



 **care**® TIPPING POINT

Facilitator's Manual for Religious Leaders

Phase 2 | Bangladesh & 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.

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

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

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.

Overview²

The Tipping Point Religious Leaders' package is a set of interactive sessions and self-reflection exercises designed to help foster a process of change to dig deep into the Child Marriage practices and its consequences within the communities of Nepal and Bangladesh. Content is built upon the experiences from the Phase 1 implementation and from experiences of CARE and other international programs that work with Religious leaders on issues of Child Marriage, education, health and Gender Based Violence related issues.

- Addressing social norms that promote Child Marriage
- Addressing power imbalance as the root cause of GBV
- Recognizing change as a process Building skills to manage triggers and create a healthy, non-violent relationship in their respective institutions and community structures.

The content of the module evolves progressively, in recognition of stages of change, to shift the knowledge, attitudes, skills and behaviors necessary to build healthy and non-violent relationships among leaders themselves and the community, as religious leaders have an influential role in shaping community attitudes and practices. Religious leaders constitute a circle of influence that once trained and supported can promote positive messages that contribute to an enabling environment for change and activism.

A key element following the sessions will be to facilitate religious leaders to develop their own commitments for promoting gender equality and preventing child marriage and GBV in the community including engaging their own circles to achieve individual level change among counterparts.

Structure of the Sessions

There are 5 sections to this manual. Each section will be done in 4.30 minutes to -6 hours in a quarter. The project duration is 18 months and hence the first session will be held in the 3rd month of the project roll out. Part 2, 3, 4 and 5 will be done in 6th, 9th, 12th and 15th months accordingly. Most of the sessions will follow the structure laid out below.

- Recap: Guided discussion to reflect upon the previous quarters' session and what changes they have seen, experienced and promoted in and around them.
- Interactive learning exercise that sets the foundation for the given topic, and goes deeper into the given topic
- Key take-aways and actions they plan based on the session content

Recap and Reflections

Apart from the first session, all sessions contain recap and reflections component at the beginning of the session to help participants reflect on the previous session and apply new ideas in their own lives and communities. These reflection exercises are where learning is consolidated and strengthened.

Some participants may struggle to maintain their commitments prior to reflection exercises done during the class discussions. As a facilitator, you can normalize and validate that behavior by acknowledging and understanding their challenges. At the same time, it is important to engage all participants to ensure active participation and experience sharing.

² Adapted from Indashyikirwa ©2018 CARE Rwanda

Ground Rules, Energizers, and Evaluations

It is helpful to set ground rules with participants at the first session of the training. Ground rules include but not limited to things such as turning off mobile phones, listening when others are speaking, keeping time, attending regularly, etc.

The sessions are long and require a great deal of critical thinking. Monitor the energy levels of the group during each session and come prepared to run energizers as needed.

Who should facilitate?

The module is designed to be facilitated by core CARE staff with support from core Partner staff who have undergone Training of facilitators.

Who will participate?

The module will be implemented with Religious leaders in selected Tipping Point communities.

How many people can participate?

Ideally, the sessions are designed to include 20-30 religious leaders.

How long will it take?

The module is designed for 5 sessions 4 hours 30 minutes to 6 hours per day spread across 18 months

What supplies are needed?

The module is designed to be easy to implement in low-resources settings; projectors and computers are not necessary. All sessions require simple training supplies including flipchart paper, flipchart stands (or adequate wall space), markers, tape, pens and paper.

How do you set up?

It is recommended to arrange chairs in a semi-circle to help build connections and discussion between participants. You may choose to use table with chairs but they are not necessary. Comfortable sitting arrangement on the floor with mattress can also be explored if the participants feel comfortable.

Language

This module uses the language of Child Early and Forced Marriage (CEFM) instead of Child Marriage, gender-based violence (GBV) rather than violence against women and girls (VAWG). It recognizes that CEFM is also a form of GBV, that primarily affects women and girls and is driven by the imbalance of power between men and women.

Ethical Considerations

The sessions in this module raise sensitive issues and aim to connect with participants' personal experiences. This may trigger emotions from participants based on their own experiences of violence or negative use of power. Participants may disclose situations of GBV within their relationships, communities or personal lives. It is essential that all staff who are facilitating the module are trained in basic counseling and referral skills for victims of GBV. Clear procedures and protocols should be put in place for facilitators to respond to cases of GBV and sensitive issues raised within the group.

Facilitators must also pay careful attention to creating safe spaces for reflection throughout the process, working with religious leaders and encouraging them to rethink the power dynamics in their relationships and working places. Make sure that the sessions and discussions held throughout the module do not inadvertently put them at any risks

Objectives of working with Religious leaders

In Tipping Point communities, religious leaders present some of the attitudes that promote early marriage. Therefore, it is imperative to involve them in reflection on their own attitudes and belief systems. Also, these sections should facilitate reflection on their stand on early marriage that hinders the growth of girls and their potential.

The broad objectives of the manual are to:

1. Strengthen knowledge of religious leaders on the background and broad objectives of Tipping Point objectives and strategies.
2. Stimulate religious leaders initiatives geared towards empowering girls promoting alternatives to CEFM
3. Foster personal reflection amongst religious leaders about the power dynamics in their own lives and in their communities, particularly between men and women.
4. Strengthen analysis of the root causes and common triggers of GBV as foundations for preventing GBV
5. Build skills for activism within their spheres as religious leaders

The religious leader's package will be divided into 5 days sessions, one day in each quarter up to end of quarter 6. The time for discussion reflection and planning will be 4 hours 30 minutes to 6 hours with breaks for lunch and tea. Specific objects of each quarter will be:

Quarter 1: Religious leaders will familiarize themselves with each other and the project, establish group behavior norms, consider their own values, attitudes, and beliefs, and reflect on the difference between gender and sex.

Quarter 2: Religious leaders will consider how gendered expectations affect their communities through unequal division of work and unequal power. Religious leaders will also gain a sense of both positive and negative uses of power.

Quarter 3: Religious leaders will begin to engage in examining gender inequitable social norms and whether these norms are harmful.

Quarter 4: Religious leaders will consider the constructs of masculinity and how patriarchy affects them and the people around them.

Quarter 5: Religious leaders will learn and reflect about violence in society, its causes and consequences, and consider actions they can take to help end violence.

Quarter 6: Religious leaders will choose to apply their past reflections through concrete actions to support adolescent girls and stop CEFM.

Quarter 1

SN	Session name	Time (in minutes)
1.1	Who We Are and Why We're Here	45
1.2	Expectations, Ground Rules and Creating a Safe Space	30
1.3	Vote with your Feet	45
1.4	Gender and Sex	30
1.5	Gender Box	60
1.6	Closing circle and looking further	30
	Total	4 hours

Objective: Religious leaders will familiarize themselves with each other and the project, establish group behavior norms, consider their own values, attitudes, and beliefs, and reflect on the difference between gender and sex.

1.1 Who We Are and Why We're Here

[Source: Adapted from CARE Rwanda's Indashyikirwa, 2014.]

SESSION OBJECTIVES: DURING THIS SESSION, RELIGIOUS LEADERS WILL BEGIN TO GET TO KNOW EACH OTHER AND BECOME MORE COMFORTABLE; STRENGTHEN UNDERSTANDING OF THE AIM AND STRUCTURE OF THE TIPPING POINT PROJECT; AND THE OBJECTIVES OF THE TRAINING THAT THE RELIGIOUS LEADERS THINK ABOUT THEIR ROLE IN THE COMMUNITIES TO CHALLENGE UNEQUAL NORMS AND MAKE MORE JUST SOCIETY.

Time required: 45 minutes

Preparations

- Prepare small pieces of tape, enough for each participant to tape a name tag onto their shirt.
- Write *Reduce Child Marriage and Empower girls* in bright, nice letters on a flipchart paper, or another image/poster showing happy homes and happy communities.
- Prepare four different flipcharts with the titles:
 1. Change in Ourselves
 2. Change in Our Relationships
 3. Change in Our Families
 4. Change in Our Communities

Hang them in order on a side wall of the training room (#1 towards the front of the room, and #4 towards the back). Leave some space between them for participants to gather. (If they don't all fit on one wall then you can use other wall space).

- Prepare a flipchart and title it: *Tipping Point Religious Leaders Orientation*. Underneath the title, write the following:
 - Aims to create an enabling environment for gender equality/ address CEFM/GBV prevention and response in communities
 - Works with religious leaders
 - Fosters positive change within ourselves (individuals) and our relationships
 - Builds knowledge, attitudes, skills, and actions for challenging CEFM and promoting girls' empowerment
 - Building foundation for religious leaders to engage more actively and positively in building girls empowerment
- Leave a blank piece of flipchart paper open on the flipchart stand or hanging on wall.

Instructions for the exercise:

1. Warmly welcome participants to the first training of the religious leaders.
2. Introduce the process: *Today we begin an incredible journey together. It is a journey of self- reflection, growth, and change for ourselves as individuals, as leaders, 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.*
3. Explain that you are now going to play a game. All participants will begin by walking around the room greeting each other, saying hello, 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)

4. Ensure that there are no questions and begin the game.
5. 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:

- a. Birth order (1st born, 2nd born, 3rd born, etc.) what makes you laugh
- b. Favorite color
- c. Favorite food, relax
- d. Where you were born , year of birth
- e. Favorite hobby/talent (e.g. gardening, rowing, sewing, singing, playing instrument, playing sports, cook) dinner
- f. Distance travelled so far, to district level, Kathmandu level, outside country what will you change and why? Change one thing from past

Discussion Questions:

- a. What makes you laugh?
- b. What do you do to relax?
- c. If you could have dinner with anyone in the world, who would it be and why?
- d. If you could go back to yesterday and change one thing, what would it be and why?
6. Continue the game until participants are energized or until time is up (estimate 4-5 rounds).

Bring participants back to their seats.

Getting to Know the Project

7. Gather participants back to the semi-circle after the ice-breaker. 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!*
8. Write the word Tipping Point large letters across the middle of a flipchart paper on the flipchart stand. Ask them if they have known anything about the project till date.
9. 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
10. Take out the "Reduce CEFM and 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 address CEFM and 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.*
11. 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!*

12. Explain that there are four major sections on our path of change (Point to the corresponding signs around the room)
13. 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 behaviors.
14. 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 husbands/ wives, children.
15. Continue in this way to the remaining two flipcharts, (**Change in our families**) and (**Change in our communities**) i.e. asking participants what the flipchart means to them and summarizing the meaning of each.
16. Return to your seats once you have walked through the whole path of change.
17. Ask the participants to how they have been able to influence change in the communities due to the position they hold. Ask them to share some examples.
18. Summarize for participants: *As we have seen, change is a process that takes place over time. 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 prevent CEFM (Child Marriage) 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?*
19. Briefly explain each of the components of Tipping Point to the participants:
 - Aims to create an enabling environment for gender equality/ CEFM prevention in communities
 - Works with other religious leaders, adolescent girls and boys groups, mothers, fathers, parents and communities
 - Works with activist girls and parents who will need their support
 - Fosters positive change within ourselves (individuals) and our relationships as leaders
 - Improves knowledge, attitudes, skills, and actions to support programming with core participants and activist groups.
20. Ask if there are any questions. Answer questions that may arise. Tell them that now they know about the Tipping Point project and will discuss in the next session about what are their expectations and concerns.

1.2: Expectations, ground rules and creating a safe space

[Source: Adapted from CARE USA's Social Analysis and Action (SAA) Global Implementation Manual, 2018]

SESSION OBJECTIVE: THIS SESSION WILL ALIGN PARTICIPANTS EXPECTATIONS WITH THE REALITY OF THE PROJECT AND ADDRESS THEIR CONCERNS ABOUT THE PROCESS AND LIST THE GROUND RULES FOR REFLECTION THROUGHOUT THE ENGAGEMENT DURING THE LENGTH OF THE PROGRAM.

