm and friendly towards participants? These characteristics, as well as using some (appropriate) humor can open the door to participants engaging more, especially in the early program sessions when participants are just getting to know you and a tone is being established.
- Sweets. If possible, bring small pieces of candy to share or use as "rewards" for participation.

Dealing with challenging comments

Participants may at time either push back against the grain of the curriculum or may simply express inequitable beliefs that they have. The facilitator should avoid challenging those comments directly if possible because you want there to be vibrant discussion where participants honestly share their views. But you also don't want to leave inequitable comments or reinforce them in the group.

- Ask other members/participants what they think about the same statement. You can reword the statement. This is a way to engage participants and hopefully show that there are opposing viewpoints within the participants.
- If no one feels comfortable, ask them what someone might say who believes the opposite from what was stated.
- If no one still is willing to speak, then in an objective and calm way, state the opposite case and why someone would believe that and go on with the activity. You want to make sure that you appreciate the comment (even if inequitable) as you want the group to continue to share their thoughts. If it is something clear cut, you can use statistics if available- for example if someone says domestic violence doesn't exist you can use statistics for example saying that globally 1/3 of women have experienced GBV.

- In specific cases, for example, if a participant says something to support violence, then you should very clearly speak out that violence is never acceptable, and it is in fact against the law. The responsibility for violence is entirely on the person who uses that violence. This would apply to any discriminatory or harmful comments.
- Most importantly you should make sure not to laugh with inequitable jokes or appear to support statements which are inequitable. The participants will be looking to you all the time.

Active listening

Active listening is a basic skill for facilitating group discussions. It means helping people feel that they are being understood, as well as heard. Active listening helps people share their experiences, thoughts, and feelings more openly. It's a way of showing participants that their own ideas are valuable and important when it comes to solving their problems.

Active listening involves:

- Using body language to show interest and understanding. In most cultures, this will include nodding your head and turning your body to face the person who is speaking.
- Showing interest and understanding to reflect what is being said. It may include looking directly at the person who is speaking. In some communities, such direct eye contact may not be appropriate until the people speaking, and listening have established some trust.
- Listening not only to what is said, but to how it is said, by paying attention to the speaker's body language.
- Asking questions of the person who is speaking, in order to show that you want to understand.
- Summing up the discussions to check that what has been said was understood. Ask for feedback.
- Being nonjudgmental. Remember that information should be provided in nonauthoritarian, nonjudgmental, and neutral ways. You should never impose your feelings on the participants.

Acknowledgements

The content of this manual is based on the inputs from design meetings that were held in Bangladesh and Nepal in early 2018. In this meeting, CARE Bangladesh, CARE Nepal, CARE USA, partner organizations and community members together developed an outline for the topics to be covered for the adolescent girls. The design meetings were organized after a rigorous process of national and international harvesting of manuals and approaches used globally by CARE and other national and international organizations. Suniti Neogy from CARE USA led the harvesting and manual development process, including outline finalization, field testing and revisions. Based on the outline, this manual was first compiled by Amita Pitre. Fabio Verani from CARE USA, provided significant technical inputs to revisions and managing field test processes. Suraiya Sultana, Rawnak Jahan and Md. Rafiqul Islam of CARE Bangladesh and Upasana Shakya Shrestha, Karuna Thapa, Sitesh Tiwari and Shashi Panthi of CARE Nepal also provided valuable input and edits in field testing. Tirzah Brown, CARE USA supported the incorporation of field test feedback, language consistency, and sequencing. In addition to the names mentioned above, this manual draws extensively from numerous other sources, as cited in the sessions.

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Session 1: Getting to know each other and the project

Session: 1.1 Getting to know each other

[Source: Adapted from CARE Rwanda Insashyikirwa Opinion Leader Curriculum. 2015]

SESSION OBJECTIVE: IN THIS SESSION, THE WOMEN WILL BE INTRODUCED TO EACH OTHER AND THE TIPPING POINT PROJECT.

Time required: 30 minutes

Preparation: Ensure familiarity with the session content before facilitating. The facilitator should ensure that all women are comfortable and able to participate in the session. No additional materials are required for this session.

Instructions for exercise:

1. Introduce the process: *Today we begin an incredible journey together. It is a journey of self- reflection, growth, and change for us as individuals, as mothers, and as community members. I will be here to guide the process. However, it is your participation that will propel us forward. Each of us brings something unique to this space—our character, our ideas, and our experiences. Your contributions are what will enrich this process and give it meaning. Therefore, it is important that we get to know each other that we get comfortable together, as we embark upon this journey together.*
2. Explain that you are now going to play a game. All participants will begin by walking around the room greeting each other, greeting each other , and just moving about. When you clap your hands, you will call out a category, e.g. "Favorite Color!" Participants will group themselves according to where they belong within that category e.g. those whose favorite color is blue will stand together, green will stand together etc. Once the groups are formed you will ask them to identify themselves, e.g. "We are the Blue group." You will then give everyone a topic to discuss within their groups for 1 minute. After 1 minute, you will call out that time is up and the participants will begin wandering around the room freely again, waiting for you to announce the next category. (See list of categories and questions below)
3. Ensure that there are no questions and begin the game.
4. After a few seconds call out the first category. Groups may have a little trouble getting organized in the first round, so you can help them by asking questions (e.g. "Are you a blue? I see some other blues over there.") Use the following list of categories and discussion questions for each round:

Categories:

- Birth order (1st born, 2nd born, 3rd born, etc.)
- Favorite color
- Favorite food
- Where you were born
- Year of birth (form a line beginning with the youngest)
- Favorite hobby/talent (e.g. gardening, rowing, sewing, singing, playing instrument, playing sports, cook)
- How far you have travelled from your village, to upjila level, to district level, and to Kathmandu or to other countries

Discussion Questions:

- What makes you laugh?
- What do you do to relax?
- If you could have dinner with anyone in the world, who would it be and why?
- If you could go back to yesterday and change one thing, what would it be and why?

Continue the game until participants are energized or until time is up (estimate 4-5 rounds). Bring participants back to their seats and thank them for participating in the activity.

Session: 1.2. Getting to Know the Project

[Source: Adapted from CARE Rwanda Insashyikirwa Opinion Leader Curriculum. 2015]

SESSION OBJECTIVE: IN THIS SESSION, THE WOMEN WILL BE INTRODUCED TO THE TIPPING POINT PROJECT AND THEIR ROLES IN ACHIEVING THE OBJECTIVES

Time required: 30 minutes

Preparation: Ensure familiarity with the session content prior to facilitating. Gather the following materials

- Flipchart, with at least one blank page and with one of the pages labelled with the words “Empower girls in our homes and communities”
- 4 separate flipchart pages, adhered to different walls around the room, labelled “change in ourselves”; “change in our relationships”; “change in our families”; and “change in our communities”
- Markers

Instructions

1. Gather participants back to the semi-circle after the introduction exercise. Explain: *Today we are going to begin an important journey together. Like any journey, before we get going, we first have to know where we're going! In this session, we're going to think about why we are here and where are we heading. What do we hope to achieve? How? What are our hopes? Expectations? Concerns? The road ahead will be exciting, challenging, rewarding and inspiring...so let's get started!*
2. Write the word Tipping Point large letters across the middle of a flipchart paper on the flipchart stand.
3. Summarize that ‘Tipping Point means : ‘the point at which a series of small changes or incidents becomes significant enough to cause a larger, more important change...’ This means that we are all here to make changes that we believe are important in our lives and our communities. Ask participants what kinds of changes they hope to see as a result of this project. Listen to responses from a few participants
4. Take out the “Empower girls in our homes and communities” flipchart/poster. Ask for a volunteer to hold it up. Explain: *The aim of the Tipping Point Project is to empower girls in our homes and communities. We believe that this will lead to greater happiness, health, and development in our lives and the lives of others. However, we know that we cannot accomplish this goal overnight. Creating positive change will be a journey of many steps that we take together.*
5. Ask participants: *So how do we get from here (point to where you are) to there (point to where the poster is now hanging)? Like any journey, we will travel together and go step-by- step along the path!*
6. Explain that there are four major sections on our path of change (Point to the corresponding signs around the room)
7. Invite participants to take a brief walk with you along the path of change. Ask participants to get up from their seats and follow you to Flipchart #1 (**Change in Ourselves**). Explain that we start our journey with “Change within Ourselves.” Ask participants what this means to them. Listen to responses from 2-3 participants. Summarize that ‘change within ourselves’ refers to the changes we make as individuals, in our own knowledge, attitudes, skills, and behaviours.
8. Lead participants to the 2nd flipchart (**Change in Our Relationships**). Ask participants what this means to them. Listen to responses from 2-3 participants. Summarize that as we make changes within ourselves, we can begin to make changes in our relationships with our parents, husband, children.
9. Continue in this way to the remaining two flipcharts, (**Change in our families**) and (**Change in our communities**) e.g. asking participants what the flipchart means to them and summarizing the meaning of each.
10. Return to your seats once you have walked through the whole path of change.

11. Ask the participants to reflect on their role as mothers to support the changes at individual, relationship, family and community levels
12. Summarize for participants: *As we have seen, change is a process that takes place over time.*
13. *We must start the process of change within ourselves and then can gradually work to make positive changes in our relationships and the community. We will focus on initiating this process of positive change within ourselves. Each of you is here so that you may go through this journey of reflection and learning. We will focus on the changes in our own lives, before focusing on our community. The skills you will gain from these sessions will help you to create a conducive environment for community activism to empower girls as well as assist in engaging more to prevent and respond in your community and these actions will be the next step after this session. Right now, it's about us. So, what are we going to do?*

Concluding comments for the facilitator to share:

Thank everyone for coming. Fix with them a time and place for the next session, which they can all manage. Ask them to remind one other to come on time. Briefly discuss that we have gathered together to see what we as individuals and as mothers can do to bring changes in our own thinking and live and that of our families and adolescents.

Plan for Action:

Think about what you learned today and if you are excited or nervous about joining a Tipping Point group

Session 2: Being Fair and Child Rights

Session 2.1: Being Fair

[Source: Adapted from UNICEF Rupantaran Curriculum]

SESSION OBJECTIVE: THE WOMEN WILL LEARN THE DIFFERENCE BETWEEN EQUALITY AND EQUITY. THEY WILL BECOME AWARE OF THEIR ROLE TO BE FAIR

Time Required: 60 minutes

Recap: 10 min

Ask for two or three volunteers to summarize the last session and express how they are feeling about the group so far.

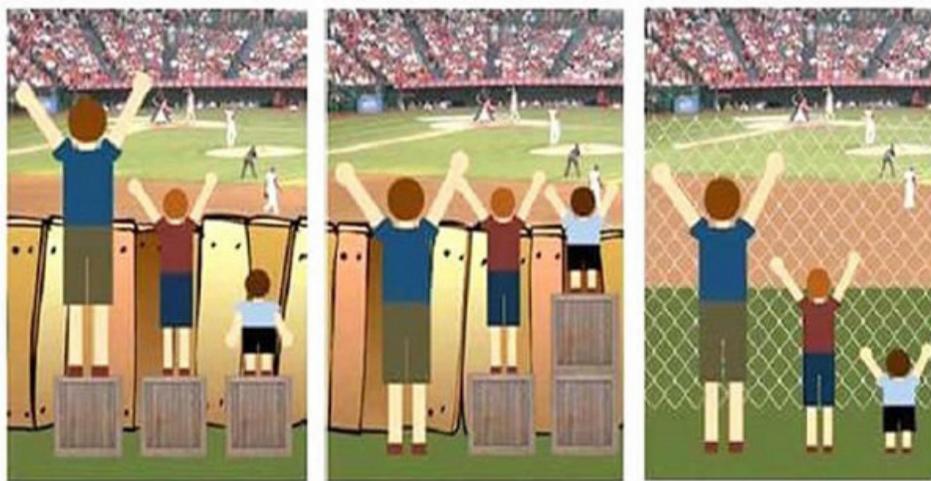
Preparation: Ensure familiarity with the session content prior to facilitating. Allow the participants to come up with real life examples of disadvantages and what equity-based solutions there could be to overcome disadvantages. Try to discourage the discussion from being hypothetical. Gather the following materials:

- Pictures of children standing near the wall watching a match

Instructions:

Today we will learn about how an enabling environment can be created for children; but also, all those who are marginalised in some way or the other.

Step 1: 15 minutes



- Show everyone the three pictures
- Ask everyone what they see in the first picture? What is the problem in the first picture?
- What is the difference in the second picture?
- What made the difference?

- What do you think of the third pictures? (probe about removing the wall where all children can watch the match from where they are, our roles as parents is also to observe what barriers our children are facing and help them to remove those barriers)

Step 2: 15 minutes

Discuss and explain the concepts of Equity and Equality to the group: Boys enjoy more support for their education while girls may not get support to continue education. The nutrition of girls may be neglected, and they are often considered a burden on the family. Some parents do not allow their daughters to go out and play in the open and may be anxious to marry them off. In these circumstances is it fair to expect that girls will be able to achieve their aspirations and development equivalent to boys?

We can see such social inequalities also in the children from rich and poor families. Some parents can afford to send their children to expensive private schools which some struggle to give even basic education to their children. While the children of the rich get all the time they need to study, while those of the poor need to work after school. How can we, then, expect the two sets of children- the haves and have-nots- to compete in the same entrance exams based on merit? And then based on these exams, is it fair to decide about future education and job prospects? No, this is not fair. This is an example of how advantage or privilege adds to more privilege and disadvantage adds to more disadvantage.

Expecting the same standards for everybody like the first picture, is called formal equality. Expecting everyone to compete for the same exams without any support is also formal equality. Such equality does not see what are the circumstances which are creating the disadvantage in the first place. Hence it also does not reduce the disadvantage. It treats all people in the same way. Such equality remains in name only.

On the other hand, equity is a means to realise true or substantive equality. Equity provides meaningful alternatives to remove the disadvantage faced by person. Fulfilling these requirements creates equality of opportunity. In the second picture, an opportunity was created for the younger persons to increase their height. Equality of opportunity then leads to equality of outcome, which means being able to see the match for the little girl in the picture. For girls it can result in optimum development just like the boys; and for the children of the poor it can result in equal opportunity to get higher education and a dignified job.

Step 3: 30 minutes

- Divide the participants into two groups.
- Give them the following questions to discuss and present to the group.

Questions for Discussion:

- What is equality? What is equity? What are the differences between the two?
- How can equity be achieved? How can true equality be achieved?
- Can you share 5 examples in your society where the idea of equity has been used? Explain how it helped.
 - Examples of this can be as follows. Use examples which are applicable in your context.
 - Reservations for marginalised castes, religious minorities or other marginalised communities
 - Reservation for women and the differently abled in buses
 - Separate que for women at railway counters or elsewhere
 - Free education for girls or subsidies for girls' education
- Where else do you think equity should be practiced?

Ask the participants to present to the larger group. Clarify any concepts that are not clear. Give some more examples of equity such as: Scholarships for students who cannot afford school; Free healthcare for all so that no sick person needs of expenses when they are unwell; Special incentives for girls to go to school; Building schools in all villages

Concluding comments for the facilitator to share:

Equity means being fair. Equity intends to compensate and bridge the gap which creates inequality. In that sense equity is a means to equality.

Session 2.2: Children's Rights

[Source: Adapted from UNICEF Rupantarana Parents Module Chapter 2, Activity 1]

SESSION OBJECTIVE: THE MOTHERS WILL BE ABLE TO DISCUSS CHILD RIGHTS AND THEIR ROLE IN MAKING SURE THAT THE CHILDREN ACCESS THEIR RIGHTS

Time required: 65 minutes

Preparation: Ensure familiarity with the session content before facilitating. Gather the following materials:

- Flipchart
- Markers
- Handout No. 1 (document on the Universal Declaration of Human Rights).

Instructions:

Step 1: 30 minutes

Divide the mothers into small groups and ask them the follow: *Imagine that you are on a remote and uninhabited island and you have on this island all that you need to stay alive (food, clothing, etc.). There are no laws on this island, for no one before you inhabited it. Try within your groups to write a list of basic rights that apply to all the inhabitants of the island- including children. What are the things that must be present in order to live comfortably?*

Step 2: 20 minutes

After the groups complete their work, we ask each group to present and display their work before the large entire group.

Step 3: 15 minutes

After their presentation the facilitator uses resource sheet of Human rights of children to compare if there are any rights missed in their list to share those as well.

Key messages:

- *Everyone deserves to live with dignity and enjoy life- this includes children. But children need help accessing their rights from the adults around them*
- *There are responsibilities and duties that all must share in to ensure the rights as children and adolescents.*
- *We are responsible for demanding child rights and seeking to help children exercise them*

Concluding comments for the facilitator to share:

It is our duty to respect the rights of others just as we ask others to respect our rights. Ask what mothers can do to ensure that they are able to help children access their rights and also adhere to duties.

Plan for Action:

Think about where you can be more fair in your lives. How can you practice equity? One way could be to help out someone who is less privileged than you. Reflect on what your attitude would be about such help. Would you think you are being very kind ,or would you think that the other person deserves such help? Does the other person have a right to receive support?

Resource Sheet: Human Rights of Children

Rights do not stand alone. They are built upon the foundation of equity, equality and universality. Human Rights are inalienable, universal, indivisible and interdependent.

Rights to survival/ life

- Care of child in family, society
- Care of health, seek health care in sickness
- Need for necessary skills to lead life
- Right to Shelter, to a home to live in
- Right to be able to lead a public life
- Access and right to eat nutritious food

Rights to development

- Right to information
- Right to basic education
- Right to follow a religion and thinking accordingly
- Form a personality (Social and mental)
- Right to Identity, Nationality and name
- Right to develop physical and sound health
- Rights to hear(not clear)

Rights to protection and security

- No difference and discrimination
- Right to have a Name and nationality
- Rights for protection for a Disabled child
- Rights for a Tribal child
- Rights to have a family
- Protection from Trafficking
- Rights to Privacy
- Protection from violence and ignorance
 - Liabilities of children those have no family
 - Right to be adopted as a child and have parents
 - Right to life free from Child labour
 - Right to be free from drug/ alcohol
 - Right to be safe from Sexual harassment
 - Right to know and be safe from Child kidnaping
 - Right to Rehabilitation

Rights to participation

- Child opinion
- Rights to express opinion
- Rights to form alliance
- Supply require information
- Supply Child Rights Convention related information

Principles of Child Rights:



All Child Rights can be classified under the following four categories:

Four boxes of child rights:

- Right to participation
- Right to development
- Right to life
- Right to protection

Session 3: Gender and Sex

Session 3.1: Gender and Sex

[Source: Adapted from Get Ahead for Women in Enterprise, Training Package and Resource Kit; International Labour Office and GED Training Manual]

SESSION OBJECTIVE: WOMEN WILL UNDERSTAND THE DIFFERENCE BETWEEN SEX AND GENDER. THEY WILL ALSO UNDERSTAND HOW 'GENDER' IS USED TO DEFINE ROLES, RESPONSIBILITIES, BEHAVIOURS, AND SOCIAL EXPECTATIONS IN SOCIETY. THE PARTICIPANTS WILL REFLECT ON GENDERED EXPECTATIONS AND THEIR EFFECTS ON THEIR OWN LIVES AND HOW THEY RAISE THEIR CHILDREN.

Time required: 90 minutes

Preparation: Ensure familiarity with the session before facilitating. Gather the following materials:

- Chart papers put up on two walls or boards
- Paper
- Markers

Recap: 10 minutes

Welcome the women to the session. Ask for volunteers to recollect what was learned in the previous session. Ask: Did you think about areas in your life where you can be fairer? What do you feel when you are helping someone?

Instructions:

Step 1: 20 minutes

- Today we are going to play a fun game. We will talk about how we look, act, think and behave as men and women in society. How do we know how to be a man or a woman? Let us see if we can get to some answers.
- Put up two chart papers on the board or wall such that all can see them clearly.
- The facilitator asks the participants to call out the first words that come to mind when you say "man". List them out on one side of the flip chart paper.
- Repeat the process for "woman" on the other side of the flip chart paper.
- In our community how do we know a man from a woman? Ask about the work done by men and women. What is the difference? Write down on the list we started with, separately for men and women. You may get responses like cooking for women and ploughing the land for man.
- Ask about the emotions and character of an ideal man and an ideal woman and you may get responses like angry, less concerned, physically and mentally strong, does not worry much for man and loving, emotionally sensitive, cries easily and worries a lot for the woman. Sometimes you can get a mixed picture.
- Ensure the group places physical characteristics like breasts, pregnancy, vagina, penis, beards, etc.

Step 2: 40 minutes

Continue the discussion using the following questions and exercise

- Which features belong to one sex only? Why? How about breasts? Beard and Moustache? Giving birth to a child? Menstruation? Breast feeding?

Mark these with a green circle. Allow the women to point out what to circle green. Explain that we are born with them or have them as part of our 'biology'.

- Which are the skills or qualities we acquire in our life-time? How about cooking, being gentle, earning money?

Mark social roles with a red circle. Complete marking all traits as either biological (green circle) or social (red circle).

- Are girls born with the skill to cook? Then why do women know how to cook better than men?
- Ask questions like 'So, can't a man cook? Be gentle? Menstruate?' If men are capable of cooking, why don't more men do the cooking for their households?
- Explain that we 'learn' these roles socially.
Complete marking all traits with either biological or social.
- Which roles do both women and men carry out? Can these roles also be carried out by the opposite sex? Why or why not?

Discuss how these lists illustrate the difference between sex and gender. Sex refers to biological traits. Gender refers to the economic, social and cultural attributes and opportunities associated with being male or female at a particular point in time.

- How do ideals influence our own decisions for ourselves?
 - And how we raise our children?
 - And in relation to our hopes and dreams?
- What happens to women and men who do not follow these expectations?
- Are these ideals fair?
- How do we learn these ideals?
- How do ideals change?
- Have you also known about people who do not fit into society's ideas of men and women, how do you know that they are different?

The facilitator can discuss that sometimes there are persons who do not fit into society's ideas of a man or woman. They may have mixed features from both sexes, e.g. a person may have breasts as well as a beard. She may wear a saree and have a man's voice. They are referred to as transgender persons. Transgender people are also those persons who may be given the gender identity of a girl or boy since birth but do not feel comfortable with it. A boy may feel she would be more comfortable as a girl and the other way around. They are as human as any man or woman and need to be equally accepted in society.

Concluding comments for the facilitator to share:

Conclude that both women and men can carry out multiple roles, but social norms and values in each society determine what roles are appropriate for women and men, respectively. Explain the difference between sex (biological roles) and gender (social roles). The concept of gender is used to enforce these divisions in society.

The concept of gender not only enforces gender roles, e.g. what men and women actually do, but also gender values, norms and stereotypes, which are the ideas of people on what women and men should be like and what they are capable of doing. Give some examples of common gender values, norms and stereotypes, such as, in many societies girls should be obedient and cute and are allowed to cry; boys are expected to be brave and not cry. Women are better house-keepers and men are better leaders. Girls are emotional and soft hearted and not suitable for public life while men are expected to be logical and hard headed, capable of taking tough decisions and suited for public life. All of these are social expectations which have little to do with the biological differences between men and women. This limits the opportunities and aspirations for girls and women and generally undervalues women and girls in society.

