



Malawi Violence Against Women and Girls Prevention and Response Programme

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GENDER TRANSFORMATIVE CURRICULUM PART A:

### **Formal & Informal Justice Sector**



**Justice Andrew K.C. Nyirenda, SC**

Chief Justice of the Republic of Malawi

## FOREWORD FROM THE MALAWI JUDICIARY

The severity and high prevalence of Violence Against Women and Girls (VAWG), is one of the factors contributing to inequality between men, women, girls and boys, as well slow progress towards the attainment of sustainable development for Malawi. The Government of Malawi's commitment to ending violence against women and girls is demonstrated through a strong legal and policy framework on VAWG, as well as implementation of several programmes on combating this vice. The Judiciary and other justice duty bearers work alongside a number of partners and stakeholders from the community to the national level on preventing VAWG as well as putting up measures for an effective response mechanism. The Judiciary believes that continuous dedicated training of justice duty bearers is one the critical strategies for improving women's and girls' access to justice and attainment of gender equality. Gender equality is a fundamental human rights principle enshrined in the Constitution of Malawi and in international human rights treaties. Gender in itself is an important aspect in the judicial system because 'experiences of crime and injustice are gendered and women have been the primary or only victims of certain forms of violence, usually perpetrated by men'. (OSCE 2019).

Incorporating a gender perspective in the judicial system therefore contributes towards the rule of law by facilitating equal access to justice for all people, regardless of their sex. This includes ensuring that gender related laws are progressively interpreted and effectively enforced; and - with respect to gender-based violence - that perpetrators are held accountable and effective reparations are accessible to survivors. In addition, it entails removal of obstacles to women's and girls' access to justice while also strengthening the capacity of justice duty bearers in adaptation of measures for ensuring that the justice delivery system is gender-responsive. Such gender reforms in the judicial sector are essential to transforming discrimination and inequality of power within society so that laws protect the rights of everyone, and justice institutions are effective and fair.

This is why the Judiciary welcomes the Gender Transformative Curriculum which will guide the learning and skills building of justice duty bearers. These include Judges, Magistrates, Legal Aid service providers, Prosecutors, Legal Practitioners and Paralegals, which will enable them to effectively support VAWG survivors. It is expected that the contents of the Curriculum will develop the key competencies and confidence required to challenge discriminatory social norms contributing to violence against women and girls in Malawi. It must be acknowledged that judicial officers are members of society and therefore come to the bench with personal values. It is therefore important that prejudices and harmful gender stereotypes do not influence how the court effectively discharges its roles. In addition, members of the Judiciary need to develop critical consciousness of their attitudes, values and behaviours as individuals and develop positive changes at individual level in order to deliver transformative support to survivors of gender-based violence in their day-to-day work.

As justice duty bearers, we have a critical role to play in a coordinated response to ending violence against women and girls, and this calls for supporting individuals on a personal process of self-reflection, critical analysis and at times challenging what we know as the acceptable 'norm'. I am happy to observe that the guide in Annex 1 provides an overview of practical tools that will enable facilitators who will roll out this Curriculum to end users, to consciously apply behavioural and emotional skills. I believe that judicial officers will now have an opportunity to reflect on individual beliefs and behaviours which may influence how they dispense justice in matters of VAWG.

It is my utmost expectation that the series of training under this Curriculum will result into transformation with respect to behaviours, practices and procedures that create obstacles to equal access to justice for women and girls, as well as promoting those that ensure better access to justice.

A handwritten signature in black ink, appearing to read 'Andrew K.C. Nyirenda', written in a cursive style.

**HONORABLE JUSTICE ANDREW K.C. NYIRENDA, SC  
CHIEF JUSTICE OF THE REPUBLIC OF MALAWI**



**Isaac D. Katopola**

Principal Secretary,  
Administration

## **FOREWORD FROM THE MINISTRY OF GENDER, COMMUNITY DEVELOPMENT AND SOCIAL WELFARE**

The Ministry of Gender, Community Development and Social Welfare has taken note that gender-based violence (GBV), especially Violence Against Women and Girls (VAWG), is a serious and deeply entrenched problem in Malawi. The severity and prevalence of such violence is one of the factors contributing to inequality between men, women, girls and boys in Malawi and, in most cases, it is deep rooted because of negative social norms that affect how society in general and also duty bearers respond to cases of VAWG in society.

The Ministry is therefore pleased with the development and roll out of the Gender Transformative Curriculum (GTC) for the training of key justice duty bearers in Malawi, both in the formal and informal sector. A gender-transformative approach is an approach that promotes gender equality and women's empowerment, two critical elements which are central to effective VAWG interventions. The Gender Transformative training course, which will be facilitated using this Curriculum, is the first in a series of engagements with front-line workers and managers from prioritised service delivery sectors to guide the reflection, learning, and skills-building of several groups of duty bearers to better respond to survivors of VAWG.

I am particularly pleased to state that the development of the GTC was done through a process where the two departments of Gender and Social Welfare in my Ministry played instrumental roles. I am also pleased with the inclusion of the Gender and Social Welfare District Officers on the cadre of the primary beneficiaries of this training. I also welcome the inclusion of the following groups in the training curriculum: Health Service providers - District Health Officers, hospital staff, local clinic health workers, Magistrates, Legal Aid providers, Legal Practitioners, Lawyers from Malawi Law Society and Women Lawyers Association, representatives of Malawi Human Rights Commission, officers of the Malawi Police Service, as well as Traditional and Religious Leaders, members of village tribunals and other community influencers. All these are key duty bearers in the provision of services for survivors of VAWG.

My Ministry is ready and willing to actively participate in the roll out of the training through the Gender and Social Welfare Departments given the important roles these departments play in service delivery for VAWG survivors. I anticipate that the positive outcome of the roll out of the GTC will be the development of critical consciousness of attitudes, values and behaviours as individuals and institutions to better enable effective support to survivors of gender-based violence in their day-to-day work.

I am further pleased to note that the GTC was designed in consultation with stakeholders to ensure ownership by all, of this important tool. Although there may be challenges in changing attitudes, beliefs and norms overnight, the implementation of this Curriculum is expected to facilitate processes where all duty bearers and stakeholders develop positive social norms that promote gender equality and improve access to much needed support by VAWG survivors.

I therefore appeal to all users of this curriculum and all stakeholders to fully support and align efforts towards the implementation of this Gender Transformative Curriculum.

I would like to thank the UK Foreign, Commonwealth and Development Office (FCDO) through the Tithetse Nkhanza Programme for the financial and technical support towards the development of this Curriculum. Together, we can end gender-based violence and most especially, violence against women and girls.

A handwritten signature in black ink, appearing to read 'Isaac D. Katopola', written over a horizontal line.

**ISAAC D. KATOPOLA**  
**PRINCIPAL SECRETARY, ADMINISTRATION**  
**FOR: SECRETARY FOR GENDER, COMMUNITY DEVELOPMENT AND SOCIAL WELFARE**



**Dr George Kainja**

Inspector General of Police

## FOREWORD FROM THE MALAWI POLICE SERVICE

The severity and high prevalence of Violence Against Women and Girls (VAWG), is one of the factors contributing to inequality between men, women, girls and boys, as well as slow progress towards the attainment of sustainable development for Malawi. The Government of Malawi's commitment to ending violence against women and girls (VAWG) is demonstrated through a strong legal and policy framework on VAWG, as well as implementation of several programmes on combatting this vice. The Malawi Police Service (MPS), works alongside a number of partners and stakeholders from the community to national level on the prevention of VAWG as well as putting up measures for an effective response mechanism to this vice. MPS believes that continuous dedicated training of its officers is one of the critical strategies for improving women's and girls' access to justice and attainment of gender equality.

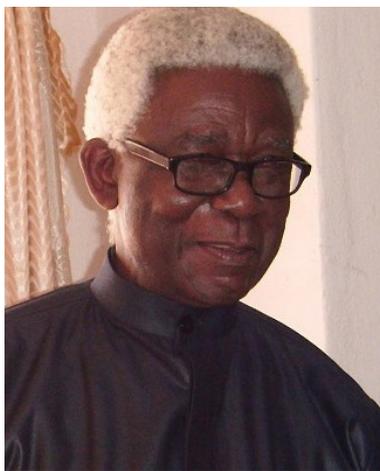
Gender equality is a fundamental human rights principle enshrined in the Constitution of Malawi and in international human rights treaties ratified by Malawi. The MPS is established by the Sections 152 and 153 of the Constitution of the Republic of Malawi and the Malawi Police Act of 2010 and one of the key mandates is upholding human rights. Violence against women and girls remains a critical issue of concern for security and attainment of gender equality. In light of the legal mandate, the MPS is key in responding to cases of violence against women and girls. Experiences of crime and injustice are gendered, and this means the MPS plays a central role in the protection of women's and girls' rights, including prevention and response to violence against women and girls.

Recognising that an effective justice system for victims of violence against women and girls can be fully realized if the Malawi Police workforce is gender sensitive, and to make sure that a gender responsive police is sustained, MPS welcomes the design of this Gender Transformative Curriculum for a dedicated training of officers of MPS. It is expected that the training under this Curriculum will strengthen gender responsive policing on the part of MPS, leading to improvement in the accessibility and responsiveness of their services for survivors of violence against women and girls.

It is expected that the contents of the Curriculum will develop the key competencies and confidence required to challenge discriminatory social norms contributing to violence against women and girls in Malawi. It must be acknowledged that police officers are members of society and come to the service with an inbuilt set of values. It is therefore important that prejudices and harmful gender stereotypes do not influence the conduct of the work of police officers as they interact with survivors of VAWG. In addition, we need to develop critical consciousness of our attitudes, values and behaviours as individuals and development of positive changes at individual level, hence delivering transformative support to survivors of gender-based violence in our day-to-day work.

It is my expectation that the series of training under this Curriculum will contribute to the needed transformation with respect to behaviours, practices or procedures that create obstacles to equal access to justice for women and girls, as well as to promote those that ensure better access.

**DR GEORGE KAINJA**  
**INSPECTOR GENERAL OF POLICE**



**His Royal Highness  
Paramount Chief  
Dr. Kyungu XXIV**

**Mwakabanga III**

## FOREWORD FROM THE INFORMAL JUSTICE SECTOR

The severity and high prevalence of Violence Against Women and Girls (VAWG), is one of the factors contributing to inequality between men, women, girls and boys, as well as slow progress towards the attainment of sustainable development for Malawi. The Government of Malawi's commitment to ending VAWG is demonstrated through a strong legal and policy framework on VAWG, as well as implementation of several programmes on combatting this vice.

The informal justice sector, which comprises of Traditional Leaders (Group Village Headman, Village Headmen, Traditional Authorities, Community Leaders, and Village Mediators), Religious Leaders, Community Victim Support Units members, Primary Justice Forums members, Community Policing Structures members, and members of Women Forums, among other actors, works alongside a number of partners and stakeholders on the prevention of, and provision of services to survivors of VAWG.

The various players in the informal justice sector are gatekeepers of cultural values, traditions, customs and beliefs some of which are at the core of the disempowerment of women and girls, reinforce toxic masculinities which normalizes violence against women and girls and inhibits women and girls' capacities to access justice. In this regard, employing a gender transformative approach to justice-related work in the informal justice sector is one avenue for promoting women's empowerment, especially as they interact with the various justice service delivery mechanisms.

The gender transformative approach creates opportunities for individuals to actively challenge gender norms, promote positions of social and political influence for women in communities, and address power inequities between persons of different genders. It creates an enabling environment for gender transformation, allowing for the shifting of gendered community perspectives and social relationships towards perspectives of equality that allow both women and men to achieve their full potential within a society. Accordingly, a gender transformative approach goes beyond improving the empowerment of women and girls alone, but also includes benefits for men and boys.

The importance of continuous dedicated training of actors in the informal sector on gender transformative approaches cannot therefore be overemphasized where the quest for improving women's and girls' access to justice and attainment of gender equality is concerned. Employing a gender transformative approach in the informal justice sector leads to removal of obstacles to women's and girls' access to justice while also strengthening the capacity of the actors in adoption of measures for ensuring that the justice delivery chain is gender responsive. Therefore, we, the various players in the informal justice sector, welcome this Gender Transformative Curriculum as a very important tool to guide the learning and skills-building of players in this sector. It is our expectation that this Curriculum will develop the key competencies and confidence required to challenge discriminatory social norms that contribute to violence against women and girls. We also envisage that the training under this Curriculum will contribute to the needed transformation with respect to behaviours, practices or procedures that create obstacles to equal access to justice for women and girls, as well as to promote those that ensure better access. The Curriculum will also enable actors in the informal justice sector to develop critical consciousness of our attitudes, values and behaviours as individuals and the development of positive changes at individual level that is required for the delivery of gender-responsive support to survivors of gender-based violence in our day-to-day work.

As actors in the informal justice sector, we have a powerful role to play in a coordinated response to ending violence against women and girls. The present Curriculum will definitely contribute to improving our capacities to influence positive socio norms change at individual and community levels. This will in turn contribute to meaningful realization of gender equality and significant improvements in ways that women and girls interacts with the informal justice delivery mechanism with better outcomes for access to justice for victims/survivors of violence. This is a very important initiative in our quest to end gender-based violence.

