Sonke CHANGE Trial

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A Community Mobilisation Training Manual for Preventing men's use of violence against women

Booklet 1

Workshop Manual

Diepsloot, South Africa

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Welcome

Welcome to the first booklet in the package of materials that support the Diepsloot Community Mobilisation Programme. This package offers a range of useful content for community mobilisation for the prevention of Intimate Partner Violence and, on a wider scale of Gender Based Violence.

The Diepsloot Programme

Violence against women and girls (VAWG) is a leading cause of morbidity and mortality among the 35% of women globally who experience it. Prevalence of VAWG is alarmingly high in Southern Africa. Large studies among South African men found that 27.5 – 31.8% report enacting violence towards partners, and 27.6% of men have ever raped. These high rates of violence against partners and non-partners are consistent with population-based findings from studies among men in other regions. There is an urgent need to engage men in challenging rigid adherence to inequitable ideas about manhood and encourage men to become agents of change– both to reduce VAWG, and for the benefit of communities, families, and men themselves.

What we aim to do:

With support from UK Department for International Development (DFID) through the What Works to Prevent Violence Consortium, we plan to refine the Sonke model of One Man Can to add a community mobilisation wing and adapt it to a new setting: the rapidly-growing settlement of Diepsloot in peri-urban Johannesburg, South Africa.

The Intervention Model

We propose to refine Sonke's existing gender-transformative programme by adding community mobilisation and advocacy. By adding to the existing, more conventional group-based workshop approach, we aim to address the multi-level nature of VAWG and create an enabling environment for men to embrace more equitable forms of masculinity. Given the strong associations between masculinities and men's use of VAWG, now is an opportune moment to refine the model so that it targets men's VAWG behaviors.

Timeline

The Sonke CHANGE Trial will run from October 2015 until March 2018. This timeline will allow the Sonke intervention to run in intervention communities for roughly 24 months.

Beyond training – Community Mobilisation

Our work is guided by a Community Mobilisation model that suggests that in addition to taking action in our personal lives, we must also take action in our communities to build a foundation for community members to fulfil their human rights and to live free from violence. It is in this light that Sonke Gender Justice will use this workshop manual well beyond the completion of the research study. For community mobilisation to work, we believe that progress should be sought on 6 different community components or "domains." These include (1) building shared concerns around the consequences of GBV and IPV for women and children, (2) community consciousness about the causes of GBV/IPV and how it they can be prevented, (3) leadership to support achieving zero tolerance of GBV/IPV, (4) organisations and networks to help enhance community messages and resources, (5) collective action to make change, and (6) social cohesion to bring communities together to improve our health.

Our mobilisation team will develop and train local "Community Action Teams" that will generate community action around these issues. Together, these groups, along with Diepsloot staff and partners, will carry out workshops and other activities in the community, bringing visibility to the personal, family and community benefits of taking actions at all levels to challenge and prevent IPV/GBV and foster health, gender-equitable relationships.

Community workshops and activities should be seen as the starting point, not the end goal. Workshops and activities raise community awareness about topics like gender norms, power, violence, sexuality and healthy relationships but alone will not promote sustained individual or community level change. Instead, workshops and activities should be seen as a step towards taking action. Real community-level change rarely occurs without a community dialogue and consciousness-raising through discussion and debate. Many levels of action are needed to truly create change.

Terms

This manual includes terms/words that you may not use often. It is important to know what these terms mean when you are facilitating activities of this manual. Here is a list of such terms and their definitions:

Abuse	Improper, harmful or unlawful use of something.
AIDS	Acquired Immunodeficiency Syndrome. AIDS is the name given to a group of serious illnesses in HIV-positive people. AIDS develops when people living with HIV are no longer able to fight off infections because of lowered immunity.
Confidentiality	The non-disclosure of the private information of another. Related to health information, confidentiality is the ethical principle or legal right that a physician or other health professional will hold secret all information relating to a patient, including HIV status, unless the patient gives consent permitting disclosure.
Attitudes	Our views, opinions, and feelings about something.
Beliefs	Firm opinions normally based on religious and cultural principles.
Breadwinner	The person who is responsible for earning money to support the family.
Bystander	Individuals who witness emergencies, criminal events or situations that could lead to criminal events and by their presence may have the opportunity to provide assistance, do nothing, or contribute to the negative behavior.
Class	A set of people grouped together by their level of wealth and/or the jobs they do in the economy
Collective actions	People coming together and working together to discuss and resolve issues.
Community consciousness	A community's ability to critically reflect on their circumstances, the structures that shape these circumstances, and pathways towards change.
Culture	The beliefs, customs and practices of society or group within society, and the learned behaviour of a society.
Discrimination	A term used to describe unfair or different treatment because of a person's Siocial status
Gender	Widely shared ideas and expectations concerning men and women and how they should behave in various situations; usually defined by geographic or cultural context.
Gender-based violence	Refers to any behaviour, act or threat that inflicts or intends to inflict physical, sexual, or psychological harm on an individual on the basis of their sex or gender. This includes sexual violence/abuse.

Gender equality	Freedom of both men and women to develop their personal abilities and make choices without limitations set by predefined stereotypes, gender roles and/or prejudices. The different behaviors, aspirations and needs of both men and women are considered, valued and favored equally and the rights, responsibilities and opportunities of a person are not dependent on whether they are born male or female.
Gender equity	The fairness of treatment for men and women according to their respective needs; gender equity leads to gender equality.
Gender identity	A person's innate, psychological identification as a man or a woman, which may or may not correspond to the person's physiology or designated sex at birth.
Gender roles	Learned behaviors in a given society, community or social group where certain activities, tasks or responsibilities are perceived as male or female; these roles are affected by age, class, ethnicity, religion and the geographic, economic and political environment.
Hegemonic masculinity	The dominant version of masculinity, or "what it means to be a man" in one's culture, one that confers dominance and power over others. Men are often encouraged to identify with and internalise this version of masculinity.
Heterosexuality	Sexual, emotional, and/or romantic attraction to a sex other than your own. Commonly thought of as "attraction to the opposite sex" but since there are not only two sexes (see "Intersex" and "Transsexual"), this definition is inaccurate.
HIV	Human Immunodeficiency Virus, a virus that weakens the human immune system.
Homosexuality	Sexual, emotional, and/or romantic attraction to the same sex.
Intimate Partner Violence	Violence which happens between intímate partners, or because of intímate relationships. It can be housed within the Gender Based Violence group
Network	A group or system of interconnected people.
Norms	Accepted forms and patterns of behaviour that are seen as 'normal' in a society or in a group within society.
Participatory	Providing the opportunity for individual participation.
Patriarchy	A social system in which men are seen as being superior to women, in which men have more social, economic and political power than women, and in which men actively wield power over women.

Power	The ability to do something as well as control and influence over other people and their actions.
Rape	Any person "A" who unlawfully and intentionally commits an act of sexual penetration with a complainant "B", without the consent of B, is guilty of the offense of rape (as defined in South Africa's Criminal Law (Sexual Offences and Related Matters) Amendment Act, 2007).
Resources	A supply of something (for example, abilities, money, time, people) that can be used.
Sex	Biological characteristics which define a human being as male or female.
Sexuality	A central aspect of being human, sexuality encompasses sex, gender identity, gender roles, sexual orientation, eroticism, pleasure, intimacy and reproduction, as experienced throughout one's life. It is experienced and expressed through thoughts, beliefs, desires, values, behaviors, practices, roles and relationships.
Sexual violence/abuse	A range of behaviors that are unwanted by the recipient and include remarks about physical appearance, persistent sexual advances that are undesired by the recipient, as well as unwanted touching and unwanted oral, anal, or vaginal penetration. These behaviors could be initiated by someone known or unknown to the recipient, including someone they are in a relationship with.
Social cohesion	The level of "working trust" in a community.
Social status	The position or standing of a person in a society or group in relation to others (for example the social and economic status of women in most societies is regarded as lower than that of men).
Stakeholder	A person or group with an interest or concern in something.
Stereotype	An exaggerated oversimplified belief about an entire group of people without regard for individual differences.
Stigma	Stigma is defined as negative attitudes towards people who belong to a particular group, or who have different characteristics than others. It may take many forms: gossip and verbal abuse, judgments, and morally-driven values about other people that can make them to be more vulnerable to discrimination, including violence and physical abuse as well as loss of jobs and lack of services.
Violence	The use of force or power to harm and/or control someone.
Voluntary	Done, given, or acting of one's own free will. For example, an individual's decision to test for HIV and to take ARVs should be voluntary.

The Diepsloot package of materials

This manual, Booklet 1: Community Mobilisation Workshop Manual is part of a package of materials to be used in the Diepsloot Programme. It is designed to be used alongside Booklet 2: The Community Mobilisation Toolkit ; and Booklet 3: Community Mobiliser's Handbook and Booklet

Document	Readers	Purpose
Booklet 1: Community Mobilisation Workshop Manual	Community Mobilisers CAT Members	The Workshop Manual is a guide to facilitating the 2-day Diepsloot workshops. It contains 6 Workshop Agendas and a range of themes.
Booklet 2: Community Mobilisation Toolkit	Community Mobilisers CAT Members	The toolkit provides instructions for community mobilisation activities that mobilisers and CAT members can conduct.
Booklet 3: Community Mobiliser's Handbook	Community Mobilisers	The Community Mobiliser's Handbook provides guidelines to community mobilisers for initiating and coordinating community mobilisation activities and Community Action Teams (CAT), as well as other important information.

Additional copies of materials can be requested from the Programme Manager in Diepsloot or from Sonke Gender Justice (www.genderjustice.org.za).

Overview of the community mobilisation workshop manual

Who is this manual for?

This manual is an educational resource that Sonke staff, community mobilisers and CAT members (facilitators) can use to plan and execute training processes (series of workshops) with members of their communities. It consists of a compilation of inter-active activities designed to stimulate reflection, analysis, attitudinal change and action-taking. These activities have been drawn and adapted from existing Sonke materials and those of other organisations, and are grouped into six separate two-day workshops.
The content of the activities is informed by a commitment to preventing Gender Based Violence (GBV), with particular emphasis on Intimate Partner Violence (IPV), and to promoting social justice, gender equality and engaged citizen activism.

The implementation of this manual by facilitators will take place within the framework of the "Sonke CHANGE intervention" model that builds on the success and learnings of the One Man Can campaign, and that aims to address the multi-level nature of VAWG and create an enabling environment for men to embrace gender equitable forms of masculinity. The intervention will be evaluated using a cluster randomised controlled trial design.

Why this manual?

The activities included in this manual are designed to encourage community members, particularly men, to reflect on their own experiences, attitudes and values regarding gender, power, violence, sexuality, gender justice and human rights.

Participation in these training activities will lead to individual and collective action to prevent violence occurring in Intimate Partner Relationships (IPR), to support women who are experiencing GBV and to promote gender equality in the community.

How to use this manual

The activities have been grouped together as Workshop Agendas 1 to 6. Each workshop consists of an average of 8 activities will be conducted for 2 days, with each day covering 3 - 5 activities, depending on the time needed for each one.

Read through the entire manual, including the summaries of the activity themes, before you use the activities. Read through each activity again before you start it, and make an effort to translate some key words into the local language.

While most workshops should be completed according to the agendas laid out in this manual, the workshops can also be combined or tailor-made to suit different audiences (for example, single-sex groups or members of a particular organization). There are additional activities provided in the appendices to complement the existing workshop agendas.

Format of activities

All of the activities in the manual use the same standard format which contains the following:

- **Objectives:** This describes what participants should learn as a result of doing the activity. It is a good idea to begin each activity by telling participants about its learning objectives. This helps participants understand why they are doing the activity and what they can hope to get out of it.
- **Time:** This is how long the activity should take, based on prior experience using the activity. These timings are not fixed and may need to be changed because of the group you are working with or because of issues that come up.
- **Materials and advance preparation:** These are the materials you will need for each activity. You will need to prepare some of these materials before the workshop begins.
- **Steps:** These are the steps you should follow in order to use the activity well. These instructions are numbered and should be followed in the order in which they are written.
- **Facilitator's notes:** These notes will help you to facilitate the activity better by identifying issues about the process of the activity for you to think about and prepare for. Make sure you have read these notes before you begin.
- **Key points:** These are the key points to bear in mind that participants should learn as a result of doing the activity. These key points will be useful while you are facilitating the discussion during the activity as well as in summing up the discussion at the end of the activity.

General guidelines for conducting 2-day workshops

Overview

Each workshop should be conducted for a minimum of 2 days, and last at least 4 hours each day. Workshops should include a minimum of about 10 participants and a maximum of about 25 participants. Only trained Mobilisers or other Diepsloot staff/CAT members approved by the Diepsloot Programme Manager should facilitate the workshop. CAT members should be invited to assist with the workshops whenever possible.

The agenda for each 2-day workshop should be chosen from the list of 6 possible workshop agendas included in this manual. Where possible, the workshops should be carried out in the order that they are presented in this manual, especially if the same group of participants will be able to take part in all of the trainings. When starting a training process with new community members, facilitators should give priority to carrying out Workshop Agenda 1 first.

Facilitators should not add other activities that are not listed in the Workshop Manual, unless discussed with programme coordinating staff ahead of time. Ideally, over time, the same group of participants will get the opportunity to have taken part in all six of the workshops so as to strengthen their knowledge and deepen their commitment to preventing IPV/GBV and taking action for gender equality and wider social justice.

All planning for the workshops should be conducted by the workshop facilitators well before the day the workshop is to begin. Workshop facilitators should look for a suitable venue for the workshop and obtain permission from appropriate authorities to use this venue on the 2 days the workshop is to be held. In addition, it is advisable to arrange a caterer to offer lunch or at least refreshments during each day of the workshop.

In addition to the full 2-day workshop, facilitators also have the option of conducting a 'Diepsloot mini-workshop', which lasts just a few hours on one day and covers only 1-2 activities from this manual. This activity is described in more detail in the Booklet 3: Community Mobilisation Toolkit. The mini-workshop is often a good option for community members who don't have enough time to come to a 2-day workshop, such as community leaders or people who work full-time (e.g. teachers, health care personnel). In addition, the mini-workshop format can be used for single-sex groups that may meet in sequential sessions conducted with the same people over time, as is described in more detail in the section on Single-sex groups below.

We encourage all staff, trainers, community mobilisers and Community Action Team (CAT) members to model positive behaviour with participants at all times. Community members will learn about healthy attitudes and non-violent behaviours both from the activities and from their relationship with you. First and foremost, project staff, community mobilisers and CAT members must be fair and respectful at all times, and must never harm or intimidate a community member.

Participants

The target age range for workshop participants is between 18 and 49 years old, although participants younger or older than this age range should not be turned away.

Generally, workshops will be "mixed" (unless the workshop being planned is specifically intended to be for one sex or the other) and, as such, the majority of participants will be 'self-identifying' men and women, whose gender identity and expression are aligned to the biological sex they were assigned at birth. Given the project's primary focus on the prevention of IPV, through the transformation of patriarchal masculinities, in many communities more men than women may participate in the workshops.

It is possible, however, that some participants may be transgender, or in the process of questioning and changing the gender identity and expression that society has assigned to them. The more diverse that participants are (in relation to their age, gender, formal education, ethnicity, sexuality, etc.) the richer the discussions that take place can be. Rigid, harmful gender roles, and the power dynamics that lead to IPV and GBV are maintained by patriarchal visions and practices that affect the gender identities, expressions, roles and relationships of all human beings and limit their full potential. When working towards changing these roles and power relations, in search of gender justice, the different life experiences and diversity that participants bring, enhance the workshops as they learn from each other.

It is important to be able to find the 'right' participants for your workshops. In addition to building participants knowledge and skills, and changing attitudes and behaviour, workshops can also help to identify potential CAT members.

A participant can attend only one workshop, or ideally all six. Each workshop has a different set of activities, but many of the same themes are addressed in all of the workshops.

Participants who attend one workshop should be encouraged to attend all the others if they are available. Remind participants at each workshop that other workshop agendas, including the next workshop in the series, include a different set of activities.

How to recruit for workshops

Facilitators can recruit potential participants using a range of strategies, for example, during door-to-door outreach, community presentations and activities, or at CAT meetings. Whenever possible, facilitators should bring a sign-up sheet with them, and should ask potential participants for their telephone number in order to follow up with them later.

When you recruit participants it may be useful to look for people in your community that have already taken some kind of community action. They will then be more likely to be interested and concerned about gender and violence issues in their community, and more likely to join a CAT. Examples are people who have started small community projects such as a crèche, or a women's economic empowerment project, or who are known to be helpful in the neighbourhood. Places of worship, especially those with a social justice agenda, can also be a good recruiting ground, since many of the concerns of religion (peace, justice, respect for others, non-violence, etc.) are shared by the quest for gender justice.

You may also want to advertise or promote your workshops in spaces, such as taverns, where men in particular are likely to congregate and where harmful gender stereotypes and violent and risky behaviours are enacted and reinforced. Be sure to get permission from a tavern owner however, before you promote your workshop there.

Another method that may be helpful is 'meerkat-nest' recruitment. Every tunnel in a meerkat nest branches into two more tunnels. Ask participants that have shown interest, or attended a workshop, to ask two friends to come along to the next one. If these ask two in turn, it is already six more participants, from one person!

Once you have recruited a group of participants, consult with them about the best times to host the workshop. Bear in mind that some community members may be migrants, and will only be home during work holidays. Try and book workshops during times when these individuals are available.

Introductory and concluding activities that happen in all workshops

Along with the 8 main thematic activities, each workshop also includes a number of introductory and concluding activities. These include:

Introductory activities:

- Checking in and out
- Ground rules and expectations
- Introducing the Diepsloot programme

During workshop activities:

- Action charts

Concluding activities:

- Commitment to Action handouts
- Plus delta evaluation

Each of these is briefly explained below.

Checking in and out

Checking in is a good way to start a day together. It can be as simple as going around a circle and letting each participant briefly say who they are and how they are feeling. One can also check in during the day or check out at the end of the day. You can also ask participants:

- How they are doing
- If anything new has happened for them since the previous session
- If they have realized anything new since the previous session
- One word that describes their state of being
- Their reflection on the discussions so far

If important issues come up during the check-in, do not be too rigid about the planned agenda. Allow some space to deal with the participants' issues.

Ground rules and Expectations

You will be spending two days together as facilitators and participants. It is very useful to establish some ground rules at the beginning, and refer to them when necessary throughout the day. This is a simple process of asking everyone for agreements that they need the group to make. Some examples are:

- Punctuality, sticking to agreed times.
- No smoking indoors.
- Mobile phones off.
- One person speaks at a time.
- Respecting other people's opinions.

At the same time, it is useful to set some expectations. These can then be reviewed at the end, in order to see if they were achieved, but they can also give you an indication if any participants have unrealistic expectations, in which case you can alert the participants that their expectations are not possible. A familiar unrealistic expectation is that participants expect to be employed after attending. Examples of familiar (and realistic) expectations are:

- To learn about Diepsloot
- To discuss HIV Treatment as Prevention
- To meet new colleagues
- To have fun!

Often, the agreement of ground rules can be done after the first thematic activities, building on situations that have already begun to develop. It is also important to ensure that the participants do not feel that the ground rules are being imposed by the facilitation team, and that they recognise that they are an agreement between participants (and between facilitators and participants) to ensure the smooth running of the workshops.

Introducing the Diepsloot programme

It is important to start the workshop by introducing the Diepsloot programme to the group as "Community Mobilisation for Prevention of Intimate Partner Violence (IPV)", in order to provide context and direction for the workshop. In addition to introducing the programme, be sure to:

Clearly describe what IPV means.

Explain that this is why, in each community participating in the Diepsloot Programme, we are working towards raising awareness of the causes of IPV/GBV, to contributing to its prevention and to supporting women and children who are affected by it. Emphasize the right of all South Africans to live free from abuse and violence.

It is hoped that this will help set a tone of empowerment and action that will carry through the two days of the workshop and deepen personal and communal reflection and actions.

During this introduction, distribute the Diepsloot pamphlet to every participant who has not received one before. Participants can refer to this pamphlet during the training and then take it home with them. Make additional copies of this material available and encourage participants to take extras to share with their family and friends.