Session 3.2: Growing Up with Gender

[Source: Adapted from CARE Gender, Equity and Diversity Training Manual, 2005]

SESSION OBJECTIVE: THE PARTICIPANTS REFLECT ON THEIR LIVES FROM CHILDHOOD ONWARDS TO UNDERSTAND HOW GENDER AND PATRIARCHY INFLUENCED THEIR LIVES.

Time Required: 40 minutes

Preparation: Ensure familiarity with the session prior to facilitating. This may be an emotionally charged experience for people. So, it may be good to take a pause as people process some of their own life experiences. At the end of the exercise, allow the participants sufficient time to recover from the exercise. It is possible that some participants will share their experiences of growing up and some will not share. It's okay if people do not feel comfortable to share; it does not mean that they are not thinking or reflecting.

Gather the following materials:

- Flipchart paper
- Markers (different colors)

Instructions:

Step 1: 25 minutes

- If indoors, dim the lights. Play soothing music and asks participants to close their eyes for a personal reflection exercise. Tell them that the facilitator will help them remember their life experiences since they were very small. In the light of our discussions on gender and social norms, try to reflect on your life experiences as you were growing up.

Think of the time you were born. . . someone must have told you about the time you were born, where were you born, at home or in the hospital, in a village or in the town, you were the first child, second or third, everyone was happy, they celebrated, have you heard of the stories of your birth. . . How was your mother treated after birth? Was she at her natal home or in-laws' home when you were born. . . how did your father express his happiness and your grandparents?

You started to grow up, there was time to select a school for you, was there a discussion as to where you would go to study, or was there no discussion about your studies, or anything else discussed. What was the basis of the selection of your school, was it the same school where your brother or sister studied, or was it different? Did you have other children of your age with whom you played and went to school? Did you have other siblings born after you, how was their life? Was it like yours or was it any different . . . what was different, do you know why it was different?

How was the school, who were the teachers, who were your class mates, boys or girls or both, did you like your school, what did you like about the school, was there anything that you did not like about your school, what was it, why did you not like it?

Did you play with the school children, both with boys and girls or only with girls or only with boys, or with both, did your parents like your friends, did your friend come to your home, did you go to theirs?

How did you relate to your parents, did you share about your happiness and your fears with them? When did you talk to them, whom were you closer to, your father, mother or none? Did they tell what they expected from you, did you tell them what you wanted to do?

What did your parents do? What did your mother do all day? What did your father do all day? Did they do similar work or different work? Did you help your mom or your dad, why?

Your adolescent age, was everything the same in this age, did you feel any difference, did you particularly like a friend to share all your secrets with, did you have secrets, why did you trust one friend and not the other, did your parents approve of your friendship and your spending all the time with her/ him?

Did you like to dress well, did your friends like to dress well, use make-up. What did you talk to your friends about? Did you have aspirations, dreams, did you share your dreams with anyone?

When did discussions about your marriage start, what was your age? How did you feel about these discussions, did you ever participate in the discussion about your marriage? Did anyone seek your opinion on the proposal about your would-be partner? Did you tell your opinion to anyone? Did your friend also have such moments, did they share any of their thoughts, opinions, feeling with you? How did you feel?

Was there any expectation for you to do a job? How did it feel? Did your marriage have anything to do with your job?

You got married. Was it a love marriage or arranged, did you get to see your partner prior to marriage, did you get to talk to each other? What did you talk about, your interests, your hobbies, job, liking? Do you remember all you talked about that day? Does your partner remember all the things you told about your likes and dislikes? After marriage did you have to leave your parents' house to live with your spouse, or did your spouse come to live with you? Were you living in a joint family or a nuclear family? Did it make any difference in your daily schedule after getting married? Did it make any difference in your partner's daily schedule after marriage? What was the difference?

Following this, the facilitator asks participants to open their eyes. This either leads into the next exercise or you may want to take time for reflection.

Step 2: 15 minutes

Questions for Discussion:

- How does it feel?
- Is anyone willing to share anything they saw with others?

Concluding comments for the facilitator to share:

Gender affects all of our lives. As you may have reflected about in this exercise, from the time we are born, the choices we have for our lives are often limited by whether we are a man or a woman. Like we saw in the first exercise, gender is different than sex, so even though people are born male or female, we do not need to always confine them to the same gender expectations that shaped our lives.

Plan for Action:

Is there anything that you wish you could change about what you saw? Do you think that we can change this for our daughters? Think about how that could happen.

Session 4: Division of Work

Session 4.1: Division of Work

[Source: This session was adapted from an activity developed for Tipping Point Phase 1 and the CARE Social Analysis and Action Global Implementation Manual, 2018]

SESSION OBJECTIVE: MOTHERS WILL REFLECT ON THE GENDER DIVISION OF WORK AND HOW THIS CAN BE CHANGED.

Time required: 90 minutes

Preparation: Ensure familiarity with the session content before facilitating. As we began discussing in the previous sessions, there is division of role in a household for men and women based on sex. This division is entirely social and is believed to hinder the engagement of women in development activities (income generating activities, education, leadership, social participation). It has also been mentioned as one reason for domestic violence, that the partner commits violence if he believes a wife failed to accomplish her roles. Therefore, the intention of this session is to encourage women to reflect on and challenge the existing social norms that discourage involvement of men in household chores. Women also need to welcome and demand men's equal involvement in household chores. At the same time, as mothers they need to encourage boys to become equally responsible for household chores and to be supportive of his sisters and wife in sharing household chores. This session can also help to identify outliers or positive deviant men in the community who share in household work, their motivation towards sharing household work and whether they are rewarded or criticised for it. Appreciating positive deviant behaviour and accepting them in society is one important strategy towards equitable distribution of household work.

Gather the following materials:

- Chart papers and coloured pens or markers

Recap: 10 minutes

Welcome the women. Ask for 2 volunteers to summarize the last session. After the recap ask the women about any restriction, they have decided to challenge for themselves? Or their daughters? Did they have an opportunity to talk with their daughters about gender inequality, gender restrictions and undervaluing they face? And the impact of it on the girls? Ask for 2-3 women to share their reflections, if any.

Instructions:

Step 1:

Ask the mothers to identify key people in their lives and divide into four groups around each group of key people below.

Each group will make a clock. For a change this time they will make a clock for 24 hours. Just to show how each hour of the day is spent.

- Group 1 will make a clock for women
- Group 2 will make a clock for men
- Group 3 will make a clock for sons
- Group 4 will make a clock for daughters

Begin with when the people in the group get up in the morning, then what do they do, what are the tasks done though the day. If they rest during the day mark that portion with red.

Step 2:

Ask them to present their clock Develop a clock to show what the daily life looks like for girls, mothers, fathers, sisters-in-law, brother, etc.

Try to observe what are the things each group does throughout the day...are there differences in jobs and time spent in work. Is there any difference in tasks of men and women, girls and boys? What is the time they get to rest? What is the time they get for entertainment, is there any difference? Why?

Step 3: 40 minutes

Discussion Questions

1. Imagine switching the tasks of men and women. Ask participants what will happen in the household and in the community (if the roles of women and men are exchanged)? Why?
2. Ask participants to further sort out those tasks which can be shared by men and women, and those which cannot be totally shared. Explore further for why a task can or cannot be shared.
3. Ask how chores distribution is different for Divorced/ Widowed women.
4. Facilitate discussions on what are the consequences to sharing responsibilities in a household despite the gendered division of work.
5. Ask if there are any men in the village who share household tasks generally done by women such as cooking and cleaning. Is there any such man in the homes of these participants? How is it received in the community? What is the motivation for the man to continue?
6. Ask if they want their daughters to continue with the same lop-sided division of work or would prefer more sharing of household work with their husbands and men in their families. How can they ensure it?
7. How do you think boys should be roped in or sensitised to ensure future sharing of chores?

Summary of Questions for Discussion:

This is only for the reference of facilitators. These would already be covered in the above discussion.

- Which chores do men do? Why? Which chores do women do? Why?
- Which can be shared? Why? Which can't be shared? Why?
- Which do we want to share?
- What are the advantages of sharing our responsibilities?
- How is chores distribution different for Divorced/Widowed women?
- Are there male role-models in our society who share equally in household chores?
- How can we ensure that men and boys in our families are motivated to share tasks?

Concluding comments for the facilitator to share:

Women end up doing a lot more work and get very little rest. The work assigned to and done by men and women is valued differently. The work done by women often goes unseen and unpaid. If we do not want the same lop-sided division of work to continue, then let us reflect on what is your ideal man in terms of sharing household chores? What will be your role to achieve this in your household and community? How would you prepare your sons? What should also be done in the community?

Plan for Action:

Plan for how more household tasks can be taken up by men and boys in the family. Proactively teach boys how to do chores from a very young age. Share with us what strategies worked to make this happen.

Session 4.2: Movie screening 'Gender Bender'

[Source: Film in this session created by UNFPA India, 2014 <http://in.one.un.org/page/videos/gender-bender/>]

SESSION OBJECTIVE: MOTHERS WILL REFLECT ON THE GENDER DIVISION OF WORK AND HOW THIS CAN BE CHANGED.

Time required: 30 minutes

Preparation: Ensure familiarity with the session before facilitating. If everyone does not understand Hindi, effort must be taken to stop the film intermittently and explain.

Download the on-line movie clip 'Gender Bender'

[UNFPA India <http://in.one.un.org/page/videos/gender-bender/>] and gather a projector to show it.

Instructions:

Step 1:

Tell the participants that they are going to see a movie where women and girls have taken up unconventional work and they are earning their livelihood through it. They are also gaining a lot of respect. Show the movie.

Synopsis of the movie: This movie is about the different unconventional professions that women and girls have taken training for and are pursuing such as train engine driver, water-pump repairer, truck driver, house-boat driver, barber, priesthood, auto-rickshaw driver etc. They relate their experiences, difficulties, challenges and how they got these opportunities. They also prove the men, who think that girls should be restricted to traditional occupations, wrong.

Step 2:

Invite the participants for a discussion after the movie.

Questions for discussion:

1. What is the main message of this film?
2. Do you agree that girls should take up any of these occupations?
3. What would be required if girls want to take up a 'man's' job? (what is considered a man's job)
4. In what way do you think their lives changed after they began their new work?

Concluding comments for the facilitator to share:

There is no work which women and girls cannot do. They are as capable as men to take up even heavy work or work traditionally considered to be men's domain. But they need an opportunity to do the work and they need institutions which will build their capacities. These are available to men and hence you see more men in these occupations. The world is changing slowly but surely, and girls can get more such opportunities if the family and society, especially men come forward to provide such opportunities. First and foremost, women, girls, boys and men need to all believe in the capabilities of girls and women.

Plan for Action:

Note what are biological roles and social roles they and others around them play in their day to day lives. Especially note if their daughters and sons are getting limited by rigid gender roles. Reflect on whether they themselves are pushing girls and boys to conform to gender roles and social norms. Are they reinforcing inequality among boys and girls in their family and undervaluing the girls? Have a talk with your daughter to

know how this makes her feel. Encourage your daughter to take up any activity that they want to do, such as ride a bicycle, play football, climb a tree etc which they may have been restricted from taking up before this. Encourage your sons to take up domestic chores. Be a role model by sharing domestic chores equally with women in the family.

Session 5: Reproductive Body

[Adapted from CORO for Literacy, Horizons/Population Council, and Promundo's Sakhi Saheli: Promoting Gender Equity and Empowering Young Women Training Manual, 2008, Activity 2.1]

SESSION OBJECTIVE: PARTICIPANTS WILL LEARN ABOUT THEIR REPRODUCTIVE BODY PARTS AND DISCUSS THEM IN A SAFE, POSITIVE WAY.

Time required: 100 minutes

Preparation: Ensure familiarity with the session content and reference material before facilitating. Gather the following materials:

- Chart papers to draw Body Maps
- A small bag or envelope with paper chits with local names of the male and female internal and external sexual organs and their description (make as many bags as number of groups)
- Figures of the male and female reproductive system (make as many copies as number of groups)

Many people do not know much about their bodies, and are often hesitant to ask anyone about their reproductive body. Therefore, they are not aware about the basic functioning of the reproductive system and hygiene related to it. This also creates grounds for various myths and misconceptions. For this activity ensure that the women have a private and safe environment in which they can discuss about their bodies. Prior to the session make chits or cards with names of different parts of external and internal reproductive organs of females in the local language if available. Examples are labia, clitoris, vaginal opening (are external parts) and ovary, fallopian tube, uterus, cervix, penis, testes, scrotum etc (are internal parts). If local names are not found then give English names. Place the chits of paper in three envelopes/bags. Also make copies of sketches of the male and female reproductive/genital organs that do not have any labels on them. This exercise can be done in groups of 2 or 3 if there are adequate facilitators. Otherwise conduct for the whole group together. Ensure that all girls are able to participate. Call on women to participate but do not push if someone appears reluctant to talk. They will still be watching, listening and learning.

The facilitator should read the reference material provided at the end of the session so that she is comfortable enough to answer any queries. Note the questions she could not answer and promise the girls that she will find out the answers for the next session.

Recap: 10 minutes

Ask the volunteers to recap the previous week's session. Have they noted anything about division of work in their household, and anyone who doesn't divide household work by gender? Encourage the women to share these and also to ask questions that they may have.

Instructions:

Step 1: 30 minutes

- Divide the girls into 2 or 3 groups..
- Ask volunteers to lay on chart paper and make the outline of the body.
- Tell the women that today we are going to learn about those reproductive body parts which are inside, and also those that are outside but we are not familiar with them.

- Ask the women if they know any reproductive body parts which they may have learned in school. Ask them to recall names and draw them on the body. Tell them to feel free to draw what they remember or know because this is not an exam.
- Ask the women to tell what is the functioning of each body part they have drawn. The facilitator can ask a few questions as below to stimulate the discussion.
- Ask others if what is drawn appears right or they would want to change something. Other women can show alternative images on another paper or add to the parts that are not drawn yet.

Questions for discussion:

- Where do you think the baby grows?
- Where does the menstrual blood come from?
- Where does the urine come from?
- Where does the baby come out from?

Step 2: 30 minutes

- Now let us see how our reproductive system actually is through these pictures and how much of it did we get right.
- Ask volunteers to take the two pictures of internal and external female reproductive organs and place them correctly on the body. Ask others to make changes.
- Bring out the chits with different names of reproductive body parts and ask the girls to read the description on the chits. One girl reads one body part.
- Guide the women to label each part.
- Then ask the women what do they think is the usefulness of each part. Facilitate a broad discussion such as the uterus holds the baby and menstruation begins in the uterus, the ovaries have eggs which are used to make the baby, menstruation comes out of the vagina, the labia protects the delicate opening of the vagina and urethra etc
- If the women have already learned the basics in school then the facilitator can take them further in their understanding of the body.
- Encourage the women to ask questions and provide answers to them.

Step 3: 10 minutes

- Ask the women if they wish know about the male reproductive body. If yes, why and if not why not. Discuss that we should be aware of the male body. Its good to know about the functions of male body for everyone just as it is important to know about your own body.
- Do the same exercise of placing the chits with names of organs on the male reproductive body. Give them 10 minutes and bring them back to discussion.

Step 4: 40 minutes

- Ask the following questions to initiate a discussion

Questions for discussion

- What were the most difficult genital organs to identify? Why?
- Do you think it is important for women to know the name and function of the internal and external female genital organs? Why or why not?
- Do you think it is important for women to know about the names and functions of the male reproductive system? Why or why not?
- Do most women know about these things? Why or why not? What about men?
- How should a woman take care of her genital organs? And a man?

- Is there any difference between a healthy body and a beautiful body? What and why?
- Is it important for women to take care of their bodies? Why and how?
- Is there any relation between physical and mental health? What and why?
- What can be done to provide young women information about these topics?
- At what age should girls and boys learn about their reproductive body and its functions? Why? Who should discuss these issues with them? Why?

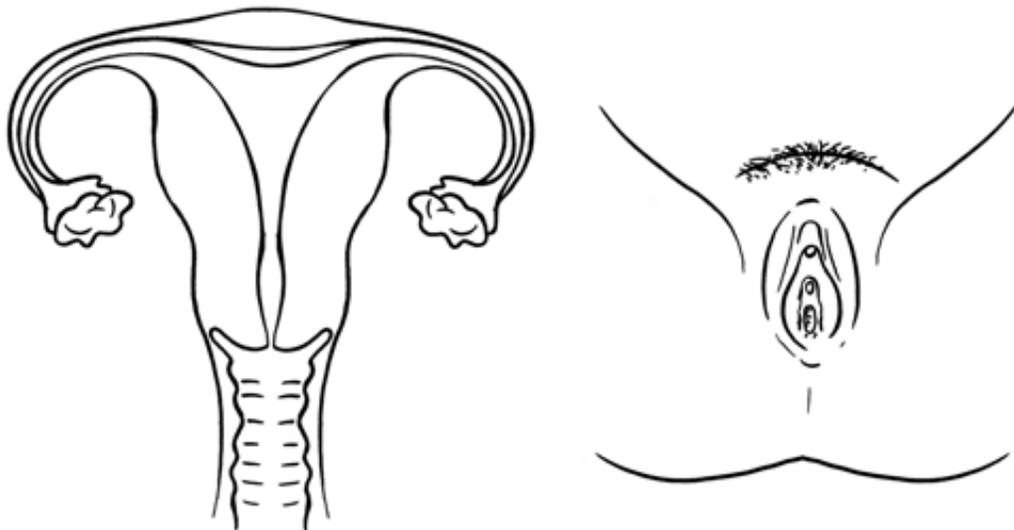
Concluding comments for the facilitator to share:

Explain to the group how getting to know about your body enables you to take care of it better. The body is not a source of shame, and we should be comfortable with our own bodies. It is healthy to be curious to know how your body is and how it functions.

Plan for Action:

Think and list down questions you have about your reproductive body to ask in the next session.

Pictures for the Exercise



Reference Material for the Facilitator

[Adapted from CORO for Literacy, Horizons/Population Council, and Promundo's Sakhi Saheli: Promoting Gender Equity and Empowering Young Women Training Manual, 2008]

The facilitator must read this material and clarify their own doubts before the session.

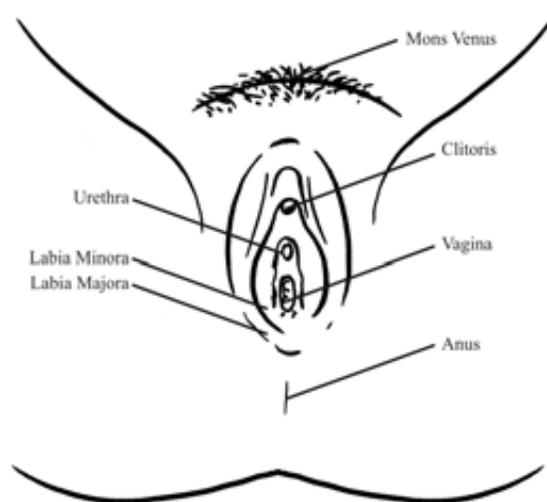
Female Reproductive and Sexual organs

Most species have two sexes – male and female. Each sex has its own reproductive system that are different in shape and structure, but both are specifically designed to produce, nourish and transport either the egg or the sperm. In the human reproductive process, two kinds of sex cells or gametes are involved. The male gamete, or sperm, and the female gamete, the egg or ovum, meet in the woman's reproductive system to create a new individual. Both the male and female reproductive systems are essential for reproduction.

Female Reproductive System

The female reproductive system is located entirely in the pelvis and has external and internal organs. It enables a woman to produce eggs (ova), have sexual intercourse, provide for fertilization of the egg, protect and nourish the fertilized egg until it is fully developed and give birth.

External Sexual Organs



Mons Veneris or Mons Venus: The rounded protuberance located on the pelvic bone called the pubis. In an adult woman, it is covered with hair which protects the region.

Labia majora (outer lips): A pair of skin flaps called the labia (which means lips) surround the vaginal opening. Covered with sparse hair, it is the most external part of the vulva. They commence at the Mons Veneris and run to the perineum.

Labia minora (inner lips): A pair of skin folds located within the labia majora, with no hair. They can be seen when the labia majora are parted with the fingers. They are very sensitive and increase in size during excitation.

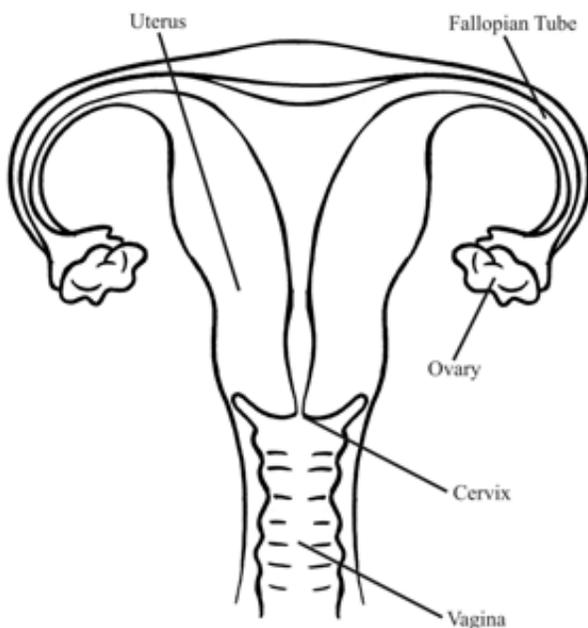
Clitoris: A small rounded sensory organ, it is located towards the front of the vulva where the folds of the labia join. This small organ is made up of the same type of tissues as the head of the male's penis and is extremely sensitive to stimulus and important for the sexual pleasure of a woman.

Opening of the urethra: Between the labia are openings to the urethra, the canal that carries urine from the bladder to outside the body.

Opening of the vagina: Located between the labia is the elongated opening where discharge, menstrual blood and the baby come out.

Both the urethral opening and vaginal opening form the area known as the vestibule. Altogether, the external genital organs of the female are called the vulva.

Internal Sexual Organs



Vagina: The muscular, hollow tube that extends from the vaginal opening or at the vulva and runs to the cervix. Inside, it is made of tissue similar to the inside part of the mouth, with various folds that allow it to stretch during sexual intercourse or to allow passage at child birth. Some women feel pleasure during penetration of the penis in the vagina, others less; for most women, stimulation of the clitoris provides greater pleasure than stimulation of the vagina. The vagina's muscular walls are lined with mucous membranes, which keep it protected and moist. The vagina serves three purposes: (i) it is where the penis is inserted during sexual intercourse, (ii) it is the pathway that a baby travels out of a woman's body during childbirth, and (iii) it provides the route for the menstrual blood to leave the body from the uterus.

Cervix (means neck): The lower part of the uterus that extends into the vagina. The cervix has strong, thick walls. It has a very small opening (no wider than a straw) where the menstrual fluids pass and where the spermatozoa enter. In a normal delivery, this opening increases or dilates to allow the passage of the infant.

Uterus: This is a small, upside down pear-shaped organ where the fetus develops during pregnancy. When a woman is not pregnant, her uterus is the size of a fist (about 3 inches long and 2 inches wide).

Body of the uterus: The main part of the uterus, which increases in size during pregnancy and returns to normal size after the birth, consists of two external layers, a membrane called the peritoneum and a muscular tissue called the myometrium. The mucus membrane that lines the uterus is called the endometrium, which loosens and sloughs off during menstruation and is renewed monthly.