**HIS ROYAL HIGHNESS PARAMOUNT CHIEF DR. KYUNGU XXIV  
MWAKABANGA III**

# VAWG Training of Trainers for the formal and informal Justice Sector on Gender Transformative Approaches

## MODULE 1: FOUNDATIONAL MODULE

| Day 1         | Module                                                | Page Reference |
|---------------|-------------------------------------------------------|----------------|
| 9.00 – 9.45   | WELCOME, INTRODUCTIONS AND GROUND RULES (45 MINS)     | 11             |
| 9.45 – 11.15  | EXPLORING POWER (90 MINS)                             | 12             |
| 11.15 -11.30  | <i>Break</i>                                          |                |
| 11.30 – 12.15 | WHO HAS POWER? (45 MINS)                              | 14             |
| 12.15 – 1.00  | THE CIRCLE OF DISCRIMINATION (45 MINS)                | 16             |
| 1.00 – 2.00   | <i>Lunch</i>                                          |                |
| 2.00 – 2.45   | UNDERSTANDING SEX AND GENDER (45 MINS)                | 17             |
| 2.45 – 3.45   | HOW GIRLS AND BOYS LEARN TO BE MEN AND WOMEN (1 HOUR) | 19             |
| 3.45 - 4.00   | <i>Break</i>                                          |                |
| 4.00 – 5.00   | ACT LIKE A WOMAN, ACT LIKE A MAN (60 MINS)            | 22             |
|               | <i>Close</i>                                          |                |

| Day 2         | Module                                                        | Page Reference |
|---------------|---------------------------------------------------------------|----------------|
| 9.00 – 9.15   | SHARING OUR REFLECTIONS (15 MINS)                             | 24             |
| 9.15 – 9.45   | MY OWN GENDER BELIEFS (30 MINS)                               | 24             |
| 9.45 – 10.45  | HEALTHY AND UNHEALTHY RELATIONSHIPS (1 HOUR)                  | 25             |
| 10.45 – 11.00 | <i>Break</i>                                                  |                |
| 11.00 – 11.45 | UNDERSTANDING VAWG (45 MINS)                                  | 26             |
| 11.45 – 12.45 | EXPLORING VAWG DEEPER (1 HOUR)                                | 28             |
| 12.45 – 1.45  | <i>Lunch</i>                                                  |                |
| 1.45 – 2.45   | VIOLENCE CLOTHESLINE (60 MINS)                                | 33             |
| 2.45 – 3.45   | VAWG CAUSES AND CONSEQUENCES (60 MINS)                        | 34             |
| 3.45– 4.00    | <i>Break</i>                                                  |                |
| 4.00 – 4.45   | EXPLORING TRADITION AND VAWG: PROTECTIVE VS HARMFUL (45 MINS) | 36             |
|               | <i>Close</i>                                                  |                |

| Day 3         | Module                                                                    | Page Reference |
|---------------|---------------------------------------------------------------------------|----------------|
| 9.00 – 9.15   | SHARING OUR REFLECTIONS (15 MINS)                                         | 38             |
| 9.15 – 10.15  | HOW DO BELIEFS SHAPE OUR SUPPORT TO SURVIVORS? (60 MINS)                  | 38             |
| 10.15 – 10.45 | WHERE CAN SURVIVORS GO FOR HELP? (60 MIN) – Step 1 (approx. 30mins)       | 40             |
| 10.45 – 11.00 | <i>Break</i>                                                              |                |
| 11.00 – 11.30 | WHERE CAN SURVIVORS GO FOR HELP? (60 MIN) – Step 2 and 3 (approx. 30mins) | 41             |
| 11.30 – 12.15 | SURVIVOR SERVICES – BARRIERS AND ENABLERS (45 MINS)                       | 43             |
| 12.15 – 12.45 | SURVIVOR NEEDS – TRUST AND CONFIDENTIALITY (30 MINS)                      | 45             |
| 12.45 – 1.45  | <i>Lunch</i>                                                              |                |
| 1.45 – 2.15   | SURVIVOR NEEDS – ACTIVE LISTENING (30 MINS)                               | 46             |
| 2.15 – 3.15   | BEING AN ALLY (60 MINS)                                                   | 47             |
| 3.15 – 3.30   | <i>Break</i>                                                              |                |
| 3.30 – 4.30   | DUTY BEARER RESPONSIBILITY AND COORDINATION (60 MINS)                     | 48             |
| 4.30 – 4:45pm | SURVIVOR CENTRED RESPONSE (15 MINS)                                       | 50             |

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|--------------------------------------|----|
| Annex1: Key skills for a facilitator | 51 |
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# Glossary

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|------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Agency</b>                      | The ability of individuals to act as self-conscious, wilful social agents, and to exert their will through involvement in social practices, relationships, and decision-making                                                                                                                                                                                                           |
| <b>Autonomy</b>                    | A person's right to self-government, free from external influence                                                                                                                                                                                                                                                                                                                        |
| <b>Attitude</b>                    | The way someone expresses or applies their beliefs and values in words                                                                                                                                                                                                                                                                                                                   |
| <b>Behaviour</b>                   | What a person actually does, which often aligns with their beliefs and values but not always (e.g. doing something due to peer pressure or expectations or by force)                                                                                                                                                                                                                     |
| <b>Belief</b>                      | A person's assumptions about the world (e.g. women are naturally better at caring for children than men)                                                                                                                                                                                                                                                                                 |
| <b>Culture</b>                     | A complex system of values, beliefs and shared understandings, including knowledge, customs, laws, values, language, ideas, art, artefacts, that render the world meaningful to a particular group of people. Culture is produced and acquired through different historical events, social, economic, political factors, behaviours and meanings, that are often contested and evolving. |
| <b>Discrimination</b>              | The unequal and unfair treatment of individuals or groups on the basis of gender, race, ethnicity, religion, social class, etc.                                                                                                                                                                                                                                                          |
| <b>Domestic violence</b>           | Coercive, threatening, controlling, violent behaviour in the home. It may be physical, psychological, emotional, or sexual violence.                                                                                                                                                                                                                                                     |
| <b>Equality</b>                    | Concept to denote the right of groups of people to be treated in the same way, equally and fairly, irrespective of their gender, race, class, etc.                                                                                                                                                                                                                                       |
| <b>Feminism</b>                    | The political position that women and men should be treated equally, and the advocacy of women's rights                                                                                                                                                                                                                                                                                  |
| <b>Gender</b>                      | Gender is a social system that renders men and women different and determines their roles and attributes within society as well as their entitlement to access resources, power and privileges based on those differences                                                                                                                                                                |
| <b>Gender-based violence (GBV)</b> | Refers to any act (physical, emotional, psychological, emotional harms, threats of violence, coercion) that is perpetrated against a person's will and is based on gender norms and unequal power relations                                                                                                                                                                              |
| <b>Gender gap</b>                  | The differences in attainment, resources, goods, and opportunities between women and men that may be attributed to their gender                                                                                                                                                                                                                                                          |
| <b>Gender roles</b>                | Norms of behaviour and attitudes in a given culture attributed and appropriated to men and women on the basis of their gender.                                                                                                                                                                                                                                                           |
| <b>Gender transformative</b>       | A gender-transformative approach means that promoting gender equality and women's empowerment are central to an intervention                                                                                                                                                                                                                                                             |
| <b>Hierarchy</b>                   | Value system of ordering people's roles as 'above' and 'superior' in a descending order to 'below' and 'inferior'                                                                                                                                                                                                                                                                        |
| <b>Identity (social)</b>           | Social identity is a social process of self-identification and categorisation of others based on socially produced similarities and differences. This social process, working at individual, interactional and institutional levels, has created groups based on similarities and differences such as gender, class, ethnicity, caste, religion, etc.                                    |
| <b>(Gender) Inequality</b>         | Unfair, avoidable injustice based on a person's gender or other identity                                                                                                                                                                                                                                                                                                                 |
| <b>(Gender) Inequity</b>           | Imbalance in the distribution of resources on the basis of gender identity                                                                                                                                                                                                                                                                                                               |

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|----------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Intersectionality</b>               | How women's overlapping identities — including race, class, ethnicity, religion, sexual orientation, disability status — impact how they experience oppression and discrimination                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>Intimate partner violence (IPV)</b> | Violence between people who are in an intimate, possibly sexual, relationship.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| <b>Marginalisation</b>                 | The process by which someone is treated as being of lesser importance or actions are taken to render them powerless and on the margins of activity and decision-making.                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| <b>Misogyny</b>                        | The contempt for or dislike of women.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| <b>Oppression</b>                      | The unjust exploitation or domination of others.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| <b>Patriarchy</b>                      | A system of social organisation where men dominate both the public and the private spheres, and women are considered secondary.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| <b>Power</b>                           | <ul style="list-style-type: none"> <li>• 'Power to' is about being able to act. This type of power begins with the awareness that it is possible to act and leads to taking action and creating change</li> <li>• 'Power with' describes collective action or agency, where those who are faced with overt or covert domination unite with others through shared understanding and planning, leading to collective action</li> <li>• 'Power within' is the sense of confidence, dignity and self-esteem that comes from gaining awareness of one's situation and realising the possibility of doing something about it</li> </ul> |
| <b>Prevention</b>                      | Preventing violence against women and their children (VAW/C) means stopping new cases or episodes of violence before they occur.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| <b>Privilege</b>                       | A special right, advantage or immunity granted or available only to a particular person or group due to their social, economic, political position within a social setting                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| <b>Racism</b>                          | Discriminatory attitudes and practices on the basis of race or ethnicity                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| <b>Social norms</b>                    | Social norms are the unspoken rules that govern behaviours within a group, defining which behaviours are considered acceptable or desirable and which behaviours will be condoned, tolerated or condemned.                                                                                                                                                                                                                                                                                                                                                                                                                        |
| <b>Value</b>                           | What a person thinks is important (e.g. equality, honesty, loyalty)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| <b>Violence Against Children (VAC)</b> | Is the intentional use of power, threatened or actual, against a child, by an individual or group, that either results in, or has a high likelihood of resulting in actual or potential harm to the child's health, survival or dignity. Violence in childhood includes physical, emotional, and sexual violence as well as neglect, and occurs in all settings where children live, learn and play. It also includes violence perpetrated by children (such as bullying)                                                                                                                                                         |
| <b>Violence Against Women (VAW)</b>    | Any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.                                                                                                                                                                                                                                                                                                                                                          |

# Introduction

This course is the first in a series to guide the learning and skills-building of Justice duty bearers to effectively support survivors. It is aimed at traditional and religious leaders and other community influencers, police, investigators, prosecutors, courts, magistrates, judges, legal aid, and legal practitioners, among others.

## AIM AND RATIONALE

The course aims to develop the competencies and confidence required to challenge discriminatory social norms contributing towards violence against women and girls in Malawi. It aims to develop critical consciousness of our attitudes, values and behaviours as individuals, and develop positive changes at individual level in attitudes, values and behaviours to enable us to effectively deliver transformative support to survivors of gender-based violence in our day to day work.

## SPECIFIC OBJECTIVES

By the end of this training, participants will:

- a) Demonstrate an understanding how gender is socially constructed and the way in which social norms influence VAWG and our support to survivors;
- b) Understand the gender implications of power relations, recognising their own power and how to use it positively;
- c) Understand the main types, drivers, enablers and consequences of VAWG;
- d) Be able to analyse their own individual beliefs and behaviours around gender and VAWG – as well as to challenge harmful social norms;
- e) Participants identify gender transformative approaches in the delivery of support services and justice to VAWG survivors.

## NOTES FOR FACILITATORS

The success of these modules lies in the facilitation of the exercises. Supporting individuals on a personal journey of self-reflection, critical analysis and at times challenging what we know as the acceptable 'norm'. The guide in Annex 1 provides an overview of practical tools to ensure your facilitation is a success as well as behavioural and emotional skills to consciously apply.

If you are reading this guide it means that you have been selected as a facilitator and have undergone the full course yourself as a participant, prior to preparation as a facilitator. This is of critical importance so you have practical experience of how the sessions will flow, but also have a chance to reflect on your own beliefs and behaviours which may influence your facilitation e.g. guarding against your personal views and biases influencing the learner journey.

## A FEW QUICK POINTS TO GET YOU STARTED

### 1. Creating an enabling environment for personal reflection and growth:

As a facilitator, you can help enhance the effectiveness of your group by following some guidelines:

- Create an emotionally safe setting (see intro session day 1 for ways to achieve this)
- Bring a positive attitude.
- Encourage group members to share their ideas and feelings.
- Build on group members' knowledge and experience.
- Avoid lecturing or giving "sermons" and being judgemental.
- Focus on the objectives of the activities.
- Vary the training methodologies to keep it interesting.

- Monitor the energy levels and always have some fun energisers at hand to spark new energy

## 2. Are you ready to be an agent of change?

A major part of your role as a facilitator is to introduce the activities and guide the discussions. At appropriate times, you will summarise or encourage group members to summarise what is going on in the group. Some of the activities in this manual deal with sensitive subjects and will challenge your own views and stereotypes. This training prepares you to be a change agent.

Before changing others, you need to be aware of the change you need to make within yourself and go through the process of change, i.e., you have to be the change you want to see in others.

These three days are going to be the beginning of a journey of self-discovery and personal growth, and it is important to keep note of areas where you need to grow as a person and develop action plans for your own gender transformative personal growth. The training programme already provides a framework for that through various activities and tools. You're also encouraged to keep a personal journal or thematic diary to keep track of your growth process and regularly reflect on it.

## 3. Get organised!

- Always ensure you **have prepared all of the resource materials** you require for the whole day and have them available to you in the morning to prevent loss of time and enable the day to flow well.
- **Handouts are consciously kept to a minimum** within this training to ensure individuals are focused on personal reflection as opposed to 'being taught' the right answer. If there are handouts you would like to give for future reference, e.g. different forms of violence and power, provide them at the end of the day to prevent the participants being distracted reading whilst they should be engaging in the group activity.
- Facilitators should have the physical **pre-training knowledge self-evaluation and post-training knowledge self-evaluation** forms ready, ideally distributed at check in so participants can fill them in the night before. Facilitators will need to reflect on ways to support low literacy groups with a survey tool. As one option, you could plan to have organisers walk individuals through the questions. Teams should consider building in the survey monkey questionnaire prior to beginning the training. This could mean gathering people the night before on arrival (if the workshop is residential) or asking individuals to come 30 mins early to the first morning.
- It is important that the **room is laid out in a way that is inclusive and facilitates interaction**. Ideally, participants will sit in a horseshoe or circle format of chairs only and there will be space in the room or separate breakout rooms for groupwork. As many exercises are interactive, sufficient space is required for small group work and exercises.

## 1. WELCOME, INTRODUCTIONS AND GROUND RULES (45 MINS)

### Objective

To promote trust and respect in the group by establishing workshop commitments

### Materials

Large white paper, markers

### Facilitator notes

It is important that you build a positive and supportive group dynamic so that participants feel free to share their feelings, knowledge and experience. If this is established at the beginning then the group will become self-regulating and supportive.

### Step By Step

#### WELCOME AND INTRODUCTIONS (APPROX. 10 MINS)

1. Pair participants and ask them to find out their partner's name, occupation and something they have in common with each other...the more surprising the better! Allow the participants three minutes for the chat. The facilitator should also have a participant as their partner. Return to a plenary and allow each participant to introduce his or her partner.
2. Provide an overview of the training and of the day's objectives.

#### WORKSHOP COMMITMENTS (APPROX. 20 MINS)

### Facilitator notes

Participatory exercises are only effective if they are conducted in a space where there is strong rapport, trust in the facilitator, and people feel able to take risk; for example, by voicing their candid remarks and disagreement. Developing (and committing to) workshop agreements can help create this environment, and can also be used as a point of reference to sustain this 'brave space' and strengthen facilitation.