Time required: 30 minutes

Preparations

- Prepare two flipcharts, one with the title: "What's Exciting/Interesting!" and the other with the title: "What Concerns Us" Hang the flipcharts
- Have a large stack of small blank cards/papers available (approximately A5 size, sometimes called "VIPP" cards), enough for at least 4 per participant.
- Put markers and piles of A5/VIPP cards on the tables or floor near participants.

Instructions for the exercise:

1. Welcome participants back from the break. Introduce the next session: *Now that everyone has a clearer understanding of the aims of this project and training, we want to hear your thoughts and feelings about what's ahead.*
2. Explain that you are going to divide into pairs. In pairs, participants will reflect upon what they've just learned about Tipping Point project and its objectives
 - a. *What interests or excites you most about the next 5 -6 days across 18 months?*
 - b. *What concerns, if any, do you have about the process?*

Each pair should come up with at least one answer per question and write their answers on the cards provided (one answer per card). Once they are finished, they can hang their cards on the corresponding flipcharts (5 min).

3. Ask participants to divide into pairs by finding the person sitting closest to them. Assist as needed, make sure that everyone has cards and markers and begin.
4. Ensure that all participants have hung their cards on the corresponding flipcharts.
5. Walk to the "What's Exciting/Interesting!" flipchart. Read participants' responses and try to draw out similarities and unique elements. Take comments or questions from 1-2 participants.
6. Move to the "What Concerns Us" flipchart. Read participants' concerns. Try to group them into similar categories.
7. For each of the main concerns, ask participants what you can do as participants and/or the facilitator to address that concern? Take one or two responses for each. (10 min)
 Note to facilitator: Make a note here that as a facilitator, you may not be able to address some concerns. If you feel the request is something you can't address, tell the participants that you will discuss with the Tipping Point team and come back to them about that next time. You should not address something or make a change that you are not comfortable or sure about.
8. Ask participants if there are any expectations or concerns that have not been raised that they would like to discuss. Allow for 1-2 additional contributions (5 min)
9. Write on a chart Creating a safe space: Ask all participants to close their eyes. Once everyone's eyes are closed, read the following guided imagery. Read it very slowly so that participants have time to imagine many details. When you see the word "pause" stop and let a few seconds pass. Do not rush.

“With your eyes closed, think about a time when you felt very safe sharing personal information with an individual or group. (pause) Try to remember the details of that time. Who were you with? What personal information were you sharing? (pause) Think about what made you feel so safe. Did you feel safe automatically or did that person say or do something to make you feel safe? (pause) Did you have any concerns about sharing personal information? If so, what were those concerns? (pause) What helped you to get over those concerns and feel more comfortable to share? (pause) How did you feel after you shared the personal information? (pause) Did it help you in some way to share the information? How did it affect your relationship with the individual or group to share personal information about yourself? (pause) Now, when you are ready, please open your eyes.

10. Bring participants attention back to the main group and ask them: *Based on the experiences that you’ve reflected on, what do you feel are the characteristics of a safe space?*
11. Write participants’ responses on the flipchart entitled “Characteristics of a Safe Space.” Probe as needed to fully understand their ideas, e.g. if someone says confidentiality, ask them what they mean by confidentiality.
12. Explore what behaviors create a safe space in which we feel comfortable to share personal thoughts, feelings and stories, List on a chart:
 - a. Confidentiality (keeping things secret or private)
 - b. Non-judgmental behavior (supporting people rather than looking down upon them. Not judging their opinions or ideas)
 - c. Open communication (Everyone is free to speak about their feelings without fear of repercussions. People discuss problems or issues directly rather than behind someone’s back)
 - d. Commitment (everyone shows equal commitment to creating a safe space and to the process. You can trust and rely upon others.
 - e. Honesty: (everyone tries to be as honest as possible about their views and experiences)
 - f. Trust (trust is usually built by combining the characteristics above)
13. Summarize that although we are all different yet there is a commonality in what creates a safe space for all of us. Throughout the process of reflection, we will be committed to make sure that we create safe spaces for ourselves, our peers and communities as well. Although we don’t have complete control over what people think, say, do or believe, we all can and must contribute to making this space as safe as possible. The safer the space, the more powerful and rewarding will be this process.

1.3 Vote with your Feet

[Source: Adapted from CARE USA's Social Analysis and Action (SAA) Global Implementation Manual, 2018]

SESSION OBJECTIVES: PARTICIPANTS WILL BE ABLE TO EXPLORE THE DIVERSITY OF OPINIONS WITH REGARD TO COMMONLY HELD BELIEFS, EXPOSE PARTICIPANTS TO DIFFERING OPINIONS, AND GIVE PARTICIPANTS AN OPPORTUNITY TO REFLECT ON THEIR OWN ATTITUDES AROUND COMMONLY HELD BELIEF AND UNDERSTAND/LEARN ABOUT DIFFERENCES IN OPINIONS AROUND GBV.

Time Required: 45 minutes

Preparation:

- Prepare two cards with “agree” and “disagree” written or drawn for non-literate participants. If working with non-literate groups, decide together on symbols that depict the feeling of “agree” and “disagree”.
- Keep the statements written on idea cards in advance: (may wish to select statements based on time available)
 - Women should do most of the household work.
 - Life is easier for men than women.
 - A girl of any age should give consent for her marriage.
 - Friendship between a boy and girl is okay.
 - Women are better parents than men.
 - A girl is the honor of her family
 - A girl/woman should be restricted during menstruation.
 - Men are naturally more violent than women.
 - Men who live and work away from home should have other girlfriends.
 - To marry well, girls must learn how to do housework
 - A woman is incomplete if she does not have children
 - If a girl isn't married by 20, then she is probably not a good girl for marriage

Instructions for Exercise

1. Explain the purpose of the tool to the participants: This is a group learning exercise, where everyone in the group gets to have their opinion on statements and reflect on their own attitudes around commonly held beliefs. The objective is to understand the diversity of opinions and give everyone an opportunity to reflect on their own attitudes around commonly held beliefs
2. It is important that we show each other respect and refrain from judging, interrupting or ridiculing others.
3. Our values and attitudes are not “right” or “wrong”. They are simply the lens through which we view our world.
4. Place the agree/disagree cards at opposite ends of the space, so that everyone can see them with enough space for people to be able to move to either side
5. From the list of statements above, read one statement. Ask participants to reflect quietly (without discussing with one another) on their own attitude or opinion about the statement, and then move to the card that represents their opinion (agree/disagree).
6. Close your eyes while the statement is read and move towards the agree or disagree and then open your eyes.
7. Once all participants have moved, ask them to discuss with those near them why they have chosen that group if they feel comfortable
8. Invite participants of each group to share their reason for agreement/disagreement. Ask:
 - Would someone care to share with the other group why they are standing where they are?

- How does it feel to be in the group they are in? (Note: the small group may have just one or two people—ask, how does it feel to be in the minority?)
- 9. After hearing the views of each group, ask the participants if anyone would like to change their place and move to a different card. If participants moving would like to share, the facilitator should explore why they are doing so.
- 10. Remind participants that the objective is not to argue or convince people to change their opinions, but rather to genuinely understand and learn about different opinions.
 - Ask participants if they have any question or clarifications about the points raised during the discussion.
- 11. Use the following reflection questions before the closing and action planning discussion:
 - Did you learn anything new from this discussion? Any surprises?
 - What are the advantages of discussing our attitudes?

What was it like to be in a group by yourself or a very small group (2-3 people)? (ask for volunteers who were in that situation).

Did you feel pressure to follow the majority of participants? Why? Why not? (Make a note that this activity is about our individual opinions but it also helps to reflect on how the opinions we express are influenced by the opinions of the majority. Often we see people looking around to see where people go before they decide).

- 12. To sum up, thank participants for their contributions, and summarize with the following key points:
 - We all hold positive and negative attitudes that affect us in different ways.
 - Our attitudes and values are often contextual and situational – they are not often black and white, so it may not be easy to know how we feel. It is important to notice that everyone does not necessarily hold the same values or opinions on certain issues even though this is what is assumed.
 - Thinking about our attitudes is an important opportunity to reflect about what we believe and want. It is also important to reflect in our attitudes in relation to our goal of reducing CEFM. How might some of these attitudes we discuss today be connected to CEFM? We will continue to think about this over the next meetings.

Notes for facilitators

- Through gender and power analysis, program staff and facilitators should identify dominant norms around CEFM and GBV which can be reflected on and challenged in this exercise. If using example statements provided here, teams should change or adapt the statements according to the local culture and context.
- Statements should be black and white (ie should be mutually exclusive) to avoid confusion and only contain one idea. This will help participants easily decide if they agree or disagree.
- Facilitators should start with easy and safe statements and then move to more sensitive ones. Facilitators should be observant and flexible to decide how much he/she wants to challenge sensitive norms. It is also good to determine when to use this tool depending on the rapport and trust among the group members.
- Discussions facilitated by this tool can become very emotional and heated. Before beginning and possibly during the discussion, remind participants that they should show each other respect and refrain from judging, interrupting or ridiculing others.
- It is common for participants with opposing views to argue with each other during this activity. While dialogue between participants from opposite ends of the space can help to surface norms and encourage others to think differently, the facilitator must be ready to intervene if the discussion becomes aggressive.
- It is also critical to inform participants that they should respect the privacy of others by keeping anything discussed confidential. However, remind participants that confidentiality cannot be guaranteed. As such, no one is obligated to participate or share something they are uncomfortable discussing and may sit out any question or activity.
- Difference is ok! This exercise shows that even though we can have different ideas and beliefs within this group, we can still coexist peacefully and respectfully.

1.4 Gender and Sex

[Source: Adapted from the International Labor Office GET Ahead for Women in Enterprise training package and resource kit, 2004 and CARE Gender, Equity and Diversity Training Manual, 2005]

SESSION OBJECTIVE: IN THIS SESSION, RELIGIOUS LEADERS WILL DISCUSS DIFFERENCE BETWEEN GENDER AND SEX

Time Required: 30 minutes

Preparation:

Gather the following materials:

- Flipchart
- Markers
- Paper
- Pencils and pens

Instructions for exercise:

What comes to your mind when the word male comes to your mind? And what when you hear the word Female? Write these on a poster.

Make two columns on the Chart paper write Sex on one side Gender on the other: Record their responses under each. Now tell the participants that we will have a quiz to see: what is sex and what is gender: after they have picked a yes or know as their answer probe more to ask why?

1. Women give birth to babies, men don't. (sex)
2. Girls should be gentle, boys should be tough. (gender)
3. Globally, women or girls are the primary caregivers. (gender)
4. Women can breastfeed babies(sex), men can bottle feed babies(Gender)
5. Many women do not make decisions with freedom, especially regarding sexuality and couple relationships. (gender)
6. Four-fifths of all the world's injecting drug users are men. (gender)
7. Women get paid less than men for doing the same work (gender)

Discuss that there are biological traits are those that cannot be changed, but then there are roles defined for men and women by the society that are gender roles. 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 While the biological traits cannot be changed, the social roles can be changed to be equal and fair for both men and women.

Close the discussion by asking if the religious leaders think they can make any difference: In their own life, family and society?