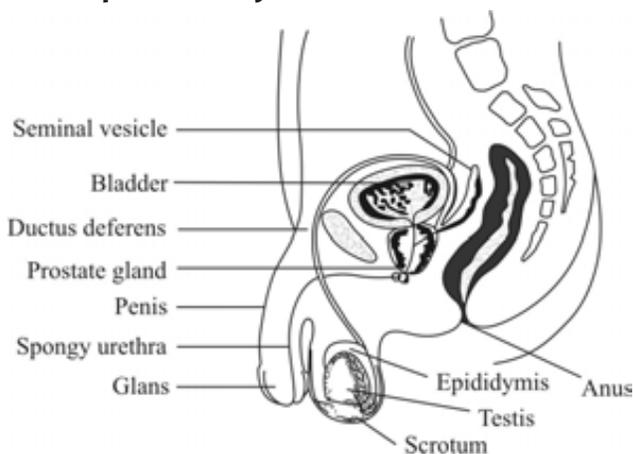
Fallopian tubes: On the upper corners of the uterus, there are two tubes that connect the uterus to the ovaries. Where they join the ovary, they open out like a flower. Through the tubes, the ova or egg cells pass to the uterus.

Ovaries: These are two oval shaped organs, the size of a large grape, located on the upper right and left of the uterus, attached to it by a nerve ligament and by layers of skin. From birth, the ovaries contain about 500,000 ova. There, the ova are stored and develop and are released into the fallopian tubes in the process called ovulation. They also produce the female hormones.

Male Reproductive System

(Even though this session is about the female reproductive organs, the facilitator should read this too in case there are some queries related to this.)

Male Reproductive System



The male reproductive organs or genitals are situated both inside and outside the pelvis.

External Sexual Organs

Penis: A member with a urinary and reproductive function. It is a very sensitive organ. Its size varies from man to man. Most of the time the penis remains soft and flaccid, but when the tissue of the corpus spongiosum fills up with blood during sexual excitation, it increases in volume and becomes hard, a process which is called an erection. In the sexual act, when highly stimulated, it releases a liquid called sperm or semen which contains spermatozoa, and this is known as ejaculation. The penis is made up of two parts: the shaft and the glans. The shaft is the main part of the penis and the glans is the tip or the head of the penis. The skin is very soft and sensitive. At the end of the glans is a small slit or opening, which is where semen and urine exit the body through the urethra.

Prepuce or foreskin: All boys are born with a foreskin, a fold of skin at the end of the penis covering the glans. When the penis becomes erect, the prepuce is pulled back, leaving the glans (or the 'head' of the penis) uncovered. When this does not occur, the condition is called phimosis, which can cause pain during sexual intercourse and hamper personal hygiene. Phimosis is easily corrected through surgical intervention using

a local anesthetic. In some cultures or countries, or in some families, the foreskin of boys is removed in a procedure called circumcision.

Scrotum: A type of pouch behind the penis which has various layers, the external one being a fine skin covered with hair with a darker coloring than the rest of the body. Its appearance varies according to the state of contraction or relaxation of the musculature. In cold, for example, it becomes more contracted and wrinkled and in heat it becomes smoother and elongated. The scrotum contains the testicles.

Internal Sexual Organs

Testes or Testicles: When a young man reaches sexual maturity, the two testicles or testes produce and store millions of tiny sperm cells. The testicles are oval-shaped and grow to be about 2 inches (5 cm) in length and 1 inch (3 cm) in diameter. The testicles are also part of the endocrine system because they produce hormones, including testosterone that is responsible for male secondary characteristics, such as skin tone, facial hair, tone of voice and muscles. They have the form of two eggs and to feel them one only has to palpate the scrotum pouch.

Epididymis: A canal connected to the testicles. The spermatozoa are produced in the testicles and are stored in the epididymis until they mature and are expelled at the moment of ejaculation.

Deferent Ducts (Vas Deferens): Two very fine ducts of the testes which carry the spermatozoa to the prostate gland.

Prostate gland: This produces some of the parts of semen. It surrounds the ejaculatory ducts at the base of the urethra.

Seminal vesicles: These are two sack-like structures attached to the vas deferens on the side of the bladder.

The seminal vesicles and prostate gland produce a whitish fluid called seminal fluid, which mixes with sperm to form semen when a male is sexually stimulated.

Urethra: A canal used both for urination and for ejaculation. It is about 8 inches (20 cm) long and is divided into three parts: the prostatic urethra, which passes through the prostate gland; the membranous urethra, which passes through the pelvic diaphragm; and the third part which traverses the corpus spongiosum of the penis.

Ejaculatory Duct: Formed by the junction of the deferent duct and the seminal vesicle. It is short and straight and almost the whole trajectory is located at the side of the prostate, terminating at the urethra. In the ejaculatory duct, fluids from the seminal vesicle and the deferent duct mix together and flow into the prostatic urethra.

Session 6: Menstruation

[Source: Adapted from Horizons/Population Council, and Promundo's Sakhi Saheli: Promoting Gender Equity and Empowering Young Women Training Manual, 2008, Activity 2.2]

SESSION OBJECTIVE: THE WOMEN WILL LEARN ABOUT THE BODILY CHANGES AND PROCESSES WHICH RESULT IN THE MENSTRUAL CYCLE AND CONCEPTION. THEY WILL ALSO DISCUSS COMMON QUESTIONS THAT THEY HAVE ON MENSTRUATION AND REFLECT ON SOCIAL NORMS LINKED TO MENSTRUATION.

Time required: 40 minutes

Preparation: Ensure familiarity with the session content before facilitating. In this session, the women will discuss the menstrual cycle. The facilitator must ensure that the participants are comfortable discussing the topic. Do not be strict with the time provided here for questions and discussions. Allow more time if required. Since the menstrual cycle is closely linked to how conception takes place, the facilitator must deal with these issues together to explain the bodily processes.

Encourage the women to ask any questions they have. The facilitator can keep the questions linked to how the menstrual cycle works until after the exercise and then answer those queries.

From time to time, the facilitator should bring the focus on the role of parents in education of adolescent girls on this matter and how can they benefit.

Step 3 has a number of questions to be discussed in a 'passing the parcel' game. The facilitator should cover as many questions as comfortably possible and note which questions have been covered. The rest can be covered at a later time.

Gather the following materials

- Resource material to explain menstruation and conception
- Apron explaining the stages of the menstrual cycle
- Chits with questions related to menstruation (from session below) and a bowl or bag (the "parcel") to hold them
- Reference material at the end of the session.
- A device to play music

Recap: 10 minutes

Welcome the group. Ask 2 volunteers to summarise the last session. Did you note questions about your reproductive body? Invite participants to share their reflections

Instructions:

Step 1: Engaging the participants – 10 minutes

- Begin engaging the participants with the following question:
 - Why do you think we need to understand how menstruation takes place in our body? And how conception takes place?
 - Do you think adolescent girls and boys need to know this? Why?

Step 2: The Menstrual Cycle – 30 minutes

- Tell the participants that the breasts, reproductive organs and genital parts are the body parts of the girl and have been there since she was born. But they are not functional at that time. When she grows up, during the adolescence, these body parts start maturing.
- Menstruation is one of the signs that the body of an adolescent is maturing.
- The facilitator will invite one or two volunteers to wear the apron and explain how menstruation takes place if they know about it.
- The facilitator will then demonstrate how the menstrual cycle takes place with the help of the apron and the reference material. Use the reference material chart showing the day by day changes in the uterus during the month and which days conception may take place and which days it may not.
- She will also explain how conception takes place.
- She will invite one or two volunteers to wear the apron and present the cycle of menstruation and/or ask any questions.
- Tell the participants that though menstruation has begun the reproductive system is not well developed till the girl is at least 18 years old. Therefore, it is not right to marry a girl before this age, because she is not physically as well as emotionally ready for a pregnancy.
- Invite the participants to ask any questions they may have.

Step 3: 45 minutes

- Tell the women that in this session we will try and address out beliefs and social customs around the monthly cycle.
- Ask the women to sit in a circle.
- Tell them that we will play a game of passing the parcel. The parcel will be a box or bowl with questions.
- Play music and stop it periodically. Participants will pass the parcel during the music, and when the music stops, the participant holding the parcel at that time will pull out a chit from the box and read it if she can. Otherwise she will hand it over to the facilitator who will read the question. The woman should attempt the answer the question. If she cannot then ask for a volunteer to answer. The facilitator will then complete the answer.

Questions for discussion in the game

- Saba is 12 years old and Sana is 14 years old. Saba has started her periods, but Sana hasn't. Is this normal?
- Why is it that periods are not always regular for some girls who have just begun menstruating– sometimes they come early, sometimes later and sometimes for less days?
- Some girls have quite less blood flow during the period. Why is that?
- I wanted to know about the white discharge that comes out of the vagina. What is it and why does this happen?
- Why do some women have foul smelling discharge and itching in external genital parts? How do we ensure that this does not happen to us?
- Some families believe that periods are dirty, and we should not enter the kitchen, draw water from the well, adolescent girls should not go out and play etc. Do you agree with this? If yes, why? If no, why?
- Some women say we should not touch the pickle jar during menstruation. Do you agree with this? If yes, why? If no, why?
- Some families believe that once a girl starts her menstrual cycle she should be married off.
- Many in-laws feel that once their son is married the daughter-in-law should deliver a baby within a year. Do you agree with this? If yes, why? If no, why?
- Are there any days in the menstruation cycle when a woman is more likely to conceive? Why do you think so? Is it important for young women to have this information?

- Does the consistency of the white discharge change during the menstrual cycle? Why is it important to know about this?
- From where should young women access information on these issues? Who do you think should provide this information to them? What do you see as the role of the parents in information sharing? Why?

Concluding comments for the facilitator to share:

The menstrual cycle is a normal part of the functioning of a female body. There are many variations found in the cycle. Some women may have as short a cycle as 21 days and others may have a cycle of 31-32 days. Both are normal. Some have slight discomfort in the lower abdomen while some have considerable pain. Some have a menstrual flow as short as 2 days while some may have up to 7 days. Many adolescent girls may bleed for 7 days when they are just beginning their menstrual cycle because the body is still adjusting to this. All these aspects are normal, unless the pain or the bleeding is so severe that she needs pain-killers, it exhausts the girl, the bleeding is for more than 7 days or she has to change her menstrual cloth about 5 to 6 times. In such cases the mother should talk with her daughter to understand the problem well and go to the doctor to find out if she needs treatment. We will continue to discuss more about menstruation, the myths and misconceptions related to it and the social impact of menstruation on the girls' lives.

Plan for Action:

Participants can choose one of the actions below to reflect on this week or do all three.

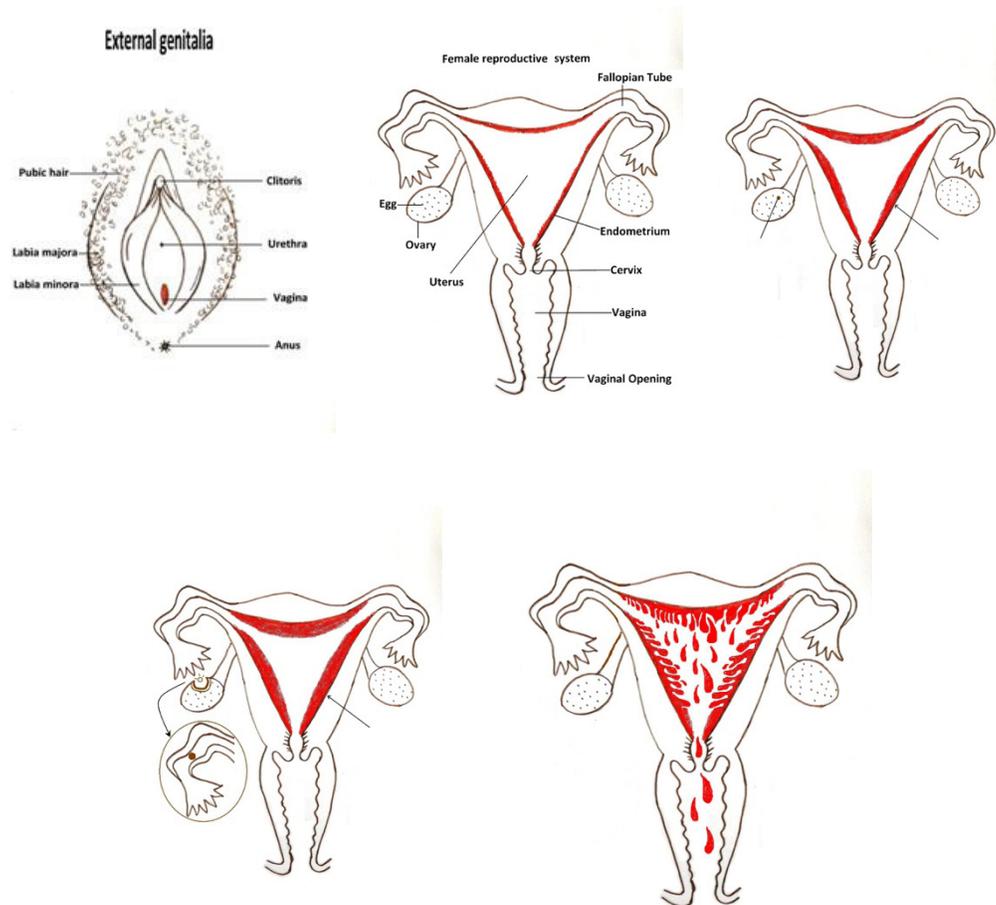
Discuss the menstrual cycle with your daughter. Does she know about what you learnt today? Does she still have questions? How will both of you get your questions answered?

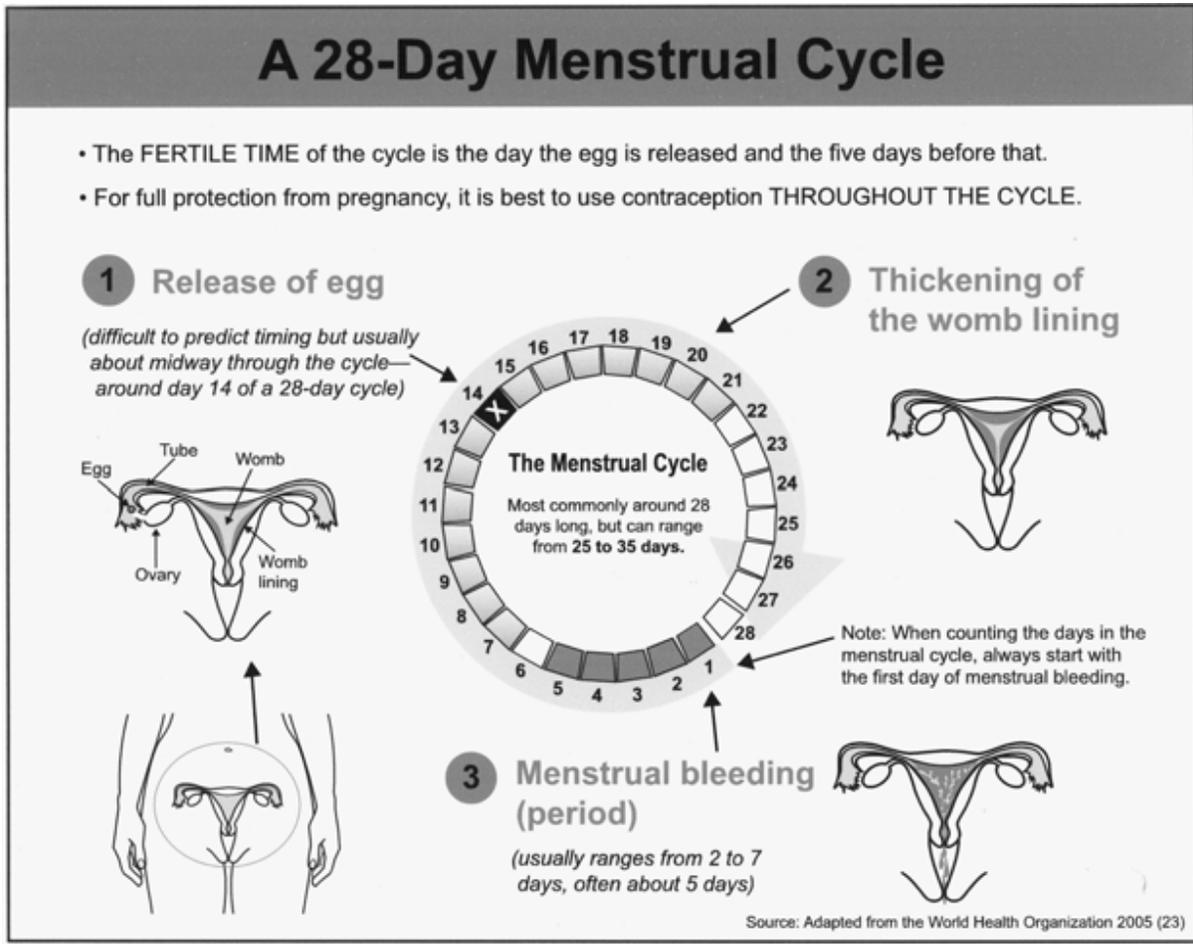
Observe your and your daughter's monthly cycle. How many days is it? Do either of you have any pain and discomfort? Share your observations in the next session. Do you have adequate facilities at home such as adequate water, bathroom, privacy to manage personal hygiene? A place to dry the cloth in the sun? If not discuss with your family, how facilities at home can be improved.

Does your family follow any social taboos? Reflect upon these and discuss it with your daughter. How does she feel about these taboos? Advocate in the family to stop following such taboos and support her in her efforts for the same. Discuss with your friends their experiences in doing this.

Reference Notes for the Facilitators

[Source: Drawings created by Rashmi Kapoor and CORO for Literacy, Horizons/Population Council, and Promundo's Sakhi Saheli: Promoting Gender Equity and Empowering Young Women Training Manual, 2008]





Days of the Cycle	Type of Discharge	The Egg's Journey
Days 1-5 of the cycle	Menstrual bleeding	The unfertilized egg leaves the body with blood and uterine lining.
Days 6-7 of the cycle	Dry, no vaginal discharge	Ovary receives a signal to prepare an egg.
Days 8-9 of the cycle	Thick white discharge	Uterine lining being prepared to receive the egg. Ovary preparing egg for release. (If unprotected sexual intercourse at this time, sperm may travel and wait for egg in tube and may result in pregnancy.)
Days 10-16 of the cycle	White discharge becomes sticky and thin in consistency.	Egg is released and travels to the tube. At this time, if there is unprotected sexual intercourse and egg meets a sperm, it may result in pregnancy. Then the next menstrual cycle will happen only after childbirth.
Day 17 onwards till the start of the next menstrual cycle	White discharge becomes thick again	If couple have unprotected sexual intercourse at this time, there is very little likelihood of pregnancy.

Personal hygiene during period:

- Use of clean cloth or pad:
During the menstrual period, clean clothes or sanitary napkins should be used. After using a cloth, it should be washed with clean water and, dried in the sun to kill bacteria, and stored in a clean place for later use.
- Clothes or pads should be changed regularly
Some girls feel lazy to change clothes or pads. Sometimes they forget to change the clothes or pads when they have a lighter flow. Bacterial or vaginal infections can occur if pads and clothes are not changed regularly. According to experts, the pad should be replaced every four hours.
- The vagina needs to be cleaned regularly
All of the time, but especially during menstruation, it is important to wash the vagina and surrounding areas regularly while bathing.
No chemicals or soaps are needed to clean the inside of vagina. This can be clear by itself.
- Take a regular bath
Bath should be taken daily during period. This helps to leave the body dirty and to clean private areas. Baths can help you feel more like yourself while you are on your period
- Continuing regular daily activities
Many girls stop going to school and doing regular housework at this time. There is no problem with continuing the normal work of daily life.
- Proper nutrition should be maintained
Girls need to eat healthy foods, especially while on their period. Their meals should include foods of different colours e.g. white, red / orange, yellow and green fruits and vegetables.

(Source: <https://www.ekushey-tv.com/awareness-news/37349> <http://bit.ly/2Zo4T9I>)

Session 7: Father's Rule

Session 7.1: Gender and Patriarchy

[Source: Adapted from CARE Gender, Equity, and Diversity Training Materials, 2005, Module 4, Activities 14,15 and 16]

SESSION OBJECTIVE: THE PARTICIPANTS WILL LEARN ABOUT PATRIARCHY AND HOW IT INFLUENCES COMMON PRACTICES IN SOCIETIES SUCH THAT WOMEN HOLD A SUBORDINATE STATUS IN MOST SOCIETIES. THE GIRLS WILL EXAMINE SOCIAL, CULTURAL AND RELIGIOUS PRACTICES AND HOW THEY IMPACT THE CONSTRUCTION OF GENDER.

Time required for the session : 90 minutes

Preparation: Ensure familiarity with session content before facilitating. Prepare the following materials for the session:

- Cards with statements from session instructions on them
- Prints of a popular folk song, proverbs and stories
- Flipchart
- Newspaper
- Pencils

The facilitator should also get familiarised with some popular folk songs, television serials, advertisements which participants are likely to recall and connect with. The nuances of how patriarchy is being upheld by these can then be made clear.

The current exercise will discuss about the cultural, religious, family based and popular culture-related practices in society. It is of the utmost importance that sensitivity to the religion and culture of participants is maintained. The discussion should be non-threatening for all participants. In each group work encourage the participants to analyze their group work to understand how gender inequities are created and maintained in our society.

Recap: 10 minutes

Welcome the women to the session. Ask for 2 volunteers to summarize the previous session. Ask the participants: Were you able to speak to your daughter about managing the monthly cycle. What are your daughters' expectations, hopes and fears about this? Is your daughter happy or reluctant to go to school in those 4 to 5 days of her monthly cycle? Allow time for 2 to 3 respondents at least to answer.

Instructions:

Step 1: 10 minutes

Divide the participants into three groups. Introduce the session to all the participants before beginning the group work. Tell the women that today we will discuss about various cultural, religious, family based and popular culture related practices in society. Let us collectively analyze how these deal with power relationships between men and women.

Step 2: 20 minutes

- Write down the following statements in three set of cards and give one set to each group

- i. Sons take care of their parents in their old age.
 - ii. A child gets the father's surname.
 - iii. A woman leaves her parent's house after marriage.
 - iv. A woman is a woman's worst enemy.
 - v. A woman's place is in the house.
 - vi. Boys don't cry.
 - vii. Only men can be priests.
 - viii. It is a man's duty to earn a living.
- Now show the questions on the chart paper pre written and ask the participants to discuss the statements among themselves with the help of these questions.

Questions for discussion:

- What do these statements mean to us in our every-day life? How do they affect our life?
- Who benefits from these rules and norms? Who stands may be harmed by these rules and norms?
- Which different institutions or systems do these statements talk about?
 - Institution or system of family
 - Institution or system of marriage
 - Institution or system of religion
 - Government system because it will give the marriage and birth certificates
- How are these institutions and systems involved in putting women and girls in a worse position than men and boys?
- Have you heard about patriarchy? Do you know what it is?

Step 3: 15 minutes

Ask the groups to present their discussion points (give 5 minutes each , total 15 minutes)

- What messages do these statements give about the male and female roles?
- Which of these are positive for women and men? Which are negative? Why?
- Do any of them specifically portray a preference for boys and/or a more restricted or lesser role for women? Why?
- How do they affect the overall status of women and men in society?