Action Chart – Recording suggested community actions that emerge during the workshop

The Action Chart can be used by the workshop facilitator(s) throughout the workshop to help participants focus on concrete steps they and others can and should take in their community to address issues relevant to the Diepsloot programme that arise through the activities and discussions. These actions may be similar to the types of community activities outlined in Booklet 3: Community Mobilisation Toolkit, or they can be unique actions that individuals or groups can take that may be most appropriate to a particular community.

Create the Action Chart by drawing it on flipchart paper. Include the following categories:

- Actions that I can take
- Actions that we can take
- Actions that others should take (say who)

After the workshop is over, the facilitator(s) should give the Action Chart(s) to the Community Action Team (CAT) in that community. The facilitator(s) should also tell the CAT what he/she/they consider key recommendations coming out of the workshop, ideally during a CAT meeting.

Commitment to Action handouts¬ – Setting a personal goal at the end of the workshop

The Commitment to Action handout should be filled out by every participant at the end of the 2-day workshop. The purpose is to have each participant set a personal goal related to non-violence and healthy relationships for themselves or others, and to identify the concrete steps they will need to take and support they will need to accomplish this goals.

This handout can be filled out individually, or in pairs or small groups, but each individual should complete their own handout. Encourage participants to commit to only one personal change each time they fill out the handout in order to make it easier for them to carry out – listing too many actions can become overwhelming and make it less likely that the participant will follow through. If time allows, you can ask for a few volunteers to share the commitments and strategies identified with the group and facilitate discussion about themes and reactions.

It is also very important that facilitators follow up with participants on their commitments and that participants know when and how this follow-up will happen.

There are a number of potential ways to do this, and Diepsloot staff are encouraged to see what works well and to replicate this over time. Some options include:

- Participants should always be strongly encouraged to come to the next 2-day workshop in their community, at which time Mobilisers and/or CAT members can check in with them about progress towards their commitments.
- Plan a follow-up meeting 1-2 weeks after the end of the workshop, for all interested participants to report back on their progress towards their commitments with the same group of people they had attended the workshop with. This meeting typically lasts 1-3 hours. It can be helpful to begin the meeting with a brief ice breaker or activity. In addition, offering refreshments at this meeting should help boost attendance. For participants who mobilisers or CAT members have lost contact with for more than a month, try to follow up in person with this participant about his/her progress towards the actions he/she committed to.
- Encourage participants to come to an Open House in their community to check in with mobilisers and/or CAT members about progress towards their commitments; confidentially or with a group of their peers. See Booklet 3: Community Mobilisation Toolkit for a full description.

COMMITMENT TO ACTION HANDOUT

What change do I want to make related to NON-VIOLENCE AND HEALTHY RELATIONSHIPS for myself? (Please be specific)

What change do I want to promote related to NON-VIOLENCE AND HEALTHY RELATIONSHIPS amongst my friends, family and community members? (Please be specific)

What STEPS will I take to accomplish each kind of change mentioned above?

What SUPPORT do I need to accomplish each kind of change?

Plus or Delta?

Every day should close with the Plus or Delta session. Divide a flipchart into two columns, at the top of the first make a '+' symbol, for plus, and for the other make a small triangle 'Δ' for delta.

'A'Plus refers to aspects of the workshop that participants liked, and found them positive. Delta refers to aspects of the workshop that participants felt needs to change, and they suggest new ways of doing them in future.

Ask participants to contribute Plusses or Deltas and capture them on the chart. This quick evaluation can guide you and the group into better ways of facilitating the various activities.

Single-Sex groups

At times it can be beneficial for men and women to meet in single-sex groups, with a mentor or facilitator of the same sex, to discuss potentially sensitive topics of particular concern to them and seek support from participants of their own gender. When possible, it is also helpful for the same group of people to meet together over time in order to build bonds of trust and friendship and to have time to reflect and carry out actions that they have committed to.

There are two particular groups that Mobilisers and CATS are encouraged to put in place as part of the Diepsloot programme: Young women's groups and men's groups. One possible workshop format to use with both groups is sequential Diepsloot mini-workshops, across at least five different sessions (with 1-2 activities per session).

The facilitator can then help the group transition towards leading its own sessions and defining its future focus and goals. These mini-workshops should always be led by a mobiliser or other facilitator who is the same sex as the participants. For more description of how to conduct a mini-workshop, please refer to the Booklet 3: CM Toolkit. These two groups are described in more detail below.

Young women's groups

Young women ages 18-24 in South Africa are particularly vulnerable to physical, sexual and psychological violence and abuse as well to HIV and unintended pregnancy. Programme experience has shown that it can be helpful for young women to spend time together in a space of their own, to learn about such health topics, gain valuable life skills, and share their hopes and fears with other young women.

Although the Diepsloot projects targets men 18-49yrs and the general community, should there be a need to conduct Young Women only groups within the community mobilisation strategy, here are 10 recommended activities for mini-workshops with young women. All

of these activities are already included in this manual in different agendas or the appendix. Experience has shown that these activities work very well with young women. The set of activities also covers topics that are important to include as part of the Diepsloot programme, relating to gender, power, violence and IPV/GBV.

Act Like a Man, Act Like a Woman (Agenda 1, Activity 2)
Gender fishbowl (focusing on discussion questions for women) (Agenda 2, Activity 2)

Men's groups

Program experience also suggests that it can be beneficial for men to have a space where they can talk with other men about the pressures they face living up to often unrealistic expectations of themselves as men, about difficult life circumstances or traumas they may have experienced, or guilt from past actions. Many men feel most comfortable sharing and working through such issues with other men. It is important to have skilled male facilitators for men's groups who can help guide the conversation in a positive direction in the event that it starts to reinforce (rather than challenge) gender stereotypes and harmful masculinities.

Here are 10 recommended activities for mini-workshops with men. All of these activities are already included in this manual in different agendas or the appendix. Experience has shown that these activities work very well with men. The set of activities also covers topics that are important to include as part of the Diepsloot programme, relating to gender, power, violence and IPV/GBV.

Act Like a Man, Act Like a Woman (Agenda 1, Activity 2)
Gender roles - the 24-hour day (Agenda 2, Activity 1)
Power, status and health (Agenda 3, Activity 1)
My father's legacy (Agenda 4, Activity 5)
From violence to respect in intimate relationships (Agenda 3, Activity 5)

The Activity Themes

The Activity Themes

In this section we lay out the 5 main themes that we will explore through workshop activities. Most Workshop Agendas include at least one activity on each theme and 2 or more on the theme of gender, power and violence.

THEME 1 GENDER, GENDER SOCIALISATION AND GENDER ROLES

This first theme gives an overview of key concepts related to "sex", "gender", gender socialisation and gender roles. It explores sex and gender as anatomical and social categories and the relationship between them, demonstrating how the identification of a person's biological sex (male or female at birth, or before) leads to the construction of their gender identity, as either a man or a woman. The activities used for this theme also enable discussions to take place on transgender identities (individuals whose chosen gender expression and/or identity does not align with their biological sex) and on the concept of intersex.

Having established the meaning of sex and gender, this theme proceeds to unpack how individuals learn (and are taught) to be men or women in society, in relation to patriarchal social and gender norms associated with cultural models of masculinity and femininity. This includes analysing the role that social institutions (family, school, religion, media, etc.) play in the socialisation of gender and how these foster and reinforce stereotypes and myths related to the expectations placed upon how men and women are expected to be, think, feel, behave, love and relate to each other in all spheres of life.

This theme also facilitates reflection and analysis on the distribution of gender roles and the different types of work that are assigned to and assumed by girls and boys as they go through life. Productive work (that produces goods and wealth), that is carried out outside the home and that receives monetary reward is considered the domain of men. Reproductive work (for example child birth and care of the family, domestic work, voluntary community work), on the other hand, is considered women's responsibility and women are expected it carry out unquestioningly as an expression of love towards their father, brothers, husbands and children.

The different processes of gender socialisation that boys and girls experience while growing up, and the unfair distribution of gender roles and work are revealed as a system of unequal access to opportunities, rights and resources in which men are given greater social value than women who, in turn, are considered inferior to men. Transgression from the established norms often results in ridicule, social shunning and can lead to punishment through the use of violence.

Consequently, the critical analysis of the socialisation of gender identities, expressions, roles and relations opens up opportunities for greater flexibility and freedom for women in men's development, and for the establishment of transformed gender relations that lay the foundation for achieving gender equality in society.

Key objectives

1. Participants to learn to analyse the role that social institutions (family, school, religion, media, etc.) play in the socialisation of gender
2. We aim for participants to explore sex and gender as anatomical and social categories; but also the relationship between them
3. Participants to reflection and analyse on the distribution of gender roles and the different types of work that are assigned to and assumed by girls and boys as they go through life
4. Participants to unpack the establishment of transformed gender relations that lay the foundation for achieving gender equality in society.

Fostering Action

1. Participants to interrogate their own gender stereotypes and act on changing them beginning at home
2. To start challenging harmful gender norms
3. Invite other men (and women) to come learn with them in other Sonke activities

THEME 2 GENDER, POWER AND VIOLENCE

The inequalities produced by gender socialisation and the unfair sexual distribution of work, lays bare a system of power dynamics between men and women that grants a series of advantages, opportunities, rights and privileges to men that are simultaneously and systematically denied to women (personal, familial, social, economic, sexual and political). Gender, power and violence, then, is the second major thematic area of this manual.

All of us, men and women, as we go through life, have to contend with situations in which we have little or no control to influence events and can, therefore, feel powerless. Similarly, most of us, also, at different stages in our lives and in different relationships, experiment what it is like to have power and to use it for our own benefit and those of others, and often too, for personal, family or group advantage, to the detriment of others.

This theme unpacks the meaning of power and looks at the different ways that power can work negatively and positively, focusing on 4 different types of power.

- **Power Over:** To have control over somebody or a situation in a negative way. This is usually associated with repression, force, corruption, discrimination and abuse. This kind of power is taken from somebody else and then used to dominate and prevent others from gaining it. This kind of power comes about because it is seen as a finite resource: people are forced to believe that there is only a limited amount of power in the world and that they have to fight to take and keep their share of it.
- **Power To:** This kind of power refers to the ability to be able to shape and influence one's life and the lives of others who share your vision. It refers to having the ideas, knowledge, skills, money and ability to convince yourself and others to do something. Together with lots of other people with this kind of power we can create 'power with'. 'Power to' can be used both selfishly, to block outsiders from power, or generously, to make more power for all.
- **Power With:** This power is about having power on the basis of collective strength or numbers. It is 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 is based on support, solidarity and collaboration. This kind of power is seen as an infinite resource: the more you share power equally among all, the more power there is to share.
- **Power Within:** This kind of power is related to a person's feeling of self-worth and self-knowledge. It is related to a person's ability to imagine a better life for her/himself and being able to see how to share this power with others and in the process, empower everyone. It is about having hope and a sense of being able to change the world. It is about the feeling of having rights as a human being and respecting the rights of others. It involves having a sense of self-confidence and a feeling that "I have value because I exist and I make a contribution".

The use and abuse of "power over" by individuals and groups, an all too frequent occurrence, leads to discrimination and violence. Having power is linked to key aspects of identity that are built on a superiority/inferiority relationship, like being a man/women, being white/black, being heterosexual/homosexual or having lots of money and property/being poor. When one or more of these coincide in one person or group, their capacity to discriminate others that don't share the same characteristics increases and becomes embedded in interpersonal relationships, culture and societal institutions.

Often too, violence in all its forms (physical, psychological, sexual, economic) is used as a tool to wield power over others, to control, dominate and punish transgressions and to guarantee the rights, opportunities and privileges of the person/group in a position of 'superiority'.

This issue uncovers the close relationship between power, discrimination and violence, linking it back to gender socialisation, in order to comprehend the social character of Gender Based Violence, its causes and its consequences for women, and for men. It looks particularly at the power and violence dynamics in couple relationships, known as Intimate Partner Violence - IPV (often also referred to as Domestic Violence or Conjugal Violence) and ways in which IPV can be prevented and eradicated, and how to support women experiencing IPV.

Key objectives

1. We want participants to unpack the meaning of power and to look at the different ways that power can work negatively and positively in our societies
2. Participants to learn about the close relationship between power, discrimination and violence, linking it back to gender socialisation
3. Participants to look at the power and violence dynamics in couple relationships, known as Intimate Partner Violence - IPV and ways in which IPV can be prevented and eradicated
4. To let participants see that the use and abuse of power by individuals and groups, leads to discrimination and violence, and that something must be done about that

Fostering Action

1. Individuals and groups of men to start practicing power sharing as to power over individuals and groups
2. Men to practice increasing good communication in intimate partner relationships in order to prevent Intimate Partner Violence
3. Men allowing women to take part in all spheres of community development processes as a way to build just societies

THEME 3 GENDER, SEXUALITY AND SRHR

Theme three of this manual is directed at aspects of human sexuality and how gender socialisation determines different and unequal mandates and outcomes for the Sexual and Reproductive Health and Rights (SRHR)of women and men.

It explores how unequal gender roles and power dynamics contribute to women's bodies being socially construed as sexual objects at men's disposal for their own sexual pleasure, often without taking into account women's desires, needs and consent.

Accordingly, this theme covers the sexual abuse and violence that many women endure at the hands of men and the devastating consequences for their physical and psychological health and wellbeing, as well as for their sexual and reproductive health. This includes understanding the sexual vulnerabilities and risks associated with forced, non-consensual sexual relations, especially HIV and AIDS.

Key objectives

1. To introduce Human sexuality to men and women, and for them to learn how gender socialisation determines different and unequal mandates for them
2. Participants to learn about SRHR understanding the limitations because of lack of local language definitions
3. Participants to explore how unequal gender roles and power dynamics contribute to women's bodies being socially construed as sexual objects
4. We aim to have participants understand the sexual vulnerabilities and risks associated with forced, non-consensual sexual relations, especially HIV and AIDS.

Fostering Action

5. Sexuality is not just about sex, therefore a call for men and women to challenge gender socialisation in order to realise full development of all human beings
6. Introduce human sexuality topics in intimate relationships, with the aim of creating an atmosphere for joint decision making by both men and women

THEME 4

GENDER, WELLBEING AND HEALTHY RELATIONSHIPS

Healthy gender relationships (romantic, IPR and others) can only be attained when the patriarchal power dynamics that create inequalities, abuse and violence are transformed. Theme four builds on the first three themes of this manual, enabling participants to take stock of their own sense of wellbeing and to look critically at their own relationships, particularly IPRs.

This entails the identification of those aspects within IPRs that reproduce power dynamics based on control and manipulation and that cause physical, and sexual harm, psychological trauma and social isolation.

Key objectives

1. Participants to learn that healthy is not just the absence of disease
2. That relationships can grow from healthy romantic to unhealthy; or vice versa
3. Participants to take stock of their own sense of wellbeing and to look critically at their own relationships
4. Participants to learn about what causes physical and sexual harm in their relationships

Fostering Action

1. A call to unlearn bad habits and introduce relationship building tools in relationships
2. Allow women to define their ideal partners without cultural connotations
3. Practice 'healthy relationship living' in intimate relationships

THEME 5 TAKING ACTION FOR CHANGE

This workshop manual suggests that we can build a world of gender justice, free of violence, with access to healthy relationships for all, and shared power among men and women.

This is not a small project. Rather it is a vision that can be realized only through determined social action involving many individuals, institutions and communities. Deep social change usually requires organized action in order to create a bigger impact than any one individual or organization can have in isolation. Individuals, small groups, and social organisations taking action at a grassroots level play an important part creating social change.

Towards this end, all the other themes described above have specific sections called 'fostering action' that describe the kinds of actions it is hoped participants will take related each theme.

Key Objectives

Through the activities related to this theme we aim to:

1. Help participants identify and implement personal actions they can take to live healthy lives and build health relationships, that contribute to and improve gender equality and enhance human rights.
2. Assist participants to plan for action in their communities.
3. Equip participants with the basic skills to take the community actions they planned.

Matrix of Workshop Activities

By Theme and Workshop Agenda

Below is a table that lists the workshop activities by theme and workshop agenda. Each workshop agenda covers all or most of the 5 activity themes.

	Workshop 1	Workshop 2	Workshop 3	Workshop 4	Workshop 5	Workshop 6
Theme One: Gender, Gender Socialisation and Gender Roles	Activity 1: Building models of men and women Activity 2: Sex, gender and gender equality	Activity 1: The work we do and the value it's given Activity 2: Who is more powerful?	Activity 1: Gender socialization - how we are taught our gender	Activity 1: Gender values clarification	Activity 1: Gender and Sexual Mandates	Activity 1: Gender Roles: "I'm glad I'm… but if I were a…"
Theme Two: Gender, Power and Violence	Activity 3: Act like a man, act like a woman Activity 4: Exploring the meaning of power Activity 5: How we learn violence Activity 6: Defining SGBV	Activity 3: Defining Violence and Types of Violence Activity 4: Defining Domestic Violence	Activity 2: The New Planet Activity 3: Power and Control Wheel Activity 4: The circle of discriminations	Activity 2: Violence in daily life Activity 3: The Cycle of Violence Activity 4: Myths and realities about Domestic Violence	Activity 2: Power, Status and Health Activity 3: Consent versus Coercion Activity 4: Consequences of Domestic Violence Activity 5: Barriers to accessing help in violent relationships	Activity 2: Put Downs Activity 3: Legal framework in SA
Theme 3: Gender, Sexuality and SRHR		Activity 5: Consent	Activity 5: Experiencing SGBV		Activity 6: "Let's talk about sex..."	Activity 4: SRHR
Theme 4: Gender, Wellbeing and Healthy Relationships	Activity 7: Romantic and Loving Relationships Clarification	Activity 6: Are You Listening?	Activity 6: Healthy and Unhealthy Relationships	Activity 5: "To Drink Alcohol is to be a Man" – Values Around Gender and Alcohol Use	Activity 7: From violence to respect in intimate partner relationships	Activity 5: So many emotions Activity 6: New Kinds of Courage
Theme 5: Taking Action for Change	Activity 8: Defining the ideal partner	Activity 7: Communication and listening in a relationship Activity 8: Practicing Negotiation Skills	Activity 7: What do I do When I am Angry? Activity 8: The power and violence map	Activity 6: A live fool or a dead hero Activity 7: Intervening with friends in taverns Activity 8: Learning from Role Models	Activity 9: Action Against Gender based Violence	Activity 7: Resolving Conflict – A Role Play Activity 8: Community Action: What can I do to Promote Peaceful Coexistence?



The Workshop Agendas

Workshop 1 Agenda

Workshop 1 Agenda

Day 1		
Session	**Activity**	**Theme**
Check in time	Introductions, Expectations & Ground rules	
Morning 1	Activity 1: Building models of men and women	
Morning 2	Activity 2: Sex, gender and gender equality	
Afternoon 1	Activity 3: Act like a man, act like a woman	
Afternoon 2	Activity 4: Exploring the meaning of power	
Check out time	Plus and Delta	

Day 2		
Session	**Activity**	**Theme**
Check in time	Introductions, Expectations & Ground rules	
Morning 1	Activity 5: How we learn violence	
Morning 2	Activity 6: Defining SGBV	
Afternoon 1	Activity 7: Romantic and Loving Relationships Clarification	
Afternoon 2	Activity 8: Defining the Ideal Partner	
Check out time	Plus and Delta	

Activity 1:

Building models of men and women[1]
(Identifying gendered characteristics)

Objectives

Participants will have identified characteristics associated with being men and women in their culture and will understand the relationship between biological-anatomic characteristics (sex) and socially constructed characteristics (gender).

Time

2 hours

Materials and advance preparation

Each group will need the following materials:
2 Old newspapers
4 large sheets of paper
6 plastic bags
2 balloons
4 sheets of cardboard of different colours
4 sheets of crepe paper
1 Role of adhesive tape
4 magic markers of different colours
1 stapler
1 pair of scissors
4 sticks or rulers (about 50cms long each one)
Glue

If it is not possible to get all of these materials you can substitute some for similar ones that are available locally. But remember to give all of the groups the same materials.

To save time it is useful to prepare the materials beforehand in "packages" that can be placed in different corners of the training room, or on tables, where the groups will work.