1.5 Gender box

[Source: Adapted from CARE USA's Social Analysis and Action (SAA) Global Implementation Manual, 2018]

SESSION OBJECTIVE: IN THIS SESSION, PARTICIPANTS WILL UNPACK WHAT THEY KNOW ABOUT GENDER THROUGH A PRACTICAL EXERCISE CALLED GENDER BOX. THIS WILL HELP THEM IDENTIFY AND CRITICALLY ANALYZE TYPICAL ROLES, BEHAVIORS, AND NORMS THAT ARE ATTRIBUTED TO OR EXPECTED OF MEN AND WOMEN IN THE COMMUNITY, HOW THEY ARE MAINTAINED, AND HOW THEY CAN BE CHANGED.

Time required: 60 minutes

Preparation: Gather flipcharts and markers

Instructions for Exercise:

1. Provide a brief introduction to the activity; we are going to discuss the expectations that we have, our friends have, our families have, and our communities have for us as women and men. We will call these expectations our 'gender'."
2. Divide the participants into women-only and men-only groups. If they are a single sex group, request half of them to work as if they were the other sex (example: women express the views of men if no men are present).
3. Ask each group to draw a medium-sized square and tell them this is a "gender box". Inside this box, ask the women's group to draw a "typical" woman and the men's group to draw a "typical" man. Alternatively, the facilitator can choose for women to draw a typical man and men to draw a typical woman. This should be decided before the activity begins.
4. Ask each group to discuss their own experience of the roles, behaviors, and norms that society expects of the "typical" woman and "typical" man, and draw symbols or write the key points inside the box.
 - For women, examples include: know how to cook well, take care of siblings and small children, have completed basic education, be married before a certain age, have at least one child/son, look beautiful, be a virgin until marriage, not oppose their husbands in public, etc.
 - For men, examples include: having a job, being sexually experienced, having completed secondary education, being married before a certain age, having a child or a son, be physically strong, control one's wife, participate in community events, etc.
5. Once the lists for "inside the box" are completed, ask groups members what are the people and things that work to keep them in the box. (draw an arrow going into the box for each thing/group) where those expectations come from or from where or whom they are learned. Instruct the group members to write the sources of expectations around the gender box, circling each item or source.
6. After groups have listed out expectations of "typical" and "non-typical" attitudes, behavior, appearance, etc., have one group of men and one group of women present their gender boxes. Invite others of the same sex to add, and then offer the whole group an opportunity to raise clarifications or observations.
7. Following the presentations, ask participants between 3-6 of the following discussion questions:
 - You shared the different roles and expectations from men and women. Are these expectations helpful or beneficial? If so, who do they help and how?
 - Are these expectations harmful to women? If so, how?
 - Are these expectations harmful to men? If so, how?
 - How do the boxes benefit men?
 - What are the consequences of (both positive and negative) people's experience when they "step outside" the box? Are the consequences same for men and women?

- Is there a cost (terms of social cost, opportunity cost, financial cost, rights cost etc.) to these roles, behaviors and norms existing in your community?
- Who has more freedom to “step outside” the box? Are there any advantages of being outside of the box?
- Do you conform to these expectations of a “typical” woman or man? Why/why not?
- When do you choose to “stay in the box” and when do you choose to “step out of the box”? Why?
- 8. Ask the participants to imagine what the world be like without these boxes?**
 - What would the characteristics of men who are “living outside the box” be?
 - Record answers in the “Men” column.
 - Once you get a few responses (about 5-7), ask the same about women who are “living outside the box.”
 - If you have different characteristics listed for women and men, ask if those characteristics can really only apply to one sex or if they can apply to both sexes?

Help the participants recognize that, in the end, characteristics of men and women who are outside the box are actually quite similar. In a world where there are no boxes, the characteristics for men and women are the same. Make the point that whether or not we conform we experience these expectations and for men they are privilege – regardless of how equitable they may be they may be seen differently, heard differently and paid differently because they are men instead of women

Note for the facilitator to close:

Bring them to discuss the key point, that is to make it clear that the result is not men behaving like women and women behaving like men (which is the most common push back) but saying that men and women have the choice to decide how they want to behave and how they want their relationships to be. In a simple example, we are not saying that men will stay home and women work, we are saying that men and women can decide who does what based on their needs instead of conforming to gender stereotypes.

Gender Box Examples



1.6. Closing circle and looking further

[Source: Adapted from CARE USA's Social Analysis and Action (SAA) Global Implementation Manual, 2018]

SESSION OBJECTIVE: IN THIS SESSION, RELIGIOUS LEADERS WILL REFLECT ON THE PREVIOUS DISCUSSIONS AND PLAN FOR ACTION

Time Required: 30 minutes

Preparation: presentation on SAA introduction and presentation of the next quarter activities

Instructions for exercise:

- Ask the participants how they felt about the sessions today. What is the highlight of the day? Is there anything they wish to try changing in their lives based on the discussions today? What are those?
- Share with them what the other groups are doing and if there is an event planned by the activist groups, ask them how they can help enhancing the activities results and supporting the groups. You can also make a presentation showing the work accomplished till date and the plans for the next quarter.

Homework to return next quarter with:

This quarter it is primarily reflective. Ask them to observe examples of gender boxes around them where they live, also in the communities they visit, and activities they are able to observe. And also potentially reflect on the boxes and ways their religion may challenge the boxes – and promote equity.

Quarter 2

SN	Session name	Time (in minutes)
2.1	Recap and sharing experiences	30
2.2	Healthy and Unhealthy Relationships	75
2.3	The 24hour day (workload)	60
2.4	Our experiences of Power	30
2.5	Who has the power	45
2.6	Closing and reflection	30
	Total	4 hours 30 min

Objective: Religious leaders will consider how gendered expectations affect their communities through unequal division of work and unequal power. Religious leaders will also gain a sense of both positive and negative uses of power.

2.1 Recap and Sharing experiences

[Source: Adapted from CARE Rwanda's Indashyikirwa, 2014]

SESSION OBJECTIVE: THIS SESSION WILL HELP PARTICIPANTS TO PROCESS THEIR LESSONS LEARNED AND ACTIONS TAKEN FROM THE PREVIOUS QUARTER'S SESSIONS

Time Required: 30 minutes

Preparation: Put up a flipchart with 4 sections. Give them headings:

Change in Ourselves	Change in Our Relationships
Change in Our Families	Change in Our Communities

Instructions for exercise:

Discuss significant changes experienced in the last 3 months

- 1 Invite the participants and ask them to share what they saw and felt happening in the Tipping point project or in their lives in the last 3 months since we met.
- 2 Encourage them to share stories or events they participated in. Also encourage them to share if they noticed anything different in their communities and surroundings.
- 3 Keep noting down their responses under the 4 sections on the chart
- 4 Put the chart on one of the walls in the meeting room

2.2: Healthy and Unhealthy Relationships.

[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: IN THIS SESSION, RELIGIOUS LEADERS WILL LIST HEALTHY AND UNHEALTHY BEHAVIORS THAT EXIST WITHIN RELATIONSHIPS; AND STATE IMPORTANT CHARACTERISTICS OF HEALTHY RELATIONSHIPS FOR THEMSELVES.

Time required: 75 minutes

Preparation:

- Review activity and be sure you understand content, methodology and timing.
- Prepare and post *Flipchart 4.1: Healthy* and *Flipchart 4.2: Unhealthy*. Place the two flipcharts next to each other on the wall.
- Post “Healthy” and “Unhealthy” signs (on A4 paper) on the wall about 4-5 feet apart.
- Print (on A4 paper) and cut relationship statements (see end of session plan).

Instructions for the exercise:

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 Men relationships 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 or Men 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.

Brainstorm (10 minutes)

1. After 8-10 minutes, bring the groups' attention back to the front of the room.
2. Refer participants to *Flipchart 4.1: Healthy* and *Flipchart 4.2: Unhealthy* on the wall.
3. Ask participants to share some of the qualities that surfaced during their discussion that defined “Healthy” relationships and record on *Flipchart 4.1: Healthy*.
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.

Healthy and Unhealthy Relationship Scenarios - Categorizing and Large Group Discussion

Introduction (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 (cards found at end of session plan)

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.

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.

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.

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 Mens who stay inside the gender boxes more likely to be in unhealthy relationships compared to those Mens 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.

- Are the reasons different from one person to the other within the Men? Why? How do the gender boxes affect this?

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

- Rigid expectations about men that condition men to be decision makers, providers and leaders put men at an advantage regarding their relationship options. Rigid expectations about women that condition women to be the primary care takers of the children and to be submissive to their husband put them at a disadvantage regarding their relationship options.
- As we saw in the Act Like a Man/Woman activity, we are often taught that men and women are fundamentally different from one another (each lives in a separate box). This leads to relationships where men and women are less equipped to understand each other and work as equal partners. Often they end up seeing each other as adversaries. These beliefs create unequal power relationships and they end up creating distrust, lack of empathy, conflict, and controlling behaviors among most Men

- 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.

Closure (10 minutes)

1. 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, men 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?

2. Ask each participant to turn to a neighbour and discuss this commitment to action assignment.
 - Does he think he can do it?
 - Are there any barriers? If so, what are those barriers and how can they be overcome?

2.3: The 24-hour Day

[Source: This activity was developed from an activity done in Tipping Point Phase 1, rooted in common PLA practices.]

SESSION OBJECTIVE: IN THIS SESSION, RELIGIOUS LEADERS WILL BECOME AWARE OF THE DIFFERENT TASKS AND ROLES MEN AND WOMEN TAKE ON IN THE HOUSEHOLD AND DISCUSS IF AND HOW THOSE ROLES COULD BE EXCHANGED

Time Required: 60 minutes

Preparation: Review the session ahead of time.

Instructions for Exercise:

1. Welcome participants back from the break. Introduce the next exercise: *Now that we know the difference between sex and gender, we are going to further explore the idea of gender roles.*
2. Ask participants: *What do we mean by 'gender roles?'* Listen to responses from 1-2 participants.
3. Summarize: *Gender roles are the different roles that women and men are expected to play in their families, communities, work places, etc. because of society's ideas about the differences between men and women.*
4. Explain that you will now divide into 2 groups. Each group will imagine a typical day in the lives of a wife and husband in their community. On a piece of flipchart paper, they will draw two columns- one for the wife, one for the husband- and list the activities or tasks they each perform over a 24-hour period (1 day). Participants can write the tasks or draw images to represent them. They should also note whether each of the tasks is paid or unpaid. Groups will have 10 minutes to complete the activity. Once they are finished, they should hang their flipchart on the wall in the back or front of the room, creating a "gallery" of flipcharts.
5. After dividing the groups, Hand out flipchart papers and markers and begin (10 min).
6. Announce when there are 5 minutes and 1 minute left and when time is up. If groups have not yet hung their flipcharts on the wall, ask them to do so.
7. Invite participants to take "gallery walk," going around the room to study the work of other groups. Ask them to note what is the same and what is different from theirs.
8. After 5 minutes, ask participants to return to their seats.
9. Debrief the exercise by facilitating a discussion about men and women's roles and status in society:
 - a. *What have you noticed about how men and women spend their days? What differences do you see?*
 - i. *Who generally carries out more activities or tasks during the day, men or women?* (response: women)
 - ii. *Who generally has more leisure time, men or women?* (response: men)
 - b. *How do you define work?*
 - c. *Which of these activities or tasks are considered work?* (probe to highlight the point that though we often say that women don't work, they are working very hard inside the home every day. This work is unpaid and often goes unnoticed).
 - d. *How do you think this division of roles affects women? Men? The relationship and household?*
 - i. (possible responses for women: they are exhausted, no time to rest, not interested in sex, stressed, connect with children more than men)
 - ii. (possible responses for men: feel pressure to provide, drink or hang around when they want, don't connect strongly with children, have more power)