Concluding comments for the facilitator to share:

- We all live in a patriarchal society. Patriarchy means the rule of the father. It is a social system that allows for a male-dominated society, where men benefit from a higher status and greater power in most aspects of life. They are the ones who carry on the family name, inherit property and take decisions. Patriarchy creates a hierarchy, including a gender hierarchy, and gives a position or status to all persons based on their importance in a patriarchal society. E.g. A man who dominates his wife at home is subdued in front of his boss. The daughter-in-law who is the lowest in hierarchy in her matrimonial home may be relatively more valued or powerful in her natal home. Patriarchy prescribes roles to men and women. These roles prescribed to men and women are ideals of a patriarchal society, and not created by their 'biology' or by 'nature'. Patriarchy defines how gender is used to perpetuate and maintain social systems and as a result patriarchy is reinforced. Institutions of family, marriage and religion reinforce and uphold patriarchy.
- Often, traditional and modern media portray negative and derogatory images of women and dominant images of men. We usually accept these images of women as part of normal life and laugh at sexist jokes as evidence of our sense of humour. Women and men who challenge these stereotypes are often ridiculed. We don't reflect on the power of the popular media to reinforce women's subordinate position and create stereotypical images in society. Media, thus, is also an institution which upholds patriarchy. On the other hand, the media does offer a space for portrayal of women's reality. The media, especially visual

media that reach our homes can play a powerful role to reinforce or to transform societies. They have the power to change the attitudes and behaviours of future generations.

Plan for Action:

Pay attention to cultural, religious, family based and popular culture related practices this week that show patriarchy.

Session 7.2: Patriarchy and Masculinity

[Source: Adapted from the training on Masculinities facilitated by Bharat from Vishakha, India for the Tipping Point Nepal team in December 2017]

SESSION OBJECTIVE: TO EXAMINE THE SOCIAL, CULTURAL AND RELIGIOUS PRACTICES AND THEIR IMPACT ON GENDER CONSTRUCTIONS.

Time required: 40 minutes

Preparation: Ensure familiarity with session content before facilitating. Find examples of patriarchy in culture. Gather flipcharts and markers

Recap: 5 minutes

Welcome the women to the session. Ask for 2 volunteers to summarize the previous session. After the recap ask the women about any examples of patriarchy they noticed. Is there anything we can do to challenge it?

Instructions:

Step 1: 20 minutes

Ask three groups to get together work together on the following:

- Ask the group to reflect on some cultural and religious practices in their communities and families that are different for men and women.
- Make two columns on a flipchart sheet: one for women and another for men.
- Ask the mothers to help you prepare a list of common practices prescribed by religion and culture for men and women. Some of these practices favour men and some favour women.
- Ask the group to also think about the media and films that depict women and men in different ways, identify some songs or dialogues that are famous.

Examples may include:

Women	Men
Wear a burkha/purdah in public places and in the presence of men. Men do not.	Play an important role in all religious ceremonies as heads of their families. Women do not.
Wear 'sindoor', bindi, bangles, toe-rings as symbols of marriage. Men do not.	Perform 'last rites' in times of death of parents and other family members. Women cannot.
Forced to shave their head, stop eating non-vegetarian food and wear white on becoming widows and not allowed to remarry. Men do not practice this.	Men can practice polygamy. Women cannot.
Women look after in-laws in their home	Men are expected to look after their parents in the old age
Hansi to fansi (if she smiles , she says yes) Larki ke na main haan hoti hai.	A Man does not feel pain (mard ko dard nahin hota)

- Prepare a similar list of cultural practices that favour women.
- Present both the lists in front of all participants.
- Present your views on the lists

Step 2: 20 minutes

- Who is imposing these practices?
- Why is the practice being imposed? (Example: for 'protection' of women, etc.)
- Who is benefiting from these practices?
- Who is being harmed by these practices?
- Why do people who 'lose' from these practices continue to perform them?
- Has there been any change over the years? What? What has brought about those changes?
- What influence do these practices have on the lives of men and women?
- Do you think some of these practices need to change?

Concluding comments for the facilitator to share:

Refer to the discussions in the earlier sessions to conclude this session: Often culture and religion determine how men and women are positioned in society. It defines the relation between the two, and allows for the dominant position of men and subordinate position of women in society. A woman's identity is derived from the relationship she shares with a man- first her father, then her husband, and later her son. However, we need to question and challenge these practices and norms that deprive men and women of their basic rights and freedoms. At the same time, it is important to recognize the positive aspects of culture and religion which subvert patriarchy. These can be effective in enhancing the status of women in society, and refute the commonly held beliefs that women are destined to be subordinate to men.

Patriarchy is defined as the control of the labour, reproductive power and sexuality of women for the benefit of men. Although patriarchy is a structure that operates through various institutions of society, the loose use of the term has led it to mean men oppressing/exploiting women. Patriarchy is a social system that maintains and perpetuates a male-dominated society, where men benefit from a higher status and greater power in most aspects of life. They are the ones who carry on the family name, inherit property and take decisions. Patriarchy prescribes roles to men and women. These roles prescribed to men and women define 'gender' and are ideals of a patriarchal society. They are not created by their 'biology'.

Patriarchy is a system which both men and women in society uphold. It is important to dismantle this system because it reinforces unequal power relationships between women and men. Keeping girls out of schools, child marriages, reduced work participation of women and violence against women are some consequences of these unequal relationships. Understanding how patriarchy works is a first step to dismantling it.

Plan for Action:

Note down 4 to 5 observations of yours from your personal life, television, newspapers and government which shows you the presence of patriarchy. Give an example of how you gained an advantage due to patriarchy. Reflect on being able to give up such privileges to bring about gender equality. Can you think of what would be required to dismantle patriarchy? Or to realise gender equality?

Session 8: Our Experiences of Power

Source: Adapted from Michau, L. et al. The SASA! Activist Kit for Preventing Violence Against Women and HIV. Start Phase, Prep Training Module, p 27-31. Kampala: Raising Voices, Dec. 2008.

SESSION OBJECTIVE: IN THIS SESSION, MOTHERS WILL BECOME AWARE OF THE DIFFERENT TYPES OF POWER AND HOW THEY OCCUR IN SOCIETY

Time Required: 30 minutes

Preparation:

- Review the Types of Power handout and ensure that you are comfortable explaining the different types of power. Do the same for the Power Situations. Practice discussing the types of power with colleagues to make sure that you are able to discuss power clearly.
- Photocopy and cut the power drawings, provided at the end of these instructions (1 copy of each drawing per 1-2 participants).
- Hang a blank flipchart in the front of the room.
- On separate pieces of A4 paper (or flipcharts cut in half), write the following titles in big bold letters (one per page). Tape each one to a different wall in the room and fold it up or cover it so that participants cannot see the titles:
 1. Power Within
 2. Power Over
 3. Power With
 4. Power To

Recap: Welcome the group. Ask for 2 volunteers to summarize the previous session. After the recap ask the women about any examples of patriarchy they noticed. Is there anything we can do to challenge it?

Instruction:

1. *In this session we will spend time exploring the concept of power. Power is something that is always in our lives. It influences our decisions and choices, yet we rarely think about it.*
2. Ask participants: *"Please close your eyes just for a minute or so."*
3. Once everyone's eyes are closed, continue: *"Now in your own mind, try to imagine power. (pause) What does power look like to you? (pause) What images come into your mind? (pause). Now please open your eyes."*
4. Ask: *"What was it that you imagined when you closed your eyes?"* Encourage participants to act out their images of power if they are comfortable doing so.
5. After several participants have described or acted out their images of power, pass around the first drawing (power within) until all have received one. Then tape that drawing to the flipchart on the wall.
6. Ask participants the following two questions
 - a. Did you imagine anything like this when you were thinking about power?
 - b. How would you describe this type of power?
7. After both questions have been discussed, introduce the matching power term-

Power Within- and write it on the flipchart next to the image.

8. Repeat steps 7 and 8 for each of the next three images, moving in order from "Power Over," to "Power With" and ending with "Power To."
9. Once you have discussed each of the four power images and the corresponding power term, ask all participants to stand in the middle of the room.
10. Uncover the four flipcharts around the room.
11. Explain: *"To further explore what these four types of power mean, we will do another exercise. I will read a series of statements. After each statement, move to the flipchart showing the type of power that you feel the statement most describes. Remember to answer honestly and not simply to follow others."*
12. Ensure the directions are clear, and then begin.
13. After each statement, invite one of the participants standing by each of the terms (participants may stand at different flipcharts or all at the same one) to share with the group why s/he chose that term. If there is disagreement, discuss and come to a consensus.
14. Bring participants back to their seats and give out the handout of the four types of power

Concluding comments for the facilitator to share:

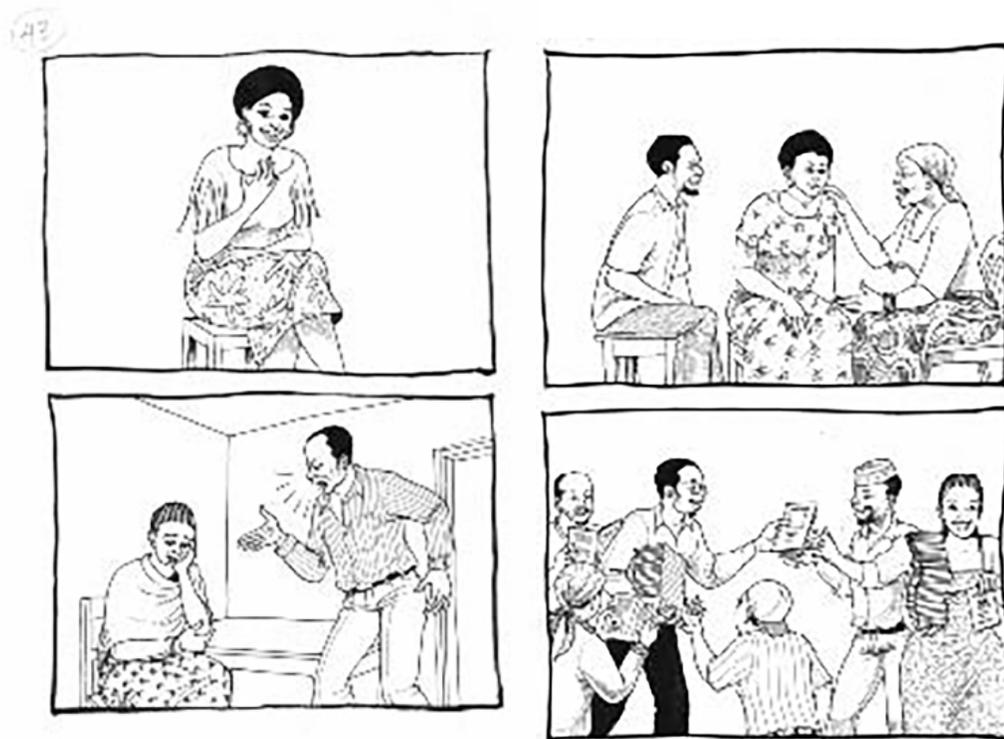
There are different types of power. In TP we will focus on power within oneself, power over someone, power with others and power to act. Power can be used positively or negatively. Power Within, Power With, and Power To are positive uses of power. Power Over is a negative use of power. Power is not in limited supply. One person having power does not mean she/he must take power away from another person. Everyone can have power.

Plan for Action:

Observe this week different situations of power. In what situations do you feel powerful? In what situations do you feel that people use power over you?

Reference For Facilitator

Power images



Power Situations

A married old rich man promises his young girlfriend a new phone.	Power over
Samira feels good about herself.	Power within
The community passes a bylaw about violence against women	Power to
Reema and Rahima are good friends who support each other in everything.	Power with
Sarina tells Meena that she can stay with her if she feels scared at home.	Power with
Samir forced Nahida to eat cold food, because he said she should not have let it get cold.	Power over
Usma does not feel ready for sex yet, but Kabir convinced her with the threat to look for another girlfriend.	Power over
Karim feels that he can create change and balance power in his relationship.	Power within
Mahima organizes a community event.	Power to
Elia faces many challenges but does not let them spoil her life.	Power within
Muskan supports her friend in setting up a center for supporting women who have experienced violence.	Power with

Govind burns Neha's shoes, because she did not ask him whether she could buy them.	Power over
Kamala talks to her friends about the connection between power and gender-based violence	Power to
Motabir sees people insulting Musa who is talking about non- violence at a meeting. He defends Musa.	Power with
Mohini is confident that she can finish her studies.	Power within
Chavi uses a poster about stopping gender-based violence to facilitate a discussion about power with men at the bar.	Power to
Kabir organizes his neighbors to form a GBV watch group	Power to
Musa encourages his friend who is trying to change	Power with
Rohet whistles at girls on the street	Power over
Meenu decides she will not let anyone her abuse anymore.	Power within
Karim decides he will not allow for anyone to be abused in a Village that he leads	Power within
A leader confirms the sale of plot of land made without a wife's Consent	Power over

Four Types of Power¹

Power within is the strength that arises from inside ourselves when we recognize the equal ability within all of us to positively influence our own lives and community. By discovering the positive power within ourselves, we are compelled to address the negative uses of power that create injustice in our communities. Our work together will focus first on fostering *power within* ourselves, so that we can begin working as activists for preventing gender-based violence (GBV).

Power over means the power that one person or group uses to control another person or group. This control might come from direct violence or more indirectly, from the community beliefs and practices that position men as superior to women. Using one's power over another is injustice. In this program, we will aim to increase the knowledge and understanding of both ourselves and community members that *men's use power over women* is violence. Imbalance of power between men and women is the core driver of gender-based violence. The community's silence about this injustice hurts everyone.

Power with means the power felt when two or more people come together to do something that they could not do alone. *Power with* includes joining our power with individuals as well as groups to respond to injustice with positive energy and support. This program aims to move beyond awareness-raising. We will work to build skills to support each other and other men and women who are trying to make positive changes in their lives towards violence-free relationships.

Power to is the belief, energy and actions that individuals and groups use to create change. *Power to* is when individuals proactively and preventatively ensure that all community members enjoy the full spectrum of human rights, and are able to achieve their full potential.

The ultimate goal of this program is to use our power to take action to prevent violence in our own relationships and to create community norms that promote non-violence and its benefits.

¹ Adapted from Michau, L. et al The SASA! Activist Kit for Preventing Violence Against Women and HIV. Start Phase, Prep Training Module, p 34. Kampala: Raising Voices, Dec. 2008.

Session 9: Healthy Relationships

[Source: Adapted from LSamack, A., Roller, L. & DeAtley, J. (2012). Gen.M: A Gender Transformative Teenage Pregnancy Prevention Curriculum. Session 2. New York, NY: EngenderHealth.]

SESSION OBJECTIVE: WOMEN WILL LIST HEALTHY AND UNHEALTHY BEHAVIORS THAT EXIST WITHIN RELATIONSHIPS AND STATE IMPORTANT CHARACTERISTICS OF HEALTHY RELATIONSHIPS FOR THEMSELVES.

Time required: 120 minutes

Preparation: Ensure familiarity with the session content before facilitating. Gather the following materials:

- Pens/Pencils
- Tape
- Thick magic markers; various colors
- Watch or cell phone that tells time
- 10 pieces of A4 paper
- Flipchart for healthy relationship descriptors
- Flipchart for unhealthy relationship descriptors
- “Healthy” and “Unhealthy” signs for wall
- Notecards with the following relationship behavior statements written on them:
 1. You never disagree with your partner.
 2. You spend some time by yourself without your partner.
 3. Your partner makes all the major decisions.
 4. Your partner slaps you.
 5. You argue and fight often.
 6. You enjoy spending time with your partner.
 7. You feel like you can make your own decisions.
 8. You talk about sex with your partner.
 9. Your partner listens to you.
 10. You can talk with your partner about problems as they come up.
 11. Your partner pressures you to have sex when you don't want to.
 12. You have to ask your partner permission before you leave your house.

Recap: 10 minutes

Welcome the participants and ask for 2 volunteers to recall what we discussed last session. In what situations did you feel powerful this week? In what situations do you feel that people use power over you?

Instructions:

Step 1: Small Group Discussions (15 minutes)

1. Share with participants that today we are going to talk about healthy and unhealthy relationships. While there are different kinds of relationships (e.g., child-parent, sibling-sibling, employer-employee, etc.) we are going to focus on intimate relationships with men today.
2. Explain to participants that to get started you would like them to form four small groups.
3. After the participants are in their small groups, give each group a piece of paper. Ask them to discuss qualities, behaviours or characteristics of healthy and unhealthy romantic relationships. They can use examples from their personal lives or from the greater community. Emphasize that names of actual

people should not be shared. Tell them they will have 8-10 minutes to work on this task. Ask someone in each group to be a note taker.

4. Ask the groups if they have any questions about their assignment. Answer questions.
5. Allow groups to begin their work. Circulate the room and provide help if needed. Provide regular time checks.

Step 2: Brainstorm (10 minutes)

1. After 8-10 minutes, bring the groups' attention back to the front of the room.
2. Refer participants to the flipchart for Healthy Relationships and the flipchart for Unhealthy Relationships
3. Ask participants to share some of the qualities that surfaced during their discussion that defined "Healthy" relationships and record it on the flipchart for Healthy Relationships
4. Do the same for Unhealthy Relationships.

An example of what the flipchart might look like is found below.

Examples of Qualities of HEALTHY Relationships	Examples of Qualities of UNHEALTHY Relationships
<ul style="list-style-type: none"> ■ Honesty ■ Communication ■ Equality ■ Respect ■ Trust ■ Reliability ■ Kindness ■ Sharing ■ Patience 	<ul style="list-style-type: none"> ■ Lying ■ No talking/communication ■ Cheating ■ Using violence – beating, insulting, degrading, abusing, etc. ■ Bossy ■ Doesn't show interest ■ Selfish ■ Dominating

5. Thank participants for their good thinking and explain that they will return to these lists in a little bit after they complete the next activity.

Step 3: Categorizing Intro (5 minutes)

1. Post a sign that says "Healthy" on one side of the wall and another than says "Unhealthy" on the other side of the wall about 4-5 feet apart.
2. Ask participants to form pairs. Give each pair one or two relationship cards (depending on the size of your group). Keep one card for yourself.
3. Ask each pair to review the statement given to them and post it under the "Healthy" column or the "Unhealthy" column in front of the room with a piece of tape. If they are really not sure about their statement, they can place it somewhere in the middle.

Share with participants that after all the cards are placed under the two columns, we will discuss their placement as a large group.

4. To demonstrate the activity, take the card that you saved for yourself and place it under one of the categories. Explain why you categorized it the way you did.
5. Ask participants if they have any questions. Answer questions.

Relationship Behaviour Statements

- You never disagree with your partner.
- You spend some time by yourself without your partner.
- Your partner makes all the major decisions.
- Your partner slaps you.
- You argue and fight often.
- You enjoy spending time with your partner.
- You feel like you can make your own decisions.
- You talk about sex with your partner.
- Your partner listens to you.
- You can talk with your partner about problems as they come up.
- Your partner pressures you to have sex when you don't want to.
- You have to ask your partner permission before you leave your house.

Step 4: Pairs Categorize (10 minutes)

1. Invite the pairs to begin.
2. Circulate the room and help those pairs who may not be able to read or understand the statement.

Step 5: Large Group Debrief (15 minutes)

1. Review the cards placed on the wall, starting with the "Healthy" column. Ask if participants agree about where the card is placed.
2. Continue the process. If there is disagreement about the placement of a card, ask for discussion.
3. Refer to the lists of healthy and unhealthy relationship qualities (generated earlier on flipchart paper) if needed to help categorize the card.
4. Move the card to better reflect where it should be categorized based on the discussion.
5. If any cards are placed in the middle, ask participants to discuss the statement until you can get it placed under one of the columns.

Facilitator Note: The facilitator will have to be alert for unhealthy relationships characteristics that participants may not recognize as being unhealthy. For example, violence is never healthy. If someone says that some form of violence is in the healthy column, the facilitator needs to ask if everyone in the group agrees. If no one contradicts this idea, then the facilitator must speak up and talk about why violence is not healthy. The facilitator can go back to the initial brainstorm where violence was listed as an unhealthy characteristic if she needs to.

Step 6: Large Group Discussion (20 minutes)

Lead a large group discussion with the questions listed below.

- What might be some negative consequences of unhealthy relationships?
Below are a few examples you may want to share with participants if they do not mention them:
 - Women who have male partners that subscribe to rigid gender norms about masculinity may experience violence as a means to resolve conflict or when their partner needs to demonstrate his power/control.
 - Men, who have sex outside of their primary relationship, possibly to demonstrate their manliness, put themselves and their wives at risk for sexually transmitted infections including HIV.
- What are some of the benefits that come from healthy relationships?
Possible probing questions:
 - Are they likely to be less violent? Why or why not?
 - Are the male and female partners at lower risk from HIV? Why or why not?

- Are they more likely to have more pleasure in the relationship (including sexual)? Why or why not?
- Are they likely to enjoy each other more? Why or why not?
- Will they raise their children better? Why or why not?
- Are Men who stay inside the gender boxes more likely to be in unhealthy relationships compared to those Men who are able to step outside the boxes? Why or Why not?
- Why do you think some people stay in unhealthy relationships?

Possible probing questions:

- How might being dependent on someone financially affect your ability to leave or change the relationship?
- How might expectations or stigma about divorce or separation impact this?

Below are a few examples or responses you may want to share with participants if they do not mention them:

- Women may stay in unhealthy relationships because they don't have the financial independence to leave, they have been conditioned to believe that it is their responsibility to keep the relationship going no matter what, feel shame or stigma about being separated or divorced, worry about the welfare of their children, for cultural as well as religious reasons.
- Women and men may feel pressured by their family and friends to stay in the relationship. Bride price or Telosh may also play a role in Men staying in an unhealthy relationship. Also, men and women may simply have low expectations and believe that all men or women are the same and that change isn't possible.
- How can friends and family help people in unhealthy relationships?
- What skills and support do Men need to create better relationships? What can Men do to help other Men create or seek better, healthy relationships?

Close this discussion by emphasizing the points listed below.

- Many Men may not recognize the behaviors we have discussed as being unhealthy. They may think that jealousy, controlling behaviors, conflict and even violence are normal and to be expected in all relationships.
- Just talking about relationships and what we expect from them can help to identify how we can make them better.
- Emphasize with the group that healthy relationships are based on communication, honesty, equality, mutual respect and responsibility.
- Unhealthy relationships, to the contrary, mean poor communication, inequality, dominance and irresponsibility. In healthy relationships, both partners are happy with each other, whereas in unhealthy relationship one or both are unhappy.

Concluding Comments for the Facilitator to Share:

Review the session's key take away messages.

- Healthy relationships are based on respect and responsibility.
- In healthy relationships, both partners are happy with the relationship.
- In unhealthy relationships, partners' happiness, wellbeing and health can suffer.
- Violence is never acceptable in a relationship.

Plan for Action

Over the next week, ask participants to think about one thing about their romantic relationship that they really appreciate. Ask them to find a way to communicate that appreciation to their partner. Ask them to observe how their partner reacts to the expression of appreciation. Ask them to think about one thing about their

relationship they would like to see improve. We will talk about way to communicate this to our partner in future sessions.

As an alternative, women can do this exercise with anyone whom they share an intimate relationship (e.g., best friend, mother, sister, etc.). Or they can think of romantic relationship they respect/admire. Ask them to think about why they respect or admire the relationship. What is healthy about it?