*Credit: Adapted from Get Moving! (GBV Prevention Network [www.preventgbvafrica.org](http://www.preventgbvafrica.org)) and an anti-oppression workshop run by Off the Mat and Into the World (<http://www.offthematintotheworld.org/>)*

3. Write the following on a flip chart, however, keep it out of view:

#### **Creating a Brave Space ~ Workshop Agreements**

- Direct communication: Use "I" statements. Please take personal responsibility. If you feel triggered/overly passionate/upset, please take a breath before responding. And remember – criticise the idea, not the person
- Move up, move up: If you generally could benefit from more listening, challenge yourself to keep quiet and create space for others. If you tend to stay quiet in group processes, challenge yourself to speak up.
- Non-judgmental: Make room for and be respectful for different perspectives, and centre kindness for yourself and others.
- Confidentiality: Please do not speak about shared experience in the group without prior consent – remember the stories stay here, but the learning leaves!
- Commitment: Bring your whole selves into the space and be present. Doing this may require balancing self-care with community-care. For example, if you need to take a break, think about doing so after your colleague stops talking, so they do not feel undervalued.
- Power dynamics: Strive for this to be an equal and mutually respectful space. Be aware of points of hierarchy, privilege and oppression in the room (and our lives), and the power dynamics between us.

1. Explain in this session we are going to decide how, as a group, we can create a safer space where all of us can feel open and supported in taking risks by voicing our experiences and disagreements

- 
2. Post the flip chart and read the list aloud
  3. Split participants into three buzz groups (can count off or let the group self-select) and give each group two of the qualities to discuss. Ask the buzz group to discuss:
  4. Why is this quality important?
  5. What makes this challenging to do?
  6. How can we practically ensure these qualities are upheld?
  7. After 5 minutes, ask each group to briefly summarise its discussion. Take notes of key ideas shared on the flip chart.
  8. After everyone has shared, ask: Is there anything we can add to ensure we all feel supported in this space? Once list is complete, ask: Are we honestly able to commit to these ideas? *(some additional points could include; active listening, respecting different points of view, everyone being responsible for ensuring others speak.)*
  9. Close the exercise by thanking everyone for their contributions. Remind the group that 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 respectful and open as possible. The safer the space, the more powerful and rewarding our learning process can become.

## HOPES AND FEARS (APPROX. 15 MINS)

### Objective

To explore individuals' hopes and fears and clarify expectations of the training

### Materials

Post-it notes, flip chart paper, tape

1. Ask participants to take a moment and reflect on the hopes we have for this workshop. What insights, learnings and skills it may bring. Also, as is common in any new situation, we may also have some fears
2. Ask participants to brainstorm their hopes on one colour post-it note and their fears on a different colour (these should be pre-prepared by the facilitator). Encourage one hope or fear per post-it note. Reinforce that there is no right or wrong answer and all answers are anonymous
3. Once participants have written their hopes and fears down they can hand the post-it notes to the facilitator or post them on the flip chart paper assigned separately for 'hopes and 'fears'. Write the expectations down on flip chart paper
4. The facilitator will quickly group the different viewpoints and respond to them. Ideally, we should be able to allay individuals' fears, but it is important not to dismiss fears casually. For example, if a participant raises a fear around confidentiality, then you can reassure them that this is going to be talked about as one of the first steps in the process. Where possible, show where the participants' expectations align with the objectives, but also for those that do not fit, be open to sharing that they are outside the scope of the training.

## 2. EXPLORING POWER (90 MINS)

### Objectives

- Explore the meaning of power and individuals personal experience of power
- Identify four types of power

### Materials N/A

Credit: SASA!

## Step By Step

### Step 1 (group, approx. 5 mins)

1. Placing the word 'Power' on the flip chart, ask participants to brainstorm all words associated with power. Reflect with the group on whether they consider power as positive or negative.

### Step 2 (individual, approx. 10 mins)

1. Give each participant a sheet of paper. Ask them to draw a line down the middle. On the left-hand side invite them to draw/write a situation in which they felt powerful, on the right-hand side they should draw/write a situation that has made them feel powerless. Encourage them to think through experiences from childhood, adolescence, in the family, at school, work or in their community.

### Step 3 (group, approx. 20 mins)

2. Form small groups of 4/5 participants. Write the following guidelines for group discussion on a flipchart, read it out and display it clearly for participants to refer to. Give the participants 15-20 mins to discuss these questions.

- Choose a group member to facilitate the discussion and another to take notes
- The facilitator should invite each of the participants to share their drawings of the situations in which they felt 'powerful' and when they felt 'powerless' with the other group members.
- Discuss as a group;
  - How did we feel when we had power?
  - How did we feel when we had little or no power?
  - Where does power come from How is it used and for what ends?
  - Which individuals and or groups have power in our society? Why?

### Step 4 (group, approx. 20 mins)

3. Ask each group to present their answers back. As the different groups present encourage them not to repeat what others have said but add new information or summarise similarities.
4. Then open up to the whole group for discussion. Probing questions can include;
  - What kinds of situations make us feel powerful?
  - What kinds of situations make us feel powerless?
  - Is power something you can have on your own or something you have in relation to someone else?
  - Are we always in situations where someone has power?
  - How do the social rules in our society affect the power people have?
  - What are the different types of power that we can have?
5. At the end of the exercise, give people a copy of the handout below and spend a few minutes explaining and discussing these distinctions.

#### Facilitator notes

Feeling powerful feels like being in control, knowledgeable, brave, big, happy. Feeling powerless feels like being small, unwanted, fearful, unconfident, incompetent. It is important to talk about the difference between feeling powerful as individuals and the economic, political and social power that come from belonging to a more powerful group in society.

## HANDOUT: DIFFERENT TYPES OF POWER

**Power exists in relation to other people:** we only have or do not have power in relation to somebody else or another group. It exists in a relationship.

**Power is not fixed:** It is not something we always have all the time. We are constantly moving in and out of situations and relationships where we have more or less power

**Positive and negative feelings:** we only have or do not have power in relation to somebody else or another group. It exists in a relationship.

**Power Over:** to have control over somebody or a situation in a negative way, usually associated with repression, force, corruption, discrimination and abuse. This kind of power is taking it from somebody else and then using it to dominate and prevent others from taking it; a win-lose situation.

**Power With:** Power with is to have power on the basis of collective strength and/or numbers; to have power with people or groups, to find a common ground among different interests and to build a common goal to benefit all those in the relationship. This power multiplies individual talents and knowledge and is based on support, solidarity and collaboration.

**Power To:** this kind of power refers to the ability to be able to shape and influence one's life. It refers to having the ideas, knowledge, skills, money and ability to convince yourself and others to do something. When we have lots of people with this kind of power we create 'power with'.

**Power Within:** this kind of power is related to a person's feeling of self-worth and self-knowledge. It is related to the ability a person has to imagine a better life for her/himself and to have hope and the sense that he/she can change the world; the feeling that they have rights as a human being. It involves having a sense of self confidence and a feeling that they have value because they exist.

### 3. WHO HAS POWER? (45 MINS)

#### Objectives

- Guide participants in experiencing the feeling of being powerless
- Explore who in communities is typically encouraged to use more power

#### Materials

N/A

*Credit: Exercise from SASA! start/training/deeper knowledge*

#### Step By Step

##### Step 1 (approx. 15 mins)

1. Explain to participants:

*"At some point in our lives, we have all 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. Do not rush.

*“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. 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.”*

## Step 2 (approx. 10 mins)

1. Ask participants: *“Please turn to your neighbour and share this experience in which you felt a lack of power. Describe your experience briefly. Explain how it made you feel when someone had power over you. I will notify you when three minutes have passed, at which time you can switch roles and have the other person talk about her or his experience.”*
2. After three minutes ask the pairs to switch roles of teller and listener.

## Step 3 (approx. 15 mins)

3. After another three minutes have passed, ask participants to turn back to the large circle.
4. As a whole group ask for reflections. Possible probing questions:
  - 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?
  - Think about our community. Is there one group of people who is typically allowed to use their power over another group? Who?
  - Are men as a group typically allowed to use more power than women?
  - Do you think women in our community feel the same emotions you had in the situation you have imagined?

## Step 4 (approx. 5 mins)

5. Summarise the session:
  - 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.
  - Men are usually allowed to use their power over women in our families and community.
  - This training explores and questions this power imbalance between women and men.

## 4. THE CIRCLE OF DISCRIMINATION (45 MINS)

### Objectives

- Participants to explore the use of power as an instrument of dominance and control.
- Participants to identify discriminatory attitudes and practices they have experienced in their own lives (family, work and community)

Materials N/A

### Step By Step

#### Step 1 (approx. 20 mins)

1. Invite participants to form a circle. Explain to the group that everyone at some time in their life experiences discrimination for different reasons and that this activity is to recognise the discrimination that other people have used against us to analyse why it occurred and how we feel about it.
2. Remind participants that anything shared within the activity of a personal nature should stay with the group and should not be shared with other people outside the group.
3. Explain that you are going to read out a list of possible reasons for discrimination (see below). State that after each one, those who remember having been discriminated against for that particular reason will be invited to walk slowly into the centre of the circle. They should remain there briefly and make eye contact with others in the circle, acknowledging the discrimination against them. They should then look out towards others in the circle that have not been discriminated against on this basis. They should then slowly walk back to their place in the outer circle.
4. Encourage participants to carry out this exercise quietly and respectfully; using it as a time for reflection. Remind individuals that we may feel anger, frustration, powerless, sadness etc.

**Circle of discrimination – please pass into the centre of the circle if you have been discriminated against for:**

- Being small
- Being fat
- Being thin
- Using glasses
- Being a child of a single mother
- Being a single parent
- Your parents are separated/divorced
- You are from a rural area
- You live in a poor neighbourhood
- For the colour of your skin
- For being thought of as ugly
- For being a foreigner
- For being a young person
- For being a man
- For the way you dress
- For being poor
- For being a member of a gang
- For having a tattoo
- For your religion
- For supporting gay rights
- For smoking
- For drinking alcohol
- For having a physical disability
- For being a woman
- For having a particular illness

5. Once you have finished reading out the list (one by one allowing for individuals to walk into the centre), ask anyone who has been discriminated against in a way that has not been mentioned to walk into the centre.

#### Step 2 (approx. 20 mins)

6. Use the following questions to stimulate sharing and reflection:
  - Invite participants to share how they feel about the exercise
  - What kind of feelings did you experience when discriminated against?
  - What feelings has that provoked in you now?
  - Why do we think people discriminate against us?

- Some participants have faced multiple forms of discrimination, what impact does that have?
  - What things do we have the power to change that reduces/eliminates the discrimination of others towards us?
7. If it has not already come up, ask the group what they observed when you used the category 'being a man'. Enable the discussion to flow around gender-based discrimination. This is important to flag for individuals to understand that gender-based violence is based on the 'socialisation' of being a man or a woman.

#### Facilitator notes

Encourage participants to articulate their feelings as much as they can, without pressuring them. Try to draw out participants that appear slightly withdrawn.

Some individuals may become visibly upset – allow them to do so, ask someone to get a glass of water or a tissue and give the person a friendly hug or gesture.

### Step 3 (approx. 5 mins)

8. Share some closing thoughts with the group:
- It is possible to discriminate and be discriminated against on the basis of a wide range of different circumstances: personal, cultural and social: gender, age, race/ethnicity, sexuality, social class.
  - Some of the discrimination we face can be eliminated if there are changes in our circumstances, e.g. we may get a well-paying job and no longer be poor, we may have been discriminated against for being weak, but we build up our body to be strong.
  - However, a person's skin colour, ethnic origin, gender, sexual orientation or sex is unalterable and to eliminate discrimination based upon those conditions it is necessary to challenge and change the social norms, attitudes, values and behaviours.
  - Both men and women are discriminated against on the basis of their colour or race, but usually only women are discriminated against on the basis of their gender.
  - Individual men can experience discrimination at the hands of women in positions of power over them, but this is not the same as gender-based discrimination established as a social norm.
  - Discriminatory attitudes and practices can also become institutionalised and even embedded in laws that establish unequal rights and opportunities for different groups of people. Historically, laws created by men for men have discriminated against women and infringed upon their rights. This is why women have struggled for equality in society.

## 5. UNDERSTANDING SEX AND GENDER (45 MINS)

#### Objective

To be clear on the difference in the terms, sex and gender mean and understand how gender is socialised

#### Materials

Cards, flip chart, marker, tape, handout of terminology (literate groups)

### Step By Step

#### Step 1 (approx. 15 mins)

1. Explain that this activity will help clarify some of the terminology that we will be using throughout the forthcoming sections. It will also help us understand what these terms mean in our own lives.
2. Distribute a set of pre-prepared cards to the participants and ask them to place them on the floor next to or between the words 'men' and 'women'.

**PREPARATION: PREPARE INDIVIDUAL POSTCARDS / A5 CARDS WITH THESE WORDS AND MIX THEM UP**

|                   |                    |
|-------------------|--------------------|
| Drinking beer     | Uterus             |
| Gentle            | Jewellery          |
| Beards            | Soldier            |
| Wearing skirts    | Breastfeeding      |
| Dominant          | Resolving Conflict |
| Construction work | Sewing             |
| Penis             | Passive            |
| Nail polish       | Talkative          |
| Childcare         | Courage            |
| Sewing            | Physical strength  |
| Leader            | Driving Trucks     |

3. Ask the groups to walk around each other's set of cards for two minutes then come together in plenary.
4. Ask each of the groups if they are all happy with where the cards were placed or whether there were some that created debate. Allow the different groups to share their discussions.
5. Clarify the correct placing of the cards
6. Ask participants what they understand by the word 'sex'. Then ask participants to explain what the word 'gender' means to them. Allow for different views to be shared.

## Step 2

7. On flip chart, share the following definitions to clarify the concepts:<sup>1</sup>
  - **Sex** refers to the biological and physiological characteristics that define men and women (as male or female). Some examples of sex characteristics:
    - Women menstruate while men do not
    - Men have testicles while women do not
    - Women have developed breasts that are usually capable of lactating, while men have not
    - Men generally have more massive bones than women
  - **Gender** refers to the socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for men and women.
    - Ask the group for some other examples of gender characteristics:
      - Many more men than women smoke, as female smoking has not traditionally been considered appropriate
      - In Nigeria, women do the majority of the housework
      - Women are responsible for childcare
  - 'Male' and 'female' are sex categories, while 'masculine' and 'feminine' are gender categories.
  - Aspects of sex will not vary substantially between different human societies, while aspects of gender may vary greatly.

### Facilitator notes

Some participants may challenge, quite rightly, the idea that only two sexes exist if they have already had contact with the concept of intersex. If so, acknowledge the existence of intersex people, explaining that a small percentage of the population, when they are born, are not easily identifiable as male or female; or when they reach puberty (or before) discover that they have elements of both biological sexes.