- iii. (possible responses for household/ relationship: when one or both partners are stressed out and exhausted, or when the other has more power/rights, then this negatively impacts their relationship and the household. It's also not an efficient way to manage the household).
 - e. *Which activities do you think a man could never do? Why?* (probe whether this is because of a biological difference between men and women, i.e. whether men are born without the ability to do these things, or is it just what we expect of men? Highlight that gender differences are imposed, not created)
 - f. *Which activities do you think a woman could never do? Why?* (probe as above)
- 10. Summarize:**
- a. *The idea that certain types of work should be done by women and others by men is based on gender socialization (what we believe they should do), not biology (what they are naturally capable of doing).*
 - b. *Women and men are both capable of doing tasks/activities traditionally done by the other.*
 - c. *Gender roles put tremendous burden on women, whose work inside the home is not valued. It is important that we recognize the important contributions that women make to households and communities.*
 - d. *The strict division of gender roles negatively impacts women, men, and their relationship and household. Balancing gender roles would help to create healthier and more efficient households*

2.4. 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, RELIGIOUS LEADERS WILL BECOME AWARE OF THE DIFFERENT TYPES OF POWER AND HOW THEY OCCUR IN SOCIETY

Time Required: 30 minutes

Preparations

- 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:
 - Power Within
 - Power Over
 - Power With
 - Power To

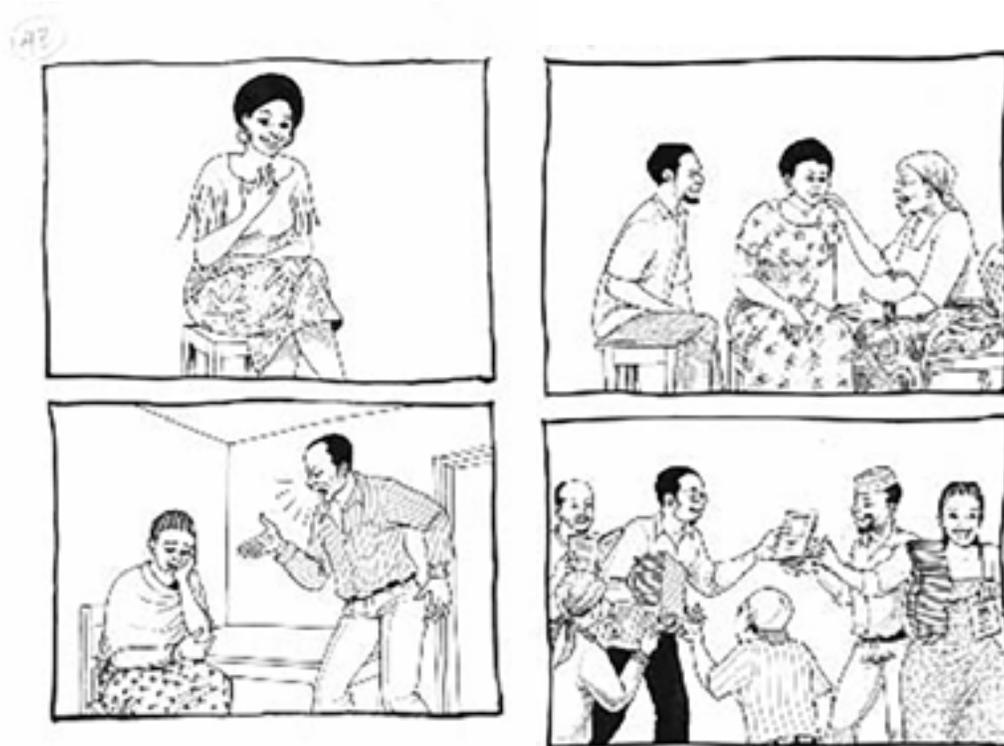
Instruction for exercise:

1. Introduce Session 2: *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
15. Summarize the following key points:
 - *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.*

Hand out / 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.

2.5 Who Has Power?

[Source: Adapted from Michau, L. et al. *The SASA! Activist Kit for Preventing Violence Against Women and HIV*. Start Phase, Deepening Knowledge Training Module, p 13-14. Kampala: Raising Voices, Dec. 2008]

SESSION OBJECTIVE: PARTICIPANTS WILL REFLECT ON EXPERIENCES OF POWER TO EMPATHIZE WITH PEOPLE WHO THEY MAY EXERCISE POWER OVER.

Time required: 45 minutes

Preparations

- Hang a blank sheet of flipchart on the wall.

Instructions for Exercise:

1. Explain to participants: *“At some point in our lives, we all have had an experience in which someone had power over us. We are going to do an exercise that will help each of us remember how it feels when someone uses her or his power over us. In this exercise you will be asked to remember an experience from your past. You will later be asked to share that experience with others, so choose a memory that you feel comfortable sharing.”*
2. Ask participants to get comfortable, close their eyes and listen carefully to what you will read to them. Ask them to create pictures in their minds of their personal experiences, as you read.
3. Once everyone's eyes are closed, read the following guided imagery. Read it very slowly so that participants have time to imagine many details. When you see the word “pause” take a deep breath and silently count to five to let a few seconds pass.

“Think of a time when you were in a situation in which you felt you had no power. (pause) It could be a time when you were younger or an adolescent or maybe you were an adult. (pause) Maybe it was years ago or maybe it happened quite recently. (pause) It is a time when you felt powerless. (pause) Someone else was using her or his power over you. (pause) It could have been a friend, a parent, a sibling, another community member, a boss, a government official, a doctor, police or a family you visited for religious rituals. She or he could have been older or younger, female or male, or even a group of people. Think about what she, he or they were doing to use power over you. (pause) What happened? (pause) What was the situation? (pause) ”

“Try to picture yourself in that situation. Where were you? (pause) Try to imagine the person or people who were using their power over you. (pause) Remember the details of that interaction. Remember what happened. What words were said? (pause) What were the expressions on people's faces? (pause) On your face? (pause) How did it feel to have someone use power over you? (pause) Try to remember your feelings specifically. What were your emotions? Did you feel angry, sad, ashamed, not able to react, something else? (pause) Now, when you are ready, open your eyes.”

4. Ask participants: *“Please turn to your neighbor and share this experience in which you felt someone's power over you. Describe your experience briefly. Explain how it made you feel when someone had power over you. I will notify you when **3 minutes** have passed, at which time you can switch roles and have the other person talk about her or his experience.”*
5. Ensure there are no questions, then tell the participants to begin.
6. After **3 minutes** ask the pairs to switch roles of teller and listener.

7. After another **3 minutes** have passed, ask participants to return to the large circle if they had moved elsewhere.
8. Debrief the exercise:
 - a. *"You have just remembered what it's like to have someone use her or his power over you. How did it make you feel to be in that situation?"* List contributions on the flipchart.
 - b. *"Think about our community. Are there groups of people who are typically allowed to use more power than another? Who?"*
 - c. *"Are men as a group typically allowed to use more power than women?"*
 - d. *"Do you think women in our community feel the same emotions you had in the situation you have imagined?"*

Note for facilitator: While asking these questions please keep in mind that there is never just one group with more power. There are many groups with power over others because of relationships such as employer/employee, supervisor/supervisee, government official/citizen, citizen/refugee, ethnic majority/ethnic minority, wealthy person/poor person, brahmin/dalit, adult/child, police/citizen (especially vulnerable), husband/wife, teacher/student, doctor/patient, etc. We should make a note for them to expand this and make sure they reflect on the many sources of power and of vulnerability.

1. Explain: *We have seen the consequences of feeling powerless and that everyone had the choice to use their power positively or negatively. However, we don't often pay attention to how we use our power. This next exercise will help us think about how we use our power as individuals.*
2. Hand out the "Powerful Choices Worksheet."
3. Explain: *I will read aloud each statement and then pause, allowing you time to reflect on the statement. Please tick either 'always' (the check/tick symbol), 'sometimes' (the square/ box symbol), or 'never' (the x symbol) for each statement. This is a personal exercise for self-reflection that will not be collected or shared with others, so please answer honestly.*
 - a. Hold up a blank worksheet and show where each of the columns are, as well as the numbers and symbols, so that it's clear for everyone, including those who cannot read.
4. Ensure there are no questions and begin. Read the number of each question to be sure that those who cannot read can recognize the numbers. You may want to repeat each statement twice. Pause in between statements, giving enough time for participants to answer (Note: you may provide extra support to those who are not comfortable reading or filling out forms. Provide support as needed).
5. Once everyone has completed the worksheet, debrief the exercise:
 - a. *What was it like for you to complete this worksheet?*
 - b. *What did you find difficult?*
 - c. *What do your answers tell you about yourself?*
 - d. *Many of us might not want to show this to others. What does this tell us about how we use our power?*
 - e. *Were there any questions which you did not want to answer honestly? Were there any situations where you were unaware of the power you exerted over others?*
 - f. *When we use our power over someone else do we usually feel good about this?*
 - g. *Is treating all people equally and with respect easy all the time? Why or why not?*
6. Summarize the session:
7. *"Using one's power over another person creates negative feelings, such as resentment, hopelessness and anger. Using one's power over another person is abusive. It is a violation of that person's rights."* Remember how it feels when others exert power over you and think of how others feel therefore when you exert power over them
8. **Closing:** Ask if there are any questions about today's session. Thank participants for their active participation.

Powerful Choices Worksheet

No.	Statement	Always	Sometimes	Never
1.	When I talk to my partner, I raise my voice.			
2.	Being chosen for this program makes me feel more important than my neighbors.			
3.	I can't stand it to be refused sex.			
4.	I decide how the household money is spent.			
5.	I decide how our agriculture products are used			
6.	I can initiate sex with my partner			
7.	When my children don't listen, I beat them.			
8.	When I quarrel with someone, I don't apologize first. I wait until they come to make up with me.			
9.	I feel that people have the right to buy sexual favors.			
10.	I feel that it's ok for a husband/boyfriend to beat his wife/girlfriend, if he has a good reason			
11.	I feel ashamed to greet people who have less status than me, especially when we are in public.			
12.	I easily shout at my domestic worker.			
13.	I have to have the final decision in all matters at home.			
14.	When I am nervous I become aggressive			
15.	I easily call a person a liar, stupid, ugly, etc.			
16.	My sexual pleasure is prioritized more than my partner's in my relationship.			
17.	When I decide as a committee chair, I do not like dissent among members			
18.	When I am implementing instructions from my superiors nobody should question			

2.6 Closing circle and looking further

[Source: Adapted from CARE USA's Social Analysis and Action (SAA) Global Implementation Manual, 2018]

SESSION OBJECTIVE: IN THIS SESSION, RELIGIOUS LEADERS WILL REFLECT ON THE PREVIOUS DISCUSSIONS AND PLAN FOR ACTION

Time Required: 30 minutes

Preparation: presentation on SAA introduction and presentation of the next quarter activities

Instructions for exercise:

- Ask the participants how they felt about the sessions today. What is the highlight of the day? Is there anything they wish to try changing in their lives based on the discussions today? What are those?
- Share with the SAA introduction slides (alternatively, presentation on flipchart) and share why we need to begin with ourselves, and link the SAA steps to do no harm principles discussed in the initial session.
- Share with them what the other groups are doing and if there is an event planned by the activist groups, ask them how they can help enhancing the activities results and supporting the groups. You can also make a presentation showing the work accomplished in the last quarter and the plans for the next quarter.

Quarter 3

SN	Session name	Time (in minutes)
3.1	Recap and sharing experiences	30
3.2	Story of Kobita	45
3.3	Son preference	30
3.4	Beads game	30
3.5	Restriction on girls	45
3.6	Closing and reflection	30
	Total	3 hours 30 minutes

Objective: Religious leaders will begin to engage in examining gender inequitable social norms and whether these norms are harmful.