Steps

Step 1: Instructions (10 minutes)

1. Split the participants into 6 single-sex groups (3 of men and 3 of women) of 4 to 5 in each group. It may be useful (and interesting) to form the groups on ethnic basis or geographical origin. Individuals can decide for themselves if they want to take part in a men's or a women's group.
2. Give each group the materials described above or if they have been placed previously in different parts of the room, ask them to move to where the materials are, taking their seats with them if they wish. Explain that each group has been given exactly the same materials, detailing what they are.
3. Tell the men's groups that they have to use the materials they have been given to craft a model of a man from their culture (or from their ethnic group or geographical region), incorporating traits, attitudes, values and behaviour

[1] Taken from *"El Significado de Ser Hombre"* (Training manual for gender awareness and training with men) 1999 (2nd edition 2001), CANTERA, Nicaragua and adapted by Sonke for it work in Bushbuckridge and for this Core Curriculum

that society considers appropriate for men. Emphasise that they are not being asked to craft the "ideal" or "perfect" man, but rather a typical one from their own society/cultures.

4. Tell the women's groups that, using the materials they have been given, they have to craft a model of a woman from their culture (or from their ethnic group or geographical region), incorporating traits, attitudes, values and behaviour that society considers appropriate for women. Emphasise that they are not being asked to craft the "ideal" or "perfect" woman, but rather a typical one from their own society/cultures.
5. Inform the groups that they can use other materials that they have or are able to access. They can be as creative as they like!
6. Tell the groups that at the end of the exercise their crafted models will be judged based upon three criteria: height, stability and physical beauty.
7. Ask the groups if they have any questions and clarify any doubts they may have.
8. Tell the groups that they have **30 minutes** to craft their models of men and women.

Step 2: Group work: crafting models of men and women (35 minutes)

1. During the group work, observe the **internal dynamics** of each group: who makes decisions and how; leadership and coordination methods and styles; who are excluded and why; types of power and how they are used; use of language (verbal and body); physical contact, etc.
2. Also, monitor the **relationships established between the groups:** competition, collaboration, communication, use of language, (verbal and body), physical contact etc.
3. Let the groups know when there are only 10 minutes remaining.
4. Tell the groups that if they want to they can give their model a name.
5. If necessary, give a few minutes more to enable all of the groups to finish their models.

Step 3: Plenary (45 minutes)

Presentation of models of men and women

1. Invite the participants to come back into the main group and to form a semi-circle with their chairs facing the top end of the room, but staying together as groups.
2. Decide with the participants if the men's groups or the women's groups will present their models first.
3. Depending on the previous decision, ask the first men's or women's group to present their model, explaining the characteristics, traits, attributes, etc. that they have incorporated into their model and why.
4. Note down anything that catches you attention and that you might want to ask the group later.
5. Invite questions of clarification and comments from the other groups, without getting into a deep discussion at this point.
6. Repeat steps 2-4 for each of the groups, ensuring that the presentations by the men's groups and the women's groups are not interspersed.

Discussion and debate

1. Once all the groups have presented their models, instigate a discussion using the following questions as a guide.

   a) What characteristics do the different models of women have in common? Why?

   b) What differences are there between the models of women? Why?

   c) What other characteristics do women in your culture have that are not expressed in the models? Why not?

   Repeat the above questions for the models of men (or women if it is decided to analyse the models of men first).

   d) Looking closer at all of the models, what characteristics do women and men in your culture share?

   e) Are there characteristics in the models of women that men can have too? (and vice versa) Why?/Why not?

2. Analyse dynamics of cooperation and dominance within the groups, (leadership, decision making, individual and collective initiative, shared responsibility etc.), using the following questions as a guide and feeding into the discussion your own observations:

   a) Invite participants to share how they felt whilst working within the group. (enable them to differentiate feelings from thoughts and opinions)

   b) How did you feel about the way decisions were made within the group?

   c) Who took the initiative and how?

   d) Was anyone left out or ignored? Why? How did they feel?

   e) In what ways did cooperation and collaboration take place within in each group? What allowed that to happen? What hindered it?

   f) Draw out any marked differences between the internal coordination and dynamics of the groups of men and women.

3. Analyse the dynamics that occurred between the groups using the following questions as a guide and feeding into the discussion your own observations of the relationships that developed between the groups (competition, rivalry, collaboration, coordination, aggression etc.):

   a) To what degree were you aware of what the other groups were doing? Give examples? Why?

   b What did your group do to try and be better than the other groups?

   c) How did competition and rivalry between the groups manifest itself and why?

   d) Which groups were you most aware of – those of your own sex or those of the "other" sex? Why?

4. To end the discussion, ask the participants if they think that the exercise would have been different if the exercise had been carried out with only women or only men? In what ways? Why?

Step 4: Judgement! (10 minutes)

1. Remind the participants that you said at the beginning that the models would be judged by their height, stability and physical beauty. In a light hearted-way, comment on these three aspects of each of the models of women and men, but without coming to any final conclusion. Complement all of the groups on their work.
2. Explain to the group that that was a deliberate ploy to provoke competition between the groups.
3. Ask them to express ways in which men and women are in competition and rivalry with each other (men/men, women/women and men/women) on a day to day basis.

Step 5: Conceptualising "sex" and "gender" (15 minutes)

1. Choose one of the models of men and ask the participants to have a good look at it. Focussing on the major attributes that the group has integrated into their model, choose one of them (for example a moustache,) and ask the group if the model is still a man if that particular attribute is taken away. Repeat this with different social characteristics of the model (clothing, beard, trousers, shirt, short hair, other symbols, etc.), or of the other models. Ask them to justify their answers.
2. Ask the participants if the model is still a man if he does not do the following:

- smoke and drink
- use aggression and violence
- have sex with lots of women

3. Ask the participants if the model is NOT a man if he does the following:

- looks after children
- is gentle and caring
- cooks and cleans at home

Repeat steps 1-3 focussing on one of the models of a woman made by the groups, highlighting the expectations society has in relation to being women in society. You may for example, start with a physically linked aspect like soft skin or using makeup and work towards identifying the stereotypes of femininity in society.

4. If any of the models of men has a visible penis, ask one of the participants to come up and remove it. (If none of the men's models have visible penises ask the group what they have under their trousers and if they are still men if those are removed).
5. Observe participants reactions when the volunteer removes the model´s penis (or when you begin to talk about removing the model´s penis), and ask them why they reacted that way.
6. Ask the group if the model is still a man if its penis is removed, or if it doesn´t have a penis.
7. If some of the models of men do not have visible penises ask the group members why not?
8. Invite the participants to look at the models of women and comment on how women's bodies are represented. What is emphasised? What is hidden? Why?
9. What differences are there in the ways that men's and women's bodies are represented? Why? What does that say about society? What does that say about us as a group?

10. Explain to the participants that men´s and women´s anatomy and biology are different, beginning with the penis and the vagina, and that these differences include external and internal sexual organs. You may want to mention that some people are born with both male and female characteristics, especially if some of the participants themselves point this out. These were once known as "hermaphrodites" (often used in a derogatory way) but are now referred to as "intersex people". Explain that intersexuality will be dealt with in more depth later on in the training process.
11. Ask them what other biological and anatomical differences there are between men and women (you may write these on a flip chart if time permits).
12. Explain that men and women´s social and cultural characteristics are not biological/anatomical but socially assigned. Use the example of how people react when a boy is born and the type of clothes and toys he is given and the attitudes, values and behaviour that he is taught in his family, at school, in the community, making comparisons to the way a girl is brought up and what is expected of her.
13. Explain that men and women are DIFFERENT on a natural, biological and anatomical level but UNEQUAL on a cultural/social/economic level and that the inequalities that exist are a result of the way society assigns characteristics, values, roles and identities to male and female children that produce and historically reproduce those inequalities.
14. Ask the group to give some examples of the inequalities that exist between men and women that they have seen in their families and communities.
15. Finish the session underlying that "sex" is a biological, anatomical term that refers to men`s and women´s sexual organs (outer and inner) whilst "gender" is a social term that refers to the different process that men and women experience in society as they are taught (and learn) to be men and women. Our sex makes us different as men and women but our gender makes us unequal, and those inequalities are socially constructed on the basis of the biological, anatomical differences that exist.

Facilitator's notes

For men and women who have never had the opportunity to reflect upon these issues, the discovery that the inequalities that exist between men and women are not in fact natural can be a really eye-opening, illuminating moment. It is important that participants grasp the basic concepts of sex and gender and the relationship between the two before proceeding to the next activities.

It is important, as a facilitator, to maintain a light-hearted approach to this activity, without losing sight of the learning objectives. This activity, as a starting point for a process of training, enables the participants to get to know each other quickly and develop trust and confidence that are important for future activities of a more intimate nature. It also allows you to gain their trust and confidence.

Keep a critical eye on the different situations, dynamics and processes that emerge as the participants craft their models and use them to feed into the moments of discussion and analysis. Remember that most of the participants will be reproducing the attitudes, values and behaviour they have learnt as men and women not only in the task of crafting their models but also in the way they relate to each other and the very activity itself.

Key points:

"Sex" is a biological, anatomical category that makes men and women different.

"Gender" is a social, cultural category that leads to inequalities between women and men (attitude, vales, feelings, roles, opportunities, rights, access to resources).

Society attributes different characteristics, attitudes and behaviour to men and women and places values on them. Generally everything related to being a man is given a greater social, cultural value.

Both men and women, to a major degree, assimilate the characteristics, roles and identities that their culture considers appropriate for them and when they veer from theses they are invariably ridiculed, scorned, marginalised or punished.

A person's "gender" is socially constructed on the basis of his/her biological "sex". A new born baby boy or girl is identified by the presence of a penis or vagina and is brought up in accordance with society's vision of how men and women should be, think, feel and act.

Activity 2:

Sex, gender and gender equality[2]

Objectives

- To deepen understanding of "sex" and "gender" and be able to differentiate clearly between the 2 concepts.
- To comprehend the term "gender equality" and its implications for relationships between men and women.

Time

30 - 45 minutes

Materials and advance preparation

Handout "The Sex and Gender Game" (one copy/participant)

Steps

1. Quickly recap the learning from the previous activity by asking the participants what the word "sex" means. Then ask them to explain what the word "gender" means to them. After getting feedback from the group, clarify the concepts by providing the following meanings[3]:

- **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.

  Some examples of gender characteristics:
  - In most countries), women earn significantly less money than men for similar work
  - In some societies, many more men than women smoke, as female smoking has not traditionally been considered appropriate
  - In Saudi Arabia men are allowed to drive cars while women are not.
  - In most of the world, women do more housework than men
  - "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.

1. Distribute the "Sex and Gender Game" handout below on and ask the participants, individual to indicate if the statements are referring to sex or gender (by putting an "X" in the corresponding column). After giving the participants

[2] Taken and adapted from "Facilitator's Guide Adolescent Sexual and Reproductive Health and Rights", Sonke 2013, pages 20-22

[3] Taken and adapted from: http://www.who.int/gender/whatisgender/en/

a chance to read and answer the statements on their own, discuss each of the answers with the entire group.

2. Explain that there are other terms related to the word "gender" that also need to be explored. Ask the group if they have ever heard the term "gender equality." Ask them what they think it means. Allow plenty of time for discussion.
3. After getting their feedback provide the following definition[4]:

*"**Gender Equality** (equality between women and men) refers to the equal rights, responsibilities and opportunities of women and men and girls and boys. Equality does not mean that women and men will become the same but that women's and men's rights, responsibilities and opportunities will not depend on whether they are born male or female. Gender equality implies that the interests, needs and priorities of both women and men are taken into consideration, recognizing the diversity of different groups of women and men. Gender equality is not a women's issue but should concern and fully engage men as well as women. Equality between women and men is seen both as a human rights issue and as a precondition for, and indicator of, sustainable people-centred development".*

(Note: You can read the definition slowly, 2 or more times or write it on a flipchart before the activity starts; or makes copies for each participant)

6. Ask the group if the definition makes sense. Allow them to ask any questions about it.
7. After, ask the group to discuss whether or not gender equality actually exists in their community and/or country. As the group discusses this, write down any statements which explain why women do not share equal opportunities, rights and access to and control of resources with men in all spheres of society. Be sure to include some of the following points if they are not mentioned by the group:
    1. Women in many countries are more likely to experience sexual and domestic violence than men.
    2. Men are paid more than women for the same work (in most cases).
    3. Men are in more positions of power within the business sector.

8 After clarifying the meaning of gender equality, ask the group the following questions:

- *Why should **women** work towards achieving gender equality?*
- *What benefits does gender equality bring to **women's** lives?*

Now ask the same question focussing on men:

- *Why should men work towards achieving gender equality?*
- *What benefits does gender equality bring to men's lives?*

Bring the discussion to a close asking:

- *What actions can **women** take to help create gender equality?*
- *What actions can **men** take to help create gender equality?*
- *What can women and men do together to work towards gender equality?*
- *What are the benefits for the relationship between women and men?*

[4] Taken from: http://www.un.org/womenwatch/osagi/conceptsandefinitions.htm

Facilitator's notes

Some participants may challenge, quite rightly, the idea that only 2 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 who 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. Do not enter into a major discussion at this point but tell the group that "intersex" will be dealt with in more detail.

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

Key points

- Sex is a fact of human biology; we are born male or female; it is men who impregnate, and women who conceive, give birth and breastfeed the human baby.
- On this biological difference we construct an edifice of social attitudes and assumptions, behaviours and activities: these are our gender roles and identities.
- Gender equality does not mean that men and women will or should be the same – but rather that they should have the same opportunities, rights and access to resources and services.
- Gender equality is also related to the idea that people should be free to decide how they want to express their identity, without feeling obliged to reproduce narrow, limited visions of "masculinity" and "femininity".

Handout 1

The Sex and Gender Game

Identify if the statement refers to gender or sex…		
	Gender	Sex
1. Women give birth to babies, men don't.		
2. Girls should be gentle, boys should be tough.		
3. Women or girls are the primary caregivers for those who are sick in most households		
4. Women can breastfeed babies.		
5. Many women do not make decisions with freedom, especially regarding sexuality and couple relationships		
6. Men's voices change with puberty, women's voices do not.		
7. Four-fifths of all the world's injection drug users are men.		
8. Women get paid less than men for doing the same work.		
9. A woman should obey her husband in all things.		
10. To be a man, you need to be tough.		
11. A real man produces a male child.		
12. Men need sex more than women do.		

Activity 3:

Act like a man, act like a woman[5]

Objectives

- To recognize that it can be difficult (and frustrating) to fulfil the gender roles that are imposed by society.
- To examine how messages about gender can affect human behaviour, and influence gender relationships.

Time

2 hours

Materials and advance preparation

Flip Chart paper, Koki pens, Tape

Steps

a) Ask the participants if they have ever been told to "act like a man" or "act like a woman" based on their gender. Ask them to share some experiences in which someone has said this or something similar to them. Why did the individual say this? How did it make the participant feel?

b) Tell the participants that we are going to look more closely at these two phrases. By looking at them, we can begin to see how society can make it very difficult to be either a man or a woman.

c) In large letters, print on a piece of flip chart paper the phrase "Act Like a Man".

d) Ask the participants to share their ideas about what this means. These are society's expectations of who men should be, how men should act, and what men should feel and say. Draw a box on the paper, and write the meanings of "act like a man" inside this box. Some responses might include:

- Be tough,
- Do not cry,
- Yell at people,
- Show no emotions,
- Take care of other people,
- Do not back down,
- Be the boss,
- Earn money,
- Have more than one girlfriend/spouse,
- Travel to find work

e) Once you have brainstormed your list, initiate a discussion by asking the following questions:

- How does it make the participants feel to look at this list of social expectations?
- Can it be limiting for a man to be expected to behave in this manner? Why?

[5] Originally adapted from *Creighton A & Kivel P (1992) Helping Teens Stop Violence: A Practical Guide for Counselors, Educators, and Parents; Hunter House* for inclusion in the One Man Can Manual (Activity 2.2) and later in the Working with Men and Boys Gender and SRHR Manual (Activity 1,1). This version is taken from the OIT manual (Activity B.4).

- Which emotions are men not allowed to express?
- What benefits could men experience if they were able to freely express their emotions (e.g. by crying)? How would others close to them benefit?
- How can "acting like a man" affect a man's relationship with his partner and children?
- How can social norms and expectations to "act like a man" have a negative impact on a man's sexual and reproductive health?
- Can men actually live outside the box?
- Is it possible for men to challenge and change existing gender roles?

f) Now in large letters, print on a piece of flip chart paper the phrase "Act Like a Woman". Ask the participants to share their ideas about what this means. These are society's expectations of who women should be, how women should act, and what women should feel and say. Draw a box on the piece of paper, and write the meanings of "act like a woman" inside this box. Some responses may include:

- Be passive,
- Be the caretaker,
- Act sexy, but not too sexy,
- Be smart, but not too smart,
- Be quiet, Listen to others,
- Be the homemaker,
- Be faithful,
- Be submissive.

g) Once you have brainstormed your list, initiate a discussion by asking the following questions:

- Can it be limiting for a woman to be expected to behave in this manner? Why? What emotions are women not allowed to express?
- How can "acting like a woman" affect a woman's relationship with her partner and children?
- How can social norms and expectations to "act like a woman" have a negative impact on a woman's sexual and reproductive health?
- How can social norms and expectations to "act like woman" have a negative impact on a woman's economic independence? (given that it is not expected of a woman to leave home and seek employment or other economic opportunities)
- Can women actually live outside the box?
- Is it possible for women to challenge and change existing gender roles? Could you see this community having a female leader?

h) Ask participants if they know men and women who defy these social stereotypes. What do they do differently?

i) How have they been able to challenge and redefine gender roles?

j) Ask if any of the participants would like to share a story of a time they defied social pressure and rigid stereotypes and acted outside of the "box". What allowed them to do this? How do they feel about it?

k) Close the activity by summarizing some of the discussion and sharing any final thoughts. A final comment and questions could be as follows:

The roles of men and women are changing in many societies. It has slowly become less difficult to step outside of the box. Still, it can be hard for men and women to live outside of these boxes.

- What would make it easier for men and women to live outside of the boxes?
- How can you support this change?
- How can government support this change?
- How can community leaders support this change?
- How can workplaces support this change?

Facilitator's notes

This activity is a good way to understand the idea of gender norms. But remember that these gender norms may also be affected by class, culture, ethnic and other differences

This activity can be easily adapted to cater for school pupils and men and women of different age group.

In some contexts, some participants may not identify specifically as a "man" or a "woman" and may see and express themselves as gender non-conformist. Their contributions to having been told to "act like a man or a woman" will offer valuable insights for the other participants and opportunities to challenge the idea that each person has to be either a "man" or a "woman".

Facilitators should be aware that some participants may become emotional during this activity and also be prepared to let them express themselves freely. Support can be solicited from a co-facilitator and from members of the group itself if a participant needs a glass of water, a hankie or just a reassuring touch or embrace.

Key points

The messages that men get about "acting like a man" include:

- Be tough and do not cry.
- Be the breadwinner.
- Stay in control and do not back down.
- Have sex when you want it.
- Get sexual pleasure from women.

These messages and gender rules about "acting like a man" have the following effects in men's lives:

- Men are valued more than women.
- Men are afraid to be vulnerable and to show their feelings.
- Men need constantly to prove that they are real men.
- Men use sex to prove that they are real men.
- Men use violence to prove that they are real men.

The messages that women get about "acting like a woman" include:

- Be passive and quiet.
- Be the caretaker and homemaker.
- Act sexy, but not too sexy.

- Be smart, but not too smart.
- Follow men's lead.
- Keep your man, provide him with sexual pleasure.
- Don't complain.

These messages and gender rules about "acting like a woman" have the following effects in women's lives:

- Women often lack self-confidence.
- Women are valued first as mothers and not as people.
- Women depend on their partners.
- Women have less control than men over their sexual lives.
- Women are highly vulnerable to HIV and AIDS and to violence.

There can be serious consequences for both women and men if they try to act outside of their box. Ridicule, threats and violence are used to keep women and men in their boxes.