For information on intersex see: <http://www.nature.com/news/sex-redefined-1.16943>

<sup>1</sup> Taken and adapted from: <http://www.who.int/gender/whatisgender/en/>

## 6. HOW GIRLS AND BOYS LEARN TO BE MEN AND WOMEN (1 HOUR)

### Objectives

- For participants to analyse the role that family, peers, community, school, religion, traditional proverbs and mass media play in the development of their masculinity/ femininity
- Recognise the benefits and costs of beliefs

### Materials

Flip chart paper, pens

*Credit: Purple Manual*

### Step By Step

#### Step 1 (approx. 10 mins)

1. Divide participants into three small groups, ensuring they are as mixed as possible to have a wide variety of experiences in the groups.
2. Explain to the group that the question guides are a stimulus to sharing, remembering their childhood, adolescence and youth and things they learned. Encourage participants to be as open as possible, reminding them we can learn from each other.
3. Depending on the literacy levels of the group, ask one person to take notes and/or write on a flip chart paper.

#### Step 2 (approx. 15 mins)

4. Give one of the handouts overleaf to each group. Ask each group to find a quiet space where they can reflect and share.

### Facilitator notes

Check in with each of the groups to clarify queries and stimulate reflection and sharing if individuals are feeling reserved. You could lead by sharing something from your own experience.

#### HANDOUT GROUP 1: *Influences of other men and religion*

- When we think about our fathers, uncles, older brothers, grandfathers and other male relatives and friends that have influenced our way of being a women/man, what type of beliefs and behaviour do we associate with them? *For example, things they did, things they said and how they said them, how they related to women and other men, how they expressed their feelings.*
- Which of these do consider were beneficial for our personal development?
- Which do we consider were damaging and why?
- When we were growing up, what role did religion play in forming our attitudes, values and behaviours as men/women? *(what did it say about how we should be, what we should do and say, what we should think and feel)*
- What were the benefits/advantages of this for our personal development as men/women and what were/are the costs/disadvantages?

#### HANDOUT GROUP 2: *Influences of family, education system and media*

- When we were children (young boys and girls) what attitudes, values and behaviours were rewarded by family members (mother, father, aunts, uncles, brothers and sisters) and at school (by teachers and peers) and what ones were reprimanded or punished *(things you said, did, didn't do)*
- Which of these do consider were beneficial for our personal development?
- Which do we consider were damaging and why?
- When we were growing up, what role did the media (press TV, radio etc.) play in forming our attitudes, values and behaviours as men/women? *(what did it say about how we should be, what we should do and say, what we should think and feel)*
- What were the benefits/advantages of this for our personal development as men/women and what were/are the costs/disadvantages?

## HANDOUT GROUP 3: Influences of proverbs and commonly shared beliefs

- When we were children (young boys and girls) what proverbs were shared with us in order to shape our framing of how to be a woman/man. What types of attitudes and beliefs did they promote? (see below for examples to prompt)
- Which of these do consider were beneficial for our personal development?
- Which do we consider were damaging and why?
- When we were growing up, what role did proverbs play in forming our attitudes, values and behaviours as men/women? (what did it say about how we should be, what we should do and say, what we should think and feel)
- What were the benefits/advantages of this for our personal development as men/women and what were/are the costs/disadvantages?

### Common gender related traditional (Malawian) proverbs differentiating men and women

#### FOR MEN

1. Mwamuna ndi kabudula amathera moyenda (*a man is like a pair of short trousers, which gets torn apart/finished as he moves into different places*).  
**Meaning:** A man should explore 'life', so a woman should not wonder why a husband is never around most of the times.
2. Osalira ngati mkazi (*Do not cry like a woman*)  
**Meaning:** A man should not show emotions as this is considered a weakness
3. Mwamuna sauzidwa (*A man is never told*)  
**Meaning:** A man as head of household should know everything and decide without consulting a woman.
4. Timba sachepa ndi mazira ake (*A bird is never small with its eggs*)  
**Meaning:** One should never be underrated with his/her achievements. It often refers to a man who has achieved something great, which many did not expect.

#### FOR WOMEN

1. Mwamuna mpamimba (*A man is in the stomach*)  
**Meaning:** The role of a woman is to ensure that the man has eaten something.
2. Sunga khosi mkanda woyera udzavala (*Keep your neck so that you wear a string of beads*)  
**Meaning:** A woman/girl should be faithful/patient in order for her to marry one day.
3. Kapirire kunka iweko (*Persevere where you are going*)  
**Meaning:** This is for women who are just getting married to be accommodating in the family no matter how difficult the situation.
4. Za kudambwe saulula (*what you hear/do at an initiation ceremony should never be shared with those who have never been there*).  
**Meaning:** Telling men and women to keep secrets/maintain confidentiality e.g. even when battered or raped, a wife should not reveal this to others.
5. Mwamuna ndi mwana (*a man is a child*)  
**Meaning:** Do not take seriously what a man does/says e.g. if he rapes, just forgive/forget the same way you would do if he were a child.
6. Mkamwini ndi mlamba sakhalira kuterereka (*a bridegroom is a mudfish which is slippery*)  
**Meaning:** Women should be obedient to husbands since they can divorce easily.

#### FOR BOTH MEN AND WOMEN

1. Wakwata kwa mphezi saopa kung'anima (*who has married to the thunderstorms should not fear the lightning*)  
**Meaning:** Refers to men/women to fulfil all the demands once married.
2. Fodya wako ndiamene ali pa mphuno wa pachala ndiwamphepo (*Your snuff/tobacco is the one on the nose. The one on the finger is for the wind*)  
**Meaning:** Encouraging people to be content with what one has
3. Ana ndi chuma (*Children are property*)  
**Meaning:** Asking families/persuading women to have as many children as possible.

Source: Gender and HIV Training manual – Malawi Multisectoral AIDS Program Malawi Government and World Bank, August 2004.

### Step 3 (approx. 20 mins)

5. Bring the groups back together into a semi-circle and ask the groups to place their flip charts on the wall where all can see.
6. Ask participants to observe the flip charts and ask questions like:
  - What do you notice?
  - Were there any realisations that you would like share?
  - What makes you want to discuss more (what would like to debate)?
7. Explain that the process of learning to be a boy or a girl in society is known as gender socialisation, and that there are different expectations depending on which sex you are born with.

### Step 4 (approx. 10 mins)

8. Bring the discussion to a close asking the following questions:
  - What are the major benefits that boys enjoy as they are growing up?
  - What do they lose out on because of the way they are being socialised? What are the major benefits that girls enjoy as they are growing up?
  - What do they lose out on because of the way they are being socialised?
  - If you were a mother or a father, what would you do to bring up your children differently?
  - Were the messages the same for young girls and for young boys with a disability and/or From different ethnic groups and/or Religion and/or Wealth status?

#### Facilitator notes

Remember that a lot of the intimate sharing will have been done in the smaller groups so don't be surprised if the plenary is a more rational analysis of experiences. This does not mean that participants are not being challenged at an emotional level; it is important to recognise that each individual is embarking on a personal journey.

The family, schools, religious institutions, workplace, media, police and security are all institutions that play a role in teaching gender roles. Many of these institutions have historically been run by men who hold positions of power that often exclude women or treat men and women differently. E.g. many religious institutions do not allow women to take on leadership roles. Political institutions most often have more men than women in positions of power.

The messages that men and women receive from these institutions promote ideas, attitudes, values and behaviour that assume men are superior over women. For example, men's ability to make independent decisions about their personal development, whereas women cannot.

It often entails men being censored in attributes that society considers as feminine such as tenderness, caring, and sensitivity. The socialisation of 'being a man' often punishes expressions of manliness and associated with 'weakness'. This is what leads to the constant need to have power over women and violent treatment of women.

## 7. ACT LIKE A WOMAN, ACT LIKE A MAN (60 MINS)

### Objectives

- Recognise that it can be difficult for both men and women to fulfil the gender roles that society has established
- Examine how messages about gender can affect behaviour and relationships

### Materials

Flip chart paper, pens, tape

*Credit: Promundo*

### Step By Step

#### Step 1 (approx. 20 min)

1. Explain to the participants that we are now going to split into separate male and female groups to unpack a bit more deeply our socialisation as men and women and the impact it has on our relationships.
2. Split the groups into separate spaces, ideally where they are unable to hear each other's conversations, so they feel open and relaxed.
3. Ask the female participants if they have ever been told to "Act like a woman". Ask the male group if they have ever been told to "Act like a Man". You could use a phrase relevant to your groups e.g. "are you not a man/not a woman?", "man up", "be a good girl".
4. Ask the separate groups to share some experiences when someone has said this to them. Why did the person say this? How did it make you feel?
5. Explain to the participants that we are going to look more closely at the expectations around these statements. By looking at these statements we can see how it can be really difficult to live up to the expectations society has placed on us.
6. Ask the group to draw a picture of man/women in the middle of flip chart paper, and the phrase you used (Act like a man, for the men's group/Act like a woman, for the women's groups). Ask participants to share what that phrase means. The following could be examples:

| <b><i>Act Like a Man</i></b>                                                                                                                                                                                                                                 | <b><i>Act Like a Woman</i></b>                                                                                                                                                                                                         |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>• Be tough</li><li>• Do not cry</li><li>• Show no emotion</li><li>• Be in control</li><li>• Do not back down</li><li>• Have lots of sexual partners</li><li>• Have a male child</li><li>• Be the breadwinner</li></ul> | <ul style="list-style-type: none"><li>• Be passive</li><li>• Be a good cook and carer</li><li>• Act sexy, only in privacy</li><li>• Be smart and respectable</li><li>• Be the homemaker</li><li>• Bring the children up well</li></ul> |

#### Step 2 (approx. 10 mins)

7. Once groups have brainstormed their lists, begin a discussion by asking the following questions (remember the men are analysing the pressures of meeting the expectations of being a man, and the women of acting like a woman):
  - Which emotions are men/women encouraged to express
  - Which emotions are you not allowed to express
  - What is the impact for you as a result of these expectations?
  - How can it affect relationships with your partner, with your children?



- How can these 'norms' have a negative impact on a man or women's health?
- Is it possible to live outside of the box?
- Is it possible for men and women to challenge these norms/rules society has placed on us?

### Step 3 (approx. 10 mins)

8. Now reverse the task; ask the men what the expectations are of being a woman, and the women the expectations of being a man.
9. Ask the same set of questions above, but for the opposite sex.

### Step 4 (approx. 10 mins)

10. Now ask both groups to take a moment to reflect on the life cycle of a women/man. Look again at the expectations you have listed and think of a child newly born, an under five, an adolescent and a young adult. What are the gendered expectations at the different stages? Each group should take ten minutes to brainstorm.

### Step 5 (approx. 10 mins)

11. Close the activity by summarising some of the discussions as a whole group and asking these probing questions:
  - Are men's and women's gender roles are changing in our society? If yes, why? Or if no, why not?
  - Is it more or less difficult to step outside of societal expectations than it was 20 years ago?
  - Do expectations differ for a man/woman with a disability? From a particular ethnic group? Different religion? Wealth status?
  - If it is still hard, what would make it easier?

# Day 2

## UNDERSTANDING VAWG

### 8. SHARING OUR REFLECTIONS (15 MINS)

#### Objectives

- To hear from each other any personal insights, reflections or conversations they have had overnight after the sessions yesterday
- Encourage participants to discuss the issues being debated as part of their own personal journey

#### Step By Step

##### Step 1

1. Ask participants if they had a good night? Did anyone reflect more on the conversations we had yesterday and like to share any personal thoughts?
2. Did anyone chat to their partner, family or friends about the topics we discussed? Feel free to share how the discussions went.

#### Facilitator notes

This is a voluntary exercise and participants should not feel under pressure to answer. Pick a few responses if there are many as the group will lose energy and interest if it goes on for too long. In the event no one in the group is wanting to share or open up then as facilitator you could share your own personal reflections. Maybe make an effort to reach out to someone new overnight and have a conversation with someone working at the hotel/place you are staying on the issues.

### 9. MY OWN GENDER BELIEFS (30 MINS)

This activity is designed to give participants a general understanding of their own and others' values and attitudes about gender. It is important to remind participants that everyone has a right to his or her own opinion, and no response is right or wrong.

#### Objectives

- Examine and explore their attitudes and beliefs about gender
- Discuss key gender issues and reflect upon how women and men are valued in our society

#### Materials

Pre-prepared cards, list of statements for facilitator

#### Step by Step

##### Step 1

1. In large letters print each of the following titles on cards/paper (one title per paper): STRONGLY AGREE, DISAGREE, STRONGLY DISAGREE
2. Display the signs around the room, leaving enough space between them to allow a group of participants to stand near each one.
3. Review the statements provided below and choose five or six that you think will generate the most discussion (or create your own). Read the first statement aloud and ask the participants to stand near the piece of paper that represents their opinion. After the participants have made their decisions ask for one or two volunteers from each group to explain why they feel that way. Continue for each of the statements.

### Example Statements

- In Malawi, it's easier to be a man than a woman
- Women make better parents than men
- Family planning is a woman's responsibility
- Sex is more important to men than women
- It is ok for a man to have sex outside of marriage if his wife does not know
- It is not possible for a man to rape his wife
- Men are smarter than women
- Women who wear revealing clothes are partly to blame if men sexually harass or abuse them
- A man is entitled to sex with his partner if they are in a long-term relationship
- Domestic violence is a private matter between the couple
- Women who leave abusive relationships are bad/selfish
- Women would leave abusive relationships if they really did not like it

4. After discussing all the statements, facilitate a discussion by asking the following questions:

- How did it feel to express an opinion that was different from that of some others?
- Which statements did you find the most challenging to form an opinion on and why?
- How do you think people's attitudes about some of the statements might affect their interactions with men and women in their lives (family, husband, wife, etc.)?

## 10. HEALTHY AND UNHEALTHY RELATIONSHIPS (1 HOUR)

### Objective

To introduce the concept of gender-based violence and reflect on the use of GBV terminology and VAWG

### Materials

N/A

*Credit: Stepping Stones*

### Step by Step

1. Having reflected on power in our own relationships we are now going to explore in more depth the ways that some individuals use this power negatively within intimate relationships. Explain that we are also going to talk about the way in which societies' expectations of women and men influence the power dynamics within relationships.
2. Split participants into groups of equal numbers (preferably 6-8 in number). Ask half of the groups to develop a role play which depicts a healthy relationship. The other half of the groups should develop a role play around unhealthy relationships. Clarify that what we mean is intimate partnerships, as opposed to brother-sister or parent-child relationships.
3. Ask them to think about how we would know if we or a couple had a healthy relationship; what would they think? Feel? How would they behave?
4. Explain that there are many ways in which relationships can be unhealthy. We often think immediately of physical violence, but it would be good to explore others as part of the drama.

### Facilitator notes

Explain to participants that the group discussing unhealthy relationships may flag some issue we personally are facing in our lives. If anyone finds this difficult and would like to talk please do reach out to the facilitator after the session.