3.1 Recap and Sharing experiences

[Source: Adapted from CARE Rwanda's Indashyikirwa, 2014.]

SESSION OBJECTIVE: THIS SESSION WILL HELP PARTICIPANTS TO PROCESS THEIR LESSONS LEARNED AND ACTIONS TAKEN FROM THE PREVIOUS QUARTER'S SESSIONS

Time Required: 30 minutes

Preparation: Put up a flipchart with 4 sections. Give them headings:

Change in Ourselves	Change in Our Relationships
Change in Our Families	Change in Our Communities

Instructions for the exercise:

1. Discuss significant changes experienced in the last 3 months
2. Invite the participants and ask them to share what they saw and felt happening in the Tipping point project or in their lives in the last 3 months since we met.
3. Encourage them to share stories or events they participated in. Also encourage them to share if they saw any change in themselves or change in others due to their engagement and promotion of the concepts of gender and fatherhood related discussions.
4. Keep noting down their responses under the 4 sections on the chart
5. Put the chart on one of the walls in the meeting room

3.2 Story of Kobita

[Source: Adapted from CARE USA's Social Analysis and Action (SAA) Global Implementation Manual, 2018 tool "Story of Atieno"]

SESSION OBJECTIVE: IN THIS SESSION, RELIGIOUS LEADERS WILL EXPLORE THE PROCESS OF CHANGE AND DEVELOP IDEAS FOR HOW TO SUPPORT COMMUNITY MEMBERS AND OURSELVES IN THAT PROCESS. ADDITIONALLY, THROUGH STORYTELLING AS A GROUP CREATIVITY TECHNIQUE, THIS EXERCISE WILL CREATE A DYNAMIC STORY OF A YOUNG WOMAN AND EXPLORE THE FACTORS THAT INFLUENCE HER LIFE AND HER DESIRE TO MAKE A DECISION ABOUT HER LIFE.

Time required: 45 minutes

Preparation: Gather the following materials: index cards (3 different colors), tape, markers

In this session we will explore the *process of change* and how CARE is supportive of individuals along that process at different levels. *Change* is a complex process; change is not linear; change is not easy and takes time; and being exposed to an idea is usually not enough for a person to change their behaviors. In this activity, we are going to examine the life of Kobita, a 15-year old woman and her journey through the change process.

Instructions for exercise:

Step 1: State the situation

Kobita is a young woman aged 15. Her parents have recently arranged a marriage. She would like to postpone marriage and stay in school.

Step 2: Ask participants to continue the story by speaking out loud to the group: "What happens to Kobita?" Have participants create a story with actions that Kobita takes and any obstacles she may encounter. Make sure everyone has a chance to contribute to the story. When someone speaks, write each aspect of Kobita's story on index cards and place them along a time line of Kobita's life. Every action should be one color, every obstacle another color (see illustration below).

Encourage participants to be sure to consider the **key social factors which significantly influence CEFM**. They should also consider **key influential people and community partners** who might make a difference in her life. Possible responses could include the following:

- Kobita talks to a friend about her desire to postpone marriage and her friend helps her talk to her parents
- Kobita's mother is pressuring her to get married
- Kobita goes to the Imam and he is understanding and offers to speak to her parents.
- Kobita's friend tries to convince her to get married
- Her parents could consult Kobita about her decision OR try to force her to be married
- Her teacher suggests a scholarship

Notes to the Facilitator:

Have some index cards with actions prepared in the event that participants are not forthcoming with ideas—and engage them by asking about potential obstacles and solutions.

- Kobita tried to stay in school but it was too expensive
- Kobita speaks to her parents about postponing marriage
- Her family is upset, they cannot pay for Kobita to stay in school

- Kobita enrolls in vocational training and can make income for her family
- Kobita's father beats her
- Kobita's potential mother-in-law becomes involved and shames her.
- Kobita's family agrees for her to postpone marriage to remain in school but then she doesn't pass the exam.

Step 3: Ask participants to explore what we can do to help Kobita and prevent CEFM, and write the aspects on a different color of index cards to place on the timeline. For example our work as religious leaders...

- Leads community dialogue on CEFM and its consequences
- Stop facilitating marriage ceremonies in which one individual is underage
- Speak to the families about benefits of educating daughters
- Encourage gender-equitable attitudes in your religious ceremonies
- Identify influential people in the community who can help influence Kobita's family.

Step 4: Summarize activity and discuss: Change involves learning, critical thinking, reflection of risks for changing behaviors (for example to avoid suffering the negative consequences for an action taken), and community validation of new action or behavior. Change often involves moving back and forth, toward and away from personal aspiration of self. In our work, we support people and communities that are in different stages of that change process.

- What happens over the course of Kobita's life related to marriage?
- What were the factors inside her, in her family, and in the community which enhanced or inhibited the most positive outcomes?
- How might we intervene through our work?

3.3 Women's life: Son preference

[Source: Adapted from CARE USA's Social Analysis and Action (SAA) Global Implementation Manual, 2018]

SESSION OBJECTIVE: THIS SESSION WILL EXPLORE THE CONSEQUENCES OF SON PREFERENCE ON THE LIFE OF A WOMAN. FOLLOWING THE EXERCISE, THE GROUP CAN REFLECT ON THE CONSEQUENCES TO MEN AS WELL.

Time required: 30 minutes

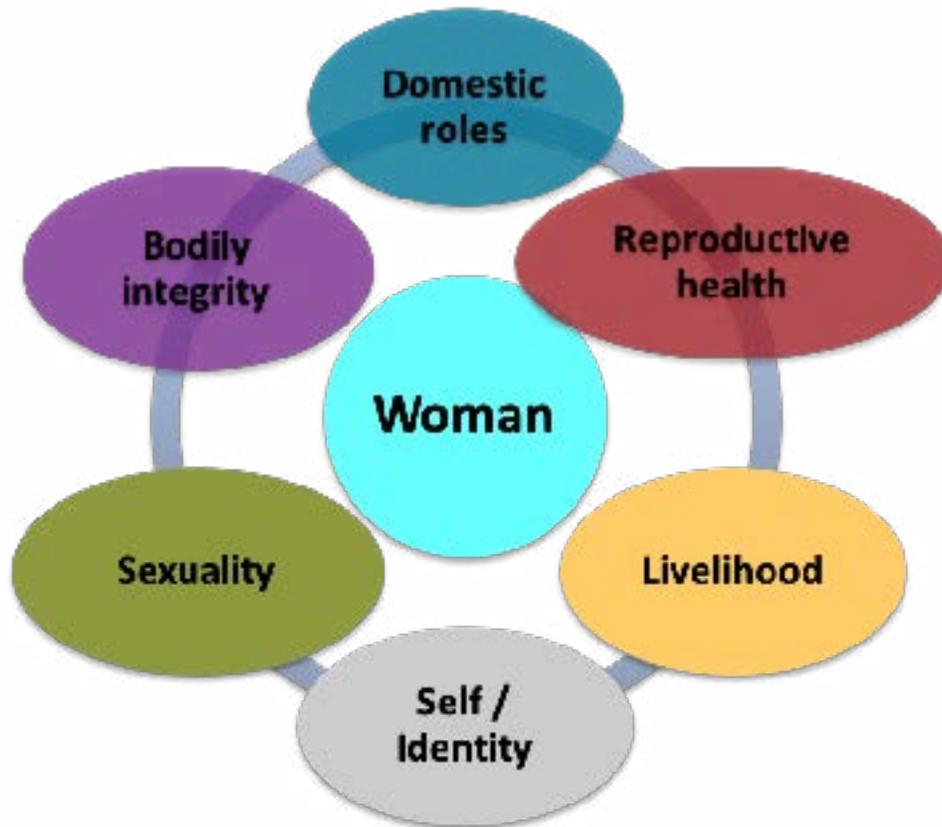
Preparation: Gather a flip chart, markers.

This activity could be in small groups or in plenary discussion. Son preference has been identified as a social norm that negatively influences women's lives in many social contexts worldwide. This activity will help us to focus more closely on how social norms affect individuals at the community level. For example, how is a woman affected by a social norm that favors boy children over girl children as is the case in many social contexts?

Instructions for exercise:

Step 1: Present the group with a diagram of a woman surrounded by the words in the left column (best on flip chart – see following page for diagram). Ask the group (or small groups) to brainstorm how a woman's life may be impacted in each of those domains and why. Write the responses on flip chart. Probe until most of the examples are stated.

Domain	Examples
Domestic roles and tasks	Constantly pregnant, weak Multiple un-spaced children to take care of
Reproductive health choices	Expected to have a boy and cannot use FP Maternal health compromised
Bodily integrity	Suffers from physical abuse until boy-child is born
Sexuality	No control over her body Rape
Livelihood	Constantly pregnant, weak Poor quality of life Socio-economic status of the family
Self / Identity	Suffers rejection Self-esteem of woman Self-esteem of other girls in society

**Notes to Facilitator:**

Reinforce how son preference can have a profound influence on a woman's life—in terms of health, well-being, sexuality, livelihood, etc. This activity has been used in Kenya and Rwanda. It made clear how a seemingly innocuous cultural norm can have a very adverse affect on a woman's life. It can be adapted to look at other social norms.

Time permitting, what about men? *Here are some examples from Rwanda about men:*

- He feels financial stress to feed large family, pressure from family and community, does not have relationship with children, violence between couple, violence against spouse, spousal relationship and sexual life suffers.

The discussion tool Connecting a social norm and a woman's life (see "Discussion guide") helps to highlight how son preference influences various aspects of a woman's life.

3.4 Beads game

[Source: Adapted from CARE USA's Social Analysis and Action (SAA) Global Implementation Manual, 2018]

SESSION OBJECTIVE: IN THIS SESSION, RELIGIOUS LEADERS WILL IMPROVE UNDERSTANDING OF SOCIAL NORMS AROUND FAMILY SIZE AND SON PREFERENCE

Time required: 30 minutes

Preparation: Bring beads for the bead game. 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 men participate and understand the issues. Ask questions and feedback from various members of the group to ensure that the more vocal men do not dominate the conversation.

Instructions for exercise:

1. Show the men the pictures of the male and female reproductive systems and briefly address the parts and their functioning
2. Let one or two volunteers explain how a baby is conceived. The facilitator should fill in the gaps in the information provided by the men and remind the group how conception occurs. Ensure that all men have understood.
3. 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, i.e. 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.
4. 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 men 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?

Bead Game

- 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.
- Explain to the men that elements from both mother and father come together to form a foetus in the mother's womb. Thus the baby has two elements which decide the sex. One from the mother and one from the father. All mothers give the same kind of element to their child whether it is a male child or a female child. Let us consider this element is a red bead.
- Let all the wives in the pairs stand in a line. Give all of them one red bead.
- The men have two kinds of elements in their sperms. Sometimes they give one element to the child and sometimes the other element. One of these elements is the same as the one which mothers give. The same element 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 elements will come together, conception will happen and the foetus can form.
- So ask all participants to close their eyes. Give to the men in the pairs a bead- randomly a red or black bead to the husbands. 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.
- The facilitator asks everyone to open their eyes but asks the wives to keep her palm closed with the beads inside.
Then she asks the wives and husbands:
 - Can you tell if you are pregnant with a girl or a boy? (Allow a couple of minutes for them to answer)
 - Can you tell whether your wife is pregnant with a girl or a boy? (Allow a couple of minutes for them to answer)

- The facilitator tells the group that no one knows what is the sex of the unborn baby.
- She then asks all the men who were wives to open their palms and show everyone which beads they have. Who got a girl? Who got a boy?
- The ones who have two red beads are pregnant with a girl child because girls have only one element which is the red bead. On the other hand the wives who have a red and a black bead are pregnant with a boy child because a boy has both elements, a red and black bead.