Activity 4:

Exploring the meaning of power[6]

Objectives

1. To understand what power is and different types of power that exist.
2. To be able to describe what we have learned from our own experiences of power and powerlessness.

Time

2 hours

Materials and advance preparation

Newsprints, markers and tape; Hand-out entitled 'Different Types of Power'

Steps

Step 1: Individual exercise (20 minutes)

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 a situation in which they felt powerful – on the right hand side, they should draw a situation that has made them feel powerless. These may be experiences they remember from their childhood, or that they had during their adolescence, in the family, at school, in the community, etc.

Step 2: Group work (40 minutes)

1. Form small single-sex groups of between 4 and 5 participants
2. Give each group a copy of the following guidelines for group discussion, explaining what these consist of:

Guidelines for group discussion:

a) Choose one of the group members to facilitate the discussion and another to take notes.

b) The appointed facilitator invites each of the participants to share their drawings of the situations in which they felt "powerful" and when they felt "powerless" with the other members of the group.

c) The appointed facilitator then coordinates reflection upon and analysis of those situations, using the following questions as a guide:

a) How did we feel when we had power?

b) How did we feel when we had little or no power?

c) Where does power come from? How is it used and for what ends?

d) Which individuals and/or groups have power in our society? Why?

e) What do we understand by "power"?

4. The group then prepares a synthesis of their answers on flipcharts.

[6] Originally taken from HIV/AIDS and Gender Equity Training Project: a training manual for peer educators in the South African National Defence Force, Masibamisane SANDF, EngenderHealth, PPASA and Women's Health Project (2003) and adapted for inclusion in OIT manual (Activity E1.1 page 119). This version has been further adapted to include greater participation.

Step 3: Plenary session (45 minutes)

5. Invite the groups to share their flipchart, leaving time for questions to clarify points that are not apparent. You may decide to ask all of the men's groups to present first, followed by the women's groups, or vice versa. When all the groups have shared their flipcharts open up debate and discussion using the following questions as a guide.

a) What do the groups have in common? What differences are there?

b) Where are their marked differences between the men's groups and the women's groups? Why is this so?

c) What kinds of situations make us feel powerful?

d) What kinds of situations make us feel powerless?

e) Is power something that you can have on your own or something you only have in relation to somebody else?

f) Are we always in situations where someone has power?

g) How do gender roles and gender norms affect the power that people have?

h) What are the different types of power that we can have?

Step 4: Synthesis (15 minutes)

6. Give out the Hand-out on 'Different Types of Power' and use it to sum up the discussion and the main points that came out of the participants' stories.

Facilitator's notes

It is important to talk about the difference between feeling powerful as individuals and the economic, political and social power that comes with belonging to more powerful groups in society. For example, some individual women may feel powerful in their own lives but as a group, women lack economic, political and social power. If any participants talk about knowing many powerful women, be sure to make this point about the different between individual feelings of powerfulness and belonging to a powerful group in society.

Acknowledge too than men on an individual basis, or in relation to other social conditions like unemployment, their skin colour, class, etc., can also feel powerless but as a gender we all belong to a group that has power over women in all spheres of life.

Key points

Feeling powerful feels like being:

- In control, - Knowledgeable
- Brave, - Big
- Potent, - Happy

Feeling powerless feels like being:

- Small, - Unwanted
- Fearful, - Unconfident
- ncompetent, - Downtrodden

'Different Types of Power'

Power only exists in relationship to other people: We only have or do not have power in relation to somebody else or another group. It only 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 often feel positive and in control when we are feeling powerful and have negative feelings when we are feeling less powerful. This affects our ability to influence and take action in a situation.

There different types of power which can be used in different ways. These are:

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. With 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.

Activity 5:

How we learn violence[7]

(Children's Games)

Objectives

- To analyse how the games played by boys and girls reinforce gender stereotypes and contribute to power and violence being internalised as attributes of masculinity, and submission and gentleness attributes of femininity.
- To explore equitable ways of bring up children that break with gender stereotypes and promote children's games based on cooperation, collaboration and mutual respect.

Time

1 hour 30 minutes – 2 hours

Materials and advance preparation

Flipchart, masking tape, markers

Steps

Step one: Brain storming exercise (20 minutes)

1. Invite participants to call out the names of games they played as children/youth (or those they currently play if there are adolescents and young men and women in the group); explaining how each game is played. Write the names of the games on a flipchart, with 3 columns: one for games played ONLY by boys, one for games played ONLY by girls and one for games played by both.

Games played ONLY by boys	Games played ONLY by girls	Games played by both

2. When the participants can´t think of any more games, stimulate reflection using the following questions:
   - Why do/did we play these games and not others?
   - What do/did these games teach us about being men and women?
   - From which games are/were girls/boys excluded and why?
   - In which games did both boys and girls take part and why?
   - What do the boys' games have in common? What do the girls' games have in common?

Step 2: Group work (20 minutes)

1. Form single-sex groups of about 4 or 5 participants in each one. Invite each group to select one game from the list that they will practise and then play it in front of the other groups. Make sure that each of the groups chooses a different game. Tell the groups to be imaginative and creative if they need specific materials to play the game.

[7] Taken from *"El Significado de Ser Hombre"* (Training manual for gender awareness and training with men) 1999 (2nd edition 2001), CANTERA, Nicaragua and adapted by Sonke for Bushbuckridge. Also used in Sonke curriculum development workshop January 2009

2. Give the groups 10 minutes to practise their game.

Step 3: Plenary – game playing

1. Invite each of the groups to play its game in front of the others, instructing them to pay strict attention to how the game is played and how the participants relate to each other during the game.

2. After each group plays its game, the stimulate reflection and analysis using the following questions as a guide:

- What most caught your attention about the game and why?
- Who was in charge/gave orders and how did s/he (they) do that?
- In what ways were cooperation and solidarity present in the game?
- In what ways did aggression and violence manifest themselves in the game?
- Why is it so important for men, to win and not to lose? Is it the same for women?

Ask those who have just placed the game:

- How did we feel whilst playing the game?

(This question can be directed at specific individuals in accordance with their level and quality of participation in the game)

3. When all of the groups have finished, provoke further discussion and debate using the following questions as a guide:

- What other feelings did we experience whilst playing or watching the games?
- As children, what did these games teach us about being a man or woman in society?
- How did other conditions determine the type of games we played and their influence on our personal development? (e.g. Socio-economic circumstances, rural/urban setting, ethnicity, etc.)
- Why are boys' games in particular loaded with elements of aggression, competition and violence?
- Where does violence come from? Is it a natural instinct or learned behaviour?

4. Optional questions for fathers/mothers in the group:

- How important are recreation and games for the development of our children?
- What can we do to promote non violent, cooperative games and recreation for our children?

5. Optional questions for adolescents and youth in the group:

- How important are recreation and games for the development of our younger brothers and sisters and friends?
- What can we do to promote non violent, cooperative games and recreation for our younger brothers, sisters and friends?

Close the activity with a brief résumé of the exercise linking men's power and violence to the processes of socialization.

Facilitator's notes

This exercise is extremely dynamic and good fun for the participants but don´t allow it´s playful nature overshadow the seriousness of the reflection and analysis it seeks to provoke.

When the games are being played make sure that the participants (particularly the men!) do not get so involved that they are in danger of physically hurting themselves or other members of the group.

If you feel that that is about to happen stop the game immediately and use that as a starting point to start reflection and analysis of the game.

This activity can be carried out outside if there is a playground or open space available.

Encourage participants to play the games as they did when they were boys and girls and not to carry out a simulation of how the game was played. It is important that they identify with the game and its objectives.

Make sure that feelings and emotions are expressed freely.

Key points:

As part of the socialisation processes that young boys experiment in patriarchal societies they are constantly pressurised to exhibit physical strength, agility, speed and capacity to endure pain without complaining. These are reproduced and reinforced in the games that boys are encouraged to play. Similarly, girls' games in general are less physical and often reflect values of coordination and collaboration.

Some boys' games, however, also stimulate cooperation and team work, although more often than not these are in relation to defeating the other team.

Competition between boys is also an integral element of male socialisation as they are taught that winning (and never losing) is an essential part of being a man. As such aggression and violence become tools that they can access to make sure that they win.

As such, solidarity (between team members) should not be confused with the development of a joint strategy to secure victory over the other team which often ends up in beating them convincingly.

In the games that they play (usually promoted by older boys and adults) young boys learn discriminatory and violent attitudes and practices which they assimilate as an integral part of what it means to be a man.

Power over others, aggression and violence are reinforced by the games that boys play as essential aspects of masculinity and assimilated personally and collectively.

In contrast, many games that girls are encouraged to play and the toys they are given reflect the role expected of them in caring for and ensuring the welfare of others. In many settings, too, the games that girls participate in are confined to areas within the house or close to it, whereas boys are afforded the freedom to play games in the street, in parks and playgrounds often quite far from their homes.

When boys and girls take part in games together (especially during adolescence), they often become an opportunity for the boys to touch the girls' bodies, and as such they are often used as a pretext for premature sexual contact that reinforces the boys "right" to have power and dominion over the girls in relation to sexuality.

Violence is not a genetic, natural trait in men but a socially learned behaviour used to control and dominate others (especially women), guarantee rights and privileges and to project oneself as a "real man". As such, it can be unlearned and non-violent ways of being men developed.

Activity 6:

Defining SGBV[8]

Objectives

To define sexual and gender-based violence (SGBV).

Time

30 minutes

Materials and advance preparation

Flip Chart
Flip Chart Pens

Steps

Step 1: Brainstorming session

1. Firstly, write 'Sexual and Gender-Based Violence' on a new page of the flipchart and ask the group to brainstorm key words that they associate with Sexual and Gender-Based Violence.

2. Record these words on a flipchart, being careful to include all contributions. Repetition is not a problem; simply add a tick mark next to the phrases that are repeated.

Step 2: Group work and plenary

1. After a list of key words has been created, divide them into smaller groups and tell them they have 10 minutes to come up with examples of SGBV that happen in their communities. Encourage participants to come up with a range of different experiences that occur on daily basis- not just examples of severe violence.

2. At the end of the 10 minutes, each group will read out their examples. Write them on a new page of flip-chart paper/the whiteboard. Leave these examples and associated words around the room for the rest of the day.

Step 3: Synthesis

While referring to the flipcharts, use the definitions contained in "key points" below to ensure that participants understand the meaning of SGBV and how it relates to discriminatory gender norms.

Facilitator's notes

It is important that the working definition of SGBV differs from 'violence against women'.

The group should also understand that violence is not just physical or sexual, but also verbal and psychological. When discussing examples of SGBV that occur in their communities, some of the participants may become emotional or react angrily. Be prepared to facilitate and even intervene in these situations, and let the participants know that if they want to step out the room at any time they are free to.

[8] Taken and adapted from MATI, Training Modules, Sonke Gender Justice, May 2015, http://www.genderjustice.org.za/publication/mati-training-modules/

Defining SGBV will allow participants to begin thinking about how to prevent SGBV and helps the facilitator to gauge the knowledge within the group. Through this activity, participants will realise that justifications for violence are frequently justified based on gender norms.

Key points:

WHAT IS GENDER BASED VIOLENCE (GBV)?

Gender-based violence (GBV) refers to all violence that is committed as a result of the existence in society of entrenched gender norms and relations that produce gender inequalities. When patriarchal societies bestow power, opportunities, rights and privileges to men (whilst systematically denying them to women) violence is generated and wielded against women by individual men, groups of men, and societal institutions dominated and controlled by men. By doing so they perpetuate their power and privileges.

Whilst both men and women can and do experience violence, in defining GBV, it is important to take into account and comprehend how gender norms determine the particular ways that violence is manifested in both men's and women's lives.

"Although both men and women can be victims as well as perpetrators of violence, the characteristics of violence most commonly committed against women differ in critical respects from violence commonly committed against men. Men are more likely to be killed or injured in wars or youth- and gang-related violence than women, and they are more likely to be physically assaulted or killed on the street by a stranger. Men are also more likely to be the perpetrators of violence, regardless of the sex of the victim. In contrast, women are more likely to be physically assaulted or murdered by someone they know, often a family member or intimate partner. They are also at greater risk of being sexually assaulted or exploited, either in childhood, adolescence, or as adults[9]".

GBV AND VIOLENCE AGAINST WOMEN (VAW)[10]

In many settings the term Violence Against Women (VAW) is used interchangeably with GBV, given that the vast majority of those who experience GBV directly are girls and women, and that most perpetrators are men. VAW, in the first instance, refers to women's individual experiences of violence and includes physical, psychological, sexual and economic violence committed by men against them. On a wider scale, however, VAW also encompasses the discrimination and violence that is promoted and perpetuated by patriarchal institutions and norms within society.

The United Nations Declaration on the Elimination of Violence against Women[11] defines VAW as:

"…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."

The Declaration stated that such violence encompasses, but is not limited to, the following:

Physical, sexual and psychological violence occurring in the family; including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation.

[9] Ellsberg M, and Heise L. Researching Violence Against Women: A Practical Guide for Researchers and Activists. Washington DC, United States: World Health Organization, PATH; 2005. http://www.path.org/publications/files/GBV_rvaw_front.pdf

[10] Information in this sub section is taken from "Gender-based violence in the world of work: Overview and selected annotated bibliography" by Adrienne Cruz and Sabine Klinger/International Labour Office. –Geneva: ILO, 2011. The original source is the: UNFPA, "State of World Population Report 2005"

Physical, sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women and forced prostitution;

Physical, sexual and psychological violence perpetrated or condoned by the State, wherever it occurs" (Article 2 DEVAW).

This definition was expanded in 1995 by the Fourth World Conference on Women in its Beijing Platform for Action, which added that such violence includes:

- forced sterilization and forced abortion
- coercive or forced contraceptive use
- female infanticide and prenatal sex selection
- women's human rights violations in situations of armed conflict – particularly murder, systematic rape, sexual slavery and forced pregnancy.

The Beijing Platform for Action identified as particularly vulnerable to violence those "belonging to minority groups, indigenous women, refugee women, women migrants including women migrant workers, women in poverty living in rural or remote communities, destitute women, women in institutions or in detention, female children, women with disabilities, elderly women, displaced women, repatriated women, women living in poverty and women in situations of armed conflict, foreign occupation, wars of aggression, civil wars, [and] terrorism including hostage taking…[12]"

[12] Platform for Action and the Beijing Declaration, Fourth World Conference on Women, Beijing, 4-15 September 1995, paragraphs 114-116.

Activity 7:

Romantic and Loving Relationships Clarification

Objectives

1. To enable the participants to share their values and opinions about romantic relationships
2. To examine the expectations placed on men and women in romantic relationships

Time:

45 minutes

Materials and advance Preparation

- Flipchart paper
- Markers
- Tape
- In large letters, print each of the following titles on cards (or pieces of paper), one title per card: "Strongly Agree," "Agree," "Disagree," and "Strongly Disagree."
- Display the signs around the room, leaving enough space between them to allow a group of participants to stand near each one.
- Review the statements provided below, and choose five or six that you think will generate the most dialogue and discussion.

Steps

1. Tell the participants that they will be asked to discuss romantic, intimate partner relationships during this activity. Begin by explaining that every person has his or her own opinions about romance and love, and remind the participants that everyone has a right to his or her own opinion. You may want to facilitate a brief dialogue amongst the participants to ensure that everyone clearly understands the term "romantic relationship".
2. Read aloud the first statement you selected, and ask the participants to stand near the sign that most closely 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. Repeat this process for each of the statements you selected.
3. Lead a discussion on what the participants feel they learned from this session at the end of the statements. Ask the following questions during this discussion:
   - Did this activity give you any insight into relationship issues? If so, what did you discover?
   - What do you think are the most difficult issues that young people face in relationships?
   - What challenges and difficulties do men face when dating or being in romantic relationships?
   - What challenges and difficulties do women face when dating or being in romantic relationships?
4. Conclude this session by acknowledging that romantic, intimate partner

relationships can be a very difficult issue to discuss. People have their own ideas about what they want from a romantic relationship. It is important that people are clear about what is acceptable and what is unacceptable to them. This will help individuals as they search for relationships that will make them happy

Statements

- A person can fall in love many times.
- When a partner gets jealous, it means that he or she really loves you.
- People can prove that they are in love with someone by having sex with the person.
- A guy should usually pay on dates.
- The best romantic partner is one who is also a good friend.
- There are some things that a person should never tell his or her lover.
- It's possible to love 2 or more people at the same time.
- Women should express their love unconditionally by taking care of their partners and children.
- It's impossible for a man to be in love with just one woman.
- Can a boy and girl be in a romantic relationship without engaging in sexual practices
- Romantic love makes women dependent on men and limits their freedom and empowerment.
- "Men give love to get sex whilst women give sex to get love".
- It's impossible for a couple to stay "in love" for a whole lifetime.
- Love and sex are two completely different thing and don't necessarily have to coincide.
- Can two men be in a romantic relationship?

Facilitators Tips

In some languages, there is no word for "romance." The closest translation for "romance" is "sexual contact." Depending on the participants, using words like "wife/husband" or "girlfriend/boyfriend" may lead to a better understanding of the concepts that are being discussed.

Key points

1. That sexuality is not just about sex, a boy or girl can be in a romantic relationship without engaging in sex

2. Building mutual affection is the responsibility of both men and women

3. Women and men face enormous expectations in intimate relationships, mostly from other people, it is possible that people in such relationships can carve their own 'romantic 'paths without having to conform to these expectations

4. Remember not to be judgemental, people have their own understanding of what a healthy romantic relationship should look like.

Activity 8:

Defining the Ideal Partner[13]

Objectives

By the end of the activity, participants will:

- Be able to name the personal qualities the participants would want in a romantic partner;
- Be able to identify differences between women and men in what they want from romantic relationships; and
- Understand what women and men need in order to communicate better about what they want from each other in romantic relationships.

Time

2 hours

Materials and advance Preparation

- Newsprint and koki pens
- Paper, tape, pencils or pens
- One Man Can '10 steps towards healthy relationships'

Steps

Step 1: Individual exercise (15 minutes)

1. Give each participant a piece of paper and a pencil or pen. Ask them to write on the piece of paper all of the qualities they would want in the ideal romantic partner. Let them write as many possible qualities as they can for five minutes. Explain to the participants that they should consider different types of characteristics and qualities: physical, psychological, emotional, social, economic, ideological etc.

Step 2: Group work (45 minutes)

1. Divide participants into small groups of about five people each. If there are both women and men in the workshop, divide the groups up by sex so that participants are working in same-sex groups. If there are only one or two women, have some men join this group and take part in the discussion as if they were women. If there are no women in the workshop, ask one of the groups of men to do the activity as if they were women.

2. Ask participants to share with each other in their groups what they have written. Invite each small group to decide what they think are the five most important qualities and to write these out on newsprint.

3. Check in with the groups as they share their responses, and make suggestions (concrete examples of qualities) to widen the array of possible characteristic and qualities desired in a partner.

Step 3: Plenary (1 hour)

1. When the groups are finished, have each group present its lists to the rest of the participants. After all of the groups have presented their lists, discuss the activity with the following questions:

- How similar are the qualities of the ideal romantic partner as defined by the different small groups?

[13] EngenderHealth, *Men As Partners Manual, 3rd* edition (unpublished). Adapted by P Welsh

- Are there any differences between the ideal partner as defined by the male groups and the female group?
- What are these differences? How do you explain them?
- What are the differences between what men and women want in relationships?
- How equal are the roles of men and women in relationships?
- If the roles are not equal, why is this? Is this fair?
- How well/badly do you think men and women communicate with each other about what they want from a romantic relationship? Why?
- Why is it important to communicate about what we want from each other in romantic relationships?
- What do women and men need in order to communicate better about what they want from each other in romantic relationships?

2. Ask the group for any suggestions for action to support women and men in forming and maintaining better romantic relationships. Make a note of these suggestions on the Spectrum of Action

Facilitator's notes

This activity looks at men's and women's views about the ideal partner. In most cases, participants will assume that this means heterosexual partner. But there may be groups in which some participants say that they are gay.