5. Ask the groups to present their role plays. Facilitate a discussion around what you could see, noting these down and grouping them into different types of abuse; Physical, Emotional, Sexual, psychological



6. Some probing questions include;
  - How did you see power playing out in the different dramas?
  - Why do you feel the person behaved the way he/she did?
  - What messages does society and your family give you about how you should behave in a relationship?
  - Do these messages differ based on your identity? E.g. women with a disability from a lower wealth group vs an educated woman from a middle-income family.
  - Did you see any examples of power being used positively?
7. Summarise the session by sharing with participants the way in which power and societal expectations on the way we should behave as a man or a woman play a strong role in VAWG. A transformative approach to change therefore needs to unpack those power relations, understand the societal rules that influence behaviour and find ways to change.

## 11. UNDERSTANDING VAWG (45 MINS)

### Objectives

- To explore the attitudes, values and beliefs that influence our behaviours and response to violence
- To identify different types of violence that may occur in intimate relationships and communities

### Materials

N/A

*Credit: Lyndsay McLean*

### Facilitator notes

Prior to the sessions on violence, it is important to research locally relevant information concerning violence. It is also important to be prepared to refer a participant to the appropriate services if she reveals that she is suffering violence or abuse.

As the facilitator, you can assist the group in having this discussion by:

- Explaining that this is not a support group, but that you can see anyone afterwards to tell them about any support services that you know about;
- Being aware of people's reactions and body language and reminding the group of the importance of people taking care of themselves, such as it is ok to take a break;
- Explaining that keeping full confidentiality is usually very difficult and that participants who want to talk about their own experience but who do not want others outside the group to know about it can choose to talk about the violence that "people like them" experience; and
- Challenging participants who try to deny or reduce the significance of violence, in particular violence against women and children.

Some participants may want to talk about the violence that some women may use against their boyfriends or husbands. Whilst acknowledging that this can and does occur, it is important to emphasise that in the case of Intimate Partner Violence (IPV) the majority of perpetrators are men. Men's violence against women is systemic and a result of the gender inequalities that occur as a result of gender socialisation, notions of masculinity

### Step by Step

#### Step 1

1. Narrate the following to the group:

*I would like to tell you a story about a woman called Rose. I will tell you part of the story and then I would like you to help me to complete the story and to answer a few questions about what you think happens next. There are no wrong answers. I am just interested in understanding your perspectives. I would encourage you all to share your views, even if you don't agree with others in the group.*

*Let's imagine that a woman called Rose lives in this community. She is 26 years old, has completed primary school and is married to Godfrey. They have two small children. They grow ground nuts and maize and a few vegetables for the household. Godfrey sometimes does casual work in a mechanic's workshop. Three times a week, Rose sells maize in the market nearby, as Godfrey does not give her enough housekeeping money to buy provisions for the household and the children.*

2. Pose the following questions:

- In general, what would people in this community think about Rose working at the market rather than staying at home doing the domestic work and caring for her children?
  - Probe: Is there anyone that might have a different view? What and why?
- Would people think that the fact that Godfrey's wife works outside of the home reflects badly on him as a man?
  - Probes: In what way? Who might think differently about him?
  - Would this depend on what work Rose is doing? How?

3. Continue to narrate the following to the group:

*One day, trading is slow at the market, and Rose stays later than usual to try and sell some maize. While waiting to catch a bicycle to get back home, Rose is seen by a neighbour laughing with another man behind the market.*

4. Pose the following questions:

- Would Rose worry about certain people finding out that she was talking to another man behind the market?
  - Probe: Who would she worry about? What might they think or say about this?

5. Continue to narrate the following to the group:

*When Rose gets home, Godfrey is already at the house and the children are crying because they have not been fed.*

6. Pose the following questions:

- Do you think that Godfrey is likely to be angry with her for being later than usual? Why or why not?
- Would Godfrey ever start to make dinner in her absence?
  - Probe: Why or why not?
- What would Godfrey's friends think if he made dinner for the children and got them ready for bed?
  - Probes: Would they think less of him for doing these tasks to look after the house and children?
- Would anyone think more highly of Godfrey because he helps around the house? Who?
- Whose opinion matters most to Godfrey in terms of how his behaviour is viewed?

7. Continue to narrate the following to the group:

*Now let's imagine that the neighbour that saw Rose laughing with the man behind the market told Godfrey about it.*

8. Pose the following questions:

- How would Godfrey likely react when Rose arrives home?
- If Godfrey had been drunk, do you think he might react differently? If so, in what way?

9. Continue to narrate the following to the group:

*Let's say that Godfrey is a very jealous man and as a result he beats Rose when she comes home.*

10. Pose the following questions:

- What other reasons might Godfrey give to justify his behaviour?

- Are there *other circumstances* where Godfrey might feel justified in hitting Rose? Can you give me some examples? In each case what would other people in the community think?
  - Probe: Ask about the following justifications only if they are not spontaneously mentioned:
    - Disobeying him
    - Refusing to give him some of her income from the market
    - Complaining that he is not contributing enough money for the children and household
    - Refusing him sex
    - Having an outside sexual partner.
- In general, would other men in the community think that Godfrey is justified in hitting his wife Rose if he is displeased with her behaviour? Why? Why not?
  - Probes: Would they think him less of a man, if he couldn't control his wife?
  - Would men in the community feel the same if Godfrey beat Rose so severely that she had to go to the clinic or hospital for medical care?
  - Would most women in the community think similarly as the men, or differently?

## Step 2

11. Close the session by facilitating the conversation:

- Would anyone like to share any learnings or insights they have gained from this session?
  - Probe, if others agree or disagree
- Are there any important points we need to take away from this discussion as duty bearers?

## 12. EXPLORING VAWG DEEPER (1 HOUR)

### Objectives

- To explore the attitudes and beliefs that influence our behaviours and response to violence
- Identify different types of violence that may occur in intimate relationships and communities

### Materials

Case studies, flip chart

### Step by Step

#### Step 1 (approx. 10 mins)

1. Ask the group to think quietly for a few moments about what violence means to them. Then invite all participants to share with the group what violence means to them. The facilitator should take notes on flip chart paper.
2. Highlight some of the common points in their responses, as well as any unique points.
3. Share the WHO concept of violence with the participants and ask for reflection:
  - a. *“The intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, mal development or deprivation”*
4. Give each participant a copy of a handout with different forms of violence (included at the end of this section). Alternatively, put this on flip chart paper if no handout, or talk through the different forms of violence for low literacy groups.
5. Explain that in the previous session we talked about the experience of Rose and her family with violence. Now we are going to explore a little more around the different forms that violence can play out.

#### Step 2 (approx. 25 mins)

6. Split the participants into four or five groups and explain to them that they are going to look at some case studies to help them think about the different types of violence discussed.

7. Give one case study and one set of questions per group. Each group should have one literate person. Ask an individual to read out the case study and reflect on the story. (*see case studies below*)
8. Ask each group to reflect on the following questions in their case study:
  - What kind of violence is being experienced and by whom?
  - To what extent was the violence justified?
  - What are the alternative behaviours to violence, in this scenario?

#### Facilitator notes

A common issue that comes up when discussing violence is that people are distinguishing between 'light beating' of wives and 'heavy beating' (when there is blood and broken bones). The predominant view is that it is only in cases of heavy beating that a woman should seek help from the hospital and chief or the police.

People also make judgments about whether the level of beating was justified by the woman's perceived transgression with her actual or suspected infidelity at the top of this hierarchy and her disobedience/answering back next on the list.

#### Step 3 (approx. 20 mins)

1. Having discussed the case studies, facilitate a discussion in plenary:
  - What kinds of violence most often occur in intimate/partner relationships between women and men in your society? What causes the violence?
  - What kinds of violence most often occur in families? What causes this violence? (examples could include parents use of physical or emotional violence or sexual violence against children)
  - What kinds of violence most often occur outside intimate partner relationships and families? What causes violence? (examples could include physical violence between men, war related violence, emotional violence, stigma against an individual or a group).
  - What aspects of identity make women and girls/boys with particular identities more or less vulnerable to violence? E.g. disability, ethnic group, wealth status, religion?
  - Under what circumstances does a person, man or woman, 'deserve' to be hit or suffer some type of violence?
  - What is the relationship between gender and violence? What is the most common violence practiced against women?

#### Step 4 (approx. 5 mins)

Close the session by providing an overview of the five different types of gender-based violence. For literate groups, this can also be provided as a handout (See below).

## Handouts for Group work

### Case Study 1

Mtiti and Latifa are married. Mtiti's family is coming over to their home for dinner. He is very anxious that they should have a good time, and he wants to show them that his wife is a great cook. But when he gets home that night, nothing is prepared. Latifa explains that she did not have enough money to cook something special, even though she had asked him for money. Mtiti is very upset. He does not want his family to think that he cannot control his wife. They begin to argue and yell at each other. The fight quickly escalates, and Mtiti hits her.

- Why do you think Mtiti hit Latifa?
- Do you think that Mtiti was right to hit Latifa? Explain.
- How should Latifa react? What factors enable (or not) these reactions?
- Could Mtiti have reacted differently in this situation?
- What can be done to stop Mtiti hitting Latifa again in the future?

### Case Study 2

Chaonaine and Chatha have been married for seven years, they have three children under the age of five whom Chaonaine looks after in the daytime whilst she runs a kiosk outside of her house selling day to day items. Chaonaine has a long day and is often very tired by the evening after the physical tasks of looking after young children, cooking and cleaning whilst also running a business. It is Monday and Chatha has gone out to the beer joint straight after work. He returns home late and wakes Chaonaine up, says that he has missed her and clearly wants to have sex. Chaonaine, refuses saying she is too tired, and he is drunk. Chatha tries to persuade her but in the end gets angry that his own wife is refusing him sex and pins Chaonaine down and forces himself onto her.

- Do you think Chatha was right to force his wife to have sex when she refused him?
- How could Chatha have behaved differently?
- What impact do you think this has on their relationship?
- Could Chaonaine behaved differently?

### Case Study 3

Alile is pleased that she has now reached the age of maturity. She is looking forward to being given greater respect as a woman and no longer being treated as a child by her family. Her mother has told her that it is her time to become a woman and she is to go through the sexual initiation for young girls that have just reached puberty age to prepare them for marriage. Several of her friends are about to do the same. Alile is both nervous and excited.

- Is this a form of violence, even though it is traditional and Alile is consenting?
- Why is Alile agreeing to go through this initiation despite knowing that whoever will initiate her is not her boyfriend but a stranger she may not know?
- What do you think the impact will be on her and her family if she is not initiated?
- What other options does Alile have?

#### Case Study 4

Majoti and Zione got married when Zione had just completed secondary school. Zione was worried about getting married as she really wanted to go for further studies. Majoti was very supportive of Zione and told her how proud he would be to have a well-educated wife. He promised that he would support her in further studies once they were married. Only a few months after they were married, Zione found out she was pregnant and so decided she would take a break and start college after the baby. Two more babies came and Zione had not lost her dream of studying. She saved some of her own money from trading and enrolled in the local college. Whilst Majoti was not against her studying, he was irritated that this meant she would not be home some evenings to give him and his children dinner and to be there 24/7 looking after the children. One evening Zione came home much later. Majoti was in a rage by the time she reached home; “so you think I am a fool and don’t know what you are doing, that you using this time to see other men. People will be laughing at me saying look at the fool Majoti who sent his wife to college, he is paying for her to sleep with other men.” He tells her he will no longer contribute to her fees and she is no longer allowed to leave the house in the evening.

- Why do you think Majoti reacted like that?
- What would you do if you were him? Her?
- Would you do or say anything different?
- What kind of violence is this?

#### Case Study 5

Mesi was a bright girl, she was doing really well in school and her teachers always commended her that she has a bright future ahead of her. When Mesi was 13 her father died, after a short illness. Overnight, life became really hard for Mesi, her mother and her three younger siblings. Her mother worked but her earnings were not enough to cover all their needs. Mesi began helping her mother out more with the business. She enjoyed the complements the men would give her. Sometimes they even gave her some extra money to keep for herself. One man was especially kind to her. He was generous and would always make her feel good. With time they grew to be friends and he suggested he pay her school fees in return for some cuddles now and again. The cuddles grew into kisses and after a short time Mesi and the man became sexual partners.

- Has anyone behaved wrongly in this scenario?
- Do you think this is violence if Mesi is consenting?
- What other options did Mesi have?
- What impact would this relationship have on Mesi’s life moving forward?
- How do you think Mesi’s mother reacted? What is her role in this? Could she have done anything differently?

## Handout: Different Types of Gender-Based Violence

**Physical violence** is the intentional use of physical force with the potential for causing death, disability, injury, or harm. Physical violence includes, but is not limited to, scratching; pushing; shoving; throwing; grabbing; biting; choking; shaking; slapping; punching; burning; use of a weapon; and use of restraints or one's body, size, or strength against another person.

**Psychological/emotional** violence involves trauma to the victim caused by acts, threats of acts, or coercive tactics. Psychological/emotional abuse can include, but is not limited to, humiliating the victim, controlling what the victim can and cannot do, withholding information from the victim, deliberately doing something to make the victim feel diminished or embarrassed, isolating the victim from friends and family, and denying the victim access to money or other basic resources. Stalking is a type of psychological/emotional violence and generally refers to "harassing or threatening behaviour that an individual engages in repeatedly, such as following a person, appearing at a person's home or place of business, making harassing phone calls, leaving written messages or objects, or vandalising a person's property."

**Sexual violence** is divided into three categories: 1) use of physical force to compel a person to engage in a sexual act against his or her will, whether or not the act is completed; 2) attempted or completed sex act involving a person who is unable to understand the nature or condition of the act, to decline participation, or to communicate unwillingness to engage in the sexual act, e.g., because of illness, disability, or the influence of alcohol or other drugs, or because of intimidation or pressure; and 3) abusive sexual contact. Threats of physical or sexual violence use words, gestures, or weapons to communicate the intent to cause death, disability, injury, or physical harm. Other examples of sexual violence include sharing of nude pictures when couples have misunderstandings, sex for grades in schools, sex for jobs in workplaces and rape by duty bearers like police.

**Economic Violence:** making or attempting to make an individual financially dependent by maintaining total control over financial resources, withholding one's access to money, or forbidding one's attendance at school or employment. Property grabbing is also one of the common examples of economic violence against widows and children.