Session 10: The Risks and Benefits of Child Marriage

[Source: Adapted from UNICEF Rupantaran Parents Module, Page 32, and CARE Tipping Point's Community Participatory Analysis tools]

SESSION OBJECTIVE: THE WOMEN WILL BE ABLE TO LIST DOWN BOTH THE REASONS AND THE CONSEQUENCES OF CHILD MARRIAGE.

Time required: 50 minutes

Preparation: Ensure familiarity with the session prior to facilitating. Gather a flipchart and markers

Recap: 10 minutes

Welcome the women to the session. Request volunteers to summarise the previous session. Ask the participants: one thing about their romantic relationship that they really appreciate. How does their partner react to appreciation? Ask them to think about one thing about their relationship they would like to see improve. We will talk about way to communicate this to our partner in future sessions.

Instructions:

Step 1: 20 minutes

Risks and Benefits exercise

Divide the participants in four groups:

Ask group 1 to discuss what are the risks of marriage before 18. Ask group 2 group to discuss the risks of marriage after 18. Ask group 3 to discuss benefits of marriage after 18 and group 4 to discuss benefits of marriage after 18.

Benefits of marriage before 18	Benefits of marriage after 18
Risks of marriage before 18	Risks of marriage after 18

Give them 15 minutes to discuss the risks and benefits in their respected groups.

Put up a flip chart and divide it in four sections. Write Benefits on one side and risks on the other Ask the groups to present what they discussed about benefits. Write their arguments on one side. Ask the other group if they wish to add any points to the benefits of Child Marriage. Now ask the other group to share what they discussed about risks of Child Marriage. Put down their points on the chart and add the arguments that the other group adds. It is better to have both together so that they can think opposite immediately.

Draw themes of what they have written down as benefits and risks, for example:

- Economic benefits: Less dowry, cost of treatment, girl can economically contribute if educated and earning,
- Physical Health, health better, no harm from early pregnancies,
- Emotional wellbeing will be prepared mentally, feels good,
- Happiness, will be able to do what she likes; happiness contributes to good health, less disease and less expenditure
- Quality of life: both mature can be good companion, respect each other and enjoy quality life
- Aspirations fulfilment for girls: contributes to good health, better economy and happiness
- Managerial and leadership capacities developed: later marriage and opportunities to learn can help later in life managing self and things around her.
- Girls contribution to family and society: ultimately her delayed marriage would contribute to the wellbeing of the family and society.

Make sure that the following questions are discussed while facilitating the discussion on risks and benefits:

- Are child marriages a reality in your community? Do you know people in your community who had child marriages?
- How does it affect the couple? Why?
- Do some consequences have a cascade effect and impact other domains of life?
- How can we limit the consequences of child marriages while also trying to prevent them at the same time?

Concluding comments for the facilitator to share:

In our country a marriage between a girl less than 18 years and a boy less than 21 years is a child marriage. Such marriage can also be understood as a 'forced' marriage since the person who is under the legal limit of age is not capable of consenting to marriage. The decision is generally taken by the parents or elderly relatives. Nepal has one of the highest incidences of child marriages in the world. 40% of girls in Nepal will be married before they are 18 (Girls not Brides).

Due to child marriage a couple might face different problems such as concerns in their sexual and reproductive health, burden of work from young age, missed school or be forced to leave school, different kinds of gender based violence, need to engage in sexual activity before reaching mature age, unwanted pregnancies and motherhood when they are not ready for it, chances of high number of children, become victim of domestic violence, depression, lack of self-esteem, uncertain livelihood, increased responsibilities and might need to face different social pressure. Thus, child marriage shouldn't be practiced.

As we discussed child marriages can have a lasting impact on the life of both the girl and the boy. It is time we and our community took action to convince our people that we must stop child marriages.

Plan for Action:

Discuss the causes and consequences of child marriages with your family. Plan to support any girl who is trying to resist child marriage. Make a plan to increase awareness of child marriages in the community.

Session 11: Men, Women, and CareGiving

[Source: Adapted from The ACQUIRE Project/EngenderHealth and Promundo Engaging Boys and Men in Gender Transformation: The Group Education Manual. 2008]

SESSION OBJECTIVE: WOMEN WILL INCREASE THEIR AWARENESS ABOUT TRADITIONAL GENDER DIVISIONS IN CAREGIVING AND DISCUSS HOW TO PROMOTE MEN'S INCREASED PARTICIPATION IN CAREGIVING IN THEIR HOMES, RELATIONSHIPS AND COMMUNITIES

Time Required: 90 minutes

Preparation: Ensure familiarity with the session content before facilitating. Gather the following materials:

- Two empty boxes (a shoe box, for example)
- Cut-outs
- Photos or drawings of people, animals, plants, or other things men and women care for.

Recap:

Welcome the group to the session. Ask for 2 volunteers to summarize the last session. Ask the participants: Do the benefits of child marriage outweigh the risks? Why or why not? Ask participants to share their reflection.

Instructions:

Part 1: 45 minutes

1. Prior to the session, the facilitator should prepare up to 10 images (drawn or cut from newspapers or magazines) of babies, elderly persons, large and small animals, plants, houses, cars, clothing, diapers, garden tools, and other persons/objects that men and women “care” for. If possible, the facilitator can bring some of the objects themselves to the session. It is okay to have multiple copies of certain images or objects.
2. At the beginning of the session, present the two boxes to the participants, saying that one of the boxes will be given to a man and the other to a woman.
3. Present the images and objects to the participants and ask them to place the images and objects that women know how to care for or generally care for more frequently, than men.
4. In the man's box, ask the participants to put the images and objects that men know how to care for, or are better at caring for, than women.
5. After they have done this, take the images and objects out of the box, one by one, showing them to the group.
6. Then, try to explore how the women grouped the images and objects together, using the following questions:
 - Why are some types of images and objects found only in the man's box?
 - Why are some types of images and objects found only in the woman's box?
 - Why do some images and objects appear in both boxes?
 - Looking at the images and objects in the box for women, do you think that a man could properly care for these things?
 - Looking at the images and objects in the box for men, do you think that a woman could properly care for these things?

7. Write the words “female carer” and “male protector” on flipchart paper. Ask participants what the differences are between being a “carer” and being a “protector.” Ask how this may impact women?
8. Divide participants into two groups. Ask the first group to discuss the social, economic, and psychological pressures that make it hard for men to take on the role of “carer.” Ask the second group to discuss the social, economic, and psychological pressures for women to have to always take on the role of “carer.” Ask each group to discuss ways to reduce these pressures, so that more men can become carers and women are not overburdened.
9. Ask them to take turns reporting back to the other two groups. Allow a few minutes for questions at the end of every report. When all have done so, lead a discussion with these questions:
 - What pressures (social, economic, psychological) have the biggest impact on preventing men from being carers, and causing women to be over-burdened?
 - What opportunities are there for men to get more involved in caring for others?
 - Are there men in your families or communities who are good caregivers? What do other people in your family or community think of these men?
 - What actions are needed to support men in being carers?

Part 2: 45 minutes

1. Divide the participants into three smaller groups. Ask them to listen to two questions. Read the following question and tell them they should take a minute to think of the question: 1) Think of the benefits to your children of having more engaged father. What are the benefits?
2. Now tell the groups to discuss what they thought about and to take note of some key points to share afterwards. Give them 15 minutes.
3. Bring the participants together and ask participants to share some of the issues they discussed in their small groups. If no one mentions the following benefits mention them or emphasize them if mentioned:
 - A stronger connection to their children
 - Being able to support their children to grow into healthy adults
 - A better relationship with their spouse (by decreasing her caregiving burden)
4. Conclude the session with the following question:
 - What could be done in your community to encourage men play a greater role in care and support?

Concluding comments for the facilitator to share:

It is common to assign the task of caring for people, animals, and plants, as well as daily housework, to women. On the other hand, men are expected to care for objects, such as cars, electrical work in the house, painting the walls, repairing the roof, etc (depending on local culture). It is important to stress that many of these ideas about caregiving come about as a result of learned behavior. For example, girls are encouraged, from an early age, to play with dolls, practicing what supposedly lies ahead for them: domestic life and caring for family members. Girls also take on many chores as they get older. On the other hand, boys are generally discouraged from playing with dolls or helping out with domestic chores. This lack of male involvement in caregiving often means that women carry a heavy burden and that men miss out on many of the pleasures involved in caring for children.

Plan for Action:

Think about who does most of the caregiving work in your home. Is it equal? Would you welcome your husband's help?

Session 12: Bead Game and Social Norms Linked to Son Preference

[Source: Adapted from the Medical Research Council Stepping Stones Training Manual for Sexual and Reproductive Health Communication and Relationship Skills, 2010, Session D; Tipping Point Phase 1 activities; and the CARE Social Analysis and Action Global Implementation Manual, 2018]

SESSION OBJECTIVE: THIS SESSION WILL HELP THE PARTICIPANTS DISPEL THE MYTHS REGARDING CONCEPTION. THE WOMEN WILL LEARN HOW THE SEX OF A FOETUS IS DETERMINED. THIS WILL HELP THEM TO UNDERSTAND AND REDUCE THE STIGMA TOWARDS WOMEN WHO GIVE BIRTH TO A GIRL CHILD. THIS SESSION WILL ALSO LEAD TO DISCUSSIONS ON THE REPERCUSSIONS OF PREFERENCE FOR SONS.

Time required: 100 minutes

Preparation: Ensure familiarity with the session before facilitating. The facilitator must be familiar with the material about the male and female reproductive system, how conception occurs, how sex of the baby is determined and myths and misconceptions about the same from the quiz and the answers. Ensure that all women participate and understand the issues. Ask questions and feedback from various members of the group to ensure that the more vocal women do not dominate the conversation.

Ensure that the women feel comfortable with the discussion. If you sense that the women are uncomfortable take a break after every step and play an ice-breaker or sing a song.

During the discussions, the facilitator should mention that although some people get pregnant the first time, they have sex without contraception, it's normal for women to take some months to get pregnant. It's often longer for women over 30 years. The older the woman is, the longer it usually takes her to get pregnant.

The beads game is only to share the facts on how a girl child, or a boy child is conceived. The facilitator has to ensure that under no circumstance, the word 'blame' is used for the male or female children.

Gather the following materials:

- Pictures of the male and female reproductive organs and its functions
- Menstrual cycle apron
- Red beads
- Black beads

Recap: 10 minutes

Welcome the women to the session. Let two volunteers summarise the learning from the last session. Did you reflect on who does most of the caregiving work in your home? Is it equal? How would you feel if you were not the only caregiver?

Instructions:**PART I****Step 1:** 20 minutes

- Let us review the structure and functioning of the female and male reproductive system and the process of conception. For this, show the women the pictures of the male and female reproductive systems and let them recall broadly the parts and their functioning
- Let one or two volunteers explain how a baby is conceived. The facilitator should fill in the gaps in the information provided by the women and remind the group how conception occurs. Ensure that all women have understood.
- Explain that the sperm from the boy or man has to physically meet the egg from the girl or woman inside her body to enable conception. Also explain that components of both men and women, e.g. the components carried by the sperms and those carried by the egg are required to physically come together for the egg to be fertilised. Only when the fertilised egg gets embedded in the fleshy lining of the uterus, can conception or pregnancy occur. Explain this with the help of the pictures.

Step 2: 30 minutes

- Read out the statements given below and ask the participants to respond to these. If they are certain that the statement is true, they should raise both their hands; if they think it might be true, they should put up one hand and if they think it is false, they should not raise their hands.
- After the women respond to each statement, initiate a discussion on it and draw upon the comments listed under the statements:

Statements:

- A woman can only get pregnant if she has sex often.
This is **false**. Pregnancy can occur even with sex on a single occasion. Conversely, if couples wanting pregnancy have sex too often, they may reduce the likelihood of conception as the sperm become too few. Even so, having sex too often is not a method to prevent conception.
- If pregnancy is wanted, you should have sex during menstruation.
This is **false**.
- The best time to get pregnant is to have sex one week after the end of menstruation (12 -14 days after the first day of menstruation)
This is **true**. This is the most likely time for a woman to release an egg. She only does this once a month. Some women may release an egg earlier or later, but this is the most common time. The egg only lives for about two days after it is released so make sure you have sex at the right time if you want to get pregnant!
- A woman can't get pregnant until she is 16.
This is **false**. A woman can get pregnant as soon as she has had her first menstruation.
- Women can't get pregnant if they are over 40.
This is **false**. A woman can get pregnant at any time between her first and last menstruation (which is usually towards age 50) but older women may find it much harder to conceive.
- A woman who is breast feeding cannot get pregnant.
This is **sometimes true** and **sometimes false**. If a woman is providing her child only with breast milk, then it is unlikely that she will get pregnant when breast feeding. Once a child is given porridge or other milk

or water as well as breast milk, a woman is at risk of pregnancy even if she hasn't started menstruating again.

- It is possible to get pregnant when a man comes on the vulva (outside of the vagina). This is **true**. Usually a woman can only get pregnant when the penis is inside the vagina when the man ejaculates but it is possible for sperm on the vulva to swim into the vagina and up into the womb and for conception to occur.
- If a man has sex with a menstruating woman, he will become impotent. This is **false**. But it may be a useful thing for a woman to tell a man if she is menstruating and does not want to have sex.

Questions for discussion:

- At what age did they have their children? Do you think you were too young to become a mother then?
- What was your experience as a young mother? Compare this to the time when you had your younger children and your experiences and age then.
- What do they want for their children? Are they able to provide these things now?

PART 2

Step 1: 20 minutes

- Let us play a game to know how the sex of the child is decided. Divide the group into pairs. In each pair one will be the wife and one will act as the husband.
- Let all the wives in the pairs stand in a line. Give all of them one red bead.
- So, ask all participants to close their eyes. Give to the men in the pairs a bead- randomly a red or black bead. Half will get the red bead and half will get the black bead.
- The husband in the pair will go to his wife with his palms closed and place the bead he has in the wife's hand. Their eyes are closed when the husband places his bead in the wife's hand.
- Ask the wives to open their eyes: Ask them what they got: A boy or a girl baby?
- The one who have both red beads have a girl baby whereas the woman who has one red and one black bead has a boy baby.
- Explain on a pre-drawn picture, placing two red beads on the woman's picture and two beads(red and black) on the man's picture. Explain that that chromosomes from both mother and father come together to form a foetus in the mother's womb. Thus, the baby has two chromosomes which decide the sex. One from the mother and one from the father. All mothers contribute the same kind of chromosomes to their child whether it is a male child or a female child. Let us consider this chromosome was the red bead.
- The men have two kinds of chromosomes in their sperms. Sometimes they give one chromosome to the child and sometimes the other element. One of these chromosomes is the same as the one which mother give. The same chromosomes will be a red bead and let the other element be a black bead. But nobody knows whether the man has given a red bead or a black bead to the foetus. Only when the two chromosomes will come together, conception will happen, and the foetus can form.

Questions for discussion:

- How did you feel with the baby you got?
- What role did you have in the sex of the baby?
- What happens if a woman gives birth to only girl children?
- How were you treated by your husband, family and community on the birth of your daughter?
- What are the repercussions of this treatment towards a woman and her baby?
- How does the society reinforce the preference for sons?

Concluding comments for the facilitator to share:

Unprotected sex can lead to a pregnancy even if there has been sex between a man and a woman just once or very few times. Especially in our context when young people get married early, it is essential that they know about what conception of a baby means and when conception can and cannot take place.

It is also important for us to know how the sex of the baby is decided since women are harassed for bearing a girl child, though she has no part to play in it. A man has two kinds of chromosomes in his sperm (red and black beads are symbols of it) whereas the woman has only one type of chromosome (red beads). So, the woman can only contribute what she has, e.g. red beads. The sex of the baby depends on which element the man contributes. If he gives his wife a black bead, she gets a son and if he gives a red bead, she gets a daughter. The man also does not know which one of his beads is making the baby. On the other hand, in our society, a woman is often blamed for bearing girl children though she has no role to play in it.

The woman faces pressure during the pregnancy to deliver a boy. She fears that if she delivers a girl child, she will not be treated well, and that the child will not get love and affection.

Girl children are often neglected or valued poorly and hence their overall development is hindered. A girl child may have lower nutritional levels, may face neglect in health care and education and this often leads to low confidence levels and low self-esteem in girls. When one understands the science behind how sex is determined, we realise that sex of the child is in nobody's hands. Irrespective of the sex, all children should be valued equally. Especially the culture of son preference and blaming the wife for girl children should end and we should all work towards it.

Plan for Action:

Observe how women who have girl children and the girl children themselves are treated in society. Reflect on how this can be changed.

Session 13: Making Communities Safe from Sexual Violence

Session 13.1: Good Touch, Bad Touch

[Source: Film in this session created by ChildLine India, 2013]

SESSION OBJECTIVE: MOTHERS' GROUP WILL BECOME AWARE OF THE DIFFERENCE BETWEEN A GOOD TOUCH AND AN UNWANTED TOUCH. THEY WILL MAKE THEIR CHILDREN AWARE ABOUT IT AND LEARN TO TAKE A STAND AGAINST ABUSIVE BEHAVIOR.

Time required: 40 minutes

Preparation: The group will see the movie 'Komal' followed by a discussion. The movie is about a little girl, Komal, who is sexually abused by a neighbour. Be aware and alert that the film may remind some women of bad experiences of unwanted touching that their children or they have experienced. If this happens be ready to take a brief break. At the end of the session spare some time to talk with the woman alone (if you are a woman) or ask a woman co-facilitator to assess the situation. Address the matter based on the assessment and refer to appropriate resources if appropriate. It is essential that there is a woman facilitator or co-facilitator for this session

Ensure familiarity with the session content before facilitating. Also, allow the movie to load before the session begins. Gather the following materials:

- Film by ChildLine named 'Komal' (Link Below)
- Projector
- Referral list of resources such as women counsellors, women's groups, crisis support centers or help-lines to refer for further support in case any participants require it

Recap: 10 minutes

Welcome the women to class. Ask for 2 volunteers to summarize the previous session. After the recap, ask the mothers if they were able to reflect on how girls are treated in society. If they did, what was their experience? How do they think we can change society so that girls and boys are valued equally?

Instructions:

Step 1: 20 minutes

Show everyone the film 'Komal'.

Bangla version: <https://www.youtube.com/watch?v=5s4dn8F2nCU>

Hindi Version: <https://www.youtube.com/watch?v=CwzoUnj0Cxc>

English Version: <https://www.youtube.com/watch?v=Vky0xqtW6W8>

Summary of the movie: Komal is a happy-go-lucky seven-year-old girl who loves her parents and playing with her friends. Mr. Bakshi, her new neighbour and father's friend often plays with her and takes care of her. But an act of his leaves Komal scared and ashamed till her teachers and parents notice her changed behaviour.

On learning that Komal has been sexually abused, they take her to a counsellor and ensure that Mr. Bakshi is punished for the crime.

Step 2: 20 minutes

Conduct a discussion based on the following questions.

Questions for discussion:

- What did you take away from the story in the film?
- What is good touch? What is bad touch? How will you know?
- Why was Komal hesitant to talk to her mother about her experience of abuse?
- Why are parents reluctant to take action in such cases?
- Do you know anyone who faced something like this?
- Who did she or he confide in? What action did she or he take?
- What will you do if a child comes to you with an incident of bad touch? How can you help them?
- In case someone needs to talk, a woman facilitator or counsellor should be available for this session. Announce to the group that she will be here after the session in case anyone wants to talk with her.

Concluding comments by the facilitator to share:

Always remember that bad touch or sexual abuse is not the fault of children, either girls or boys. Boys may also experience bad touch or sexual abuse similar to girls. Children should never be ashamed of it. In case your child has faced such an incident, please encourage them to tell you about the incident. Don't make them feel as though it may have been their fault in some way, or they could have prevented the incident. Child Sexual Abuse (CSA) is a reality and we can't turn a blind eye to it. It is a crime committed mostly by people we know and meet. It is important for us to teach our children, both girls and boys to recognise what is a good touch and what is an unwanted one. If someone touches them inappropriately, children should be educated to immediately tell him to stop. In more serious cases, the child should be encouraged to tell a trusted adult and the complaint should always be taken seriously. It must be ensured that such a person does not come in contact with small children again.

Plan for Action:

Think about how your community can protect children from sexual abuse and plan how you will respond in a supportive, protective and non-judgemental way if a child you know suffers from an incident of abuse.

Session 13.2: Making Communities Safe from Sexual Violence

[Source: Case studies are adapted from CORO for Literacy, Horizons/Population Council, and Promundo's Sakhi Saheli: Promoting Gender Equity and Empowering Young Women Training Manual, 2008]

SESSION OBJECTIVE: MOTHERS' GROUP WILL BECOME AWARE OF FORMS OF SEXUAL HARASSMENT AND SEXUAL VIOLENCE IN THE COMMUNITY, RECOGNIZE THE ROLE OF MALE PRIVILEGE AND IMPUNITY TO SEXUAL VIOLENCE IN ITS PERPETUATION, RECOGNIZE THE HARMFUL IMPACT OF SEXUAL VIOLENCE ON CHILDREN, AND PLEDGE THEIR SUPPORT TO AND SEXUAL VIOLENCE IN THE COMMUNITY.

Time required: 60 minutes

Preparation: This session may bring up serious issues of sexual harassment, child sexual abuse and sexual assault. For this, the facilitator needs to be prepared with a list of resources to ask for help. Find out if there is a government center or women's group who provide services for women and children facing violence. Make a contact with them and let them know that you may refer women if required. Find out what kind of violence they are equipped to address and what services they provide. It is also important to remind the participants that we are in a safe space. Therefore, any information volunteered by participants needs to be strictly confidential.

Ensure familiarity with the session content before facilitating. Gather the following materials:

- List of resources for survivors of violence

Instructions:

Ask the group to divide into four groups. Give each of them a short scenario to discuss. Give them 15 minutes to discuss it. At the end of 15 minutes, ask one person from each group to present their discussion. Give them questions to help the discussion.

Case scenarios: 35 minutes

1. Soha and her friends walk to the school every day. When they cross the main market road, all of them stop chatting, put their heads down and try to escape past as soon as possible. There is always a group of rowdy youth sitting at a tea-stall. They make cat calls, whistles and comments at the girls. Some of the youth have followed the girls in the past and also tried to touch them. The girls are extremely scared to cross that road. But Soha never complains about this at home because she knows she will be asked 'what were you doing dawdling there?' or she may be withdrawn from school. One day Soha and her friends decided to bring this issue up with parents of some girls who were supportive.
2. Sonamoni is 16 years old and she is married to Raja. Next week is her farewell from her parents home and she is extremely worried and terrified. Her friend who was married before her told her the story of her first night in her husband's home. She was totally unprepared about what to expect as also is Sonamoni. Just then Sonamoni's mother comes to talk with her. She reassures Sonamoni that after a meeting in the village they have decided to postpone her farewell to after two years. They have also decided that no girl's farewell will take place before she is eighteen years old. In the meantime, Sonamoni can also get to know her husband.
3. Meethi goes to a tuition teacher's house thrice a week for extra coaching. He sometimes touches her shoulder, pats her back or touches her when not necessary. Sometimes he stands very close to look at her notebook. She feels very uncomfortable. Today she is even more worried because he has called her home even though there is no tuition class today. She decides to take two of her friends with her.
4. Guddu was part of a gang, who used to coerce younger boys to have sex. One day Guddu said to a young boy, Sonu, that if he agreed to have sex with him then he would protect him from older boys. Sonu is

terrified but he gathers his courage and speaks to his father about it. His father contacts the police and Guddu is arrested. There have been other complaints about the gang.