There will also be many groups in which one or more of the participants has felt sexually attracted to or has had sex with someone of their own sex. It is important to be open with the group about these possibilities. In being open in this way, you can challenge the silence that surrounds homosexuality in southern Africa. This silence is based on homophobia and helps to sustain the homophobia that damages the lives of gay men and women.

Key Points

The physical characteristics and qualities that men and women look for in their ideal partner will vary since individuals are attracted by a wide range of attributes. "Beauty is in the eye of the beholder".

It is likely that the personal qualities desired will be very similar: kind, gentle, tender, caring, loving, respectful, empathic, faithful, loyal, good listener, etc.

The social construction of gender roles, identities and relations create unequal and unjust power dynamics within partner relationships. The social/gender mandate that men should have power over women to dominate and control them, inhibits the development of egalitarian relations based upon the very qualities that both men and women say they desire in their partner!

Gender norms and mandates also make it extremely difficult for two way communication to take place in many partner relations since many men assimilate that it is their role to make decisions, and women's role to be submissive and obedient. Furthermore, in a patriarchal society, men do not have the opportunity to develop and express their emotional side (interpreted as feminine and therefore seen as inferior) which in turn makes communication a major problem in many relationships.



Workshop 2 Agenda

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Day 1		
Session	**Activity**	**Theme**
Check in time	Introductions, Expectations & Ground rules	
Morning 1	Activity 1: The work we do and the value it's given	
Morning 2	Activity 2: Who is more powerful?	
Afternoon 1	Activity 3: Defining Violence and Types of Violence	
Afternoon 2	Activity 4: Defining domestic violence	
Check out time	Plus and Delta	

Day 2		
Session	**Activity**	**Theme**
Check in time	Introductions, Expectations & Ground rules	
Morning 1	Activity 5: Consent	
Morning 2	Activity 6: Are You Listening?	
Afternoon 1	Activity 7: Communication and Listening in a Relationship	
Afternoon 2	Activity 8: Practicing Negotiation Skills	
Check out time	Plus and Delta	

Activity 1:

The work we do and the value it's given

(Gender roles and the sexual division of work)

Objectives

To comprehend the social value placed upon the different types of work associated with being men and women and how the sexual division of work leads to unequal access to opportunities and rights for women and men.

Time

1 hour 30 minutes

Materials and advance preparation

Hand-out The 24-hour day: one copy per participant; B5 size cards, of two different colours (one of each colour for each participant).

Steps

Step one: Individual exercise (15 minutes)

1. Give each participant a copy of the hand-out "the 24-hour day".

2. Go through the hand-out with the participants, explaining to them that it is a tool to identify the different types of work that men and women do in a daily basis and the value that society gives to those types of work.

3. Some of the participants might live alone. If this is the case, invite them to remember what things were like before, when they were in a relationship or when they lived at home.

4. Tell the participants to put their own name under the heading "the activities that I carry out", at the top left hand side of the hand out and the name of the woman/man they have identified under the heading "the activities the woman/man who cares for me carries out", on the right hand side.

5. Invite each participant to think about the activities that s/he carries out on a typical day, starting from one o´clock in the morning and to write it next to that corresponding time. They may want to group blocks of time together (for example the hours that they sleep). Tell them to write "yes" or "no" next to the activity if it is paid or not.

6. When they have finished, invite them to do the same for the woman/man that cares for them, carefully thinking through all of the activities that she/he carries out in a typical day, within the home, outside the home, in the community etc. Tell them to write "yes" or "no" next to the activity if it is paid or not.

Step 2: Group work (45 minutes)

1. Break participants into 2 groups of men and 2 of women. (Be mindful of age, ethnicity, first language or where their families live, as this will influence the dialogue).

2. In the small groups have one member coordinate and another take notes. The

coordinator will invite each member of the group to share her/his hand-out with the others, explaining the activities that s/he carries out and those that the man/woman who currently cares for her/him carries out, as well as any feelings or reflections s/he may want to share.

3. Once all of the members have shared their hand-outs, the coordinator of the group facilitates a dialogue using the following questions as a guide:

   a) What similarities and differences are there in the activities and tasks that we as men/women carry out? How can we explain these similarities and differences?

   b) What similarities and differences are there in the activities and tasks that the women/men who care for us carry out? How can we explain those similarities and differences?

   c) How are the activities and tasks that women/men carry out assigned to them? What choice do they have in accepting these tasks or not?

   d) How are the activities and tasks that we as men/women carry out assigned to us? What choice do we have in accepting these tasks or not?

   e) What activities and tasks do we enjoy doing and why?

   f) What activities and tasks do we not enjoy doing and why not?

Based upon the previous debate and discussion, the groups then prepare a short skit to represent the different roles, activities and tasks that men and women of different ages carry out and the social values placed upon them.

Step 3: Plenary (40 minutes)

1. Invite one of the groups to present the skit it has prepared and instruct the other participants to carefully observe the work that both men and women are carrying out and the implications for their own personal development and participation in society.

2. After the group has presented the skit, invite the rest of the participants for comments, observations, and reflections on the skit they have just seen. The following questions can be useful in stimulating debate.

   a. How do you feel about the skit we have just seen?

   b. What most caught your attention in the skit?

   c. What work were men and women doing in the skit?

   d. Who were working harder? The men or the women?

   e. Is "women's work" valued in society? Why (not)?

   f. What mechanisms are used to undervalue or minimise the importance of the work that women carry out?

   g. If more women these days are doing "men´s work", why are more men not doing "women´s work"?

3. Give each of the groups the opportunity to present their skits. In the discussion and debate that follows each skit, encourage the participants to focus on new issues that arise (to avoid repetition) as well as reaffirming recurring themes in each of the different skits.

4. Encourage participants to freely share their feelings about the work they do and the work that women do.

5. When all the skits have been presented and debate and discussion exhausted ask the men who had to play women`s roles in the skits how they felt doing that?

Step 3: Proposals for change (30 minutes)

1. Give each participant 2 large index cards, of different colors.

2. Ask the men to write on the first card, the domestic work that he is willing to undertake in his home on a regular basis.

3. Ask them to write on the second card, one thing he will do to value the work that women carry out in the home.

4. Ask the women to write on the first card, the domestic work that in her context (family and/or society) she needs men to carry out with commitment and responsibility.

5. Ask them to write on the second card, one thing that men must do to value the work that women carry out in his home.

6. Write on a board or paste signs on the wall that say:
   - "Domestic work that I will carry out on a regular basis"
   - "Things I will do to value the work that women carry out in my home"
   - "Domestic work I need men to carry out with commitment and responsibility"
   - "Thing that men must do to value the work that women carry out in the home"

7. Invite the MEN participants, one by one, to read to the rest of the group what they have written on the first card and to tape it on the wall, under the first heading, "Domestic work that I will carry out on a regular basis".

8. Repeat the same procedure with the second cards under the heading: "Things I will do to value the work that women they carry out in my home"

9. Repeat steps 7 and 8 allowing the WOMEN to read and post their 2 sets of cards.

10. Invite comments, reflections and further suggestions from the group.

11. Ask the participants if there are any types of domestic work they are NOT willing to do and why not.

12. Carry out a brief synthesis of the main issues raised throughout the activity, focusing on the relationship between a person's sex, the types of work they carry out, the social value placed on them and access to other opportunities and rights in society.

Facilitator's notes

The "24-hour day" activity is a good way to understand the idea of gender roles – that women and men are expected to play different roles in the family, community and workplace because of society's ideas about the differences between men and women. But remember that these gender roles may also be affected by class, ethnic and other differences.

Bear in mind that many men do actually take part in some domestic work, usually as a way of helping out occasionally when there is a specific need but rarely as an expression of shared responsibility.

Be aware that this exercise might make some men feel a sense of guilt or frustration when they so graphically see the injustices inherent in the ways that productive and reproductive work is socially divided. Enable them to move beyond that sensation, asserting the importance of taking small steps individually to change things where we can, which is usually within the family structure.
Each one can take greater responsibility in a real way.

Remember also that when a man decides to change the way he relates to domestic work this affects the women who have been carrying it out for years! Men should be sensitive when they decide to take part in domestic work and ensure that changes they instigate do not make women feel threatened, undervalued or displaced as can often happen, especially if the women involved have had no access to gender training. Changes that men undertake should be talked about and negotiated with the women beforehand and subject to their approval!

Key points

Women and men are assigned different roles in society that means that:

- Women and men do different things during the day
- Women usually work longer hours
- Men usually have more leisure time
- Women have more varied tasks, sometimes doing more than one thing at a time
- A woman's role is that of caregiver, mother and a man's role is that of provider (breadwinner), protector and authority/head of the household

Women's roles carry a lower status – and are often unpaid:

- Women's work in the house is not seen to be work
- When women work outside the house, this is generally an extension of the work they do in the house. This work is usually paid less than men's work. Even when women work outside the home, they also do a substantial amount of household work as well
- Men's work is usually outside the home, is usually paid and is seen to be work.
- More of women's work is unpaid compared to men's work

Gender roles are not only different, they are also unequal:

- Men's roles (breadwinner, authority figure, protector) carry a higher status and give men more power, money and privilege in society.

Productive and reproductive work:

- "Men's" work is socially and economically valued and is known as productive work as it produces goods and wealth.
- "Women's" work is socially and economically undervalued and is known as "reproductive work" as it focuses on the biological, cultural and social reproduction of humanity.
- Many women carry out both types of work on a daily basis.
- Few men take systematic responsibility for reproductive work.

Handout

The 24-hour day (Men)

The activities I carry out	Paid Yes / No	The activities the woman who cares form me carries out	Paid Yes /No
1 am		1 am	
2 am		2 am	
3 am		3 am	
4 am		4 am	
5 am		5 am	
6 am		6 am	
7 am		7 am	
8 am		8 am	
9 am		9 am	
10 am		10 am	
11 am		11 noon	
12 noon		12 pm	
1 pm		1 pm	
2 pm		2 pm	
3 pm		3 pm	
4 pm		4 pm	
5 pm		5 pm	
6 pm		6 pm	
7 pm		7 pm	
8 pm		8 pm	
9 pm		9 pm	
10 pm		10 pm	
11 pm		11 pm	
12 pm		12 pm	

Man Total hrs worked	Total day's earnings	Woman Total hrs worked	Total day's earnings

Handout

The 24-hour day (Women)

The activities I carry out	Paid Yes / No	The activities the man who cares form me carries out	Paid Yes /No
1 am		1 am	
2 am		2 am	
3 am		3 am	
4 am		4 am	
5 am		5 am	
6 am		6 am	
7 am		7 am	
8 am		8 am	
9 am		9 am	
10 am		10 am	
11 am		11 noon	
12 noon		12 pm	
1 pm		1 pm	
2 pm		2 pm	
3 pm		3 pm	
4 pm		4 pm	
5 pm		5 pm	
6 pm		6 pm	
7 pm		7 pm	
8 pm		8 pm	
9 pm		9 pm	
10 pm		10 pm	
11 pm		11 pm	
12 pm		12 pm	

Woman Total hrs worked	Total day's earnings	Man Total hrs worked	Total day's earnings

Activity 2:

Who is more powerful?[15]

Objectives

- To enable participants to describe what they have learned from their own experiences of power and powerlessness.
- To identify the different groups that have power and the groups that are targeted for unfair treatment, and explore the reasons for the differences.

Time

60-90 minutes

Materials and advance preparation

- Flip chart paper
- Koki pens
- Case studies, prepared on cards or paper (see Facilitator's notes)
- Power Chart framework on a piece of flip chart

Steps

1. Remind the group that the previous activity looked at what power is and the different kinds of power. Explain that now it is time to look at which groups have more power than others and the effects of these inequalities in power.
2. Ask participants to brainstorm the different groups from their own society or communities and fit these into the power chart categories. Help them come up with examples of these two groups by suggesting categories that may have power and a target group. Consider sex, race, age, religion, financial status and sexual orientation.

A 'power chart' might look something like this:

MORE POWERFUL GROUPS	TARGETED GROUPS
Men	Women
White people	Black people
Adults	Young people
Employers	Employees
Employers	Seasonal employees
Adults	Children
Wealthy	Poor
Citizens	Documented and undocumented migrants
Christians	Non-Christians
Foreign fishermen	Local sex workers
Immigrants officer	Informal cross-border trader
Heterosexuals	Homosexuals

3. Explain to participants that the group will be exploring this concept of power further by examining a few case studies and responding to questions on these. Divide participants into 5 small groups. Hand out a case study and corresponding questions to each group.

[15] Originally from HIV/AIDS and Gender Equity Training Project: a training manual for peer educators in the South African National Defence Force, Masibamisane SANDF, EngenderHealth, PPASA and Women's Health Project (2003), adapted and included in OIT Manual, Activity E1.2 page 121.

4. Give participants 15 minutes to prepare responses and then reconvene everyone to talk about each case study in turn.

5. Lead a discussion on different aspects of power, how themes overlap between the different case studies and where the differences lie, and why.

Facilitator's notes

Advance Preparation: Before the activity prepare the following:

- A "power chart". Draw a line down the middle of a piece of f ip chart paper. At the top of the left-hand column write "More powerful groups" and at the top of the right-hand column write "Targeted groups".
- Case studies on A4 paper.



Case study 1: David

David is from Malawi and has been working at a construction site in Zambia for the last eight weeks. Since being in Zambia he has had two incidents where he has been unable to access appropriate healthcare because of his migrant status. His supervisor has not supported him in this matter. He is now unsure of where to go for VCT, and decides to wait until he gets back to Malawi next month.

Questions:

a) How does David lack power in this situation?

b) What type of resources is he denied on account of his migrant status?

c) What else might affect his 'power' whilst in Zambia?

d) Which people/institutions hold the power in this situation?

e) How is it maintained?



Case study 2: Philani

Philani has been working on the same farm for nearly five years. Over the last year, he has applied three times for different managerial positions appropriate to his skills and experience. On all three occasions he has seen these positions given to white people, much younger than him and with far less experience. Another year passes and a new farm owner takes over the farm; Philani is finally promoted to a supervisor. After a few months however he discovers he is being paid a lot less than his white counterparts.

Questions:

f) Who holds power in this situation?

g) How are they maintaining their power?

h) In what ways is Philani being unfairly treated?

i) What rights is Philani entitled to?

j) How can Philani act on these rights, and claim power?

Case study 3: Nomsa

Nomsa and her husband have four children together. She would personally prefer not to have any more children, and has also recently started thinking that she might like to start up her own business. Her husband disagrees, saying that they must have another child and that there is no way he will allow Nomsa to work. Nomsa doesn't feel able to confront her husband on these issues, particularly because he has been violent towards her in the past.

Questions:

a) How is Nomsa being denied power?

b) What types of resources does she lack in this situation?

c) What types of power are being maintained by Nomsa's husband?

d) What can men do to support women to claim power?

Case study 4: Luiza

Luiza is an informal cross border trader and comes to South Africa to buy goods that she sells back home. While she travels she has no money for accommodation or transport. She often gets lifts from truck drivers some of whom expect her to have sex with them.

Questions:

a) How does Luiza lack power in this situation?

b) What factors make it difficult for Luiza to gain power in this situation?

c) What risks does Luiza face in having to have sex to ensure accommodation or transport?

d) What changes could be made to ensure that Luiza's job as a cross border trader is made safer and easier for her?

Case study 5: Lindani

Lindani is 13 years old and after his parents were killed in a fire three years ago, has been living alone on the streets. In order to survive on the street, Lindani engages in sex with other men for money, a meal or a place to sleep. He has no idea what HIV or AIDS is.

Questions:

e) How is Lindani denied power in this situation?

f) What dfferent types of resources does he lack access to?

g) How does this reduce his power overall in society?

h) Who is maintaining the power?

i) Why and how are they able to?

j) In what ways can youth and adults work together towards the health, development and power of young people?

Key points

People often blame the less powerful for their lack of power.

In other words, they blame the victims of oppression rather than the oppressor. For example, one common reaction from men to this activity is to say that it is women who are mainly responsible for oppressing other women.

As facilitator, it is important that you let people have their reactions but also that you challenge this 'blame the victim' mentality. Point out that it is common for some individuals within the oppressed groups to deal with their frustrations of being oppressed by reinforcing the views of the oppressor group. Women often do not themselves have resources and power. They get their power through their relationship with men.

More powerful groups control more resources than targeted groups. People who control resources have greater power in society than those who do not. These resources include: –

- Economic resources (work, credit, money, social security, health insurance, ho.using)
- Political influence (positions of leadership, influence over decision-making).
- Education (formal/informal education/non-formal); time (hours available to use for a person's own advancement, networking, flexible paid hours).
- Internal resources (self-esteem, self-confidence).

More powerful groups stay in control because of ideas about their superiority. For instance in South Africa, apartheid taught black people the idea that they were inferior to white people. National citizens feel powerful over foreigners. In the same way, men maintain their power over women because of patriarchy (a social system based on the idea of male superiority). Women as well as men maintain this system.

More powerful groups use violence to maintain control. Violence against women, actual or threatened, is not about loss of control by men but is a tactic used to maintain men's power over women.

Activity 3:

Defining Violence and Types of Violence[16]

Objectives

1. To identify different types of violence that may occur in intimate relationships and communities.

Preparation and Materials

- Flipchart paper, marker pens, Copies of Handout on types of violence

Time:

75 Minutes

Procedures and Steps

Part 1 – What Does Violence Mean to Us? (20 minutes)

1. Ask the group to sit in a circle (on chairs or on the floor if they wish) and to think silently for a few moments about what violence means to them.

2. Invite each participant to share with the group what violence means to them. Write the responses on flipchart paper.

3. Discuss with the participants some of the common points in their responses, as well as some of the unique points.

4. Share the World Health Organisation's (WHO) concept of violence with the participants and ask for their comments/reflections.

   "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, maldevelopment, or deprivation[17]."

5. Give each participant a copy of the Handout included at the end of this activity on types of violence. Invite volunteers to read the different types of violence and then ask for their comments/reflections. If you do not have access to photocopies to distribute the handouts, copy the handout onto a piece of flipchart before the activity starts and use it to go through the different types of violence with the participants.

Part 2 – Discussion of Different Types of Violence (50 minutes)

Divide the participants into 4 or 5 groups and explain to them that they are going to reflect on and analyse a series of case studies to help them think about the different types of violence discussed previously.

1. Give one case study on violence and question guide to each group.

2. Ask them to read the case study together in their groups and use the question guide to share and reflect on the story they have just read. Tell them they have 20 minutes to do this.

[16] Taken from Voice For Change (V4C) Nigeria, PURPLE Physical Safe Spaces Manual, May 2015

[17] *World report on violence and health*. Geneva (Switzerland): World Health Organization; 2002. p. 5.

3. Each group should appoint one person who will feed back in the plenary session on the main points discussed in the group.

4. In plenary allow each group to share the analysis they have carried out of the case study they were given.

5. After each presentation, allow a brief time for reflections and clarifications.

Processing Questions

To bring the activity to a close, use the following questions to facilitate dialogue and discussion on violence and types of violence:

- What kinds of violence most often occur in intimate/partner relationships between men and women? What causes this violence? (Examples may include physical, emotional, economic and/or sexual violence that men use against girlfriends or wives.)
- What kinds of violence most often occur in families? What causes this violence? (Examples may include parents' use of physical, emotional or sexual violence against children or other types of violence between family members.)
- What kinds of violence most often occur outside intimate partner relationships and families? What causes this violence? (Examples may include physical violence between men, gang or war-related violence, stranger rape and emotional violence or, stigma against certain individuals or groups in the community) ,
- What is the relationship between gender and violence? What is the most common type of violence practiced against women? (See Resource Sheet B – What is Gender-based violence?)
- Under what circumstances does a person – man or woman –"deserve" to be hit or suffer some type of violence? Explain.
- What are the consequences of violence for women? For men? On relationships? On communities?
- What can you and others do to stop violence in your community?

Closing

Referring back to the hand out on types of violence, carry out a brief summary of these, pointing out the relationship between gender socialisation and roles and men's use violence against women to control them and to maintain power and privileges for themselves.

Facilitators Training Tips

Prior to the sessions on violence, it is important to research locally relevant information concerning violence, including existing laws and social supports for those who use and/or suffer from 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.