Some forms of economic violence against women include:

- Controlling the resources they have
- Giving the women an inadequate 'allowance' to run the house
- Holding the cheque books and credit cards
- Forcing the women to work outside the home
- Keeping all titled property in the name of the man only
- Forcing the women to illegally claim government benefits
- Not allowing the women to obtain an education

For further information on types of violence, check out the following websites:

[http://www.stopvaw.org/forms\\_of\\_domestic\\_violence](http://www.stopvaw.org/forms_of_domestic_violence)

<http://www.gov.nl.ca/VPI/types/index.html>

*Taken and adapted from CDC: <http://www.cdc.gov/ViolencePrevention/intimatepartnerviolence/definitions.html> (except meaning of economic violence which was in the original activity)*

## 13. VIOLENCE CLOTHESLINE (60 MINS)

### Objectives

- To enable participants to identify their own experiences with violence
- For participants to analyse their own experiences with violence; both violence they have used and violence that has been used against them

### Materials

- Strong tape to attach string to the wall
- String or fishing line for a clothesline
- Sufficient cards or half sheets of paper for all participants to write on
- Clothes pegs or tape to attach paper to the clothesline

*Credit: Promundo*

### Step by Step

#### Step 1 (approx. 30 mins)

1. Put four clotheslines up in the room labelled:
  - Violence I have used
  - Violence practiced against me
  - How I felt when I used violence
  - How I felt when violence was used against me
2. Explain to the participants that we are going to be exploring our own understanding and experience with different types of violence. Remind them that full participation is encouraged, but that talking about violence can be difficult and that no one should feel pressured to disclose anything they are not ready to talk about.
3. Ask participants to remember the different types of violence they discussed in the previous activity. Write them out on flip chart paper, reminding participants of the different forms: emotional, physical, verbal, economic and sexual.
4. Give participants four sheets of paper and explain that they should write the following (**NOTE they should NOT write their names**)
  - Types of violence that have been practiced against you
  - Types of violence you have used against others
  - How you felt when violence was practiced against you
  - How you felt when you used violence against others
5. Ask them to put them on the clothesline that corresponds to the statement. Note: share with participants that they can withhold from sharing their papers if they are not comfortable but could refer to them during discussions.
6. Ask people to walk around and read the cards/papers and reflect on their reactions to them.

#### **Step 1: Alternative approach (if you feel it is not desirable to ask people to share so openly)**

*Give each person a piece of paper with the four questions on it. Once they have filled it in you could ask them to share with a person they trust in the group or in small groups. By sharing in smaller groups or as a pair you can then facilitate a discussion and participants can share their thoughts – but it would be anonymous.*



## Step 2 (approx. 30 mins)

### 7. Processing questions:

- How did it feel/what came up for you as you reviewed the statements?
- What did you learn from the activity?
- How can we use our own experiences with violence to promote change and to increase men and women's health and safety?

### 8. Wrap up by revisiting the 4 types of violence

## 14. VAWG CAUSES AND CONSEQUENCES (60 MINS)

### Objectives

- Explore the roots of VAWG as unequal power relations, dispelling myths linked to alcohol, economic pressure and stress
- Identify the consequences of VAWG and the impact of VAWG, including the connection between witnessing and experiencing violence during childhood and perpetrating and/or becoming a victim of violence during adulthood.

### Materials

Flip chart paper, tape, pens

*Credit: Restless development, gender-based violence training manual*

### Facilitator notes

If the group is literate a quicker alternative is for the facilitator to put up a flip chart and ask people to brainstorm on post-its instead of in groups. They should then stick the post-its on flip chart paper for the facilitator to group. The facilitator then feeds back to the group the findings and they discuss.

## Step by Step

### Step 1 (Cause, approx. 45 mins)

1. Split participants into groups of 5/6 depending on the size of the group as a whole. Give each group a topic and ask them to brainstorm;
- Why is this **NOT** a cause of gender-based violence
  - Why the power imbalance within intimate partnerships **IS** the cause of gender-based violence.

*The topics to give the groups should be drawn from your context but can include; alcohol abuse, cultural practices, conflict over money, wife disobeying her husband, wife refusing sexual intercourse, unemployment/economic hardship.*

2. Give the groups 10 minutes to brainstorm and then ask them to share their thoughts.
  3. After hearing the feedback from each group, ask participants for their thoughts;
- Does anyone want to ask for clarification from another group?
  - Are there different opinions to the ones presented? (Note: debate is good, it allows individuals to process, learn different sides of the argument and genuinely engage personally with the issue)
  - Would anyone like to share any personal reflections or insights they have gained from the process/analysis?
4. In summarising, recognise that whilst factors such as alcohol abuse, economic hardship etc. all contribute to gender-based violence, they are not the root cause and cannot be accepted as a justification. In a world where one individual did not have power over the other or where violence was not tolerated in any form, the individual would find other ways of dealing with the stress related to economic hardship etc.

## Step 2 (Consequence, approx. 45 mins)

### Facilitator notes

Again, if the group is literate and to recover time, the facilitator can make flip charts with the headings and stick them up around the room and people can stick comments on post-it notes. Or give each participant a pen and ask them to write on the different sheets with a clear instruction not to duplicate comments, instead add a tick or cross if they agree or disagree with what is written.

5. Split participants again into different groups of 5/6.
6. Explain to participants that having identified unequal power relations and societal norms/expectations as the root causes of GBV, it is important for a transformative approach to understand the root causes so that programme strategies actively seek to address the roots for gender power relations to shift to create lasting change. We are now going to dig into the consequences of GBV.
7. Read the case study below to the entire group. Ask the participants if it is realistic and if similar things happen to women in their community. (*It is important the names are locally appropriate*)

### **Case Study – Fatima and Mohammed**

Fatima lived with her husband, Mohamed, and her three children in a small house near the market. When they got married, Mohamed paid a high bride price to her family and from the beginning expected Fatima to work hard to make up for it. He would often tell her that he had paid a good price for her so she better work and be a good wife or else he would send her back and demand the money back from her family. Fatima worked from early in the morning until late in the evening selling vegetables in the market. When she got home, she would be tired, but she had to cook dinner, fetch water, wash clothes and look after her young children as well.

Mohamed would take the money that Fatima earned at the market and would go out in the evening. He would not come home until late and, often, he would be drunk and start shouting at Fatima. He would beat her in front of the children. Sometimes he would make her sleep outside to punish her if the food was cold or not cooked to his liking and to show the neighbours that he was the boss in the house.

Many of their neighbours were afraid of Mohamed and ignored Fatima. Fatima was too ashamed to talk with her friends or neighbours about Mohamed. Although they would often see her with bruises on her face, they just kept quiet.

8. On a flip chart, write the title 'Consequences for Fatima'. Ask the group to suggest some consequences of domestic violence for Fatima. Ask questions that help participants think about how violence affects Fatima;
  - What are the short-term consequences for Fatima living in this kind of relationship?
  - What are the long-term consequences for Fatima?
  - How did it make Fatima feel about herself?
  - How did it make her feel about Mohamed and their relationship?
  - How did it make Fatima feel about her relationships with other people around her (i.e., friends, family and neighbours)?
9. Note the responses on the flip chart.
10. On a flip chart, write the title, 'Consequences for Mohamed and Family'. Ask the group to suggest some consequences of domestic violence for Mohamed and his children. Ask questions that help participants think about how violence affects Mohamed and the children.
  - What are the short-term consequences for Mohamed living in this kind of relationship? For the children?
  - What are the negative consequences for Mohamed?



- How does it make him feel about himself?
  - How does it make him feel about Fatima?
  - How does it affect their relationship?
  - How does it affect his relationship with his children?
  - What do children learn about relationships from watching their parents?
  - How does it affect how they feel about their mother and their father?
  - How does it affect how children feel in their home?
11. On a flip chart, write the title, 'Consequences for the Community'. Write on flip chart the points that emerge from the discussion. Ask open-ended questions, such as:
- How does the violence experienced by Fatima affect the community?
  - What kind of relationship did Fatima have with her neighbours?
  - What did it mean for the contribution and participation of Fatima and her children in community life?
  - What impact did it have on community resources such as health services social welfare services or the police?
  - What did Fatima's lack of access to her money mean for her business?
  - Emphasise that domestic violence affects everyone in the community

#### Facilitator notes

In summarising the discussion from the session is important to draw out the connection between witnessing and experiencing violence during childhood. This results in perpetrating and/or becoming a victim of violence during adulthood.

Equally important is to reinforce that whilst women and girls are disproportionately affected, boys and men, whether heterosexual or with different sexual orientation and or gender identity can also be affected. The impact can be psychological, physical, sexual and social.

Seeking help is also influenced by gender norms. In some cultures, it is frowned upon for a woman to report violence as this brings shame upon the family. Men who experience GBV are known to be more reluctant to disclose due to the fear of hostility, ridicule or shame in reporting to a service provider.

## 15. EXPLORING TRADITION AND VAWG: PROTECTIVE VS HARMFUL (45 MINS)

### Objectives

- Explore traditions and cultural norms that are protective
- Identify cultural practices that cause harm, and contradict civil/criminal law

### Materials

Pre-prepared cards

### Step by Step

#### Step 1 (approx. 10 mins)

1. Ask participants to reflect back on the days of their grandparents. Ask them if there are any differences they could share between the culture and traditions of today and those of their grandparents. The facilitator should provide an example from their own grandparents to get people started.
2. Give participants a few moments to reflect then ask for individuals to call them out. Ask participants why they think these traditions are no longer being practiced.
3. Explain to the group that culture and tradition does not stay the same, it is dynamic and often changes with time. Share with them that we are going to take a deeper dive into the traditions and culture that protects people from gender-based violence and those that cause harm.
4. Ask the group to shout out a list of traditions/culture that strongly influence behaviours in our society in relation to violence, gender and masculinity.

#### Step 2 (approx. 35 mins)

5. On the wall the facilitator will have placed two signs at either end of the room. One says 'harmful' and one says 'protective'.
6. The facilitator should now begin to read out the list of traditions and norms the group shouted out and ask the participants to stand at a point along the line from Harmful to Protective. (i.e. it's a continuum not black and white, right or wrong).
7. Once people are settled in their positions, ask two or three participants to explain their position; why do they feel the way they do? Choose individuals from the extreme ends and possibly an individual that is in between.
8. Encourage all participants to reflect carefully on the justifications given as they will be asked afterwards if their position has changed.
9. Having heard both 'sides of the story' give participants a minute to 'shift positions' if their mind has shifted a little upon hearing the different perspectives.
10. In summarising, highlight those areas where there was clear consensus. And take note of those that there was strong disagreement between the group.

# Day 3

## SURVIVOR FIRST

### 16. SHARING OUR REFLECTIONS (15 MINS)

#### Objectives

- To hear from each other any personal insights, reflections or conversations they have had overnight after the sessions yesterday
- Encourage participants to discuss the issues being debated as part of their own personal journey

#### Step by Step

##### Step 1

1. Ask participants if they had a good night? Did anyone reflect more on the conversations we had yesterday and like to share any personal thoughts?
2. Did anyone chat to their partner, family or friends about the topics we discussed? Feel free to share how the discussions went.

#### Facilitator notes

This is a voluntary exercise and participants should not feel under pressure to answer. Pick a few responses if there are many as the group will lose energy and interest if it goes on for too long. In the event no one in the group is wanting to share or open up then as facilitator you could share your own personal reflections. Maybe make an effort to reach out to someone new overnight and have a conversation with someone working at the hotel/place you are staying on the issues.

### 17. HOW DO BELIEFS SHAPE OUR SUPPORT TO SURVIVORS? (60 MINS)

#### Objective

To help participants reflect on the attitudes, values and norms surrounding violence against women and girls, including intimate partner violence, physical violence, economic violence, sexual violence and others, and how this influences our actions as service providers

#### Materials

N/A

*Credit: Lyndsay McLean*

#### Facilitator notes

Where possible split into two groups for this exercise; preferably by gender to ensure that women and men have equal ability to share their views without domination of one group over another. If the group is largely male, the facilitator should think through the power dynamics within the group and divide groups into those with similar power/status levels. E.g. lawyers and advocates in one group, religious and traditional leaders in another. You will need a lead facilitator for each group, so you may be restricted to only two groups.

#### Step by Step

##### Step 1 (approx. 40 mins)

1. Explain to participants that we discussed in depth around the nature of violence, the traditions and norms that promote violence and those that are protective. Share that we are now going to look at how these attitudes, behaviours and norms influence us as duty bearers. We will explore more deeply how we respond to survivors of abuse, and why we behave the way we do.

2. Ask participants to share if they know of anyone or have worked on cases/supported families where there is violence within the intimate partner relationship.
3. Split participants into groups, either by their positions/roles and or male and female groups e.g. As service providers/traditional leaders/religious leaders. If the group is diverse then split by male and female. (See facilitator notes above)
4. The facilitator should explain that we are going to revisit the story of Rose and Godfrey. Ask a participant to remind us all about what happened to that family.
5. Recite the following: *Now, let's imagine that the neighbours overhear Godfrey beating Rose.*
6. Ask the following:
  - How would the neighbours respond if they overhear this beating?
    - Probe: Would they ever intervene at the time of the argument? What might they do?
    - If not, what would keep them from doing so?
    - Would they try to talk to Rose or Godfrey about this later? Why (not)?
    - What do you think they should do in this case?
7. Recite the following: *As it turns out, Godfrey has a terrible temper and frequently beats Rose.*
8. Ask the following:
  - In the case of Rose and Godfrey, who would most people in this community tend to blame for the beating?
  - Is Rose likely to tell someone about the beating? If so who?
    - Probe: Are there any reasons that Rose would be reluctant to talk about these problems with others?
  - If Rose decided she needed support, who would she be most likely to turn to first?
    - Probes: Why? What support would she ask for?
    - What would likely happen if Rose reported her husband to the police? Would things get better for Rose and her family?
    - In your opinion, why don't more women report incidents of domestic violence to the police and other local authorities (including police)?
  - If Rose decided to leave Godfrey, what challenges would she face?
    - Probes: In this community, how do people typically perceive a woman who gets divorced or leaves her husband?
    - If anyone disapproved, who would be most likely to disapprove? Why? (Probe if not mentioned: Faith community, her family, his family, others?)
    - Where would Rose be likely to go if she left Godfrey? Who would most likely be able to take the children? Why?
    - Would Rose's family be willing to have her come back to live in their home? With her children?
  - In your opinion, what do you think Rose should do in this situation?
    - Probes: Why/why not? (Explore different answers and debate)
    - Do you think many other people in this community agree?
    - What do you think others would say?
9. Ask the group if there is anything else anyone would like to say about this story

## Step 2 (approx. 20 mins)

10. Bring the groups together and lead a discussion in plenary to unpack the learning from the discussion:
  - Can someone share any key insights or learnings that they took from this conversation?
  - What does the story and our conversation tell us about the type of support women are receiving in our communities having experienced violence?



- What impact do our beliefs have on the support we provide for survivors?
- Would our answers have been different if the situation was different? E.g. rape or abuse of a child. Why?
- Are there things that you feel need to change as a result of this conversation?