Questions for discussion: 45 minutes

1. Is this a realistic situation which could happen in our community?
2. What is the impact on the particular person in the story?
3. What is the long-term impact if this situation continues unchecked?
4. How did each person in the story or their supporters address the situation? Do you agree with their actions?
5. How can we help this person?
6. Why do you think sexual harassment and sexual violence happens?
7. How can we collectively change this situation?

Discuss and bring up the following points

1. **Sexual harassment or eve-teasing (Soha's story):** This is a very common cause for girls dropping out of school and getting married early. It has short- and long-term impact on girls such as loss of self-confidence, loss of self-esteem, self-blame, guilt, interrupted schooling, early marriages etc. Such behaviour continues because there is a social acceptance to such behaviour by men and no one tries to stop them. Often the girl is blamed, and she may be pulled out of school. That is one reason why girls may not complain about it. Remember, sexual harassment is a form of sexual violence. It is not true that girls enjoy such harassment. Girls are not responsible for it. Such behaviour can be stopped if men are made aware of their privilege, the impact on girls and that this behaviour is a form of violence. The community also needs to take a stand against such behaviour.
2. **Sexual Violence within marriage (Sonamoni's story):** Sonamoni is terrified because she does not know her husband and she has heard about forced consummation of marriages which is quite common. Any form of sex without consent is sexual violence, even though it is within marriage and it may or may not be recognised as a crime in law. The impact can range from injuries and pain, to early, unplanned and multiple pregnancies, sexually transmitted illnesses, inability to enjoy sex and inability to build a meaningful relationship between husband and wife. Sonamoni's mother took the right step to postpone her farewell. With more awareness in the community there will be less acceptance to sexual violence and child marriages in the community. Both parents and the community have to take action for this.
3. **Sexual Harassment (Meethi's story):** Inappropriate and unwanted touching which makes a person uncomfortable is sexual harassment. Most girls face this form of harassment in crowded places or when no one is likely to identify the perpetrator, but also in situations like the one described here. Girls may face sexual harassment from a teacher, a neighbour, a guest in the house or any man. Sexual Harassment can also lead to a more serious sexual assault as is possible in this case. Sexual Harassment can impact women by preventing them from attending school, visiting public places, going for tuition or other activities. They also reduce girls' self-confidence and self-esteem. If a girl is sexually assaulted or raped, she may face a lot of emotional trauma, physical injuries, unwanted pregnancy, sexually transmitted infections and loss of confidence and self-esteem.
4. **Sexual Violence against boys and men:** There is a misconception that sexual violence affects only girls. But this is not true. Sexual abuse of boys can take place where boys come in contact with older and more powerful boys or men in the community, as also in orphanages, in children's homes, at their own homes, neighbourhood or even at school. The sense of shame attached to the act and the sense of injured masculinity often prevent boys from reporting such crimes. (Remember, people say that boys don't cry!!) Sexual abuse in boys or girls impact their physical, emotional, mental and social security, their studies, their self-confidence and self-esteem, and may result in self-blame and guilt and also long-term trauma to the person. Creating an environment where boys (and girls) can talk about it, creating more awareness

in the community and better law enforcement can help to prevent such crimes. Encourage children and young people to talk about it and speak out in support of those who break the silence.

Concluding comments for the facilitator to share:

Any form of sexual act, gesture or overture without consent or which is unwelcome is sexual violence. Sexual Violence is an umbrella term which constitutes a continuum from any form of inappropriate touching of a sexual nature, showing obscene pictures, sending messages and images of a sexual nature without consent, speaking sexually charged language when it is unwelcome, eve-teasing (all generally termed as sexual harassment), to molestation and rape. Boys, girls, children and adults of all genders can be victims of sexual violence, but the nature of violence varies. Most girls face sexual harassment in their every-day lives and this seriously curtails their opportunities in life. Remember, those sexually harassed are not responsible for the sexual harassment. Girls should not harbor any guilt about the harassment or sexual violence they faced. Social acceptance of male privilege and abuse of power are the root causes of sexual violence. Such violence can be prevented first by accepting that it exists and second by taking immediate action as discussed. All members of society are responsible to prevent and report sexual violence while maintaining the control and dignity of the survivors.

Plan for Action:

Observe forms of sexual harassment in your community. Reflect on what you can do about it as parents and as responsible members of the community. Pledge your support to anyone who wants to make a complaint of sexual violence or speak up against sexual violence in any form. Pledge not to re-victimise any child who discloses sexual harassment by taking action against her rather than the perpetrator. E.g. actions such as pulling girls out of school or restricting their mobility or marrying them off early.

Session 14: Joint Decision Making

[Source: Adapted from Roleri L., Verani F. and Tewolde S. (Authors) (2014). Unite For a Better Life. Boston: Abdul Latif Jameel Poverty Action Lab (JPAL) at the Massachusetts Institute of Technology, and New York: EngenderHealth.]

SESSION OBJECTIVE: WOMEN WILL LEARN HOW PEOPLE IN HEALTHY RELATIONSHIPS MAKE DECISIONS TOGETHER, AND THE BENEFITS OF JOINT DECISION MAKING IN A FAMILY.

Time Required: 90 minutes

Preparation: Ensure familiarity with the session content before facilitating. Gather the following materials:

- Flipchart
- Markers
- Copies of the stories in this session
- Copies of 7 Strategies for Decision Making

Recap: 10 minutes

Welcome the women to the session. Ask for 2 volunteers to summarize last session. After the recap, ask the women if they observed forms of sexual harassment in the community. What can they do about it as parents and as responsible members of the community?

Instructions

Step 1: 15 minutes

Share with the group that today we are going to talk about how healthy couples make important decisions for the family. Couples deal with matters, both simple and complex, in their everyday lives. Decisions about these matters can be made by one member of the couple or they can be made jointly. When big decisions are made jointly – through the active participation of both parties – both are responsible for the outcome of that decision.

Lead a large group discussion with the questions listed below.

- What decisions does a husband typically make without consulting his partner? Record responses in the column titled “Husband” on Flipchart: Husband, Wife, Jointly.
- Should these kinds of decisions be made by the husband without consulting his wife? Why or why not?
- What decisions does a wife typically make without consulting her partner? Record responses in the column titled “Wife” on Flipchart : Husband, Wife, Jointly.
- Why do you think these kinds of decisions are made only by a woman?
- In our culture or community, who do you think has more decision-making power – husbands or wives? Why?
- Can any of you tell us about an important decision you made together with your partner in the last few months? Important or big decisions are decisions that affect both people in the relationship as well some or all members of a family. Explain to participants that you are really looking for examples of joint decision-making – not just running ideas by your partner or asking for a preference, but rather decisions that required discussion and the explicit agreement of both parties about the way forward
- How did you make the decision? What were the respective roles of husband and wife in the decision-making process? Record responses in the column titled “Jointly” on Flipchart: Husband, Wife, Jointly. As participants share their experiences, try to identify the processes they used to make the decision together

(e.g., both people offering suggestions, both people listening, seeking counsel from someone, assessing their personal values, etc.). Share your observations with the group. These points will be helpful to recall later on in the session.

Step 2: 20 minutes

Lead a large group discussion with the questions listed below:

- We discussed gender and gender inequality in previous sessions. How do you think gender affects couples' ability to make joint decisions? In other words, how well can men and women share in decision making if they are both following rigid and unequal expectations about gender?
- Examples of responses might include:
 - Since childhood, a man is conditioned to believe that he should be the head of his family, make decisions, and be dominant and in charge. This is what he witnessed as a child and is still witnessing as an adult, so it all seems normal to him.
 - A man has also been taught that women should play a subservient role in the family.
 - A woman has been taught that men's controlling behavior is normal and she should not question it. She may have been conditioned to believe that her husband should be the master of the house and shall make all decisions.
 - A woman has been taught to defer to her husband's desires and to avoid conflict. She has not likely had much experience expressing her opinions or desires.
- How healthy is a relationship where the husband decides on everything and the wife has no say at all?
- What problems might you foresee for married couples who maintain unequal decision-making? Examples of responses might include:
 - Inability to make shared decisions
 - Decisions that do not necessarily reflect the desires or needs of the couple or family as a unit
 - Irritability, conflict, resentment, arguing, stress
 - Physical, emotional, financial or sexual abuse/violence
- What do you think are some of the advantages of a Couples making big decisions together? Record responses on Flipchart: Advantages of Joint Decision Making. Examples of possible responses:
 - If a spouse is left out of a decision then that spouse may feel that the other doesn't care enough about them or respect them, which in turn can lead to resentment or other negative feelings. Making decisions together is a way to show respect to your partner.
 - When someone in a relationship makes a decision without consulting the other, there is often a strong impulse to argue. Making decisions together can avoid future conflict/arguments.
 - Joint decisions can often lead to greater harmony within the family and at home.
 - Making decisions together can bring the couple closer together. When the couple feels more connected, they are often more emotionally and physically intimate.
 - Making an important decision by yourself can feel burdensome or stressful. Having someone to share in the decision-making can help lessen this burden. Both partners can also share in the results of the decisions –whether the results are positive or negative.
 - Two heads are often better than one in coming up with potential solutions or ideas.
- Now that we have had this discussion, look back at Flipchart: Husband, Wife, Jointly. Are there any items that are in the "Husband" or "Wife" column that you think should move to the "Jointly" column? Make the edits proposed by participants with a different colored marker.

Step 3: 15 minutes

- Explain to the group that couples who make joint decisions effectively often have some shared characteristics in terms of their process for making decisions.
- Ask the group to think about couples they may know in their community. Ask the group:

- If we were approached by one of these couples for advice on how they could go about making decisions together, what advice or what tips would you give them? Record participant ideas on Flipchart: Making Decisions Together.

Examples of possible responses:

- Ask each other about their opinions, needs, wants
- Listen to your partner and acknowledge their point of view
- Get educated about and consider multiple options about big decisions
- Talk about big decisions together
- Come to agreement together
- Agree that sometimes one person or both will need to compromise
- Think about the marriage as a team with two equal members
- Remind yourself that you love and respect your spouse and want the best for her/him and the family

The facilitator will have to use his or her judgment about challenging ideas that couples might mention that are not conducive to making joint decisions.

Step 4: 10 minutes

- After the group has exhausted ideas for the brainstorm described above, share with them seven key strategies that have been observed by healthy couples making joint decisions from a variety of cultures.
- Review the Poster: Seven Key Strategies using Facilitator Resource: How Healthy Couples Make Decisions to help you elaborate on each of the key strategies.
- After reviewing the seven key strategies, acknowledge how the strategies are similar to the ideas the group came up with in the brainstorm. The facilitator should check off these strategies listed on Flipchart: Making Decisions Together. Identify ideas from the group brainstorm that are not represented in the seven strategies and acknowledge that these ideas are also important.
- Ask the group if they have any questions about the seven key strategies disagree with any of them or have any other comments. Respond to comments as needed.

Step 5: 50 minutes

- Share with the group that we are going to look at two couples: Siam and Farah, and Rohen and Sama. After reading about their relationships, we are going to discuss a few questions and think about ways to apply the seven strategies (and any additional strategies that the group brainstormed).
- Ask the group to divide into 2 groups.
- After the groups have formed, give them the stories of Siam and Farah and Rohen and Sama.
- Ask a volunteer from each group to read the group's assigned story out loud (Alternately, the task of reading can be shared among multiple participants who are comfortable with reading or the story can be read by the group facilitator).
- After reading the story, discuss the questions at the end of the worksheet as a small group.
- Ask the group if they have any questions about their assignment. Answer questions as needed.
- Invite small groups to begin their work.
- Provide support to your assigned group as needed. Provide regular time checks.

Step 6: 10 minutes

- After 25 minutes, ask the small groups to bring their attention to the front of the room. Explain to the group that you are going to facilitate a large group discussion. Explain that before this discussion, you would like each group to read its couple's story aloud to everyone. This way both the men and the women will know the story their counterparts were discussing.

- Lead a large group discussion with the questions listed below.
 - Which of the seven strategies did you advise your couple to use? Explain your answer.
 - How did the gender boxes affect your couples' ability to make joint decisions?
 - How realistic do you think it would be for you and your spouse to use the seven strategies?
 - What benefits do you think it would bring to your relationship?

Concluding comments for the facilitator to share:

When couples make decisions together, it allows them to have more harmony and for a better decision to be made. Making decisions together when one person is used to making all of the decisions is difficult, but in the long one will make the family stronger.

Plan for Action:

Reflect on decisions that need to be made in your family. Who normally makes the decision? How can you participate in joint decision-making this week?

Resource: How Healthy Couples Make Joint Decisions Seven Key Strategies

1. **Couples Respect Each Other.** Couples who are effective at making joint decisions love and respect each other. They see each other as equals and do not try to dominate each other or have power over each other. They are willing to give each other voice and value each other's opinions. Healthy couples never use violence.
2. **Discuss Decisions Under the Right Conditions.** Decision-making doesn't work well when someone is tired, hungry, short of time or preoccupied with other activities. Before you start a discussion, make sure each of you is in the right frame of mind, you have the time to talk and there are no distractions (e.g., children asking for your attention, television or radio playing, etc.)
3. **Set a Goal.** Be specific about what you want to achieve. Rather than saying "I would like us to talk about how we are going to save money every month," say something more like "I would like us to talk about how we are going to save \$100 every month so we will have enough money for school fees next year." Maybe some of this sounds obvious, but it is important that both partners are clear and specific about the decision they are trying to make and why they are making the decision.
4. **When making a decision about a certain issue, stick to that issue - Don't try to make multiple decisions at once.** This will increase the likelihood for confusion and distraction from the issue at hand. Often times this just leads to frustration, more stress, and no decision! **Identify Your Options and Discuss Them.**

Avoid being attached to a particular outcome at the start. Think of the discussion with your spouse as an opportunity to discover what is best for the both of you and the family. Before the two of you do anything else, think about all the possible decisions you two could make regarding the issue. Keep an open mind to all the possibilities. If you need to, collect information about your options. Talk to relevant people who may be able to educate you about your options.

Discussing each option by itself can lead to one or the other person advocating for that option without comparing it to other options. So, discuss all the options together as a pair.

As you discuss all your options, listen to your spouse's opinions, but more importantly to her or his needs. Try to understand her/his point of view and help her or him get clear on needs that underlie her or his opinions about the best course of action – she or he might not recognize these needs! Discuss the feelings, ideas, concerns, and information you have. Avoid criticism or attempts to dominate each other. Be aware of the messages you send with your body language. As you discuss your options, think about these questions:

- Which options are compatible with the values and goals of you and your partner?
- Which options seem to be most advantageous to the family?
- Are there options that are absolutely off the table? Which ones? Explain why.
- Which options appeal to you the most? Explain why.

Remember that you love your spouse and that you are a team. Remember that love and unity are important qualities of a successful marriage.

If things get heated, take a break. Violence of any kind is never acceptable.

5. Make a Decision and Take Action. After you have made a decision, identify the steps that you have to take to implement the decision. Ask yourselves:
 - What do we have to know to realize our decision?
 - Who is going to do what?
 - By what time?
 - Do we need to get help from anyone? If so, from whom?
6. Pay Attention to the Results of Your Decision. Review the outcomes of your decisions to see if they are meeting the needs of you two and your family. If not, get together with your spouse and talk about changes you might make to the decision that might get you better results
7. Honor Your Spouse and Your Marriage. After making a big decision together, acknowledge together that you have accomplished a task. The acknowledgment can be as simple as a hug and saying, "thank you." It is important for couples to take time to appreciate each other!

Resource: Siam and Farah

Siam and Farah have been married for 8 years. Siam is 31 and Farah is 29. They have three healthy children ages 7, 5 and 2 years. Siam, Farah and their children live in a small house near Siam's uncle's coffee plantation where Siam also works .

Farah had a very rough labor with her last child. She lost a lot blood and had to be taken to the hospital. The three children keep her very busy and she thinks three children is enough. She also does not want to risk another pregnancy like her last one. Siam comes from a big family and has dreamed of having a big family himself. He would like to have at least one more child and preferably more.

One evening Siam brings up the topic of having another child with his wife. At the moment that Siam brings up the topic, Farah is trying to comfort their youngest child who is suffering from diarrhea and is crying. Because of her son's illness, she has not had a chance to eat and is hungry. The conversation goes like this:

Siam: I've been thinking about our family and I have decided that we should try to have another child this year. Besides, everyone including my parents, keep asking me why we have only three children. They say that three is odd and that we should have one this year!

Farah: Siam, you must be kidding. I just don't think I can handle another pregnancy. I have so much to do in caring for the three we have. You work long hours and sometimes I feel like I am raising our children by myself.

Siam: I think you are being selfish. You know that I want big family. Besides I am the one who pays the bills why worry. It's up to me as the husband to decide how many children we can afford.

Farah: Your parents and your friends don't raise our children - I do. No one, including you, suffers those painful nine months - I do. So, Siam, because you pay the bills doesn't mean that I will give birth to the number of children you want. You need to respect my decision.

As frustrated and hungry as Farah is, she retires to the bed with her child.

The conversation ends with Siam following Farah to the bedroom, shouting and calling her a bad wife and unwomanly for not wanting to have more children

Questions

1. Are Siam and Farah using the seven strategies to make joint decisions used by healthy couples ? If not, what strategies are they missing? What are they doing instead?
2. How do you think gender boxes are affecting Farah and Siam's decision-making process?
3. How would you advise Siam and Farah in improving their process for making a joint decision about having another child?
4. How do you think making a joint decision about having more children will benefit Farah and Siam's relationship?

Resource: Rohen and Sama

Rohen and Sama have been married for 17 years. Rohen is 39 and Sama is 33. They have four children ranging from 16 to 11 years. All four children are all in school. Rohen works construction on some new buildings being developed in the City. A few months ago, an organization came to the Rohen and Sama's neighborhood offering micro credit loans to women in the community who are interested in starting a small business like selling vegetables at the market or making tiles for the construction projects in the City.

Sama would like to take advantage of these loans and start a small business. Now that all the children are older – and therefore more independent - and busy with school, she feels that she has some extra time during the day. She is also thinking she might be able to take some of the burden off her husband who does physically hard labor for long hours six days a week.

One Saturday night Rohen comes home late after drinking with his friends from work. Rohen is tired and slightly drunk. Sama greets her husband and tells him that she wants to talk about an opportunity. The conversation goes like this:

Sama: Rohen you are working too hard and I think I should take one of the loans they are offering and start a small business. We can use the extra money for school fees and maybe you won't have to work six days a week anymore.

Rohen: What? No, no. My wife is not going to work. I can provide for this family. Besides what do you know about running a business?

Sama: Do you think selling vegetables at the market or baking and selling Injera to be a big deal? Why do you always reject my ideas? Why don't you want me to share our burden? I have been quiet for so long, but today I am done. I am going to complete the application tomorrow.

Rohen: You will do no such thing. Rohen slaps Sama in the face and she runs into the bedroom

Questions

1. Are Rohen and Sama using the seven strategies to make joint decisions by healthy couples? If not, what strategies are they missing? What are they doing instead?
2. How do you think gender boxes are affecting Sama and Rohen's decision-making process?
3. Was Rohen justified in slapping Sama?
4. How would you advise Sama and Rohen in improving their process for making a joint decision about whether or not Sama should start a small business?
5. How do you think making a joint decision about starting a small business will benefit Farah and Siam's relationship?

Session 15: Sexuality

Session 15.1: Circles of Sexuality

[Source: Adapted from Advocates for Youth Circles of Human Sexuality, 1995, as adapted by CARE Inner Spaces Outer Faces Initiative, 2005]

SESSION OBJECTIVES: IN THIS SESSION, WOMEN WILL LEARN WHAT WE MEAN BY SEXUALITY AND EXPLORE THE VARIED ASPECTS OF SEXUALITY.

Time required: 55 minutes

Preparation: Ensure familiarity with the session content before facilitating. Gather the following materials:

- Notecards
- Markers or pens
- Prepared paper circles with different dimensions of sexuality and definitions on each
- Poster with circles of sexuality represented on it

Step 1: 10 minutes

The facilitator starts by presenting a scenario related to child marriage:

A and B are married and gauna is yet to happen. Both are 15 years old.

The facilitator then asks participants a series of questions:

- A asks B to meet. Do they meet?
- Why do they meet? What do they do?
- A asks B to meet a second time.
- Why would they meet a second time? What do they do?
- What would happen if the parents found out?

Between each question, the facilitator leaves space for participants to share their thoughts and speculate about the situation. This is a lead-in into the conversation on sexuality, aimed to lighten the mood and make the conversations more fun, as well as help people feel more at ease with the topic.

Step 2: 10 minutes

The facilitator then introduces the session topic of sexuality to participants. To start, the facilitator asks pairs to brainstorm and write on cards all the words that they can think of associated with sexuality. The facilitator can give them a hint, to think of the range of things that may take place between A and B. Ask them to write any and everything that comes to their mind linked with sexuality.

Step 3: 25 minutes

When the group has run out of ideas, the facilitator presents the Circles of Sexuality poster, which represents a definition of sexuality. The circles include:

Sensuality: Awareness and feeling with one's own body and other people's bodies, especially the body of a sexual partner. Sensuality enables us to feel good about how our bodies look and feel and what they can do. Sensuality also allows us to enjoy the pleasure our bodies can give us and others. Any of our body parts may feel sensual.

Intimacy: The ability and need to be emotionally close to another human being and accept closeness in return. While sensuality is the need to be physically close to another human, intimacy is the need to be emotionally close.

Sexual identity: A person's understanding of who he or she is sexually, including the sense of being male or female, culturally-defined gender roles, and sexual orientation. Sexual orientation refers to whether a person's primary attraction is to people of the opposite sex (heterosexuality), the same sex (homosexuality), to both sexes (bisexuality) or is not attracted to any person (asexuality).

Sexual health and reproduction: The behaviors and attitudes that make sexual relationships healthy and enjoyable, one's capacity to reproduce and stay healthy and safe. This includes factual information about reproductive sexual anatomy, reproduction, contraception, sexual expression, sexual intercourse and different sex acts, and what is essential for sexual health and healthy reproduction.

Sexual power over others: Using sex or sexuality to influence, manipulate or control other people, such as seduction, flirtation, harassment, sexual abuse or rape.

Everything related to human sexuality can fit in one or more of these circles. Explain the definition of each circle, and ask for examples of sexuality concepts, thoughts or behaviors that would fit in each circle. Based on these circles, the facilitator asks participants to post key words from their cards around the matching 'circle'. It would be good to remind participants that a word may fit in more than one circle; the circles are not mutually exclusive.

Following are the word associations likely to be shared by the groups.