The case studies included in the Resource Sheet depict diverse examples of violence, including men's use of physical, sexual and emotional violence against women and community-level, or institutional, violence against individuals and groups of people. If necessary, you can make adaptations to these case studies or create new ones to address other types of violence that also occur in intimate relationships, families and/or communities.

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 and femininity and power that is socially and cultural ascribed to men over women.

Handout

Types of 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 behavior 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 vandalizing 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.

- **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.

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 check books and credit cards
- Forcing the women to work outside the home
- Keeping all titles 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 web sites:

http://www.stopvaw.org/forms_of_domestic_violence

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

Resource Sheet

Case Studies on Violence

Case Study #1

Mtitu and Latifa are married. Mtitu'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 has not been feeling well, and she has not started making the dinner yet. Mtitu 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 Mtitu hits her.

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

Case Study #2

You are dancing with a group of friends at the disco. When you are about to leave, you see a couple (presumably a boyfriend and girlfriend) arguing at the entrance. He calls her a bitch and asks her why she was flirting with another guy. She says, "I was not looking at him... and even if I was, aren't I with you?" He shouts at her again. Finally, she says, "You don't have the right to treat me like that." He calls her worthless and tells her to get out of his face that he can't stand to look at her. He then hits her, and she falls down. She screams at him, saying that he has no right to do that.

- Why do you think the guy reacted the way he did?
- What would you do? Would you leave? Would you say anything? Why or why not?
- Would it be different if it were a guy hitting another guy? Explain
- What can you do if you found yourself in a situation like this one? What are your options?
- What can we do to prevent others from using violence?

Case Study #3

Michael is an older boy who comes from a wealthy family. He meets Pili one day on her way home from school and they chat a little. The next day, he meets up with her again. This continues until one day he tells Pili how much he likes her. They start to kiss, and Michael starts touching Pili under her blouse. But then Pili stops and says that she doesn't want to go any further. Michael is furious. He tells her that he has spent lots of time with her and says, "What are my friends going to say?" He pressures her to change her mind. First, he tries to be seductive, and then he yells at her in frustration. He begins pulling at her forcefully, pushing her down. He then forces her to have sex, even though she keeps saying, "No, stop!"

- Is this a kind of violence? Why or why not?
- Why does Michael behave like this?
- What do you think Michael should have done?
- Why are women sometimes blamed for the sexual violence that men use against them? How do you feel about that?
- What do you think should happen to Michael and to other men who rape women?
- Why is it difficult for women to access justice in cases of rape?
- How can sexual violence be prevented and eradicated?

Case Study #4

A group of friends go dancing. One of them, John, sees that some guy is staring at his girlfriend. John walks up to the guy and shoves him and a fight begins.

- Why did John react this way? Do you think that he was right to shove the other guy and start a fight? Explain
- How else could he have reacted?
- What should his friends have done?
- How common is violence between men, how is it manifested and what are its causes?
- What are the consequences of violence between men?

Case Study #5

In many communities, people who are living with HIV are shunned. They are insulted and experience discrimination in access to education, work and basic health services. Sometimes their children are not allowed to go to school.

- Is this a type of violence?
- Do you think that this type of discrimination hurts people living with HIV and AIDS? Explain
- What can be done to stop these types of things from happening?

Resource Sheet

What is Gender-Based Violence?

In many settings, most laws and policies use "family violence" or "domestic violence" to indicate acts of violence against women by an intimate partner, usually a man and against children. However, there has been an increasing shift toward the use of "gender-based violence" or "violence against women"[19] to encompass the broad range of acts of violence that women suffer from intimate partners, family members, and other individuals outside the family. These terms also draw focus to the fact that gender dynamics and norms are intricately tied to the use of violence that men use against women (Velseboer, 2003).

Below is a definition of violence against women contained in the United Nations General Assembly Declaration on the Elimination of Violence Against Women in December 1993.

Article 1

For the purposes of this Declaration, the term "violence against women" means 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.

Article 2

Violence against women shall be understood to encompass, but not be limited to, the following:

(a) Physical, sexual and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation;

(b) Physical, sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women and forced prostitution;

(c) Physical, sexual and psychological violence perpetrated or condoned by the State, wherever it occurs.

For the full text of the United Nations General Assembly Declaration on the Elimination of Violence Against Women see: http://www.un.org/documents/ga/res/48/a48r104.htm

[19] For more information see: http://www.health-genderviolence.org/training-programme-for-healthcare-providers/facts-on-gbv/defining-gender-based-violence/21

Activity 4:

Defining domestic violence

Objectives

To understand what 'domestic violence' is and the types of acts that constitute domestic violence.

Time

30 minutes

Materials and advance preparation

Flipchart paper
Flipchart pens

Steps

Step 1: Brainstorm: "What is domestic violence?"

1. Write the term "domestic violence" on the top of a flipchart paper so that all participants can see it.

2. Ask each of the participants to share their ideas, randomly or in turn, on what they understand by the term "domestic violence". The ideas are not criticized or discussed; participants may build on ideas voiced by others.

3. Write the question "What types of acts qualify as domestic violence"? on a second sheet of flipchart paper, without removing the first one from sight.

4. Ask each of the participants to share their answers, randomly or in turn, to that question The ideas are not criticized or discussed; participants may build on ideas voiced by others.

Step 2: Defining "domestic Violence"

1. Share the following definition of "domestic violence" with the participants. (You may want to prepare it on a separate sheet of flipchart paper before the activity):

   "Domestic violence is the wilful intimidation, physical assault, battery, sexual assault, and/or other abusive behaviour as part of a systematic pattern of power and control perpetrated by one intimate partner against another. It includes physical violence, sexual violence, psychological violence, and emotional abuse. The frequency and severity of domestic violence can vary dramatically; however, the one constant component of domestic violence is one partner's consistent efforts to maintain power and control over the other".
   (National Coalition Against Domestic Violence, USA http://www.ncadv.org/about-us/mission)

2. Invite participants to share their reflections and ideas on this definition and how it relates to the ideas they came up with previously.

3. Use the facilitators' nots and key points to draw the activity to a close, emphasising the relationship between acts of domestic violence and the perpetrators' use of power to control his/her partner.

Facilitator's notes

The term "domestic violence" has been used historically and in many settings to describe the violence that men use against women in couple relationships. It can also refer, however, to other violent relationships within the domestic sphere (home), such as violence used by adults against children or against elderly people.

In heterosexual relationships, however, the vast majority of people who experience domestic violence are women, and the vast majority of perpetrators are men. It also occurs in same-sex relationships, when one of the partners uses violence to wield power and control over the other. As such, domestic violence is a term often used to describe gender based violence that takes place within an intimate partner relationships and is also referred to as "Intimate Partner Violence" (IPV).

Key points:

(Taken from http://www.ncadv.org/need-help/what-is-domestic-violence)

"Domestic violence is an epidemic affecting individuals in every community, regardless of age, economic status, sexual orientation, gender, race, religion, or nationality. It is often accompanied by emotionally abusive and controlling behaviour that is only a fraction of a systematic pattern of dominance and control. Domestic violence can result in physical injury, psychological trauma, and in severe cases, even death. The devastating physical, emotional, and psychological consequences of domestic violence can cross generations and last a lifetime.

It is not always easy to determine in the early stages of a relationship if one person will become abusive. Domestic violence intensifies over time. Abusers may often seem wonderful and perfect initially, but gradually become more aggressive and controlling as the relationship continues. Abuse may begin with behaviours that may easily be dismissed or downplayed such as name-calling, threats, possessiveness, or distrust. Abusers may apologize profusely for their actions or try to convince the person they are abusing that they do these things out of love or care. However, violence and control always intensifies over time with an abuser, despite the apologies. What may start out as something that was first believed to be harmless (e.g., wanting the victim to spend all their time only with them because they love them so much) escalates into extreme control and abuse (e.g., threatening to kill or hurt the victim or others if they speak to family, friends, etc.).

Some examples of abusive tendencies include but are not limited to:

- Telling the victim that they can never do anything right
- Showing jealousy of the victim's family and friends and time spent away
- Accusing the victim of cheating
- Keeping or discouraging the victim from seeing friends or family members
- Embarrassing or shaming the victim with put-downs
- Controlling every penny spent in the household
- Taking the victim's money or refusing to give them money for expenses
- Looking at or acting in ways that scare the person they are abusing
- Controlling who the victim sees, where they go, or what they do
- Dictating how the victim dresses, wears their hair, etc.
- Stalking the victim or monitoring their victim's every move (in person or also via the internet and/or other devices such as GPS tracking or the victim's phone)
- Preventing the victim from making their own decisions

- Telling the victim that they are a bad parent or threatening to hurt, kill, or take away their children
- Threatening to hurt or kill the victim's friends, loved ones, or pets
- Intimidating the victim with guns, knives, or other weapons
- Pressuring the victim to have sex when they don't want to or to do things sexually they are not comfortable with
- Forcing sex with others
- Refusing to use protection when having sex or sabotaging birth control
- Pressuring or forcing the victim to use drugs or alcohol
- Preventing the victim from working or attending school, harassing the victim at either, keeping their victim up all night so they perform badly at their job or in school
- Destroying the victim's property

It is important to note that domestic violence does not always manifest as physical abuse. Emotional and psychological abuse can often be just as extreme as physical violence. Lack of physical violence does not mean the abuser is any less dangerous to the victim, nor does it mean the victim is any less trapped by the abuse.

Additionally, domestic violence does not always end when the victim escapes the abuser, tries to terminate the relationship, and/or seeks help. Often, it intensifies because the abuser feels a loss of control over the victim. Abusers frequently continue to stalk, harass, threaten, and try to control the victim after the victim escapes. In fact, the victim is often in the most danger directly following the escape of the relationship or when they seek help: 1/5 of homicide victims with restraining orders are murdered within two days of obtaining the order; 1/3 are murdered within the first month.

Unfair blame is frequently put upon the victim of abuse because of assumptions that victims choose to stay in abusive relationships. The truth is, bringing an end to abuse is not a matter of the victim choosing to leave; it is a matter of the victim being able to safely escape their abuser, the abuser choosing to stop the abuse, or others (e.g., law enforcement, courts) holding the abuser accountable for the abuse they inflict.

Activity 5:

Consent[20]

Objectives

1. To examine attitudes and beliefs about sexual consent
2. To analyse what causes sexual violence and rape to occur

Time

60 minutes

Materials and Advance Preparation

- Flipchart paper
- Markers
- Copies of case studies

Steps

Step 1: Understanding "consent"

1. Ask the participants to come up with a definition for "consent." Write their ideas on the chalkboard or flipchart paper. The participants might say, "agreement to doing something," "saying 'yes,'" etc.

2. Once the participants have defined consent, go through the following points with them:

   a) In every relationship both partners have the right to touch and be touched in ways that each wants and chooses. If a person wants to be touched in a certain way, he or she can give his or her consent. If the person does not want to be touched, he or she has the right to withhold consent and say "no."

   b) Any individual can consent to certain behaviours but say "no" to others. Sexual contact between two people does not imply that a person has given consent for sexual intercourse or a variety of other sexual acts. A person has a legal right to say "no" to any form of sexual contact and to have that right respected. A violation of that right is a crime called sexual assault.

   c) No person should be pressured to give his or her consent. If a person does something because he or she is pressured, this is not consent; this is called compliance.

   d) In patriarchal societies where men are expected to be dominant and women passive and submissive, it is common for men to exert their power over women to achieve sexual satisfaction for themselves. Sometimes they use coercive means to seduce and pressure women into having sexual contact, other times it is imposed through psychological or physical violence, without consent and becomes sexual violence.

   e) Consent is a very complicated issue because it means more than simply agreeing to do something. It involves actively deciding that you want to do something without pressure or threat from another person.

3. Ask the participants how a person knows if his or her partner is giving consent. Is reading body language enough? Stress that this is not enough. Point out that sometimes a person might be physically responding for reasons other than pleasure or desire. The individual might feel that this is what he or she is

[20] Parts of this session have been adapted from *Sexual Violence in Teenage Lives*, Planned Parenthood of Northern New England, 1995, and *Family Life and Sexual Health*, the Seattle-King County Department of Public Health, 1998.

supposed to do even though it does not feel good. A person might be too afraid to say or clearly indicate "no," so he or she says nothing. Assumptions based on physical responses might be wrong.

Make these final points about consent:

- True consent means that both partners wanted and freely chose to have sexual contact. Be sure that your partner has the opportunity to say "no." This can be done by simply asking, "Is this okay?" or "Are you okay?"
- Partners like to be asked; asking increases trust and caring and can increase sexual feelings for both partners.
- Asking implies a willingness to accept a "no."
- Tell your partner if you are not comfortable with the sexual touching that is going on.
- A person cannot consent when he or she is drunk or passed out.

Step 2: Sexual Touch Reference Sheet

1. Pass out the handout "Sexual Touch Reference Sheet." Explain that the participants will examine the difference between consenting and violating touch and that this reference sheet provides descriptions of the differences.

2. Read aloud (or have the participants read aloud) the description of the differences.

Step 3: Group work/case studies

1. Divide the participants into small groups and give each group one of the following case studies. Ask them to read it carefully together and reflect on the questions that are included with it. Each group should appoint one person to coordinate the group analysis and another to report back in the plenary session.

CASE STUDY #1

A female student visits a male friend in his residence hall room and takes a condom with her. They kiss on the bed and she takes her shirt off. He tries to take her pants off. She blocks his hand. He persists and she says no. He says, "you cannot stop now".

Questions:

1. What do you think happens next?
2. Do you think sexual violence has been used? If so, what type? Discuss.
3. Why do you think men use sexual violence against women?
4. How can men's sexual violence against women be prevented?

CASE STUDY #2

A female student visits her boyfriend in his home when his parents are out. They have had sex previously and she takes a condom with her. After kissing and cuddling for a while on the bed they begin to undress. He then tries to take her pants off. She blocks his hand and says she doesn't feel like it. He persists and she says "no". He says, "you cannot stop now".

Questions:

1. What do you think happens next?
2. Do you think sexual violence has been used? If so, what type? Discuss.
3. Why do you think men use sexual violence against women?
4. How can men's sexual violence against women be prevented?

CASE STUDY #3

A group of male students at a residence hall make fun of a peer for not having sex with his girlfriend who says she isn't ready for sex. They tell him, "she might say no but you know she really wants it". One morning he tells them, "I pressured her all night until finally she stopped saying no. That was enough for me to finally do it."

Questions:

1. What do you think happens next?
2. Do you think sexual violence has been used? If so, what type? Discuss.
3. Why do you think men use sexual violence against women?
4. How can men's sexual violence against women be prevented?

CASE STUDY #4

A male English teacher at a school has been making eyes at Karen, a 15 year old student, all through term time. On occasions he has touched her back and shoulders and stroked her hair when no-one else was watching and once he tried to fondle her breasts. Karen is struggling with English and the teacher says that he will make sure she passes the exam if she agrees to have sex with him. Otherwise he'll make sure she fails. They've arranged to meet after school.

Questions:

1. What do you think happens next?
2. Do you think sexual violence has been used? If so, what type? Discuss.
3. Why do you think men use sexual violence against women?
4. How can men's sexual violence against women be prevented?

2. Plenary: Invite each group to share their case study with the rest of the participants and their reflections and analysis. Give time for clarification before moving on to the next group.

3. As the groups are presenting, note down on a flipchart the types of sexual violence mentioned, the reasons why men use sexual violence against women and the things that can be done to prevent it.

Step 4: Synthesis and closing

4. When all the groups have presented their case studies and analysis open up discussion, using the flipchart to carry out a synthesis of the issues that have emerged. Ask if there are any items/issues on the flipchart that participants have doubts about or don't understand and make sure these are unpacked and clarified.

5. Read the following case study to the plenary:

   "Two friends go out for drinks together. Sarah tells David that she's attracted to him and wants to take him home to have sex. David says he's flattered but not interested. They continue to drink and become intoxicated. They wake up in bed in the morning. David realizes that they've had sex".

   Ask: Did Sarah rape David? What responsibility, if any, does each person have?

   Open up a discussion on women's sexual violence against men. Allow different opinions to be aired and dialogue to flow. Ensure that a gender analysis is introduced and that participants grasp the link between patriarchy, men's power and sexual violence. Whilst acknowledging that in some circumstances women can sexually abuse men (especially when there is a power dynamic for example in the case of adult women and young boys) but that the vast majority of cases of sexual abuse, violence and rape are committed by men.

6. Close the activity with a brief summary of the issues that emerged during the activity in relation to how to prevent men's sexual violence against women (from the flipchart). Also inform participants on current legislation on sexual consent, sexual assault and rape.

Sexual Touch Reference Sheet

Touch by Mutual Consent	Unfair Pressure and Touch	Sexual Coercion	Sexual Aggression	Sexual Assault/ Rape
Consent	No Consent	No Consent	No Consent	No Consent

Touch by Mutual Consent

This is touch that both people want and freely choose. Freely choosing means that one person is not threatened, manipulated, or coerced by the other. It also means that choices have been made with a clear mind, one that has not been clouded by alcohol or other drugs.

Unfair Pressure and Touch

This is the start of sexual violation, and it does not demonstrate consent. A person might tell his or her partner something the partner wants to hear (for example, saying, "I love you") even though it is not true. A person might make a promise that he or she does not plan to keep. Unfair pressure also includes a person continuing to ask for sex over and over again without accepting "no" for an answer.

Sexual Coercion

This involves some kind of threat, but not the type that suggests physical harm. For example, a young man might say to his girlfriend, "If you don't, I will…"

- "find someone else who will."
- "tell everyone you did it."
- "break up with you."
- "lie to your parents about us."

With sexual coercion, a person makes threats that are unfair and frightening in order to make the other person do something he or she does not want to do. This type of behaviour is much more commonly used by men than by women and is related to the social construction of gender and the different sexual norms and expectations assigned to men and women.

Sexual Aggression

One example of sexual aggression is random pinching, touching, and feeling that sometimes occurs at parties and in the hallways of schools, mostly carried out by boys. This is sexual aggression because the victim (almost always a girl) does not have a chance to say "yes" or "no" to the behaviour. She is never given an opportunity to give consent or not. While the men who commit these violations may think these types of actions are flattering, the reality is that most women feel extremely violated by them.

Sexual Assault/Rape

Men forcing women to have any type of sexual intercourse with penetration (vaginal, anal, or oral) is rape. It does not matter if the two people are married, know each other, what the victim is wearing, how much money the man has spent on her, or whether she changes her mind after initially consenting to sex. Sexual penetration without consent is rape. Similarly, a man who penetrates another man's mouth or anus with a penis or other object without his consent is also committing rape. In some countries women who use an object to penetrate a man's anus without his consent is also potentially classed as rape.

Activity 6:

Are You Listening

Objectives

- To enable participants to explore further the concept of communication and improve their listening skills.

Time

45 minutes.

Preparation and Materials

- Hat or container
- Index cards/slips of paper with the following types of listening "responses" written on them (one per card):

1. Give advice you weren't asked for.
2. Interrupt and prevent speaker from finishing his or her sentence.
3. Try to top the speaker's story with a better one.
4. Ask questions to clarify what the speaker is saying.
5. Put the speaker down.
6. Compliment the speaker.
7. Change the subject.
8. Understand how the speaker feels.
9. Refuse to answer.
10. Laugh when the speaker is being serious.
11. Talk to someone else while the speaker is talking.
12. Gaze around the room while the speaker is talking.
13. Be shocked or offended by what the speaker says.

Procedures and Steps

Step 1: What is communication?

1. Begin this activity by telling the group that communication is an important aspect of our lives and we spend over 80% of our time communicating with others.

2. Ask the participants what Communication means to them. Allow a few responses and write these on a flipchart.

3. Summarize key points from their contributions and carry out a brief synthesis of communication, emphasising the following points:

   - Communication, at its basic level, is the process whereby a message is transferred from one person to another or to a group. It is the expression of thoughts and ideas or making known one's ideas or feelings about certain issues.
   - Two-way communication is when a dialogue ensues between 2 parties (individuals or groups of people) that entails both parties speaking and listening to each other's thoughts, opinions, beliefs etc., in a spirit of mutual respect.
   - A speaker must try to be as clear as possible with the message he or she is

sending, and a listener must show that he or she is paying attention and will respond in an appropriate and sensitive manner.