## 18. WHERE CAN SURVIVORS GO FOR HELP? (60 MIN)

### Objectives

- Identify and analyse the reality of the different support mechanisms individuals draw on when they have experienced gender-based violence
- Explore the protective vs. harmful nature of existing support mechanisms
- Explore new support mechanisms relevant to their own communities
- Unpack the multi-referral pathways

### Materials

Cards with names/pictures of individuals/institutions, blank cards, flip chart paper and pens, other coloured card, post-it notes.

*Credit: Lyndsay McLean*

### Step by Step

#### Step 1 (approx. 45 mins)

1. Split participants into groups. You can choose whether to cover different forms of violence within the groups or to focus on one form, if you want to make sure each individual in that workshop has reflected on the reality behind that survivor's journey.
2. Assign each group a form of violence: Intimate partner violence/non partner sexual violence/child abuse
3. Give each group a set of cards with different individuals/institutions written on them e.g. parents, friend, religious leader, local police unit, VSU, CVSU, village headman, clinic, hospital, court etc. Also give groups a couple of blank cards if they want to mention someone or a place that has not been included in the cards.

### Facilitator notes

For low literacy groups you can use pictures instead of words

4. Ask each group to reflect on:
  - Where do women/children go to first? What kind of support are they hoping to get at this point?
  - What often happens?
  - Is this often a protective/positive or harmful experience?
5. Ask the group to put the cards down on the flip chart paper, with an arrow pointing to where they go to and tell them they can also add notes to the flip chart around what happens at this point.



Figure 1: Example of mapping exercise

6. Then ask the groups what happens next? It could be that there are different scenarios; the women could simply return home, or they could help them to go somewhere else for help. If so;
  - To where? Whom? What for?
  - Again, place this on the map and talk through what often happens once they have been referred. Is it protective/positive or harmful experience?
7. Encourage the groups to map both scenarios, maybe using a dotted line to show the woman/child returns home, as this would represent that some women at this point do return home or return to their friends etc.
8. Encourage the groups to continue the process until they reach a comfortable end point.
9. Ask the groups to come together in plenary and present the journey of their survivor to the whole group.

### Step 2 (approx. 10 mins)

10. Gather all participants in plenary and facilitate a discussion:
  - What works well in our communities in terms of survivor journeys?
  - What does not work well and needs to change?
  - What can we do to change this?
  - Does identity affect the survivor journey? E.g. a woman from a low wealth group, particular ethnic group, with a disability etc.
  - Would any individual like to share any personal reflections after this exercise?

### Step 3 (approx. 10 mins)

11. The facilitator should close the session by summarising what was learned by the session. This could include:
  - Where and when a survivor asks for help depends on the person and the violence she has experienced and whether it is perceived as wrong.
  - If people don't think it's wrong, they may not seek help; for example, if women believe it's their obligation to submit to sexual violence at the hands of husbands or boyfriends.



- Some people cope and recover on their own and don't seek help from others.
- Some people need help to cope and recover but don't tell anyone because of the shame, reactions and treatment by others; blame, rejection, re-victimisation. How do we change this?
- We want people to come forwards for help, but to encourage them to do so we need to have the right kind of help available, and we need to be confident that the responses are going to be useful and not harmful.
- Sometimes people present immediately after an incident; other times it may be a long time after.
- There is no right way for someone to seek help; it depends on the person, her needs and the context.
- Their usual coping supports and mechanisms may not be working.
- Someone else may bring them for help; this is especially common in cases in which the survivor is a child.
- Children, adolescents, men, different groups in the community may face different challenges and barriers to getting help. For example, male survivors may face different reactions from the community, such as being accused of homosexuality; adolescents may be less able to access services; and children may be too frightened to tell anyone about what has happened.

12. The facilitator should summarise the type of help people seek:

- Survivors may seek help to address problems that have arisen as a result of the sexual violence; physical needs; safety needs; psychological, emotional and practical needs; access to justice.
- Supports healing and recovery and restores physical and psychosocial health and well-being.
- Helps people solve and cope with problems that arise from their experience.
- Ensures no further harm is caused.
- Prevents further violence.
- Provides access to justice if available and appropriate

## 19. SURVIVOR SERVICES – BARRIERS AND ENABLERS (45 MINS)

### Objectives

- To identify the attitudes, behaviours and practices that act as barriers as well as enablers for survivors accessing support that works for them.
- Analyse the existing practice of various duty bearers, identify protective and supportive attitudes, behaviours and practices that should be practiced.

### Materials

Flip chart paper, pens and tape

### Step-by-step

#### Step 1 (approx. 5 mins)

1. Ask the group to brainstorm and list all the barriers that survivors face in seeking support. Prompt to reflect on both physical and emotional barriers e.g. attitudes and behaviours. This can either be done by calling out for the facilitator to write on flip chart or through giving post-it notes to write and post on flip chart for the facilitator to then collate and feedback.
2. Next, list out what would encourage her to report.

#### Step 2 (approx. 20 mins)

3. Explain to the participants that we are going to reflect more on how we respond as trusted duty bearers, keeping in mind the enablers and barriers that we have just identified.
4. Split the participants into the various duty bearers: Police, social worker, health service provider, community chief, religious leader. Ask the participants to go into their groups and focus on how people in their profession/position normally respond.
  - What are the benefits of responding in this way?
  - What are the possible harms of responding in this way?
  - Can you suggest a way of responding that is protective and supportive of the survivor?
  - List out your group's 'do's and 'don'ts' for responding either on flip chart or one person agreeing to verbally feedback e.g. Police – Do's and Don'ts

#### Step 3 (approx. 20 mins)

5. Ask the different groups to present to the wider group their do's and don'ts. Afterwards facilitate a discussion drawing on the following questions:
  - Would anyone like to share any reflections as a result of the session
  - Where were their areas of consensus and those which created difference of opinion.
  - Are there things you would now do differently moving forward?
6. Summarise the session explaining that the protocols for responding to survivors will be covered in more depth in a future training. However, this session is important in understanding how societal expectations and norms influence how we respond – at times regardless of the protocol.
7. Make note of (and/or circulate a handout on) the following common barriers:
  - Lack of awareness and knowledge among women and girls about their own rights, i.e. that they are entitled to live lives free of violence and to seek justice in cases of violence;
  - Lack of knowledge about where to get help;



- Lack of knowledge about where to refer cases;
- Gender-based violence may be viewed as normal;
- Fear of a partner's or other family member's reactions, including further violence;
- Fear of being blamed;
- Fear of not being believed;
- Fear of social consequences for self and perpetrator (e.g. fear of being ostracised or being rejected; being forced to marry perpetrator; perpetrator being imprisoned);
- Costs of services: direct costs (e.g. costs of registering at the hospital and receiving treatment) and indirect costs (e.g. transport fees, costs of medical supplies, etc.);
- Corruption: need to pay extra costs, such as bribes, and perpetrator;
- Distance to services;
- Gaps in services, e.g. children's shelters, shelters for victims of VAWG;
- Lack of quality services; training, protocols, and attitudes of providers;
- Lack of legal knowledge of the violence and whether its violence;
- Perceptions and stereotypes.

## 20. SURVIVOR NEEDS – TRUST AND CONFIDENTIALITY (30 MINS)

### Objective

Explore our own experiences around confidentiality and respect, applying our learning to the needs of survivors.

### Materials

Paper and pen for each participant

### Step-by-step

#### Step 1

1. Explain to the participants that we have talked a lot about the experiences of survivors today. The various barriers and enablers. Core to these are the ability to trust that the person will not judge you and will keep what has happened confidential, determining themselves who should and should not know. We are going to explore this a little in a short exercise.

#### Step 2

2. Ask the participants to trust you on this exercise, that you will not put them at risk. Ask each person to think of a secret that they have been holding or are holding currently. This is something that they would not want anyone in the room to know, ever.
3. Give each person a piece of paper to write down their secret and ask them to fold it up so no one can see the secret. Ask them to put a mark or even their name on the paper to ensure they can identify it.
4. Now ask all participants to hand their 'secret paper' to the person to their left. Probe a little using the following questions:
  - How they are feeling?
  - Are you relaxed/comfortable or uncomfortable/worried?
  - Why do you think you feel that way?
  - What do you think the impact would be of someone opening your secret?
5. Ask participants to pass the secret they have on four times. It is important the facilitator keeps a track of the numbers.
6. Again, ask participants how they are feeling? It is likely anxiety levels have increased for those that were worried.
7. After a short discussion ask participants to pass the notes back to their right five times, until they have their own secret back.
8. Probe further:
  - What can we learn from this in terms of how we treat survivors and respect their confidentiality?
  - What are some of the realities in your communities in relation to confidentiality? How easy is it to maintain?
  - What is the impact on survivors when confidentiality is breached?



## 21. SURVIVOR NEEDS – ACTIVE LISTENING (30 MINS)

### Objective

Explore our own experiences of 'active listening' and apply this to the needs of survivors

### Materials

N/A

### Step-by-step

#### Step 1 (approx. 10 mins)

1. Explain to participants that this session is going to look into the skill of active listening. Along with trust and confidentiality this is a core skill that is central to all their roles as service providers.
2. Ask all participants to take a few minutes to think of an event that was so important in their lives. It could be positive; it could be a sad moment also. The important thing is that it was so important to them and they are willing to tell one other person about this event.
3. Next ask the participants to get into pairs. The facilitator will judge whether the group needs some shaking up and moving around, or simply ask them to turn to their neighbour.
4. Now ask one of the individuals to start narrating their story. Request that the listener concentrates hard on attentive listening and gives the 'talker' their full attention. Inform the participants that after some time you will clap your hands. When you clap your hands, you want the person listening to actively stop listening.

### Facilitator notes

This exercise will likely create a lot of laughter, let it run for a while

5. Now ask the individuals to switch roles. The previous listener will now be the talker etc. Again, at the point when stories are becoming engaging, clap your hands and ask the listeners to actively stop listening.

#### Step 2 (approx. 10 mins)

6. Facilitate a discussion using the following probing questions:
  - How did you feel when the listener was giving you their full attention?
  - How did you feel when the listener stopped listening?
  - What impact did it have on you?
  - What did you feel towards the person?
  - What can we learn from this exercise both personally, but also reflecting on our responsibility as duty bearers?
7. In closing the session emphasise that active listening means that you LISTEN, while being non-judgmental and that you are not there to solve the problem. You pay attention to the person talking and clarify and reflect back what the person is saying. You are not there to give your opinion about what the person should do. You can acknowledge you are listening by nodding, making sounds and asking follow-up, open ended questions.

## 22. BEING AN ALLY (60 MINS)

### Objectives

- Describe what it means to be an ally in support of survivors
- Reflect on the importance of self-awareness in helping survivors

### Materials

N/A

### Step by Step

#### Step 1 (approx. 20 mins)

1. Explain the principle behind the concept of 'ally-ship' and the practice of 'being a good ally':
  - Those that experience violence, have had power taken away from them. It is really important that survivors of violence take their power back, in part, by taking leadership in efforts to end the injustice/violence.
  - Those who are privileged in some ways by holding some form of power have important roles to play in ending violence. But it is critical that they recognise their role is to reinforce the power and leadership of those most targeted; this is the meaning of being an ally.
2. Have participants get into three smaller groups, and explain the following task:
  - **Group 1:** Imagine a scenario in which a female friend of yours tells you about an incident of gender-based violence she has experienced recently.
  - **Group 2:** Imagine a scenario in which you witness your own friend being verbally abusive to their partner (wife/girlfriend).
  - **Group 3:** Imagine a scenario in which you witness your own friend being physically abusive to their partner (wife/girlfriend).
3. Based on these scenarios, have each group discuss the following questions:
  - What would we say or not say?
  - What would we do or not do?
  - How could we be a good ally in this situation?
  - What might be hard about trying to be a good ally in this situation?
  - Who or what might help us to be a better ally in this situation?
4. Allow 15 mins for this small group-work, and then reconvene and ask each small group to take it in turns to report back on their discussions and their answers to the questions.

#### Step 2 (approx. 20 mins)

5. Facilitate a general discussion on the opportunities/challenges of being an effective ally and other approaches to being an agent of change in the community to end gender-based violence. The following questions may help in facilitating this discussion:
  - Which of the ally practices seem most important, and why?
  - Which of the ally practices seem easiest to take on?
  - Which of the ally practices seem hardest to take on?



- Were there differences across the groups' answers, depending on the scenario, physical, verbal etc.?
- Where can we get support to deal with what seems hardest about being an effective ally?
- Are there any specific or different challenges as an ally to a woman or girl with a disability? From a particular ethnic group? Religion? Educational status?
- Has anyone observed men and or women humour/banter to minimise or normalise the violence of male peer culture?
- How else can we be agents of change and support survivors?

## 23. DUTY BEARER RESPONSIBILITY AND COORDINATION (60 MINS)

### Objectives

- Clarify all formal and informal support mechanisms: medical, social and legal and examine their different merits and demerits.
- Discuss importance of co-ordination amongst the various duty bearers.

### Materials

Flip chart paper, pens, tape

### Step-by-step

#### Step 1 (approx. 10 mins)

1. Explain to participants that we have talked in depth about survivor needs and the realities, enablers and barriers to reporting and the role of an ally. We will now discuss in more depth the different forms of support and their mandates.
2. Divide participants into five groups. Assign each group with one of the following duty bearers
  - The Police
  - Traditional leaders
  - Judiciary
  - Medical personnel
  - Social welfare
3. Share with the groups the following scenarios:

#### **Scenario 1**

Gloria is a six-year-old niece of Rose. She lives with Rose and her husband as her parents are dead. Rose's husband Tamando has been sexually abusing her. What social services will the family need.

#### **Scenario 2**

After a long fight, Evelyn runs out of the matrimonial house at night fearing Boyd will kill her. She has nowhere to spend the night and is bleeding.

#### Step 2 (approx. 20 mins)

4. Give the groups 15 minutes to make a case on what role their assigned duty bearer should play in handling each of the scenarios.
5. Call the groups back into plenary and give each group five minutes to present their position.

### Step 3 (approx. 15 mins)

6. Follow up with a discussion, drawing on the following probing questions:
- Would anyone like to share their reflections from this exercise?
  - Do you all agree with the role the different groups assigned themselves?
  - What is the reality in your communities/society in terms of who does get involved with such cases?
  - To what extent do some duty bearers take on the rightful role of others?
  - *(if not flagged by the group)* - To what extent did your group discuss the need for the inputs of all the duty bearers?
  - To what extent are these duty bearers effectively coordinating?