Word associations with sexuality

(Excerpted from the training in Bangladesh but the words which come up may vary between different groups)

Eye contact, Physical contact, Kissing, Hugging, Male female, Love, Desire, Attraction, touching breast, Whispering, Co habitation for sex, Dressing up/*shringar*, Physical touch all over the body, Sexual acts, Attraction to the opposite sex. Reproduction, Rape, Forced sex, Sexual harassment, Same sex behavior, Homosexual, Birth control, AIDS, Breast feeding, Subject of shame, Mating, Fingering, Masturbation, Menstruation, Ejaculation, Marriage, STD, RTI, Pornography, Genital organs, Eve teasing, Marital and non-marital rape, Family Planning, Menstrual Regulation/Abortion, Impotency, Virtual sex, LGBT, Polygamy, Physical attraction to others – animals, Emotional attraction, Sexual intercourse (heterosexual, homosexual, bisexual, lesbian), Sexual behavior, Reproductive health and rights, Sex is biological , Practices influences by social and cultural factors, Gender roles linked to sexuality, Hidden subject, Adult topic, Personal issues, Issue of women, Linked to gender, Controlled by men, Choice, Completeness/

The following perceptions about sexuality may be voiced by participants. The facilitator can use these spaces to clarify some concepts:

1. Sexuality is generally equated with sexual intercourse. But this is not true. As we have seen the concept of sexuality is much broader than sexual intercourse.
2. Control of men may come out as a significant aspect particularly
 - a. That men do not take into account willingness of women.
 - b. That there is a general conception that women do not have sexual desires

Discuss that ideas about gender create a power hierarchy even in matters related to sexuality. Encourage participants to reflect on the need for consent which we discussed earlier and consent in married relationships as well.

3. Some myths may come out (such as man- active partner, woman- passive partner) which can be discussed. These myths are generated due to social expectations created by ideas of gender or how men and women should behave when they have sex. Encourage participants to reflect whether there is any objective basis to it.
4. Explain that Sexuality is not confined to the sexual organs. The entire body as well as the mind and emotions are the subject of sexuality.
 - Explain with the help of examples. E.g. Skin, hair or any body part other than the parts which are explicitly considered sexual parts (e.g. lips, breast, genital organs) can be sources of erotic pleasure. People know it from their own experiences
 - Similarly, if anyone touches any body part (other than the ones explicitly considered sexual parts) with sexual suggestions and without consent, then you may feel sexually violated
 - The above shows that your entire body experiences sexuality and not necessarily certain body parts
5. Explain that Sexuality also includes one's sexual orientation. The facilitator will use this opportunity to introduce this idea and it can be developed in further sessions
 - Ask the group what do they understand by sexual orientation?
 - Sexual orientation is about sexual attraction and the desire to be intimate with another person.
 - What is the sex of this other person? Is it the other sex or is it the same sex? Why do you think so? Allow the participants to think about this.
 - Ask those who think that sexual attraction happens only with the opposite sex to first raise their hands. They can then lower their hands. Then ask those who think attraction can happen also for a person who shares the same sex to raise their hand. It is possible that only a few persons will participate in this exercise and the majority may remain silent. That is ok. Do not push participants to participate.
 - Ask some participants who say that sexual attraction happens only with the opposite sex to give their views. If there is anyone who thinks attraction can happen also for a person who shares the same sex, then ask them to give their view-point.
 - Explain that both can happen. Sexual orientation is the sexual attraction one feels and the desire to be intimate with a person who is either from the opposite sex or the same sex. And both behaviours and attraction are normal and natural. Some persons may feel sexual attraction to the same sex as well as both sexes. Such people are referred to as 'bisexual'. Sexual orientations for same sex relationships are not acceptable and legal in Nepal but they are acceptable and legal in many other countries. Tell them to continue to reflect on this and come back with their questions in the next session.

Concluding remarks for the facilitator to share:

All human beings are sexual creatures and sexuality is the way a person feels, expresses and interacts with others as sexual creatures. Even if a person is not interested in 'sex' they do have a 'sexuality'.

Plan for Action:

Observe the ways in which you express your sexuality. Observe how you perceive your entire body sexually, observe your feelings, thoughts, beliefs, attractions, emotions and sexual orientation. Do you think that you understand better the concept of sexuality? Continue to reflect on what we learnt about sexual orientation. Come back with your questions in the next session.

Session 15.2 Sexual and Reproductive Rights

[Source: Adapted from CORO for Literacy, Horizons/Population Council, and Promundo's Sakhi Saheli: Promoting Gender Equity and Empowering Young Women Training Manual, 2008, Activity 2.7, and Dr. Carmel Shalev, Expert Member, CEDAW (Convention on the Elimination of All Forms of Discrimination Against Women), March 18, 1998; sourced from Sakhi-Saheli]

SESSION OBJECTIVE: MOTHERS WILL LEARN WHAT IS MEANT BY SEXUAL AND REPRODUCTIVE RIGHTS, THEIR IMPORTANCE IN THE LIVES OF WOMEN AND MEN AND HOW TO MAKE USE OF THESE RIGHTS.

Time required: 55 minutes

Preparation: Ensure familiarity with the session content and resource material before facilitating. In this session/activity, discuss about the rights in simple language. Write down the rights that we talk about during this session on paper and paste it on the wall so that they provide ready reference for the next session. Generally, when we talk about rights, we tend to discuss about basic human rights and overlook women's rights, especially sexual and reproductive rights. Through this session try to make participants realize that it is important to discuss and be aware of these rights.

Gather the following materials:

- Flip-charts
- Markers
- Pen
- Pencils
- List of sexual and reproductive rights (Resource Sheet)
- Paper chits with the different rights written on them before the activity/session. (Made from resource sheet)

Instructions:

Step 1: 10 minutes

- Ask the participants to recall the session on Child Rights. What rights did we learn in that session? Wait for a couple of minutes until participants respond. Then write the child rights which emerge from the responses on the flip-chart.
- Ask the women why child rights are important to us. Note down key words from the responses.
- Tell the respondents that just as child rights are important for children to be able to achieve their full potential and lead a secure life without discrimination, similarly sexual and reproductive rights are required for the sexual and reproductive health and well-being of a person and to lead a secure life without discrimination in the domain of sexuality and reproduction.

Step 2: 15 minutes

- Display the definition of sexual and reproductive health and sexual and reproductive rights on the board or flip-chart and go through it phrase by phrase, to clarify any doubts which the participants may have.
- Then ask the participants to list out what could be sexual and reproductive rights which would be required both for sexual and reproductive health and for people to live a secure life free from discrimination regarding their sexuality and reproduction. Remind the participants about the discussions on problems with child marriages, unplanned pregnancies etc. Do a listing of rights on the flip-chart as the participants tell.

- The facilitator can start by quoting one right, so the participants understand the concept, e.g. 'Right to safe and effective contraception'. Ask the participants to enumerate others.
- Ask the participants to narrate what happens when this right is violated. What are the consequences?

Step 3: 30 minutes

- Bring out the charts with one sexual and reproductive right written on each of them. Tell the participants that we were able to cover some of the sexual and reproductive rights in the listing here. In order to cover them all, let us pick up one chart at a time and read through them.
- Ask the participants to read the chart out aloud and explain what that right means. Also ask the participant what the consequences would be if this right is not fulfilled. If the participant cannot read, then she gives the chart to the facilitator who reads it out aloud. Then she answers the question.
- Simultaneously write all the sexual and reproductive health rights on the board. Ask the participants if they have missed out any.
- It may also be useful to consider the following themes as important parts of sexual and reproductive rights:
 - Privacy and autonomy (independent control over own reproduction and sexual health)
 - The right of an adolescent to use health services and seek contraceptives or treatment for sexually transmitted infections without being afraid that her/his parents will be notified.

Questions which may possibly be asked by participants

- Rights are there, but then who is aware of these? Who will tell us?
We now know because you have told us. But how to exercise these rights?
- Do we get rights according to our religion? If someone is taking away our right, then what should we do?
Who will help us?

Concluding comments for the facilitator to share:

Sexual and reproductive rights are fundamental human rights. These rights are naturally available to all human beings. These rights are all the same for all the human beings. Under these rights various rights get included such as rights to decide to get married or not, rights to freedom to decide on whether to have family or not, to have babies or not, if to have babies when to have them, rights to access the health services which provide respectful and smooth services in respect to sexual and reproductive health, rights to have access to use all scientific techniques and tools for sexual and reproductive health and to be free from all kinds of troubles and abuse related to sexual and reproductive health.

Rights to reproductive and sexual health include the right to life, liberty and security of the person; the right to health care and information; and the right to non-discrimination in the allocation of resources to health services and in their availability and accessibility. Of central importance are the rights to autonomy and privacy in making sexual and reproductive decisions, as well as the rights to informed consent and confidentiality in relation to health services.

Plan for Action:

Consider what you learned from this activity/session. Have you ever experienced or witnessed your or anyone else's reproductive and sexual rights being disregarded? How did you feel? How do you think the concept of sexual and reproductive rights is important for the health of adolescents? Keep notes of your observations. Will this session be useful in bringing any positive change in your personal life? How?

Resource Sheet:

Sexual and Reproductive Rights

Sexual and Reproductive Rights	How acceptable is this right in society?	What are the repercussions of not respecting and fulfilling this right?
<p>Right to make decisions about one's sexual life and be free from torture, violence and exploitation</p> <p>Right to have pleasure in sex and sexual relations irrespective of sexual orientation (heterosexual, bisexual or homosexual)</p> <p>Right to be free from all forms of discrimination regardless of sex, gender, sexual orientation, age, societal status, race, religion, or any type of emotional or physical disability</p> <p>Right to sexual privacy unless it is harming someone else's rights</p> <p>Right to decide freely and responsibly number, spacing and timing of children</p> <p>Right to information about family planning methods</p> <p>Right to access to safe, effective, affordable and acceptable contraceptive methods to control fertility at your will</p> <p>Right to appropriate health services to enable women to go safely through pregnancy and child birth</p> <p>Right to marry or not and to establish responsible sexual relations</p> <p>Right to comprehensive sexuality education</p> <p>Right to sexual health care for prevention and treatment of all sexual concerns, problems and disorders</p>		

Session 16: What Is Gender-Based Violence?

[Source: Adapted from CORO for Literacy, Horizons/Population Council, and Promundo's Sakhi Saheli: Promoting Gender Equity and Empowering Young Women Training Manual, 2008, Session 3]

SESSION OBJECTIVE: TO IDENTIFY DIFFERENT TYPES OF VIOLENCE AND DISCUSS THE PARTICULAR TYPES OF VIOLENCE THAT MOST COMMONLY OCCUR IN FAMILIES AND INTIMATE RELATIONSHIPS

Time required: 120 minutes

Preparation: Ensure familiarity with the session content before facilitating. Before presenting the activities on violence, it might be useful for the facilitator to look for data in his/ her community or country concerning different forms of violence, including legal definitions and social supports that exist. While answering participants' questions it might also be useful to present some of this information to them.

The facilitator can also make use of the legislation on domestic violence and sexual abuse in the country. A simple Resource Sheet can be enclosed in this section that can help guide the facilitator's questions and discussions.

Before the exercise, it may be useful to review the stories/examples that will be handed out for discussion to ensure that they match the ground realities.

Also, during any discussion about violence, there may be some participants who may feel uncomfortable as they may have experienced violence in their lives. The facilitator should be sensitive to their needs and should refer them for any help or support. For this find out whether there are any crisis centers for gender-based violence run by the government or well-known women's organizations. Gather useful resources from them regarding which forms of violence they are equipped to handle and what services they offer. Invite a senior staff from the center, if possible, to conduct this session. If this happens, they need to read the session and resource material in advance, and they would need to be briefed about the Tipping Point program.

The facilitator can also take breaks in between to lighten the atmosphere if it becomes emotionally charged. Comfort participants as required.

The facilitator should not try and give his/her opinion or answer the question 'is it violence or not' but rather allow the participants to reflect and share their opinions. It may be that the group may not be able to arrive at a consensus on any of the cases and in such a situation the facilitator should not force the participants to reach a consensus decision.

If someone in the group is in a violent relationship, the facilitator should discuss the issue with other senior staff at the organization and consider referring the young woman to appropriate services.

Gather the following materials:

- Flipchart
- Tape
- Pens or pencils

- Case sheet
- Tape
- Copies of stories
- List of local resources for survivors of violence

Recap: 10 minutes

Welcome the women to the session. Ask for 2 volunteers to summarize the last session. After the volunteers have summarised the previous session, ask the group what they thought about the discussion on power in sexual relationships and how it manifests. Let some participants answer. Do they think the discussion was relevant to their every-day life? After the discussion, is there any aspect of your relationship you would try and change? Allow enough time between questions for participants to answer.

Instructions:**Step 1:** 20 minutes

- Say: Today we are going to discuss what constitutes violence.
- To start off the activity, ask the participants to share with the group what comes to their mind when one says the word 'VIOLENCE' and engage all the participants in a discussion on their thoughts and views about violence. On a flipchart, write common ideas and key concepts from the various participants.

Step 2: 80 minutes

- Then, take three pages of the flipchart sheets of paper and write on one sheet 'It is Violence', on the other write 'It is not Violence' and on the third one writes 'I don't know'. Paste these three sheets of paper on three different walls of the room.
- Explain to the participants that you will then read out a series of situations/cases and you want them to think about whether the situation described represents violence or not. Once they have decided what the situation represents, they will need to go and stand by the poster on the wall that depicts their viewpoint, e.g, if they think the situation represents violence they should go and stand by the wall that has the paper stuck on it which reads, 'It is Violence', and so on.
- Once the participants have made their decision, they will be asked to discuss their views about the case with the rest of the participants standing with them in their group. They will be given about 5-7 minutes to discuss each case and then the group will be asked to defend their viewpoint.
- Also explain to them, that based on the group discussion they may also change their position/ mind and can go and stand under any of the other two sheets of paper.
- The facilitator can decide to either read out all the cases presented here or select the cases most appropriate to be read out to the group. Alternatively, a participant can also be asked to read out the case one by one allowing enough time for discussion after each case. The facilitator may even try and use a different methodology to engage participants in reflecting on the issues of gender-based violence and then open up the discussion using the following questions.

Step 3: 20 minutes

- Draw a 'gender-based violence (GBV)' tree to help participants understand the process of such violence in a more visual way. The tree is drawn with roots, a trunk, and branches. Then, on the roots you write the various causes of GBV, on the trunk you write the types of GBV, and on the branches you write the consequences/after-effects of GBV.

Problem Tree example

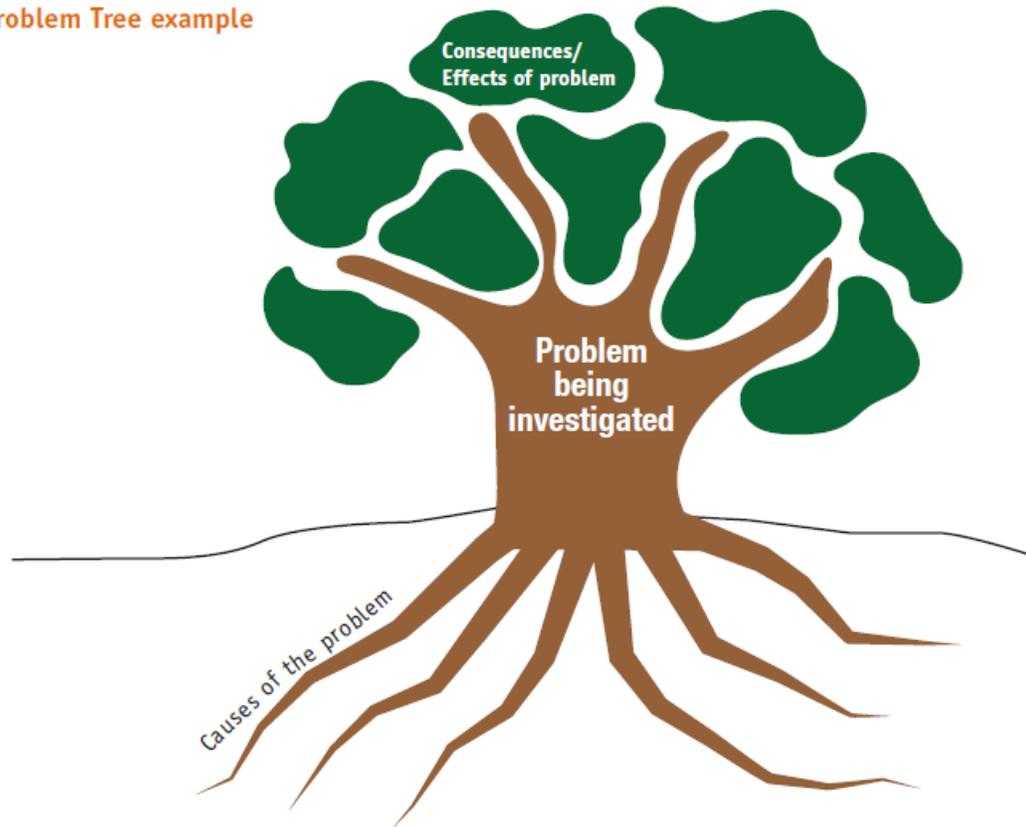


Image: CARE Social Analysis and Action Global Implementation Manual (2018)

Questions for discussion:

- Are these situations realistic?
- What is gender-based violence?
- What do you think is sexual violence?
- Are there types of violence that are related to a person's gender? What is the most common type of violence practiced against women? Against men?
- Are only men violent, or are women also violent? What is the most common type of violence that women use against others?
- What are the most common types of violence that occur in intimate relationships?
- Does a person, man or woman, ever 'deserve' to be hit or suffer some type of violence?
- Is all violence a crime? Do you know types of violence which are not crimes?
- What are the consequences of violence?
- What can we do to prevent gender-based violence and sexual violence?

See Reference Sheet for some potential questions that may come from participants, and how to answer them.

Case Sheet

Story 1

Atish was in love with a girl in college but they belonged to different communities and could not marry. Now Atish is married to Devna. Atish only has minimum interaction with Devna. He does not care much for her. Devna gets taunted by her mother-in-law and sister-in-law because she has not been able to kindle love in Atish. Atish does not eat what Devna has cooked so she has stopped going to the kitchen. Now the only role for Devna in the house is to clean the house, clean utensils and be useful for any tasks required. Sometimes she sits alone in her room and cries. Of late she does not even want to get up in the morning. **Is this violence?**

Story 2

Rajesh and Meena are married for two years and they have an enjoyable sex life. Sometimes, Rajesh comes home late and by that time Meena is fast asleep. Rajesh often wakes her up and ask for sex. Many times, even if Meena is not willing, she gives in to Rajesh. **Is it violence?**

Story 3

Akhter loves Minara very much. He cares a lot for her. But he keeps bad company. His friends are alcoholic. Every, once in a while they take him to an alcohol shop to enjoy life. All of them drink until their pockets are empty. They feel that drinking is a 'manly' trait and men need to drink once in a while. His friends tell him that women are lazy and need to be kept in their place. On those days when Akhter comes home, he is drunk and full of himself. He picks up a quarrel with Minara and beats her up. Minara cries all night. The next day he is very apologetic. But Minara can't stop him from meeting his friends or drinking. **Is this violence?**

Story 4

Pinki is a Hijra and she lives with the Hijra community. Her parents raised her as a boy, but her inner voice told her that she is actually a girl and wanted to live like a girl. She and her parents were ridiculed by the community. Pinki left home when she was 16 years old to save her parents from further harassment and ridicule by the community. She had to leave school and was forced to join the Hijra community because she had no alternative. She and her Hijra sisters have no other source of income but to beg and dance at weddings. They also live in constant fear of sexual violence from some anti-social elements. **Is this violence?**

Concluding comments for the facilitator to share:

Intimate relationships are meant to be safe spaces and spaces for mutual love between partners. In reality, there is a lot of violence within intimate relationships. The root cause of violence is often a gender hierarchy created by patriarchy and gendered socialization in relationships. That is why such violence is called gender-based violence. Some of this behavior has become so acceptable in society that some of us may not see it as violence at all. Rigid understanding of gender also causes violence against transgenders because of the inability of society to understand diversity. Invisibility of such violence is among our chief challenges to addressing such violence. Our discussion today will help us to recognize gender-based violence and understand its root causes.

Plan for Action:

Observe relationships around you. Do you see violence within relationships? Note it. Do you see such violence being normalised in every-day lives? How can you support someone facing such violence? How do you think we can get rid of such violence?

Reference notes for the facilitators:

- A.** Answers to the question for discussion
- B.** Answers to questions which may come from participants
- C.** Reference Sheet on laws about intimate partner violence

A. Answers to the questions asked in discussion

- Are these situations realistic?
 - Yes, they are realistic. We see such violence in our every-day life.
- What is gender-based violence?
 - This is explained in the conclusion paragraph.
- What do you think is sexual violence?
 - Any sexual activity with a person without their consent is sexual violence. This can include rape, incest, marital rape, sexual assault, sexual harassment, eve-teasing, unwanted touching with a sexual intent, sending unwanted text messages, pictures over mobile or internet, flashing your genitals to another person who has not consented for it, stalking, talking in sexual overtures, sexual talk or sexual gestures which are unwanted.
- Are there types of violence that are related to a person's gender? What is the most common type of violence practiced against women? Against men?
 - Domestic violence, sexual violence, acid attacks, threats of sexual violence are common forms of gender-based violence against women. Among these domestic violence and intimate partner violence are the most common. One in three women faces this form of violence. On the other hand, the most common form of violence faced by men is from men. This mostly constitutes attacks and fights with other men.
- Are only men violent, or are women also violent? What is the most common type of violence that women use against others?
 - Yes, women are violent too many times and mostly that violence can also be explained within gender-power relations in a patriarchal structure. The most common forms are mother-in-law beating or mentally torturing the daughter-in-law. Another common form of violence women perpetrate is beating their children which can also be explained by the power differentials between mother and children.
- What are the most common types of violence that occur in intimate relationships?
 - Domestic violence, rape or marital rape, mental harassment, social isolation and economic deprivation are the common types of violence occurring in intimate relationships
- Does a person, man or woman, ever 'deserve' to be hit or suffer some type of violence?
 - No person, whether woman or man ever deserves to be hit or suffer violence.
- Is all violence a crime? Do you know types of violence which are not crimes?
 - For example, marital rape is a form of violence and is considered a crime in Nepal but is not considered a crime in many South Asian countries such as India and Bangladesh
- What are the consequences of violence?
 - Consequences of violence can be on physical, mental and social health of a person as well as depriving them of an optimum quality of life, such as follows
 - Physical- Death, injury, disability

- Emotional trauma, depression, suicidal thoughts, losing interest in life, loses confidence in herself, self-blame
- Social isolation- not being allowed to meet friends and family, feels lonely, cannot get any help to stop violence, may be kept away from her children
- Economic deprivation- is not allowed to work, not allowed to access money, not provided any monetary support, feels helpless to go anywhere, buy anything, seek help or travel. Basically, begins to feel trapped
- Poor quality of life- may lose her job, loses her friends, loses contact with family, feels a lack of control over her life, cannot do anything as per her wishes and thus has very poor quality of life
- What can we do to prevent gender-based violence and sexual violence?
 - Short- and medium-term steps
 - Declare all forms of gender-based violence as a crime
 - Provide services to address all forms of gender-based violence
 - Conduct campaigns for awareness of such violence; the laws and policies to combat such violence and that violence is not acceptable in society
 - Education of women and marginalized section of society thus enabling their potential to get jobs as well as exert their opinion and influence to bring about gender equality
 - Enforce girls' and women's right to property, inheritance, equal wages etc. to make women economically independent and not dependent on men for their sustenance
 - Long term steps
 - Gender hierarchy and a patriarchal society which creates gender hierarchy are at the root of gender-based violence. Systematic steps need to be taken which will dismantle this hierarchy and bring about a truly equal society where gender becomes irrelevant

B. Questions which may come from Participants:

Brief explanation for this too is given at the end of the session

- Why is it that most violence is perpetrated against women?
 - This is applicable only to gender-based violence. Women come lower than men in the gender hierarchy and have less power in patriarchal societies. For the same reason violence by men is acceptable in patriarchal societies. Hence most violence in the domestic or intimate sphere is directed against women. Much of the sexual violence is also directed against women.
- Do men also experience violence that is sometimes perpetrated by women? How can we address this?
 - Much of the gender-based violence is perpetrated by men on women. Violence perpetrated by mothers on children, students by teachers, women against male domestic helpers are the most common examples of violence perpetrated by women on young boys who are male. However, there are some places where privileged women are more powerful than men, such as higher-class women vis-à-vis man from a marginalized section of society. There are some examples of abuse of such power, e.g. in abetting a crime or in instigating a crime against a man. But such instances are rare as compared to abused faced by women which is routine, systematic and normalized in society.
- Women who oppose violence are often ridiculed and insulted. Why is this?
 - Gender based violence is highly acceptable in society and is often normalized, though it is a violation of women's rights and personal space. Due to this, some women who speak against this violence may be ridiculed for going against the accepted norm of society. It is our collective responsibility to support such women. Once the number of men and women speaking against violence increases, they will not be ridiculed.
- When a woman opposes or challenges violence it often leads to a problem in her house. How do we address this?