- Everyone has experienced how it feels to be talking to someone who doesn't seem to pay any attention or is being distracted. Explain that this activity will help them to recall those experiences and remember how they felt during a conversation with a poor listener.

Step 2: Practicing listening skills

1. Ask for a volunteer to be a "speaker;"; every other participant in the group can play the role of a "listener." Invite each listener to draw one of the possible response cards and look at it without showing it to anyone else. Tell them that this is how they will react to the speaker's story.

2. Instruct the speaker to tell a story, either the one provided below or one that s/he makes up.

   Speaker: "My friend says we have to stop going out so much. She needs to study more. She's got this scholarship she might get if she keeps her grades up this semester. But I want to be with her all the time! She says we can study together…"

   If necessary, give an example of how a listener might react so that everyone understands the activity:

   Listener: "I think you should start going out with some other girls." (Gives advice that wasn't asked for.)

   Speaker's Reaction: "Never mind—you just don't understand." (Then change the subject.)

3. One at a time, have each "listener" listen to the speaker's story and respond in the way that corresponds to the type of listening response that is indicated on his/her response card.

4. After each listener responds, ask the speaker to tell the group how the response made him or her feel.

5. Ask the "listener" how s/he felt, having to respond in the way they did.

6. The listener should respond quickly each time so that the speaker doesn't have to go on too long. Allow 30 second to 1 minute for each listener to think of an appropriate response. Depending on the size of the group, you may want to have a different pair of volunteers for each response.

7. If using the same story becomes tedious or boring, invite other participants to come up with their own stories.

Step 3: Processing Questions:

1. After having gone through several story/response pairs, discuss the activity with the group using the following questions.
   - What kinds of things did the "listeners" say or do that made the speaker feel good about him/herself?
   - Did you feel the "listeners" were listening?
   - How does it make you feel when someone doesn't listen to what you're saying?
   - How does gender and power affect men's/women's capacity to speak and to listen?
   - What response would have been better?
   - Have you heard people respond to speakers in these ways?
   - Have you ever used responses like these?
   - How would you like others to listen to you?
   - How do you let someone else know you're listening?

Ask participants to turn to another participant close to him/her and ask the following questions:

- What have you learnt in this activity?
- How will this affect the way you communicate in the future?
- How does your gender affect the way you communicate with people of the same gender?
- How does your gender affect the way you communicate with people of other genders?
- What changes will you make in the way you will communicate with others (men and women) in the future?

Ask few participants to share in plenary their discussions

Handout

Understanding communication and active listening

Types of Communication

There are various forms through which people can communicate effectively and they include:

- **Verbal:** This is the exchange of ideas through spoken or written expression e.g. face-to-face conversation, phoning, letters, singing, etc.
- **Non Verbal:** This involves the expression of ideas, thought or feelings without the spoken or written word e.g. facial expression, gestures, smiles, sign languages, nods, eye contact, foot or toe taps, written notes or memos, drumming.

Elements of Communication

There are 6 elements that make communication effective:

- Source/Sender
- Message
- Channel
- Receiver
- Effect
- Feedback

Barriers to Effective Listening

More attention is usually paid to making people better speakers or writers (the "supply side" of the communication chain) rather than on making them better listeners or readers (the "demand side"). The most direct way to improve communication is by learning to listen more effectively. Nearly every aspect of human life could be improved by better listening -- from family matters to corporate business affairs to international relations. Most of us are terrible listeners. We're such poor listeners, in fact, that we don't know how much we're missing.

#1 - Knowing the answer

"Knowing the answer" means that you think you already know what the speaker wants to say, before she/he actually finished saying it. You might then impatiently cut her/him off or try to complete the sentence for her/him.

Even more disruptive is interrupting her/him by saying that you disagree with her/him, but without letting her/him finish saying what it is that you think you disagree with. That's a common problem when a discussion gets heated, and which causes the discussion to degrade quickly.

By interrupting the speaker before letting her/him finish, you're essentially saying that you don't value what she/he's saying. Showing respect to the speaker is a crucial element of good listening.

The "knowing the answer" barrier also causes the listener to pre-judge what the speaker is saying -- a kind of closed-mindedness.

A good listener tries to keep an open, receptive mind. He looks for opportunities to stretch his mind when listening, and to acquire new ideas or insights, rather/him than reinforcing existing points of view.

#2 - Trying to be helpful

Another significant barrier to good listening is "trying to be helpful". Although trying to be helpful may seem beneficial, it interferes with listening because the listener is thinking about how to solve what he/she perceives to be the speaker's problem. Consequently, he/she misses what the speaker is actually saying.

An old Zen proverb says, "When walking, walk. When eating, eat." In other words, give your whole attention to whatever you're doing. It's worth emphasizing that the goal of good listening is simply to listen -- nothing more and nothing less. Interrupting the speaker in order to offer advice disrupts the flow of conversation, and impairs the listener's ability to understand the speaker's experience.

Trying to be helpful while listening also implies that you've made certain judgments about the speaker. That can raise emotional barriers to communication, as judgments can mean that the listener doesn't have complete understanding or respect for the speaker.

#3 - Treating discussion as competition

Some people feel that agreeing with the speaker during a heated discussion is a sign of weakness. They feel compelled to challenge every point the speaker makes, even if they inwardly agree. Discussion then becomes a contest, with a score being kept for who wins the most points by arguing.

Treating discussion as competition is one of the most serious barriers to good listening. It greatly inhibits the listener from stretching and seeing a different point of view. It can also be frustrating for the speaker.

#4 - Trying to influence or impress

Because good listening depends on listening just for the sake of listening, any ulterior motive will diminish the effectiveness of the listener. Examples of ulterior motives are trying to impress or to influence the speaker.

A person who has an agenda other than simply to understand what the speaker is thinking and feeling will not be able to pay complete attention while listening.

Psychologists have pointed out that people can understand language about two or three times faster than they can speak. That implies that a listener has a lot of extra mental "bandwidth" for thinking about other things while listening. A good listener knows how to use that spare capacity to think about what the speaker is talking about

A listener with an ulterior motive, such as to influence or impress the speaker, will probably use the spare capacity to think about his/her "next move" in the conversation – his/her rebuttal or what s/he will say next when the speaker is finished -- instead of focusing on understanding the speaker.

#5 - Reacting to red flag words

Words can provoke a reaction in the listener that wasn't necessarily what the speaker intended. When that happens the listener won't be able to hear or pay full attention to what the speaker is saying.

Red flag words or expressions trigger an unexpectedly strong association in the listener's mind, often because of the listener's private beliefs or experiences.

#6 - Believing in language

One of the trickiest barriers is "believing in language" -- a misplaced trust in the precision of words.

Language is a guessing game. Speaker and listener use language to predict what each other is thinking. Meaning must always be actively negotiated. It's a fallacy to think that a word's dictionary definition can be transmitted directly through using the word. An example of that fallacy is revealed in the statement, "I said it perfectly clearly, so why didn't you understand?" Of course, the naive assumption is that words that are clear to one person are clear to another, as if the words themselves contained absolute meaning.

Words have a unique effect in the mind of each person, because each person's experience is unique. Those differences can be small, but the overall effect of the differences can become large enough to cause misunderstanding.

Developing Active Listening Skills

Active listening is an essential communication skill. One of the most common mistakes youth can make is confusing hearing and listening. Hearing is merely noting that someone is speaking. Listening, however, is making sense of what is heard and requires the individual to constantly pay attention, interpret, and remember what is heard. Hearing is passive; listening is active. The passive listener is much like a tape recorder. If the speaker is providing a clear message, the listener will probably get most of what is said. For mentors, this is not enough. They must be active listeners.

Four Essential Requirements for Active Listening

Active listening requires the listener to hear the words and identify the feelings associated with the words. Young people should be able to understand the speaker from her or his point of view. There are four essential requirements for active listening:

- Intensity
- Empathy
- Acceptance
- Willingness to take responsibility for completeness (i.e that the listener should see the conversation through completely and not be distracted).

An active listener concentrates on what the speaker is saying. The human brain is capable of handling a speaking rate six times that of the average speaker. Thus, the listener must focus on the speaker. Tuning out distractions will increase listening ability (Robbins, 1991)

How to improve Active Listening Skills

- **Make Eye Contact:** Lack of eye contact may be interpreted as disinterest or disapproval.
  Making eye contact with the speaker focuses attention, reduces the chance of distraction, and is encouraging to the speaker.

- **Exhibit Affirmative Nods and Appropriate Facial Expressions:** The effective listener shows signs of being interested in what is said through nonverbal signs. Together with good eye contact, non-verbal expressions convey active listening.
- **Avoid Distracting Actions or Gestures:** Do not look at other people, play with pens or pencils, shuffle papers, or the like. These activities make the speaker feel like the listener is not interested in what is being said.
- **Ask Questions:** Questioning helps ensure clarification of what the speaker is saying, facilitates understanding, and lets the speaker know that the listener is engaged.
- **Paraphrase:** Paraphrasing means restating what the individual has said in different words. This technique allows the listener to verify that the message was received correctly.
- **Avoid Interrupting the Speaker:** Allow the speaker to complete his or her thought before responding, and do not anticipate what he/she will say.
- **Do Not Talk Too Much:** Talking is easier than listening intently to someone else. An active listener recognizes that it is impossible to talk and listen acutely at the same time

Activity 7:

Communication and Listening in a Relationship[21]

Objectives

To realize the importance of good communication and good listening skills in one-to-one relationships.

Time

30 minutes

Steps

Step 1: Practising good communication and listening skills

5. Tell participants that they will need to do a lot of listening to one another in this activity. In this exercise we are going to look at the skills required for good communication and good listening skills.

6. Ask the participants to divide into pairs, finding someone to work with – one of them should start with describing to the other partner an event in their life or something that happened to them in the past week or something they love doing e.g. cooking or singing.

7. The listener should say nothing, but should just concentrate hard on what is being said. After a couple of minutes, you will ask the listener to stop listening. At this stage, the speaker should continue describing their experience, but the listener should stop listening altogether. The person could yawn, look elsewhere, turn around, whistle, do whatever they like; the important thing is that they should no longer listen, although the speaker should continue to tell their story.

8. After a couple of minutes, you call "STOP". At this stage, the speaker and the listener should change roles. The two stages of the exercise should be repeated, with former listener becoming the speaker and the former speaker becoming the listener.

Step 2: Reflection and analysis

1. Ask participants how they felt as speakers; encourage them to compare telling their story to a willing listener and telling it to a bad listener. Then ask participants to describe and compare how they felt as good and bad listeners.

2. Ask participants to describe some attributes of good listening and good communication which they experienced; and then some of the attributes of bad listening.

3. Ask participants in what other ways we communicate with one another, apart from through language.

4. Ask the participants how listening and communication skills play a role in talking with your partner about intimate issues (for example sex, love, dreams, plans etc.).

[21] Taken from: Working with Men and Boys Gender and SRHR Manual; Sonke/Pathfinders, page 66

5. Finally, call the group together and ask them to share examples of when bad communication has occurred in their lives.

Facilitator's notes

This activity may have an effect on people's emotions. Make it clear to participants that this is a learning exercise and that they will each receive 2 minutes in which to share their story. Remind them of respect and to be sensitive to the feelings and stories that are shared, and to keep information that is shared in the couples confidential.

When someone mentions body language, explain that by being aware of our body language, we can often change it, in order to communicate a different mood to others around us.

Key points:

Show someone that you are there by nodding, body language, ask questions, rephrase and also by summarising what you have just been told.

Activity 8:

Practicing Negotiation Skills

Objectives

- To help the participants practice communication skills and problem solving.
- To define what is meant by negotiation and apply that to a number of different contexts
- To identify a number of factors that can determine the outcome of a negotiation
- To identify a number of strategies for successful negotiation
- To understand the principle of 'win-win' negotiations with others

Time

60 minutes

Materials and advanced Preparation

- Role Plays: "Negotiating Condom Use," "Negotiating 'No Sex'"

Steps

Step 1: Definition of "negotiation"

1. Explain to participants what Negotiation is:

   Negotiation takes place when two or more people, with differing views, come together to attempt to reach agreement on an issue. It is assertive or persuasive communication or bargaining. "Negotiation is about getting the best possible deal in the best possible way."

Step 2: Role plays

2. Inform the participants that role plays involve two or more people pretending that they are in a certain situation and acting out how those people might behave in that situation.

3. Guide the participants through the steps described below, and listen, observe, and comment only when requested. Summarising what happened during the role play when the group discussion is over is useful for the participants.

4. Describe one of the role-play situations listed below. Ask two or more people to volunteer to "act out" the situation in front of everyone. This should take no more than five to 10 minutes. People in the audience should closely observe how the situation is acted out and be ready to discuss it.

5. Once the role play is completed, facilitate a discussion of what happened by asking the discussion questions listed after each scenario. Focus first on the way the characters communicated and negotiated.

6. Continue by describing another role play, and ask two other people to act it out.

Facilitators' Notes

Sometimes the participants are reluctant to participate in role plays. One way to address this is for you to play one character and allow the entire group to play the other. You can start the role play by making a statement. Then anyone in the group can respond to this statement.

Another way to make this activity easier is to have a group of three or four participants stand behind each person playing a character. This enables the people standing behind the character to give advice to the role player about what to say.

Role play situations

Role Play 1: Negotiating Condom Use

A man and a woman want to have sex. The woman suggests using condoms, but the man does not want to. The woman explains that it is not a matter of trust, but safety. The woman encourages her partner, saying that they can make it enjoyable. The man agrees to try it.

Questions for Discussion

- How would you describe the communication between the characters in the role play?
- What did they do well and not so well to talk and listen to each other and negotiate?
- How did gender influence communication and negotiation in the role play?
- What can they do to improve their communication and negotiating skills?

Other possible questions:

- Is faithfulness (or trust or honesty) enough to protect people?
- How did the woman suggest using condoms? Do you think this was a good approach?
- What worked well in resolving the problem?
- Ask the participants to list the excuses people make for not using condoms.
- What factors limit women suggesting the use of condoms and in what situations?
- Why do many men not use condoms, even when they know they can avoid unwanted pregnancy and protect against STI and HIV?

Role play situations

Role Play 2: Negotiating "No Sex"

A young man and woman have been involved for a few months. They have not yet had sex. He would like to, but she is uncertain, saying that she needs to wait until she is sure. After some discussion, he agrees to wait. They leave to go have a drink. After a couple of beers, he tries to seduce her. Although she is feeling less confident about her decision, she says that beer should not make them change their minds, and she suggests that they go sit with friends..

Questions for Discussion

- How would you describe the communication between the characters in the role play?
- What did they do well and not so well to talk and listen to each other and negotiate?
- How did gender influence communication and negotiation in the role play?
- What can they do to improve their communication and negotiating skills?

Other possible questions:

- Is it okay for a woman to refuse to have sex with her boyfriend?
- Why did he agree? For men: Would you agree?
- Do men sometimes feel pressured to have sex?
- Do men prefer to marry a woman who is a virgin? Why or why not?
- Do women think men are always after sex, and how do they feel about it?
- What should the couple do when, after alcohol or drug use, reasonable discussion becomes difficult?

More Role-Play Topics

- A young man who refuses to believe his friend who says that he is gay
- A woman trying to convince her boyfriend to go to university when he can't see the point.
- A woman convincing her friend to leave her partner because he beats her
- A man persuading his best friend that having many girlfriends is not "cool"
- A parent dealing with a child's questions about sex and sexuality
- A newly married couple discussing having a baby when one partner says it is too early and they should wait longer.
- One religious worker challenging another's view on sex before marriage
- A woman being encouraged by her sister to tell her partner that she has had an abortion

After each role play the following questions can be used to bring out issues related to communication and negotiation skills:

- How would you describe the communication between the characters in the role play?
- What did they do well and not so well to talk and listen to each other and negotiate?
- How did gender influence communication and negotiation in the role play?
- What can they do to improve their communication and negotiating skills?

Other questions related to the issue being talked about (condoms, HIV, GBV, sexuality etc.) can be included when necessary.



The Workshop Agendas

Workshop 3 Agenda

Workshop 3 Agenda

Day 1		
Session	**Activity**	**Theme**
Check in time	Introductions, Expectations & Ground rules	
Morning 1	Activity 1: Gender socialization - how we are taught our gender	
Morning 2	Activity 2: The New Planet	
Afternoon 1	Activity 3: Power and Control Wheel	
Afternoon 2	Activity 4: The circle of discriminations	
Check out time	Plus and Delta	

Day 2		
Session	**Activity**	**Theme**
Check in time	Introductions, Expectations & Ground rules	
Morning 1	Activity 5: Experiencing SGBV	
Morning 2	Activity 6: Healthy and Unhealthy Relationships	
Afternoon 1	Activity 7: What do I do When I am Angry?	
Afternoon 2	Activity 8: The power and violence map	
Check out time	Plus and Delta	

Activity 1:

Gender socialization - how we are taught our gender[22]

Objectives

- To understand the role that social institutions (family, school, religion, mass media, etc.) play in teaching us how to be men or women.
- To recognize the benefits and costs of gender norms and gender socialisation (beliefs, attitudes, values, and behaviour).

Time

2 - 2½ hours

Materials and advance preparation

Flipchart paper, markers, masking tape, B5 size cards (one per participant)

Steps

Step one: formation of groups (10 minutes)

1. Begin by explaining that the group will now begin personal/group reflection and analysis of our own lives and experiences.

2. Divide participants into 2 groups of men and 2 groups of women ensuring that they are as heterogeneous as possible, in order to have a wide variety of life experiences within each of the groups. (If there are participants who do not identify as either man or women, ask them to join the group they will feel most comfortable in).

3. Give each group one of the following question guides, in accordance with the number assigned to the groups.

SMALL GROUP QUESTION GUIDE

GROUP #1 OF MEN: INFLUENCE OF OTHER MEN AND RELIGION

1. When we think about our fathers, uncles, older brothers, grandfathers and other male relatives and friends that have influenced our way of being men (or still do) what type of attitudes, values and behavior 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 feelings, etc.).

2. Which of these (attitudes, values, behaviors) do we consider were beneficial for our personal development and which do we consider were damaging and why?

3. When we were growing up, what role did religion play in forming our attitudes, values and behaviours as men? (How we should be, what we should do and say, what we should think and feel, etc.).

4. What were/are the benefits/advantages of this for our personnel development as men and what were/are the costs/disadvantages?

[22] Adapted from originala ctivity in *"El Significado de Ser Hombre"* (Training manual for gender awareness and training with men) 1999 (2nd edition 2001), CANTERA, Nicaragua. With additions and further modifications of the version included in *"Gender Equity and Diversity Module Five: Engaging Men and Boys for Gender Equality"* Burden, A., Fordham, W., Hwang, T., Pinto, M. and Welsh, P. (2013). Cooperative for Assistance and Relief Everywhere, Inc. (CARE).

GROUP #1 OF WOMEN: INFLUENCE OF OTHER WOMEN AND RELIGION

1. When we think about our mothers, aunts, older sisters, grandmothers and other female relatives and friends that have influenced our way of being women (or still do) what type of attitudes, values and behaviour do we associate with them? (For example, things they did, things they said and how they said them, how they related to men and other women, how they expressed feelings, etc.).

2. Which of these (attitudes, values, behaviours) do we consider were beneficial for our personal development and which do we consider were damaging and why?

3. When we were growing up, what role did religion play in forming our attitudes, values and behaviours as women? (How we should be, what we should do and say, what we should think and feel, etc.).

4. What were/are the benefits/advantages of this for our personnel development as women and what were/are the costs/disadvantages?

GROUPS #2 (MEN AND WOMEN): INFLUENCE OF FAMILY, EDUCATION SYSTEM AND MEDIA

1. When we were children (young boys/girls), what attitudes, values and behaviours were rewarded in us by **family members** (mother, father, grandparents, brother/sisters etc.) and what ones were reprimanded or punished? (Note: this refers to things we thought, said, did, didn't do, etc.).

2. When we were children (young boys/girls), what attitudes, values and behaviours were rewarded in us at school (by teachers and peers), and what ones were reprimanded or punished? (Note: this refers to things we thought, said, did, didn't do, etc.).