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 was your wife treated by you, your 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 with participants:

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.

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.

3.5 Restriction on girls

SESSION OBJECTIVES: IN THIS SESSION, THE RELIGIOUS LEADERS WILL BECOME AWARE OF RULES AND RESTRICTIONS PLACED ON WOMEN AND GIRLS AT HOME AS ONE LINK IN THE SUBORDINATION OF WOMEN AND GIRLS.

Time Required: 45 minutes

Preparation: Gather questions for discussion in group work

We have already talked about how much more work women and girls do in the home. Here we will talk about formal, or clearly stated rules, or informal, implied, rules (social norms) and restrictions which women and girls have to abide by. Explain to the group to focus on these.

Instructions for the exercise:

Step 1: 10 minutes

- Divide the participants in groups of 6
- Tell them that they will be given one topic to know about any rules or restrictions that women and girls have within their home
- The facilitator will explain that rules means a norm or convention that women and girls have to follow but it may not be spelled out. Eg In many homes women eat last in the family or have to eat left-overs. Similarly girls may have restrictions on when and where they can go. Comparison can be made with men and boys.
- Give one restriction to each group:
 - Work related restrictions
 - Mobility related restrictions
 - Play related restrictions
 - Time related restrictions
 - Food related restrictions
 - Menstruation related

Ask each group to present and ask the other group to add if they feel something is left out. After all six groups have shared, ask them if there are any restrictions that do not fit into these 6 domains, such as listening to their opinion etc.

Step 2: 20 minutes

Begin the group discussion. Give them half an hour to discuss and share

Questions for Discussion:

- Do you have any rules about what games girls can play, where and when?
- Does her brother face the same restriction?
- Do girls face restrictions about going out in the evening or night? What is the reason for that?
 - Why is it always girls honour that matters? Why not with boys?
- Do girls and women face any restrictions during the menstrual period? What are these?
- Is there any work in the house that is assigned to girls? What happens if she cannot do her work?
- Does her brother have any assigned work? What happens if he cannot do his work?
- Is there any norm about who eats first and last?

- Who in the home decides which restrictions to have? Who enforces the restrictions?
- What happens when restrictions are disobeyed? Can you tell some examples?

Step 3: 15 minutes

Ask two volunteers from each group to present their findings in 5 to 7 minutes. Discuss the findings in the larger group.

Questions for discussion:

- Why do you think these restrictions exist? Are they only on women and girls or on everyone?
- What is the impact of such restrictions?
- Do you think such restrictions are fair? (Not all restrictions may be unfair. Discuss the context around the restrictions.)
- What can be done to change unfair restrictions on women and girls?
- If you were given a chance to plan a program/event that could address these restrictions, what would that be? How you could make these program more effective?

Discuss that some norms about coming home early and not going out in the evenings are related to safety. Why are girls considered more at risk? If there were more women out at night, would it feel unsafe for women?

If there is a reason for some restrictions, is this discussed adequately and explained to girls? Or are they simply told what to do and what not? Does that add to the ill-feelings around restrictions?

Concluding Comments for the Facilitator to Share: Many families have restrictive norms for women and girls. Some-times the norms are so well accepted by all of us that we do not think of them as restrictions at all. But sometimes we do feel bad when we are stopped from doing what we want to. Generally boys do not face as many restrictions as girls do. The impact often is that girls have a lower self-esteem, lack confidence and begin to accept themselves as lesser human being. If they are not allowed to play outdoor games their physical development may also be hampered. Inequality at home is also linked to inequality outside the home, such as fear for a girl's safety. Through this program we are going to challenge such inequalities. For that you all must be united on these issues and we must also convince your parents and the community.

Plan for Change in Personal Life: Think of one restrictive norm for girls. Reflect on whether you would like to reduce the restrictions for girls. If yes or no, why?

3.6 Closing circle and looking further

[Source: Adapted from CARE USA's Social Analysis and Action (SAA) Global Implementation Manual, 2018]

SESSION OBJECTIVE: IN THIS SESSION, RELIGIOUS LEADERS WILL REFLECT ON THE PREVIOUS DISCUSSIONS AND PLAN FOR ACTION

Time Required: 30 minutes

Preparation: presentation on SAA introduction and presentation of the next quarter activities

Instructions for exercise:

- Ask the participants how they felt about the sessions today. What is the highlight of the day? Is there anything they wish to try changing in their lives based on the discussions today? What are those?
- Share with the SAA introduction slides (alternatively, presentation on flipchart) and share why we need to begin with ourselves, and link the SAA steps to do no harm principles discussed in the initial session.
- Share with them what the other groups are doing and if there is an event planned by the activist groups, ask them how they can help enhancing the activities results and supporting the groups. You can also make a presentation showing the work accomplished in the last quarter and the plans for the next quarter.

Quarter 4

SN	Session name	Time (in minutes)
4.1	Recap and sharing experiences	30
4.2	Expectations from a father	45
4.3	Being a man	85
4.4	Gender and patriarchy from Boys manual	60
4.5	Patriarchy and Masculinity	40
4.6	Closing and reflection	30
	Total	4 hours 50 minutes

Objective: Religious leaders will consider the constructs of masculinity and how patriarchy affects them and the people around them.

4.1 Recap and Sharing experiences

[Source: Adapted from CARE Rwanda's Indashyikirwa, 2014]

SESSION OBJECTIVE: THIS SESSION WILL HELP PARTICIPANTS TO PROCESS THEIR LESSONS LEARNED AND ACTIONS TAKEN FROM THE PREVIOUS QUARTER'S SESSIONS

Time Required: 30 minutes

Preparation: Put up a flipchart with 4 sections. Give them headings:

Change in Ourselves	Change in Our Relationships
Change in Our Families	Change in Our Communities

Instructions for the exercise:

1. Discuss significant changes experienced in the last 3 months
2. Invite the participants and ask them to share what they saw and felt happening in the Tipping point project or in their lives in the last 3 months since we met.
3. Encourage them to share stories or events they participated in. Also encourage them to share if they saw any change in themselves or change in others due to their engagement and promotion of the concepts of gender and fatherhood related discussions.
4. Keep noting down their responses under the 4 sections on the chart
5. Put the chart on one of the walls in the meeting room

4.2 Fatherhood

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

SESSION OBJECTIVE: TO DISCUSS VALUES AND OPINIONS ABOUT THE ROLE OF A FATHER.

Time Required: 60 minutes

Preparation: Ensure familiarity with the session content before facilitating. This can be a difficult activity because it involves sharing a lot of personal information. As a facilitator, it will be important for you to share your own personal information so that the participants will feel comfortable doing the same. Explain that everyone has the right to say as little or as much as they want to. No one is required to disclose his story and everyone has the right to pass. The activity asks participants to think about their relationships with other men, particularly their own fathers. This helps the group to talk about the meaning of fatherhood. Many men you will be working with have not had close relationships with their fathers. This may make it difficult for them to be loving fathers to their children, even though they want to be. At the same time, it is important that you do not assume all participants have had poor relationships with their fathers. If any men begin to express a lot of negative feelings about their fathers or other adults during this activity, remind them that they are survivors. The fact that they have made it this far is a testimony to their strength and resilience.

Gather the following materials:

- Flipchart (prepared with questions below)
- Markers
- Paper
- Pencils and pens

Prior to the session write the following questions on a piece of flipchart paper:

Ourselves and our fathers

- What is your age? And, what are the names and ages of your wife and children?
- Who raised you?
- How many children were in the family?
- What kind of parent was your father?
- How was your relationship with your father?
- What did you learn from your father about being a parent?
- How would you like to be a different kind of parent from your father?
- What are you doing different? What do you do similarly?

Instructions:

1. Put up the prepared flipchart on “Ourselves and Our Fathers.” Ask participants to take a few minutes to answer these questions themselves. Explain that they can make notes, if they wish.
2. Ask participants to find two other partners to form groups of three. Explain that each person has six minutes to discuss their answers with their two partners. Ask the partners to simply listen and not interrupt. Tell the participants that you will keep time strictly so that everyone has the same time to speak. Explain that you will clap your hands when it is time for the next person to share his answers.
3. When each group of three has finished, bring everyone back together. Lead a general discussion using the questions below:

- What are the challenges of being a father? How can these challenges be addressed?
- What is the positive side of being a father? What are the benefits of being a father?
- What are the benefits for a child who has a father active in his or her life?
- What are the benefits of a man having a good relationship with the mother of his child?
- What do men need to become better fathers?
- Are there positive role models of fathers in your community? What can be learned from them?

Concluding comments:

Men who are more active in caring for their children report more satisfaction in their relationships with their partners, with their children and in their daily lives. Men who are close to their children early on are more likely to have closer relationships later in life. It is important to consider that if boys interact with men (fathers, uncles, family friends, etc.) in a caregiving situation, they will more likely to view men's caregiving as part of the male role. They may also be encouraged to question gender inequality in the home. In other words, greater participation of men in caring for their children may have a dynamic impact on gender relations, insofar as children will be able to observe their parents' behavior and learn a broader meaning of what it means to be men and women

Plan for change in personal life:

Try to model being an active father to your children.

4.3 Being a Man

[Source: Adapted from CARE Nepal's Training on Masculinity and Virginitly facilitated by Bharat from Vishakha, India]

SESSION OBJECTIVES: IN THIS SESSION, THE RELIGIOUS LEADERS WILL BECOME AWARE OF HOW NOTIONS OF MASCULINITY LEAD TO VIOLENCE.

Time Required: 85 minutes

Preparations: Gather questions for discussion in group work

This session remind the participants of social expectations from men, also called masculinity, how it influences the interaction of men in society and what is its impact. This first sub-session will be a role play to be done in groups with the help of small stories. During the role play the group can use other participants of the group to enact minor roles in addition to the main players. Ask the religious leaders to depict as realistic a scene as possible.

Masculinities are nothing but social expectations from men. The facilitator need not feel constrained to use the term 'masculinity'. Use it if you are comfortable or a suitable word is available and can be explained effectively. If you prefer the term 'social expectations from men', then that is fine, provided the concepts and ideas of this and other sessions are adequately conveyed.

Instructions for the exercise:

Step 1: 15 minutes

- Divide the men into 4 groups
- Give each one a short story to read. Ask them to select two persons from among them to enact a role play based on the story. Ask the volunteers to understand the situation and then enact what could have happened further in this story. The stories are as follows:
 1. Hamid and Nazma are neighbors, and they are grown up playing with other remaining neighbors children. They were in love with each other till they reached campus level. They both decided to get married and told about the same to their home and were engaged. 6 months ago, Hamid gave a mobile phone to Nazma. They started talking together and exchanging message on phone. Slowly, Hamid came to know that Nazma has started to talk and exchange message with other friends too. Nazma's friendship was both with boys and girls. Hamid did not like this. Now Hamid thought of talking about this and stopping this sequence. Please enact the conversation that may have happened between the two.
 2. Faizan loves his sister Farida very much. Faizan is 17 years old and Farida is 16 years old. Farida goes to school in another village on bicycle. There are only two girls from her village. She goes to school only with them but sometimes she returns with her dad on motorcycle. Sometimes, Farida sees two boys of another village following her on bicycle. She tells this to Faizan and wants suggestion about it. Today Farida told Faizan about the same.... and wanted to talk more about it, but Faizan got up and went straight to meet two boys. Please enact the conversation that may have happened between Faizan and the two boys.
 3. Hamid is the son of the local landlord. He has a cricket team of all the boys in the tole. Every evening he plays in the cricket field near the temple. Today he came to know that in the morning when they are not playing, boys from the refugee camp play cricket in the same cricket field. He does not like this. Show the role play of Hamid and his friends with the boys from the refugee camp.