### Step 4 (approx. 15 mins)

7. Close the session by clarifying the roles and responsibilities of the different service providers. This can be done by talking through a handout (overleaf) or put on flip chart paper. Also make reference to the National Referral Pathways Document and Guidance Notes.

| <b>Handout: Roles of duty bearers</b>           |                                                                                                                                                                                                                                                                                                                                                                          |
|-------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Traditional leaders</b>                      | <ul style="list-style-type: none"> <li>• Mediate civil/ non-criminal matters</li> <li>• Refer cases to police or court or social welfare</li> </ul>                                                                                                                                                                                                                      |
| <b>Social welfare</b>                           | <ul style="list-style-type: none"> <li>• Provide social services such as trauma counselling for survivors/psychosocial support</li> <li>• Conduct social reports</li> <li>• Examine survivor psychological or emotional abuse</li> <li>• Refer cases to police, hospital, legal aid or social welfare</li> </ul>                                                         |
| <b>Health officers</b>                          | <ul style="list-style-type: none"> <li>• Examines survivors that suffer sexual abuse or physical assaults (criminal matters)</li> <li>• Testifies in court on the medical reports they produce</li> </ul>                                                                                                                                                                |
| <b>Police</b>                                   | <ul style="list-style-type: none"> <li>• Investigate any cases of criminal in nature</li> <li>• VSU also offer mediation services for non-criminal matters</li> <li>• Prosecute in court criminal cases</li> <li>• Prosecutors also ensures that the court environment is not hostile to survivors and witnesses</li> <li>• Refer cases to other institutions</li> </ul> |
| <b>Judiciary</b>                                | <ul style="list-style-type: none"> <li>• Receives and registers both civil and criminal cases for adjudication</li> <li>• Hears cases and issues judgments</li> <li>• Ensures the court is not hostile or aggressive towards survivors</li> </ul>                                                                                                                        |
| <b>Other duty bearers like legal aid bureau</b> | <ul style="list-style-type: none"> <li>• Provide legal representation to survivors on GBV cases</li> </ul>                                                                                                                                                                                                                                                               |



## 24. SURVIVOR CENTRED RESPONSE (15 MINS)

### Objectives

- To share with participants the principles behind a survivor centred response
- Identify ways in which the principles can be applied by participants after the workshop

### Materials

N/A

### Step-by-step

#### Step 1 (approx. 10 mins)

1. Begin by thanking participants for their openness, honesty and the motivation shown throughout the three days. Acknowledge that for some it has been a time of deep reflection which at times must have been challenging as deeply held beliefs were questioned. Share with the group that your 'ask' is for them to continue to reflect and analyse what was discussed. It's as if you are looking at the world through a new pair of glasses...ask yourself 'do I see anything differently'.
2. For many of us we are on a journey of change, to create a supportive and protective environment for our families as well as those that we serve. We encourage you to continue the journey by talking about the issues we raised here with colleagues, friends and family. Pose some of the questions to your friends, see how they respond. Get the debate going. But remember, our role as agents of change is to support others to also reflect, analyse and challenge. It is not our role to force our opinions on others, instead it is to plant seeds that can be fed over time supporting others to view the protective or harmful nature of our social norms, attitudes and behaviours.
3. In closing this session we want to pull together the learning from the three days into five easy to remember, elements of a survivor centred response:
  - Put survivor safety first
  - Act in the best interest of survivor
  - Non discrimination
  - Self-determination and;
  - Confidentiality

### Facilitator notes

Wrap up by drawing out examples of debates and discussions you had from the previous three days that reinforce the need for each principle. E.g. Self Determination – this morning we talked about the challenge you sometimes face as an ally when believe the best thing is for your friend to go straight to the police to report, but your friend does not want to.

Finally, before saying goodbye, ask each participant to reflect on the three days and commit to doing one thing differently in their role as a service provider which reflects a survivor centred response. Give the participants a few minutes to write on a post-it note, then ask if anyone would like to share. (Do not push people to share, only if they wish). Encourage everyone to put the post-it note somewhere that will remind them of their commitment. And share that we will revisit these commitments when we meet again.

# Annex 1:

## KEY SKILLS FOR A FACILITATOR

Your role as facilitator is to help participants discuss issues like gender, power, violence, sexuality, healthy relations, communications, as well as to develop and promote attitudes and behaviours that prevent violence and promote non-violent behaviours and support survivors of violence. People need to protect their own and others' health, safety and wellbeing. By talking to others going through this training, you will become more aware of how your attitudes affect your work and your ability to promote new ways of behaving. And your ability to support others experiencing violence.

Facilitators also need to develop skills in active listening, effective questioning and facilitating group discussions. Over and above that, facilitators need to be emotionally intelligent, so that they are able to manage their own feelings and those of the group they are taking through the learning process. The following information can be used to improve facilitation skills.

### ACTIVE LISTENING

Active listening means helping people feel that they are being heard and understood. This is a vital skill for facilitating group discussions. It helps people to feel that their ideas are valuable. Active listening also helps people to share their experiences, thoughts and feelings more openly.

Active listening involves:

- Listening to content (what the person is saying word for word), listening to meaning (what the person actually means by what they are saying) and listening to feelings (how the person feels as they are expressing themselves).
- Showing interest and understanding through your body language, for example by nodding your head and turning your body to face the person who is speaking.
- Using your facial expressions to show interest and understanding and reflect what is being said. Just be aware that while usually looking directly at the person who is speaking is often a good way to show interest, in some communities, direct eye contact may not be appropriate until the people speaking and listening trust each other.
- Paying attention to the speaker's 'body language', so that you are not only listening to what is said but also to how it is said.
- Asking questions to the person who is speaking, to show that you want to understand.
- Summing up the discussions to check you understand what has been said fully and asking for feedback.

### EFFECTIVE QUESTIONING

Asking effective questions helps a facilitator to identify and address issues and ask for differing views on an issue. Skills in effective questioning are also useful for challenging assumptions, showing that you are really listening, and demonstrating that the opinions and knowledge of the group are valuable. Effective questioning also increases people's participation in group discussions and encourages their problem-solving skills in relation to difficult issues.

Effective questioning involves:

- Using the six key questions: Why? What? When? Where? Who? How?
- Asking open-ended questions. E.g. Open; How did you feel after that exercise? Closed; Did you feel good after the exercise?
- Following people's answers with more questions that look deeper into the issue or problem. E.g. So you said that your father was violent when you were growing up, would you like to tell us more about how that was for you as a child?



- Paraphrasing the questions and answers to make sure you are clear about the answers. E.g. So what I heard you saying was that normally you try to reconcile the husband and wife, but at times you fear sending them home together as you know the husband did not genuinely acknowledge he behaved wrongly.
- Asking how people feel and not just about what they know, to find out their personal points of view. E.g. so you share that the policy in the police is to try to mediate cases of domestic violence and avoid cases being filed. What do you feel personally would be the best way to protect and support survivors?

### ***FACILITATING GROUP DISCUSSIONS***

Facilitating group discussions involves:

- Creating 'workshop commitments' with the group, which the group agrees to.
- Helping the group to stay focused on the issues being discussed.
- Helping all group members to take part in the discussion by paying attention to who is dominating discussions and who is not contributing (remember that people have different reasons for being quiet; they may be thinking deeply!). **Tips!** Ask the group to sit quietly for a few minutes to reflect on their answer and let them know you are going to give each person one minute to respond before opening up for discussion. Place the dominant individual with the responsibility of monitoring participation.
- Summing up the main points of the discussion and any action points that have been agreed.
- Thanking the group for contributing to the sessions.

### ***MANAGING DIFFICULT SITUATIONS AND CONFLICT***

Activities in this manual look at sensitive issues and difficult problems around gender-based violence. As people have strong views on gender and sexuality, for example, there may well be disagreement between you and a participant or between participants themselves. These disagreements can easily turn into conflict. Disagreement is healthy; it is often through disagreement with others that we come to better understand our own thoughts and feelings. But conflict can be unhealthy and can lead to participants putting their energy into defending fixed positions instead of exploring new issues. As a facilitator, you need to manage conflict. If a participant challenges you, bouncing the challenge back to the whole group or to the participant himself as a question is a good way to deal with the challenge.

Some of the roles that people take on when they are in groups can interfere with the learning of the sessions. When you facilitate a group discussion you may have to deal with negative or disruptive people. You can deal with difficult people by reminding the group of the workshop commitments asking them to be responsible for sticking to them. You can ask a person who is always complaining about details of what is bothering them and address them. You can also ask the group to discuss the issue. You can involve the group in asking a disruptive person to help rather than hinder the group, or deal with him separately.

While the group will not always achieve agreement, as facilitator you need to highlight areas of agreement, as well as points of disagreement that need further discussion. You should also sum up the main points of the discussion and any action points that have been agreed, as well as thank the group for what they have contributed to the sessions.

### Case study: Challenging participants' views

A participant might say: "If a woman gets raped, it is because she asked for it. The man who raped her is not to blame." As facilitator, you need to challenge such opinions and offer a viewpoint that reflects the philosophy of the programme. While this can be hard, it is a vital part in helping participants work toward positive change. One way you could deal with such a situation is by following the steps below.

**Step 1:** Ask for clarification. *"Thank you for sharing your opinion with us. Can you tell us why you feel that way?"*

**Step 2:** Seek an alternative opinion. *"Thank you. So, at least one person feels that way. What do the rest of you think?"*

**Step 3:** If nobody offers an alternative opinion, provide one.

*"I know that a lot of people would never agree with that statement. Most of the men and women I know feel that the rapist is the only person to blame for a rape. We are all responsible for respecting other people's right to say 'no.'"*

**Step 4:** Offer facts that support a different point of view.

*"The law says that every person has a right to say 'no' to sex, and the rapist is the only person to be blamed. It doesn't matter what a woman wears or does, she has the right not to be raped."*

Please note that it is very unlikely that the participant will openly change his or her opinion even after you use these four steps to address the statement. But by challenging the statement, you have provided an alternative point of view that the participant may consider and hopefully adopt later.

## MAKING GOOD PRESENTATIONS

As a facilitator, you will need to make presentations on a range of topics and issues. Here are some general tips on presenting to groups:

- Practice before you make your presentation, so you don't need to read the words from paper/powerpoint.
- Where possible, avoid the use of powerpoint in this module. The emphasis is on personal reflection and discussion and powerpoint is a tool that generally is a one-way flow of information.
- If you do have to use powerpoint, use imagery, bullets and as few words as possible on a slide.
- Make the presentation yours; practice how you would tell this story in your own words and where possible personalise and give real life examples.
- Move out into the audience from behind the podium or table.
- Look at and listen to anyone who asks a question.
- Be aware of the sensitivities of your audience.
- Use humour, but do not wait for laughs.
- There are many different ways to cover the same material. Try to customise your presentation to suit the group.

## EMOTIONAL INTELLIGENCE

The effectiveness of this course, to a large extent, depends on the facilitators. The facilitator brings her/his emotions, experiences, prejudices etc. to the learning environment and this can have a negative or positive impact on the process.

Throughout all of the activities, participants are encouraged to reflect on their own experiences, feelings and emotions, and what personal lessons they can take away. This will help in enhancing their emotional intelligence.

To be emotionally intelligent requires the effective awareness, control and management of one's own emotions and those of other people. The concept of emotional intelligence embraces two aspects of intelligence.



## 1. **Personal aspects:** Understanding yourself, your goals, intentions, responses, behaviours

- Self-awareness: being able to recognise one's emotions and their effects; knowing one's strengths and limits; having sureness about one's self-worth and capabilities.
- Self-regulation: managing disruptive emotions and impulses; maintaining standards of honesty and integrity; taking responsibility for personal performance.
- Self-motivation: being driven to achieve results, commitment to the goals of the group and/or organisation; demonstrating initiative and optimism.

## 2. **Social aspects:** Understanding others, and their feelings

- Social awareness: being empathic, service oriented; developing others; promoting diversity; showing political awareness.
- Social skills: using good communication skills; being able to inspire others; catalysing change; managing conflict; nurturing instrumental relationships and creating group synergy in pursuing collective goals.

These are integrated throughout the activities, so that as knowledge and understanding are built on various issues, both the facilitator and participant are given the opportunity to reflect on their emotions, and also acquire the necessary skills to positively manage their emotional environment and that of the group

### ***SPECIFIC TIPS FOR ENGAGING ADOLESCENT BOYS AND YOUNG MEN***

A key challenge in working with men and boys is to strike the right balance between making prevention work appealing and accessible to men at the same time as ensuring it addresses the harms caused by male power and privilege, from which men benefit.

It is important to find a way to BOTH challenge patriarchy, power, and violence and men's responsibility to support women's efforts to overcome them AND to demonstrate the benefits to men of being involved in ending violence against women and girls. Carefully sequenced sessions will avoid putting men off and making them defensive; yet proactively keep the focus on the enormous damage that violence and sexism does to the lives of women and girls.

### ***Below are some points to be conscious of in finding the right balance:***

- This course gives priority to a gender-transformative approach that seeks to change gender roles and promote gender-equitable relationships between men and women.
- Avoid feelings of guilt and shame that can provoke defensiveness or hopelessness and turn boys and men away.
- Where possible, focus on the positive aspects of being boys and men.
- Remember that the pressure NOT to change can be overwhelming. Personal and collective transformations toward gender equity for many men can be extremely threatening.
- Address forms of deep-rooted privilege and power in ways that challenge and confront men and boys about their patriarchal attitudes and behaviours (including homophobia, misogyny and racism), creatively and constructively.
- Enable them to break with ingrained cultural expectations of collusion and complicity with other men.
- Remember that power (over others, to dominate and control) and how it is socially constructed is a central issue in engaging boys and men.

### ***We are working with men and boys for TWO clear reasons:***

- Engaging men must contribute to prevention of violence against women and girls and improving women's rights.
- Engaging boys and men is beneficial for their own personal growth, benefiting from gender equality in the form of improved and healthier relationships with the women and girls in their lives and provides more options as equitable partners, fathers.



## PERSONAL CHECKLIST FOR FACILITATORS

- Be very clear about your role: your behaviour more than your words will convey that you are not the 'teacher' but a facilitator and fellow learner.
- Be aware of your eyes: maintain eye contact with participants.
- Be aware of your voice: try not to talk too loudly, too softly, or too much.
- Be aware of your body language: consider where you sit or stand and other ways in which you may unconsciously exercise inappropriate authority.
- Be aware of your responsibility: make sure everyone has a chance to be heard and be treated equally; encourage differences of opinion but discourage argument; curb those who dominate; draw in those who are hesitant.
- Be aware when structure is needed: explain and summarise when necessary; decide when to extend a discussion and when to go on to the next topic; remind the group when they get off the subject.
- Be sure to ask open-ended and appropriate questions, using appropriate language.
- Be aware of your power and share it: ask others to take on responsibilities whenever possible (for example by taking notes, keeping time, and, ideally, leading discussion).
- Be familiar with the cultural context of the participants and the subject matter that will be discussed. Remember, there are many different cultures, even within our own country.
- Be creative!

Adapted from: N Flowers et al., *The Human Rights Education Handbook: effective practices for learning action and change*. P.26 <http://www.iarfsacc.org/downloads/13>



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