- When power equations anywhere are challenged it creates a disturbance in the way things were. This can be often seen as a 'problem'. For example, if a woman refuses to cook challenging the excessive burden of work on her, then nobody gets to eat, which may be seen as a 'problem'. Instead if we look at it as a necessary step which will come when current power equations are challenged, then we will stop looking at it as a problem. We need to support such women with the help of existing resources because the reaction to challenging violence often is increased violence faced by the woman. Women at this time may need a safe space to live, transport to reach her maternal home, money, emotional support and moral support so her efforts are valued.
- Why is it that women perpetrate violence against women?
 - This is a common refrain made against women. In reality women are as much agents or actors in a patriarchal society as are men. Women believe in the same concepts of male superiority and acceptance of male violence as do men. When women perpetrate violence against other women (e.g. mother-in-law against daughter-in-law), they are behaving as they have been taught since childhood- to uphold the patriarchal family where men are supreme. Since power in a patriarchal society rests with men (e.g. fathers, husbands, sons) women feel a need to be in favor of such power bearers. Many times, they are simply executing the wishes of the powerful.
- When teachers beat their students, is that also violence? or how about parents beating their children?
 - Yes, this too constitutes violence as the more powerful persons (adults including adult women) are acting against the powerless (children). This is unfair and unjust, and it is abuse of power.

C. Reference Sheet on Intimate Partner Violence

Source: Overseas Development Institute and Nepal Institute for Social and Environmental Research (2017) Understanding intimate partner violence in Nepal Prevalence, drivers and challenges by Anita Ghimire and Fiona Samuels. <https://www.odi.org/sites/odi.org.uk/files/resource-documents/11381.pdf>

- In Nepal, issues of GBV and IPV are addressed under the broader national framework of gender empowerment and human rights. Most of the policies and programmes of government bodies as well as donors are aligned to this framework. Several laws and policies address GBV, including the Gender Equality Act (2006), which includes clauses that specifically address the previous gaps in laws pertaining to GBV and IPV. For instance, it made it compulsory for the perpetrator of rape to compensate the victim for mental as well as physical harm. Similarly, the Domestic Violence (Crime and Punishment) Act 2012 for the first time recognises domestic violence as a crime punishable by law. Nepal is also a signatory to 23 treaties and international human rights instruments that deal with or mention GBV.
- There is still a long way to go to address GBV since according to key informants, these laws often provide cursory remedies, contain loopholes or, most importantly, do not address the underlying social norms and values that drive GBV and/or IPV. Additionally, there is no specific definition of IPV in national laws and policies, which are framed to focus on forms of abuse rather than perpetrators in a given situation.
- However, there are separate national laws on domestic violence and other forms of GBV such as witchcraft, and violence in the workplace, which touch on issues of IPV. Table 13 details existing Nepali laws and policies that address IPV.

Table: Nepal Legal Provisions that relate to IPV

Categories of national laws against gender violence	Effort undertaken to address gender violence over the years
Constitutional provisions	Police act, 2012 B.S Libel and Slander Act, 2033 Country Code, 2020 B.S Crime and Punishment, Act, 2027 B.S Social Practices (Reform) Act, 2033 B.S Children Act, 2048 B.S Labor Act, 2048 B.S Local Self Governance Act, 2055 B.S National Women Commission Act, 2063 National Women commission Rules, 2063 B.S
Special laws	Human Trafficking and Transportation (control) Act, 2064 Human Trafficking and Transportation (control) Regulation, 2065 B.S Domestic Violence (Offence and Punishment) Act, 2066 Domestic Violence (Crime and Punishment) Act, 2067 Gender Violence Elimination Fund (Operation) Rules, 2067 B.S Gender Equality Act, 2006
Procedural provisions	Various provisions of the Country Code, 2020 B.S Appellate Court Regulation, 2048 B.S State Cases Act, 2049 B.S Supreme Court Regulation, 2049 B.S District Court Regulation, 2052 B.S The Procedural Guidelines for Protecting the Privacy of the Parties in the Proceedings of Special Types of Cases, 2064 B.S

Session 17: Concept of Family Honor and Its Linkages with Virginity and Child Marriage

[Source: Adapted from Kvinnoforum/ Foundation of Women's Forum Honor Related Violence manual, 2005, Chapter 7]

SESSION OBJECTIVE: PARTICIPANTS WILL CONSIDER THE CONCEPT OF HONOR AND SEXUALITY IN OUR SOCIETY, ITS IMPACT ON YOUNG PEOPLE AND MOVING BEYOND NARROW DEFINITIONS OF HONOR.

Time required: 120 minutes

Preparation: Ensure familiarity with the session before facilitating. This session will talk about issues which may be embarrassing or sensitive to many participants. Many real life stories may be recounted. Ask the participants to remember that this is a safe space. The specifics of what will be discussed here e.g. names of persons, events that happened, characters in the stories told need to be strictly confidential. They should not be revealed outside this room. But the learnings from the discussion can be discussed outside the room.

The discussion may also bring up cases of honor killing or elopement in the families of those present. The atmosphere may become emotionally charged if this happens. Take a break and play a small game or ice-breaker to lighten the atmosphere. Allow individual participants to take a break and then join the discussions after a break. Comfort any woman who may be particularly distressed.

Gather the following materials:

- Flipchart
- Markers

Recap: 10 minutes

After the recap, ask the women if they have observed violence in intimate relationships? What was the form of violence? Was it easy to discuss and challenge the violence? Why or why not? Let some participants answer the questions. Have they thought about how they could support a person facing violence? Have they reflected on what would be required to end such violence? Allow participants to answer.

Instructions:

Step 1: 35 minutes

Divide the participants into groups with at least 4 to 5 participants in each group. Ask them to discuss the following questions and write the main points on a flip-chart. Discuss for both women and men even if the group is only of women. Give the group 15 minutes to discuss. Two volunteers from each group will make a presentation for 3 to 4 minutes for each group. The facilitator will write down the main points coming out of the discussion. The discussion will include clarification of various concepts that emerge. Tell them that we will park these concepts here for use in the next discussion.

Questions for discussion:

- What does honor mean for a young girl/woman, as you understand it?

- What does honor mean for a young boy/man, as you understand it?
- How would you explain the difference/similarities?
- How has the concept of honor related to female sexuality developed in your community/ society?

Step 2: 20 minutes

Ask the participants to go back to their groups. Now ask them to tell stories about morals and sexuality to each other of when they were young and when their parents were young. Ask them to recount from what they have heard and seen or been told about. Ask them to answer questions like;

- "What happened to a girl that had sex with a boy or boys before marriage? Were there any rumors about her?"
- "What happened to a girl if she got pregnant before marriage, were there any sanctions?"
- "In case of sanctions, what were the sanctions?"
- "Was there any way out of such situations for the girl?"
- Ask the participants if the same morals and sexual codes still exist. "What has changed in the interim?"
- Ask the participants if the same codes exist for men? A few generations back and now?
- "Is there any connection of these codes on morality and sexuality with child marriage?"

Give the participants 20 mins for the discussion. Ask the participants to take notes of the stories in the group.

Step 3: 25 minutes

After the group exercise is ready, ask the participants to report about the following. Give each group:

- The situations they discussed
- What was the transgression or crossing of boundaries and
- What sanctions or way out were found in the stories

Write it down on the flip-chart. During discussion various local words for 'honor', 'virginity', 'shame', 'dis-honor' are likely to be used. The facilitator should write these on a separate flip-chart to draw attention to them during discussion or to clarify concepts in the group.

If it has not figured clearly in the discussion, ask:

- What is the cultural construct around virginity?
- What is the construct around 'Honor'?
- How are they connected?
- How do people know that a girl is a virgin?
- Is there a mechanism by which the society enforces virginity before marriage?
- Ask the participants if they know what made these codes of morality and sexuality change from how they were one or two generations back.
- Discuss what is the difference between concepts for boys and girls. Why? Connect this discussion to the question of child marriage. How are they connected?
- Does it make a difference if the boy is from the same community or another community or another religion? How?

Make visible to the participants that in our culture we have concepts of honor and virginity. Highlight that some or a majority of them (depending on what comes out of the discussion) still persist. Draw out the linkages between honor, virginity and child marriages. These concepts could also be connected to 'honor killing' or 'elopement by couples' for fear of harassment by the community if these things have happened or are

happening in the community. Draw out the ill-effects of such concepts on the lives of young people, both girls and boys, but especially girls. Ill-effects include:

- Persistence of child marriages
- Enforcing marriages within community, within religion, which further entrenches beliefs in honor of a family and honor of a community
- Policing of young girls' sexuality. E.g. calling for marriage proposals as soon as she begins menstruating or looks older, stopping her from going to school or playing outdoors, disallowing friendship with boys
- Sex education is abhorred fearing that it will lead to early sexual life of young people
- 'Elopement by couples' for fear of harassment by the community and honor killing

Step 4: 20 minutes

Continue the discussion in the larger group and ask the participants how the society, families and young people can move away from the concept of virginity, and a narrow and rigid definition of honor. What part can we play?

It is possible that some of the discussions under this step has come up along with step 3, so don't repeat them. If not, the facilitator should ensure that they close the discussion with these points.

Concluding comments for the facilitator to share:

Recognize that there is more harm to girls and young people due to enforcement of honor, virginity and child marriages as compared to benefits. Making our communities safer from sexual harassment and sexual violence is more important than policing virginity and sexuality of girls and young people. Educating girls, allowing them to reach their full potential, realize their ambitions and have an independent income is more rewarding for young people, their families and community as a whole.

Plan for Action:

Observe how the concepts of honor and virginity are still used in society. Develop your own point of view about these based on our discussions. Discuss the above with adolescents, young people and community and bring awareness on the ill-effects of this practice.

Session 18: Breaking the (Culture of) Silence

Session 18.1: the Cycle of Violence

[Source: Adapted from CORO for Literacy, Horizons/Population Council, and Promundo's Sakhi Saheli: Promoting Gender Equity and Empowering Young Women Training Manual, 2008, Activity 3.3]

SESSION OBJECTIVE: THE MOTHERS' GROUP WILL OPENLY DISCUSS THE VIOLENCE THAT WE SUFFER AND PERPETRATE. THE GROUP WILL DISCUSS THE CONSEQUENCES OF VIOLENCE AND REFLECT ON THE RELATIONSHIP BETWEEN THE VIOLENCE THAT WE SUFFER AND THE VIOLENCE THAT WE USE AGAINST OTHERS.

Time required: 45 minutes

Preparation: The facilitator and the organization can consider inviting a women's rights activist or staff from a crisis support center for women to facilitate this session.

The facilitator should also have a resource directory or ready references of support services or counseling for women facing violence. The facilitator should be familiar with these services or have contacted and spoken to these services on the given phone numbers to avoid any situation that the services are no longer available.

Describing acts of violence – particularly those that occur outside their homes is often easy. Commenting on or talking about violence committed against them inside their homes is a more delicate matter. Talking about violence which they have committed is even harder, usually because individuals always want to justify themselves, blaming the other person for being the aggressor. Should you feel that the participants do not wish to expose personal details about themselves, consider alternative activities in this manual that require less personal 'disclosure'.

If a woman reports that she is suffering any type of violence or that she has recently suffered any type of abuse – the facilitator must refer them to an organization that provides counseling and support for survivors of violence. Before carrying out any task in this manual, the facilitator should consult his own organization to clarify the ethical and legal aspects related to that country concerning violence against women

If someone starts to cry or gets angry during the session, handle the situation with a calm mind so as not to hurt the person or distress the person further. Encourage participants to engage in discussion, but do not force them to do so. It might happen that during the session, some people may share personal experiences. Do ensure that all participants remember and are mindful of ground rules about not discussing any of these matters outside the group session. Do not impose your opinion on participants.

Ensure familiarity with the session content before facilitating. Gather the following materials:

- Flipchart paper
- Markers
- Five pieces of paper for each participant
- Pens/pencils

- List of resources available for survivors of violence
- Tape

Recap: 10 minutes

Welcome the women to the session. Ask for 2 volunteers to summarize the last session. After the volunteers have summarised the previous session, ask them if they have reflected on how honor and virginity figure in society today. What have been their observations about this? What is their personal point of view? Ask 2 to 3 women to express their views.

Instructions:**Step 1:** 15 minutes

- Before the session, tape five pieces of flipchart paper to a wall. On each paper write one of the five categories below:
 - Violence used against me
 - Violence that I use against others
 - Violence that I have witnessed
 - How I feel when I use violence
 - How I feel when violence is used against me
- At the beginning of the session, explain to the participants that the purpose of this activity is to talk about the violence in our lives and our communities.
- Give each participant five sheets of paper.
- Ask the participants to think for a while about the five categories listed in point 1 and then write a short response for each on the pieces of paper that they have received. They should put one response on each paper, and they should not put their names on the paper.
- Allow about 10 minutes for this task. Explain to them that they should not write much, just a few key words or a phrase, and then tape it to the corresponding flipchart paper.
- If the participants cannot read or write, then they can state examples during the discussion.
- After taping their papers to the flipchart, read out loud some responses from each category.
- Open up the discussion with the following

Step 2: 30 minutes**Questions for discussion:**

- What is the most common type of violence used against women and girls like us?
- How do we feel about those who are victimized by this type of violence?
- What is the most common type of violence we (women and girls) use against others?
- How do we know if we are really using violence against someone?
- How do we feel when we use violence against others?
- Is there any connection between the violence we use and the violence that is used against us?
- In general, when we are violent or when we suffer violence, do we talk about it? Do we report it? Do we talk about how we feel? If we do not, why not?
- Where do we learn violence?
- What is the link between violence in our families and relationships and other violence that we see in our communities?
- How does the media (music, radio, movies, etc.) portray violence?
- Some people say that violence is like a cycle; that is to say, someone who is a victim of violence is more likely to commit acts of violence later. If this is true, how can we interrupt the cycle of violence?
- Is there any way to measure the severity of violence to say some act is more violent than the other? Is any kind of violence worse than another?

Discuss the cycle of violence: Victims of violence or witnesses of violence are likely to become perpetrators of violence themselves. But this also depends on their social positions. For example, in a patriarchal and male dominated society, when a man beats his wife and children, male children are likely to learn that it is ok for men to beat women and children. They are more likely to become perpetrators. Witnessing the same scenario, a girl is likely to learn a social role of being submissive to male violence. She learns to be a victim rather than a perpetrator. Since the cycle of violence requires both victims and perpetrators, this cycle continues.

In another way, the cycle of violence continues also because those who are victims of violence, e.g. women, may themselves become perpetrators when they are in a relatively powerful position. So, women may beat up their children or harass the domestic help. Mothers-in-law and sisters-in-law are known to harass the daughter-in-law. This perpetuates the cycle of violence and also gives the impression that 'women are women's worst enemies. In reality mothers-in-law and sisters-in-law both derive power from their connections to male relatives (son and brother respectively) which makes them relatively powerful and they use this power to perpetuate patriarchy. Because men are powerful and decision makers in the family, most women try to get close to this power instead of being in solidarity with other women who are similar to them in circumstances. This is the way patriarchy works. In fact, women are groomed to be transmitters of patriarchy, e.g. active agents who take patriarchal learnings from one generation to another. If women learn the origins of power in a patriarchal society, it will be easier for women to come together and support each other instead of perpetuating violence.

How can such violence be stopped?

- Recognizing the cycle of violence
- Supporting each other when someone is facing violence
- Calling out and taking a stand against violence in society
- Recognizing the violence, we perpetrate in our lives
- Refusing to become perpetrators of violence

Questions likely to be asked by participants

- When someone is violent with me and I retaliate with violence as well, then what is the problem?
- It is often very difficult for women to disclose the violence they experience in their homes. How can one address this issue?

Concluding comments for the facilitator to share:

When we talk about violence, we think mainly of physical aggression. It is important to think of other forms of violence such as emotional violence, besides physical violence. This activity helps us think about how we too, knowingly or unknowingly commit violence in our lives. This provides a foundation to reflect on how we can stop the cycle of violence in our lives and communities.

Plan for Action:

Spend some time reflecting on the cycle of violence. How have you seen this in your homes or communities? What are the effects? Can you think of one step you can take to raise awareness about the cycle of violence and bring it to an end?

Session 18.2: Reaching Out

[Source: Adapted from CORO for Literacy, Horizons/Population Council, and Promundo's Sakhi Saheli: Promoting Gender Equity and Empowering Young Women Training Manual, 2008, Section 3]

SESSION OBJECTIVE: THE MOTHERS' GROUP WILL DISCUSS THE CULTURE OF SILENCE THAT SURROUNDS VIOLENCE AGAINST WOMEN, WILL REFLECT ON THE CONSEQUENCES OF THIS AND PLAN FOR WHAT THEY CAN DO WHEN THEY OR SOMEONE THEY KNOW ARE IN AN ABUSIVE RELATIONSHIP.

Time required: 75 minutes

Preparation: Ensure familiarity with the session content before facilitating. As in the previous session, here too, a women's rights activist or senior staffer from a well-recognized violence crisis center can be invited to conduct this session. Whether such a person is available or not, the facilitator should go well equipped with resources on existing supports in the community where young women may go for help in the event of an experience with relationship violence. The list should include support groups, crisis centers, hospitals and other resources that deal specifically with the issue of gender-based or domestic violence, recommended social workers/psychologists/etc., and any other available resources.

The facilitator should pay close attention to the reactions of the participants throughout the activity and whether anyone might need special attention due to potentially difficult subject matter.

Gather the following materials

- Flipchart
- Markers
- A list of resources available for survivors of violence

Recap: 10 minutes

Welcome the women back to the session. Ask for 2 volunteers to summarize the cycle of violence. Ask the following questions and allow time for participants to share, but do not force them: How have you seen this cycle of violence in your homes or communities? What are the effects? Can you think of one step you can take to raise awareness about the cycle of violence and bring it to an end?

Instructions:

Step 1: 35 minutes

Divide the participants into four groups. Ask each group to create a role play using one of the following case stories:

- A woman is experiencing violence in an intimate relationship and is not able to tell anyone about her experiences. Ask the group to think about what different situations and problems will she have to face to protect herself from violence.
- A woman is experiencing violence in an intimate relationship and is able to reach out to others for help and support. What are the doubts and concerns she may have in reaching out for help? What challenges do you think she may face in reaching out and seeking support from someone?
- A woman has been contacted by another woman to address her violent situation. What would be the challenges faced by this person in reaching out to someone who is experiencing violence? How would the person provide support without making the situation more difficult for the woman experiencing violence?

- You are a bystander in a situation where a woman is facing violence. You could be a neighbor. You are a witness to the violence, but you have not been approached by the woman for help. How would you respond in the situation in a way that it does not increase the difficulties for the woman?

Give the groups about 15 minutes to develop their stories. Ask the two groups to present their role plays to the entire group in 5 minutes each.

Step 2: 25 minutes

Open up a discussion using the questions below.

Questions for discussion:

- Are these situations realistic?
- Did you relate to any of these case scenarios? Which did you relate with more? Why and why not?
- What are the similarities and differences between the first two case scenarios?
- When women and girls are in such a violent situation do, they usually reach out for help? If yes, why and if not why not?
- Why do you think at times we do not want to speak about the violence in our lives?
- Why would someone remain in an abusive relationship? Are these reasons different for young women and adult women? What is the link between abuse and economic and social dependence?
- Do you think men who experience violence are also affected by the same culture of silence and face similar circumstances in reaching out for help? If yes, why? If no, why not?
- How would you get to know if a friend or someone you know is suffering from violence?
- How would you feel when you find out that this person you are close to is suffering from violence? Can you reach out and help/support if you are worried about a friend? How can you support a friend who has suffered from violence or aggression?
- What care should be taken while helping such a person so that her situation is not made worse than it already is?
- What steps could someone in a violent relationship take to keep herself safe?
- What steps can a friend or bystander take to be helpful to someone who is in a violent relationship?

Possible questions by participants

- To keep the family together and maintain peace in the house shouldn't women tolerate violence?
- If I tell someone that my husband beats me and if he leaves me when he learns that I have talked about it to others, then what will happen to me? Who will take care of me?

Step 3: 15 minutes

Following the role play presentations and discussion, ask the group to name all of the resources that they are aware of for young women who are in an abusive relationship in their community. You can pose the question: 'If you think your friend is in an abusive relationship and needs help, who, or where would you tell her to turn to for help? As participants offer names of resources, write them on the board. The facilitator should also mention places and persons where a young woman can go for help and distribute the handout listing these locations.

Concluding comments for the facilitator to share:

There is a culture of silence around violence, especially domestic violence. In our culture what happens inside the house, especially within the marriage, is considered a personal matter and not open for others to intervene. That is the reason why women do not report it and those close to the woman also hesitate in helping her. In reality, domestic violence or other forms of violence such as sexual violence or violence perpetrated on any person is a crime and a violation of a woman's right to live a life free from violence. Therefore, it is our

collective responsibility to respond to violence and break the silence. Remember, that we should be aware of the many difficulties and challenges a woman faces when she seeks help for violence. Our intervention should not increase her difficulties. Hence always consult the woman about how best you can help her. Sometimes a woman wants to continue the marriage but only wants the violence in the relationship to stop. It is important to respect her wishes. It is best to connect the woman to various resources trained in helping such women. On your part, you can help the woman by believing in her, not blaming her for the violence she faces, supporting her when she requests and consulting her while taking any action. Do not ignore the violence, thinking that violence is a personal matter. It can be life threatening for the woman. Simply showing that you believe and support her can help the woman to speak out against the violence she faces.

Plan for Action:

Observe the various forms of gender-based violence that you see around you. Can you make out how the cycle of violence perpetuates itself? Think about how you can help those who are facing violence. In case there is a violence crisis center or an active women's group which works on violence then ask if you can visit the place as a group. This is a non-threatening way to find out more about resources available to women. Speak to the staff there and ask how you can get in touch with them, e.g. note the phone number, address etc