4. Shiva is 14 years old. His father had got bonuses yesterday only and he had given Shiva to deposit that money at bank. The money was lost somewhere by Shiva. He was very much worried and was very afraid as well. He tells this to his mother. His father has just come from his work, and his mother told about the same to his father. Show the role play of communication between Shiva, his father and the rest of the family members.

Step 2: 20 minutes

Each team comes and enacts a role play. After the role play, others can ask questions if they do not understand the story of the role play. The rest of the discussion will take place towards the end of the four role-plays.

Step 3: 30 minutes

Questions for discussion:

- In all these situations, how did they try to solve the problem? Was the action taken by the role players to solve it? Which process has been applied to control the situation? Discuss it.
- In all these situations, did you notice the role played by men and women? What's the difference? Do you think what you saw happens in the society already, which ones of these are commonly seen in the society?
- In all these situations where did you find that power was used? And how was the situation being controlled? Was there any aggression? Was a serious situation created in any of the stories?
- What do you think is the role of gender in these stories?
- How would you handle these situations differently if given an opportunity?

Concluding comments:

Masculinities are the qualities of men which are encouraged in the gender socialisation system followed by society. Within this system men are considered to be in a more powerful and superior position as compared to women and as compared to men with lesser power. They are also supposed to be protectors of their family, especially women. In these stories a man dominates the girl he is engaged to, a brother dominates his sister, a better-off boy dominates the less advantaged boys from the refugee camp, and a father dominates both his son and his wife. Anger and recourse to violence to resolve the issue and establish a hierarchy appear to be the norm. Social expectation from men or masculinity is a game of power. It seeks to establish the rule of the powerful. While it denies freedom to women, girls and other disadvantaged men from making their own choices, it does not benefit the men either. In each of these stories, use of aggression erodes trustful relationships and replaces them with mistrust. This can often give rise of cycles of anger, aggression and conflict or violence. Sometimes things can go wrong and the conflict can lead to murder, followed by court cases. It is not uncommon to read in newspapers about a husband killing his wife or a brother killing a man whom he suspects to be in love with his sister.

One way ahead is to reject this system of gender and masculinities. We can instead seek relationships based on equality and trust and resolve issues by non-violent means. For this men and boys need to be ready to give up their privilege of and the pressure to always be the dominating party, to be seen as brave, fearless and not afraid of conflict, to be seen as the saviour of your sister's honour etc.

Plan for Change In Personal Life:

Reflect on a recent conflict that you or your family member or friend got into. Did you think 'masculinity' may have played a role? Can you think of how that conflict could have been resolved peacefully and without dominating anyone? Plan how you will change your behaviour from being more masculine to being more human.

4.4 Gender and Patriarchy

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

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

Time required for the session : 60 minutes

Preparation: Gather the following materials

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

The facilitator should get familiarized 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.

Instructions for the exercise:

Step 1: 10minutes

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

Divide the participants into three groups.

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 to lose from it?
- 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 the subordination of women and girls and gender inequality?
- 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 , total15 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?

Facilitators notes for discussion:

- 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.

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

4.5 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: IN THIS SESSION, RELIGIOUS LEADERS WILL EXAMINE THE SOCIAL, CULTURAL AND RELIGIOUS PRACTICES AND THEIR IMPACT ON GENDER CONSTRUCTIONS.

Time required: 40 minutes

Preparation: Review session ahead of time

Instruction for exercise:

Step 1: 20 minutes for group exercise 20 minutes for discussion.

Ask the three groups to go back again on 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 participants 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.

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: Questions for discussion in the larger group

- 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?

Comments for the facilitator to share with the participants at the end of each group work:

Refer to the discussions in the earlier sessions to conclude this session

Concluding comments by facilitator

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 change in personal life:

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 realize gender equality?

4.6 Closing circle and looking further

[Source: Adapted from CARE USA's Social Analysis and Action (SAA) Global Implementation Manual, 2018]

SESSION OBJECTIVE: IN THIS SESSION, RELIGIOUS LEADERS WILL REFLECT ON THE PREVIOUS DISCUSSIONS AND PLAN FOR ACTION

Time Required: 30 minutes

Preparation: presentation on SAA introduction and presentation of the next quarter activities

Instructions for exercise:

- Ask the participants how they felt about the sessions today. What is the highlight of the day? Is there anything they wish to try changing in their lives based on the discussions today? What are those?
- Share with the SAA introduction slides (alternatively, presentation on flipchart) and share why we need to begin with ourselves and link the SAA steps to do no harm principles discussed in the initial session.
- Share with them what the other groups are doing and if there is an event planned by the activist groups, ask them how they can help enhancing the activities results and supporting the groups. You can also make a presentation showing the work accomplished in the last quarter and the plans for the next quarter

Quarter 5

SN	Session name	Time (in minutes)
5.1	Recap and sharing experiences	30
5.2	What do I do when I am angry	60
5.3	What is gender-based violence	60
5.4	Honor, sexuality and violence in our society	120
5.5	Breaking the (culture of) silence	90
5.6	Closing and reflection	30
	Total	5.5 hours

Objective: Religious leaders will learn and reflect about violence in society, its causes and consequences, and consider actions they can take to help end violence.

5.1 Recap and sharing experiences

[Source: Adapted from CARE Rwanda's Indashyikirwa, 2014]

SESSION OBJECTIVE: THIS SESSION WILL HELP PARTICIPANTS TO PROCESS THEIR LESSONS LEARNED AND ACTIONS TAKEN FROM THE PREVIOUS QUARTER'S SESSIONS

Time Required: 30 minutes

Preparation: Put up a flipchart with 4 sections. Give them headings:

Change in Ourselves	Change in Our Relationships
Change in Our Families	Change in Our Communities

Instructions for the exercise:

Discuss significant changes experienced in the last 3 months

1. Invite the participants and ask them to share what they saw and felt happening in the Tipping point project or in their lives in the last 3 months since we met.
2. Encourage them to share stories or events they participated in. Also encourage them to share if they saw any change in themselves or change in others due to their engagement and promotion of the concepts of gender and fatherhood related discussions.
3. Keep noting down their responses under the 4 sections on the chart
4. Put the chart on one of the walls in the meeting room

5.2 What do I do when I am angry?

[Source: Adapted from CORO for Literacy, Horizons/Population Council, MAMTA, and Promundo's Yaari Dosti: Young Men Redefine Masculinity Training Manual, 2006]

SESSION OBJECTIVE: IN THIS SESSION, THE RELIGIOUS LEADERS WILL LEARN TO IDENTIFY WHEN THEY ARE ANGRY AND HOW TO EXPRESS THEIR ANGER IN A CONSTRUCTIVE AND NON-DESTRUCTIVE WAY.

Time required for the session: 60 minutes

Preparation: Gather the following materials:

- Flip chart
- A-4 paper
- Felt-tip pens
- Tape

Note for the facilitator:

The facilitator can use this activity at later stages too, to remind the participants to use words wisely and not to offend in situations of conflict.

Instructions for the exercise:

Step 1: 20 minutes

- Ask the participants to team up with another person next to him and share about:
 - Think of a recent situation when you were angry. What happened? Describe the incident in brief.
 - What were you thinking and feeling at that time? Try to list the feelings that you felt in your body when you were angry.
 - How did you demonstrate this anger? How did you behave?

Step 2: 25 minutes

- The facilitator brings them back to large group and asks the questions, listing them down under negative and positive ways of reacting.

Questions for discussion:

- Is it difficult to express anger without using violence? Why? Who finds it more difficult to express anger without violence – men or women?
- Often we know how to avoid a conflict or a fight without using violence, but we don't do so. Why?
- Is it possible to express anger positively without indulging in violence?

Step 3: 30 minutes

- Ask the participants to go back to their partner from step 1.
- Now ask them to brainstorm what are the ways to express anger positively and without using violence in the situation they discussed earlier. Ask the boys to imagine if they are in a situation of anger. Then ask them to give practical solutions and ways such as: What would you say to whom? What would you do? The groups get 15 minutes to brainstorm.
- Ask them to share their ideas, and add to the list of positive things that was prepared in the earlier step.
- The facilitator will then complement this list with any positive ways to express anger which were not put out by the adolescents.

The following are some ways of expressing anger positively and without using violence. The facilitator will ensure that all of these are covered by the participants.

- **To take a breath of fresh air:** This is simply to get out of the situation of conflict and anger, to get away from the person toward whom one is feeling angry. One can count to 10, breathe deeply, walk around a bit or do some other kind of physical activity, trying to cool down and keep calm. Generally, it is important for the person who is angry to explain to the other that he is going to take a breath of fresh air because he is feeling angry, something like: “I’m really fed up with you and I need to take a breath of fresh air. I need to do something like go for a walk so as not to feel violent or start shouting. When I’ve cooled down and I’m calmer, we can talk things over.”
- **Use words without offending** is to learn to express two things: (1) To say to the other person why you are so upset, and (2) to say what you want from the other person, without offending or insulting. For example:
 - I am angry with you because: _____
 - I would like you to: _____

Concluding comments for the facilitator to share with participants:

Sometimes, people confuse anger and violence, thinking that they are the same things. It should be stressed that anger is an emotion, a natural and normal emotion that every human being feels at some point in life. Violence is a way of expressing anger, that is to say, it is a form of behavior that can express anger. But there are many other ways of expressing anger—better and more positive ways—than violence. If we learn to express our anger when we feel it, that would be better than allowing it to bottle up inside us, as many times when we allow our anger to build up, we tend to explode.

5.3 What is gender-based violence

[Source: Adapted from CORO for Literacy, Horizons/Population Council, MAMTA, and Promundo's Sakhi Saheli: Promoting Gender Equity and Empowering Young Women Training Manual, 2006, page 61]

SESSION OBJECTIVE: IN THIS SESSION, RELIGIOUS LEADERS WILL IDENTIFY GENDER-BASED VIOLENCE AND DISCUSS HOW IT MAY MANIFEST IN THE COMMUNITY

Time Required: 60 minutes

Preparation:

- Bring large sheets of paper, pens or pencils, case sheet, tape, and copies of stories.
- 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.
- 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 try and refer them for any help or support.

Instructions for Exercise:

1. 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 large sheet of paper or on a chalkboard, highlight common ideas and key concepts from the various participants.
2. Then, take three large sheets of paper and write on one sheet 'It is Violence', on the other write 'It is not Violence' and on the third one write 'I don't know'. Paste these three sheets of paper on three different walls of the room.
3. 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, i.e., 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.
4. 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.
5. 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.
6. 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. 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.
7. The facilitator can also make use of the legislation on domestic violence and sexual abuse in the country. A simple Resource Sheet (3.2A) is also enclosed in this section that can help guide the facilitator's questions and discussions.

8. 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.

Questions for discussion:

- a. Are these situations realistic?
- b. What is gender-based violence?
- c. What do you think is sexual violence?
- d. Are there types of violence that are related to a person's gender?
- e. What is the most common type of violence practiced against women? Against men?
- f. Are only men violent, or are women also violent?
- g. What is the most common type of violence that women use against others?
- h. What are the most common types of violence that occur in intimate relationships?
- i. Does a person, man or woman, ever 'deserve' to be hit or suffer some type of violence?
- j. Is all violence a crime?
- k. What are the consequences of violence?
- l. What can we do to prevent gender-based violence and sexual violence?

Case Sheet Sample

Story 1: Rahul liked a girl Sunita in his neighbourhood. On quite a few occasions they came across each other. Once they got a chance to hang around in a lonely place. Both of them started to kiss each other. Rahul persuades Sunita to take off her clothes. Eventually she agrees to it. But Sunita gets upset and now she wants to go back. Rahul tries to convince her that they have come this far and they can still go further and he repeatedly insisted that Sunita has sex with him. He told her that she is looking beautiful and he cares about her. Rahul didn't use any physical coercion. Is it violence?

Story 2: Mangesh used to tease girls in the local trains. Whenever girls smiled or laughed, he tried to touch their body. Even then, girls used to laugh and smile over his acts and Mangesh thought that girls like these things. If he teases any girl and she smiles, then is it violence?

Story 3: Vishnu was part of a gang, who used to coerce younger boys to have sex. One day Vishnu said to a young boy, Vikash, that if he agreed to have sex with him then he would protect him from older boys. Is it violence?

Story 4: 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?

5.4 Honor, sexuality and violence in our society

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

SESSION OBJECTIVE: IN THIS SESSION, THE PARTICIPANTS WILL DEVELOP INSIGHT ABOUT THE CONCEPT OF HONOR AND SEXUALITY IN OUR SOCIETY, THE IMPACT ON YOUNG PEOPLE OF PRACTICES BASED ON THESE CONCEPTS AND MOVING BEYOND NARROW DEFINITIONS OF HONOUR.

Time required: 120 minutes

Preparation: Gather the following materials

- Flipchart

Note for the facilitator:

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 honour 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.

The facilitator must keep the focus on how social norms linked to honour, chastity and virginity must change and the role of influential community members in actively changing damaging social norms and giving rise to social norms which empower girls.

Instructions for the exercise:

Step 1: 35 minutes

Divide the participants into groups of four 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 men. 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 honour mean for a young girl/woman, as you understand it?
- What does honour mean for a young boy/man, as you understand it?
- How would you explain the difference/similarities?
- Why do you think women carry the honor of the family?

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?”
- Is the community perception of such sexual transgressions influenced by caste and religion? How would the community look at such an incident if both were from
 - The same religion and caste
 - Same religion but different caste- one from higher and one from lower caste
 - Both were from different religions, e.g. girl hindu and boy muslim
- Ask the participants if the same morals and sexual codes still prevail. “What has changed in the interim?”
- “Ask the participants if the same codes prevail 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 ‘honour’, ‘virginity’, ‘shame’, ‘dishonour’ 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 ‘Honour’?
- How are they connected?
- What are the connections with caste and religion?
- 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 caste and religion or another caste and religion? How?

Make visible to the participants that in our culture we have concepts of honour 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 honour, virginity and child marriages. These concepts could also be connected to 'honour 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 honour of a family and honour of a community
- Policing of young girls' sexuality. E.g. calling for marriage proposals as soon as she begins menstruating or looks older, controlling the clothes she wears, stopping her from going to school or playing outdoors, disallowing friendship with boys
- Sex education is discouraged, fearing that it will lead to early sexual life of young people
- 'Elopement by couples' for fear of harassment by the community and honour 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 honour. What part can we play? Some constructive responses can be

- Recognise that there is more harm to girls and young people due to enforcement of honour, virginity and child marriages as compared to benefits. In fact, there are no benefits at all.
- 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, realise their ambitions and have an independent income is more rewarding for young people, their families and community as a whole.
- Discuss the above with adolescents, young people and community and bring awareness on the ill-effects of this practice. Advocate with community to stop these practices.

Concluding comments for the facilitator to share with participants:

Enforcement of a narrow concept of honour and virginity can be very damaging for the health and lives of young people, especially girls. Recognising these ill-effects will enable us to move beyond these concepts.

Plan for change in personal life:

Observe how the concepts of honour and virginity are still used in society. Develop your own point of view about these based on our discussions. Start questioning and challenging family and community members when they talk about restricting girls from mobility or pursuing their dreams, under the pretext of family honour or her risk of losing virginity.

5.5 Breaking the (culture of) silence

[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: IN THIS SESSION, THE LEADERS WILL LEARN ABOUT THE VARIOUS FORMS OF VIOLENCE AND DISCUSS THE CONSEQUENCES OF THEM AND THE RELATIONSHIP BETWEEN THE VIOLENCE THAT WE SUFFER AND THE VIOLENCE THAT WE USE AGAINST OTHERS. THIS ACTIVITY CONSISTS OF OPENLY TALKING ABOUT THE VIOLENCE THAT WE SUFFER AND PERPETRATE. THE PARTICIPANTS WILL DISCUSS THE CULTURE OF SILENCE THAT SURROUNDS VIOLENCE AGAINST WOMEN AND TO REFLECT ON THE CONSEQUENCES OF THIS. THEY WILL DISCUSS WHAT INDIVIDUALS CAN DO WHEN THEY ARE IN AN ABUSIVE RELATIONSHIP OR WHEN THEY KNOW SOMEONE WHO IS IN AN ABUSIVE RELATIONSHIP.

Time required: 90 minutes

Preparation: Gather the following materials:

- Flipchart paper
- Markers, pens/pencils
- Five pieces of paper for each participant
- Poster board
- Markers or chalkboard and Chalk
- Handout about resources and organizations which respond to violence to distribute to the participants

Review this information:

- The facilitator and the organization can consider inviting a women's rights activist or staff from a crisis support centre for women to facilitate this session. Whether this person is available, the facilitator should go well equipped with resources on existing supports in the community where religious leaders can refer young women and adolescents for help in the event of an experience with relationship violence. The list should include support groups, crisis centres, 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. Encourage the boys to refer cases to these places if they know any girls or women facing violence. The facilitator should also look for organisations and center which respond to men facing violence. It is recommended that the facilitator create a handout listing these resources to distribute at the end of the activity.
- Often people feel a disempowerment in responding to the violence that they see other men perpetrating. Many are afraid to talk about domestic violence, repeating a common belief that in a husband-and-wife fight, no one should stick their nose in. Through this activity the facilitator should try to talk about the silence and impotence which we feel in witnessing domestic violence.
- The facilitator should also have a resource directory or ready references of support services or counseling for women and adolescents 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 hem inside their homes is a more delicate matter. Talking about violence which they had committed may be even harder, usually because they would want to justify themselves, blaming the other person for being the aggressor. This activity provides material for two work sessions. 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 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. 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.

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

Instructions for the exercise:

Step 1: 20 minutes

- 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.
- After taping their papers to the flipchart, read out loud some responses from each category.
- Open up the discussion with the following

Step 2: 40 minutes

Questions for discussion:

- What is the most common type of violence used against men and boys ?
- What is the most common type of violence we (men and boys) 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

Very often people who are victims of violence or witnessed violence at home can become perpetrators of violence themselves. 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 and this creates a cycle of violence. On the other hand, 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, may themselves become perpetrators when they are in a relatively powerful position. For example, many men who get frustrated or humiliated outside the home, may come home and beat their wives and children. This gives them a false sense of power and a false sense of being in control of the situation. Women, in turn, 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 each powerful person tries to exert power over those who are less powerful. A society where violence is acceptable to solve some issues, continues to perpetuate cycles of violence. We can call a halt to it only if we reject all forms of violence and refuse to participate in inflicting it, supporting it, justifying it or merely being a bystander. We must take a clear stand against any form of violence.

How can such violence be stopped?

- Recognising the cycle of violence
- Supporting the victims of violence, especially women, children and those marginalized in society
- Calling out and taking a stand against violence in society
- Supporting each other in refusing to be part of the cycle of violence
- Refusing to support, justify or be a bystander and allow violence to take place
- Refusing to become perpetrators of violence
- Recognising the violence we perpetrate in our lives and reflecting on how to move away from it

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.

Step 3: 20 minutes

Ask each group to create a role play using one of the following case story

- 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 group 10 minutes to develop their stories. Ask the two groups to present their role plays to the entire group in 5 to 7 minutes each.

Open up a discussion using the questions below.

- When women and girls are in a violent situation do they usually reach out for help? If not, why not?
- Why would someone remain in an abusive relationship? Are these reasons different for girls and adult women? What is the link between abuse and economic and social dependence?
- What are the problems women face in seeking help while facing domestic violence? What are all the factors a woman has to think about when she wants to seek help?

- While helping a woman facing violence what would you do or say so as not to make the situation more difficult for her?
- What are the options available to women facing domestic violence?

Discuss about the culture of silence around violence, especially about domestic violence but also violence faced by men. Domestic violence is normalized as a 'private' matter of the family where nobody else should interfere. In reality, domestic violence is a crime and many women have lost their lives or been seriously injured because of such violence. It is therefore, not a private matter for the family to deal as they wish to.

Discuss that it is important to understand a woman's situation completely and ask the woman how best she may be helped.

Even if you are a bystander, intervening in small ways can stop the violence and show that you care. Politely asking the woman if she needs any help may also work.

Possible questions by participants

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

Step 3: 15 minutes

Following the role play presentations and discussion, ask the group what are the options for a woman who is facing violence. What can she do? Where can she go for help? Give some time for the participants to answer. Note it on the flip chart.

Then ask them to name 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 sister, cousin or 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. These resources must be confirmed by prior visit or phone calls by the facilitator. Only give out resources which you are sure of.

What can you do to help the woman:

- Believe the woman and listen to her
- Do not make her feel guilty for the violence she faces
- Support her when she requests
- Consult her before taking any action

Some options for the woman are:

- To speak to one or more trusted family members or friends so they know her situation and to keep them informed. To actively seek their help to find a solution to the problem. A lot of violence reduces if the perpetrator senses that the woman has people to support her. Supportive family members and friends also boost the confidence of the woman to resist or leave the violence she faces.
- To take the help of professional services who work with women facing violence.
- To report to the Police if she feels she or her children may be in some kind of danger
- To keep important phone numbers such as that of a supportive neighbor, a friend, a family member, the police at hand so that she can seek help quickly if required.

Concluding comments for the facilitator to share:

Violence affects negatively both victims and perpetrators of violence. You will know it affects perpetrators from how you felt when you were violent with someone. It slowly dehumanizes them and they have difficulty having trusting relationships.

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 violence free life. 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 have 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.

5.6 Closing circle and looking further

[Source: Adapted from CARE USA's Social Analysis and Action (SAA) Global Implementation Manual, 2018]

SESSION OBJECTIVE: IN THIS SESSION, RELIGIOUS LEADERS WILL REFLECT ON THE PREVIOUS DISCUSSIONS AND PLAN FOR ACTION

Time Required: 30 minutes

Preparation: presentation on SAA introduction and presentation of the next quarter activities

Instructions for exercise:

- Ask the participants how they felt about the sessions today. What is the highlight of the day? Is there anything they wish to try changing in their lives based on the discussions today? What are those?
- Share with the SAA introduction slides (alternatively, presentation on flipchart) and share why we need to begin with ourselves, and link the SAA steps to do no harm principles discussed in the initial session.
- Share with them what the other groups are doing and if there is an event planned by the activist groups, ask them how they can help enhancing the activities results and supporting the groups. You can also make a presentation showing the work accomplished in the last quarter and the plans for the next quarter

Quarter 6

In the sixth and final quarter of Tipping Point programming, religious leaders will have completed all sessions of the formal implementation package. The hope and plan is that during the sixth quarter, the religious leaders are playing either an active or passively supportive role in challenging gender inequitable social norms and taking action against CEFM.

Objective: Religious leaders will choose to apply their past reflections through concrete actions to support adolescent girls and stop CEFM.