3. Which of these (attitudes, values, behaviors) identified in questions 1 and 2 do we consider were beneficial for our personal development and which do we consider were damaging and why?

4. When we were growing up, what role did the media (newspapers, radio, TV, internet, etc.) play in forming our attitudes, values and behaviors as men/women? (How we should be, what we should do and say, what we should think and feel, etc.).

5. What were/are the benefits/advantages of this for our personnel development as men/women and what were/are the costs/disadvantages?

Tell the participants that the question guides are a stimulus to sharing within the group, remembering their childhood, adolescence and youth and things they learned within their families, schools and communities about being men and women. Each member of the group should be given the chance to share before moving on to the next question. Encourage the participants to be as open and honest as possible, reminding them that we can all learn from each other.

Step 2: Group work (40 minutes)

1. Ask each of the groups to find a quiet space where they can meet to reflect and share. Instruct the groups to select one member to coordinate the dialogue and another to take notes.

2. Give each group flipchart and markers and ask them to prepare a synthesis of their reflections and sharing to bring back to the plenary session.

Step 3: Plenary (30 minutes)

1. Get all the groups into a semi-circle in front of the board or wall where they will present their flipcharts. As they do so, note down any points (or make mental note) that catch your attention and that you think should be discussed later on in the plenary session.

2. Ask **group 1 of men** to present its flipchart, explaining to the rest of the participants that they focussed on male role models within their families that have influenced their development as men.

3. Ask **group 1 of women** to present its flipchart, explaining to the rest of the participants that they focussed on female role models within their families that have influenced their development as women.

4. When both groups have finished their presentation, invite the members of the other groups to ask questions of clarification.

5. Inform the participants that both group 2s (of men and women) focussed on how family and school have influenced their development as men and women. Ask **group 2 of women** to present its flipchart.

6. Ask **group 1 of men** to present its flipchart.

7. When both groups have finished their presentation, invite the members of the other groups to ask questions of clarification.

Step 4: Dialogue and discussion (30 minutes)

1.Invite participants to share how they feel on remembering their childhood and influences on their development.

2. Ask participants to have a good look at all the reflections and analysis on the flipcharts and invite them to draw attention to any issue that they would like to debate with the group. Allow time for each point to be discussed. Challenge ideas that reinforce patriarchal values or attitudes.

3. Focus on issues that **you** feel need to further unpacking and discussion and that have not been selected by the participants. Tune in specifically on contentious issues, reproduction of stereotypes, major similarities and differences between the reflections carried out within the groups.

4. If it hasn't already come up, ask the men from group 1 how the women in their childhood (mothers, sisters, aunts, grandmothers, female friends etc.) influenced

their development. Ask the women form group 1 the same about the influence of men (fathers, brothers, uncles, grandfathers etc.) in their development. Highlight areas where boys and girls were treated differently by both women and men and ask participants why they this occurred.

5. Feel free to ask the groups if there are things they particularly agree with or strongly oppose and to share why they feel that way.

Step 5: Synthesis (10 minutes)

1. Carry out a brief 10 minute synthesis of the session, highlighting how we learn to be men and women and explaining the role of the family, schools, religion and the media, as well as other social institutions like the workplace and internal policing and external security institutions (police, prisons, military), emphasizing:

   - What each social institution teaches us about being men and women;
   - The similarity in the messages conveyed by each of the social institutions and the complicity that exists between them;
   - How each social institution helps to maintain the imbalance of power between women and men;
   - The consequences for women (opportunities, rights, access to resources, personal safety and security etc.), and the dehumanizing effects for men, and for relationships between men and women of the gender socialisation processes that boys and girls experience.

Step 6: Proposals for change (30 minutes)

1. Give a piece of B5 size card to each participant and ask them to write down one thing that s/he can do in his/her family, community or religion to challenge and change the way that young boys and girls are brought up.

2. Invite the participants to come up to the front one by one and share their proposal, taping it to the wall.

3. As they are being posted on the wall, rearrange the cards in relation to similar proposals and once they have all been posted carry out a brief résumé of the major proposals.

4. Ask the group if there is any other proposal they would like to make.

5. Close the activity reaffirming that every little effort counts, no matter how small it may seem at the time and that changes in the way boys are brought up are important not only for them but for their future partners, families and communities.

Facilitator's notes

This activity enables participants to remember people, situations and experiences from their childhood that when shared and reflected upon in a safe environment may provoke feelings of sadness, frustration, loss and anger, as they discover new meanings and even remember things that have been "forgotten" or ignored. As such, it is important to encourage the participants to express how they feel, but without pushing too hard and threatening their sense of security. It is important,

as a facilitator to be positive and empathetic, reaffirming men and women when they share intimate, personal experiences as this helps create an atmosphere of acceptance of that kind of level of sharing that in not common in the everyday social spaces, especially between men.

Spend some time with each of the groups to clarify doubts and queries and stimulate reflection and sharing. It can help the groups to deepen their analysis if you share something from you own experience with them.

During the plenary, focus on issues that you feel need further unpacking that have not been brought up by the participants. Tune in specifically on contentious issues, reproduction of stereotypes, and major similarities and differences between the reflections carried out within the groups. Remember, however, that most of the intimate sharing will take place in the small groups so don't be surprised if the plenary session is more of a rational analysis of experiences than the small group work was, as it is not easy to share aspects of a personal nature in the large group. This does not mean that the participants are not being challenged at an emotional, sentimental level, and it is important to acknowledge that each individual is embarking on a very personal journey that is exclusive to him/her. Still, try to encourage participants to share stories or to give examples in the large group as well.

When synthesising the plenary session, you may want to emphasise that some institutions play a key role in teaching men about gender. This is because they involve or reach a lot of men. It may also be because they are run by men, who hold positions of power. It may also be because they exclude women or treat men and women very differently. Some institutions (such as the family, religion) teach men that it is natural that they have more power than women. Other institutions (such as the military and some workplaces) are dominated by men and express male power. Other institutions (schools and the media) send messages to men and women about men's superiority. The messages that men receive from these institutions promote ideas, attitudes, values and behavior that presuppose men's superiority over women. This often entails the censorship of attributes that society considers "feminine" such as tenderness, caring, sensitivity, etc. As such the socialization of masculinity is a dehumanizing experience for many men as it censors and punishes expressions of manliness that do not correspond to the patriarchal model. Furthermore it leads to the constant subjugation and violent treatment of women.

Where possible when using single sex group work, try and have both a man and a woman in facilitation team – so as direct support can be given in the small group work in an unthreatening way.

Key points:

A number of cultural and social institutions play a role in teaching patriarchal gender roles. They include:

- The family
- Schools
- The workplace
- Religion
- The media
- Internal policing and external security (police, prisons, military)

Some institutions play a key role in particular in teaching men about gender. This is because they involve or reach a lot of men. It may also be because they are run by men, who hold positions of power. It may also be because they exclude women or treat men and women very differently.

Diverse institutions play different roles in maintaining gender inequality. Some institutions (such as the family, religion) teach men that it is natural that they have more power than women. Other institutions (such as the military and some workplaces) are dominated by men and express male power. Other institutions (schools and the media) send messages to men and women about men's superiority.

The messages that men receive from these institutions promote ideas, attitudes, values and behaviour that presuppose men´s superiority over women and to make independent decisions about their own personal development. This often entails the censorship of attributes that society considers "feminine" such as tenderness, caring, sensitivity, etc. As such the socialisation of masculinity is a dehumanising experience for many men as it censors and punishes expressions of manliness that do not correspond to the patriarchal model. Furthermore it leads to the constant subjugation and violent treatment of women.

Activity 2:

The New Planet

Objectives

- Create an immediate experience of one group having power over another.
- Highlight similarities between this simulation exercise and life in our communities.

Materials and advance preparation

Photocopy and cut out the **"New Planet Rights and Life Cards"** provided at the end of these instructions, so that there are 30 of each Rights Card and 15 of each Life Card)15 Circle and 15 Squares).

- Prepare 30 pieces of tape.
- Hang a blank flipchart on the wall.

Steps

Step 1: Greeting each other!

1. Explain to participants: "In this exercise we will all become citizens of a New Planet. On this planet we do one thing all the time—greet each other! We also listen to and seriously follow the laws of the land."

2. Explain: "Participants will walk around the room and introduce themselves by name to everyone, one by one. Every time you meet someone for a second or third time, you should provide new information about yourself (e.g., where you live, if you have children, etc.). For all greetings you should use your real identities."

3. Ask participants to stand and to begin moving around and greeting each other.

4. While they are doing so, put out the four piles of Rights Cards.

5. After **2 minutes** of participants introducing themselves, call "stop!" Get participants' undivided attention and ensure participants remain standing.

Step 2: Law Number One

1. Explain: "On this New Planet there are special laws and the people on this planet do whatever the laws say. I will now read the first of three laws on the new planet."

Law Number One

"Welcome to all noble citizens of our New Planet! You are a planet of happy, friendly people, always eager to meet someone new, always ready to tell them something about yourself. As citizens of this planet, you each have a right to four things:

- First, you have a right to **physical safety**, which protects you from being physically hurt. You will each get this card that represents your right to physical safety. (Show the card for "physical safety" to the group.)
- Second, you have a right to **respect from others**, which protects you from people treating you unkindly or discriminating against you. You will each get this

card that represents your right to respect from others. (Show the card for "respect from others" to the group.)

- Third, you have a right to the **opportunity to make your own decisions**, which protects you from people who prevent you from having money or property or access to information. You will each get this card that represents your right to the opportunity to make your own decisions. (Show the card for "opportunity to make your own decisions" to the group.)
- Fourth, you have a right to **control over your sexuality**, which protects you from people forcing you into marriage, sex, commercial sex work, or any type of unwanted sexual activity. You will each get this card that represents your right to control over your sexuality. (Show the card for "control over your sexuality" to the group.)

Please come and collect your cards and continue greeting each other."

2. While participants continue greeting each other lay out the two piles of Life Cards next to the pieces of tape prepared.

3. After 3 minutes, call "stop"' and gather participant's undivided attention.

Step 3: Law Number Two

1. Explain that it is time to read the second law.

Law Number Two

"To all noble citizens of our New Planet, the whole population of our planet will now be divided into two parts. Half of you will now become "squares," and the other half will become "circles." You will each pick a card representing one of these groups; it is called your Life Card. You must have a Life Card to survive on this New Planet. Please collect a card and tape it on your chest. Then, continue greeting each other."

Step 4: Law Number Three

1. After **3 minutes**, stop the participants and read the final law.

Law Number Three

"To all noble citizens of our New Planet, times have changed. We now officially declare that circles have more power than squares. If I clap my hands (ring bell/ blow whistle)while a circle and a square are greeting each other, the circle can take one of the square's four rights. If the square has no more rights, the circle can take the square's Life Card. If a square loses his or her Life Card he or she must stand frozen in place for the rest of the game. Even though squares know of this risk, they must continue greeting circles. Please continue greeting each other."

2. Periodically clap your hands (ring bell/blow whistle). Once a third of the participants are standing frozen, end the game by yelling "stop!" and explaining that the new civilization will now be put on hold in order for discussion.

Step 5: Reflection and Analysis

1. Have the group sit in the large circle.

2. Discuss the experience of living on the New Planet using the following questions:

   a. "How did you feel when you received your four rights?"

   b. "How did you feel when you were divided into circles and squares?"

   c. "Squares, how did you feel when the circles were given more power?

   How did you feel being at risk of having your rights taken away at any time?

   How did it affect your behaviour?"

   d. "Circles, what was it like to have the most power?"

3. Draw comparisons between the New Planet and life in our community according to the following:

   a) Ask participants:

   i. "Does every human have a right to these same four things?"

   ii. "How is our community divided into different 'categories' of people?" (Make sure "female and male" are among the responses.)

   iii. "What happens when society gives one group more power than another?"

   iv. "When society gives some people more power, is this fair or just?"

   v. "Who is usually given more power in our community?"

   vi. "Do some people use this power to disregard the rights of others?"

   vii. How do imbalances of power between women and men limit women's lives in the world (i.e., their choices and movement in society)?

   b) Explain: "When there is an imbalance of power between a woman and a man, we say that the man is using his power over the woman. This power imbalance exists because community members are unaware, accept it or are just silent about it. For this situation to change, we will need to begin that change ourselves."

   c) Explain that in this room we all respect each other's rights. Ask participants to return to the New Planet once more, greeting each other and redistributing the rights cards until everyone has one of each.

Facilitator's notes

This exercise can become quite noisy! If you have a whistle, bell or pot to clang it might be useful for getting participants' attention.

Right Cards

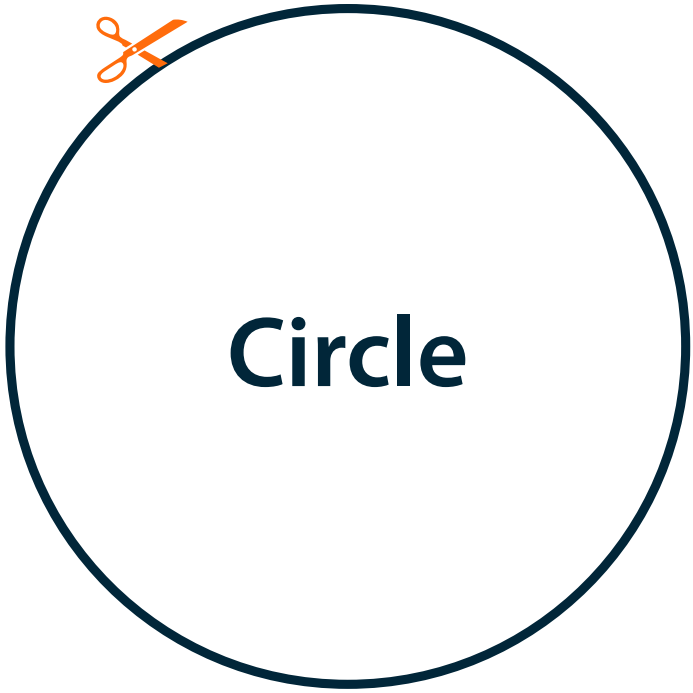
Respect from others

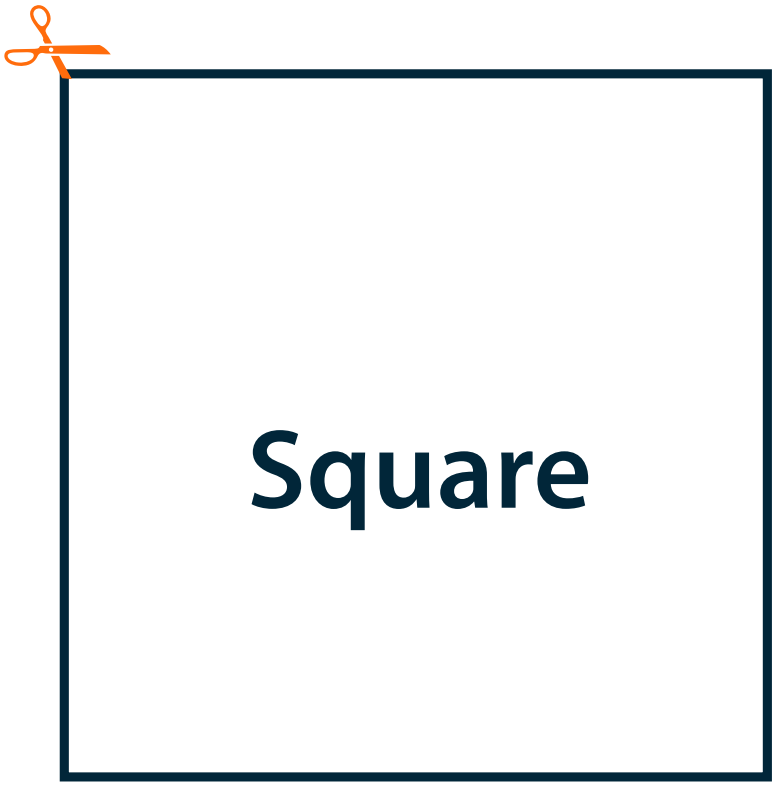
Control over your sexuality

Physical safety

Opportunity make your own decisions

Right Cards





Activity 3:

The Power and Control Wheel[23]

Objectives

To understand the tactics and related abusive acts that perpetrators of violence use in their intimate relationships to control their partners.

Time

60 minutes

Materials and advance preparation

- Photocopies of the "Power and Control Wheel" – one for each participant.
- Photocopies of the "Equality and Non Violence Wheel" – one for each participant (if alternative/additional step is used)
- Drawing of the "Power and Control Wheel" on a sheet of flipchart paper.

Steps

Step 1: Presentation of the Power and Control Wheel

1. Give each participant a copy of the Power and Control Wheel.

2. Using the drawing of the Power and Control Wheel on the sheet of flipchart paper, explain to the participants that the Power and Control Wheel is a way of understanding how one person abuses another in a relationship, emphasising that in the majority of heterosexual couples where violence occurs, the perpetrators of violence (abusers) are men.

3. Explain that domestic or intimate partner violence is characterized by the pattern of actions that an individual man uses to intentionally control or dominate his intimate partner. That is why the words "power and control" are in the centre of the wheel. An abuser systematically uses threats, intimidation, and coercion to instil fear in his partner. These behaviours or TACTICS are the spokes of the wheel. Physical and sexual violence holds it all together—this violence is the rim of the wheel.

4. Point out that the perpetrator of violence often uses **different abusive acts** related to each of the tactics depicted in the Power and Control Wheel. For example, you may explain that behaviours that illustrate the tactic of "using isolation" include "controlling what she does, who she sees and talks to", or "using jealousy to justify actions". Highlight, too some of the other tactics included in the Power and Control Wheel and the abusive acts that reinforce these.

5. You should emphasize that the behaviours described in the annotated Power and Control Wheel are not exhaustive. Ask the participants to give other examples, from their own experiences, of abusive acts that perpetrators of violence use in relation to specific tactics within the Wheel.

Step 2: Buzz groups

1. Ask participants to break into small "buzz groups" of 3 to 4 people.

[23] This activity has been designed using information taken from "Preventing and responding to domestic violence - Trainer's manual for law enforcement and justice sectors in Vietnam, UNODC/MDG Achievement Fund/General Department of Anti-crime Police/MPS Administrative-Criminal Law Department, MOJ, Hanoi 2011 (Edition 2). The Power and Violence and Equality and Non Violence Wheels used in the activity have been taken from the "Duluth Model" http://www.theduluthmodel.org/training/wheels.html

2. Allow them a few minutes to analysis the power and violence wheel, and to make a note of questions they want to ask and/or observations they have about the Power and Control Wheel.

3. Allow time for each buzz group to ask their questions and/or share their observations. Encourage reflection and analysis within the group, guiding the discussion towards understanding of the Power and Control Wheel, particularly the tactics that abusers use and the different abusive acts they adopt to enforce these tactics.

Step 3: Synthesis and closing

1. Emphasise that there are potentially unlimited examples of abusive acts that perpetrators of violence can use to reinforce each of the tactics. To close the activity, lead a guided discussion about the following questions:

2. What is the relationship between physical and sexual abuse and the other tactics identified in the Power and Control Wheel?

3. What is the relationship between each of the tactics described in the Power and Control Wheel?

Alternative/Additional Step: The Equality and Non Violence Wheel

1. Give each participant a copy of the **Equality and Non Violence Wheel** and give them a few minutes to look at it.

2. Allow time for participants to share their observations, feelings and concerns about the Equality and Non Violence Wheel.

3. Invite them to share what they can do in their own lives to put into practice the "tactics" contained in the Equality and Non Violence Wheel.

4. Invite them to share how they can promote the principles of the Equality and Non Violence Wheel in their families, communities, workplaces etc.

Facilitator's notes

The behaviours described in the annotated Power and Control Wheel are not exhaustive. There are potentially unlimited examples of each of the tactics.

Key points:

The Power and Control Wheel demonstrates the relationship between physical and sexual violence and the intimidation, coercion and manipulation of the woman and children that are often used by abusers. An abuser can use different tactics to reinforce the power and control established through physical and sexual violence. Even a single incident of physical violence or threat of physical violence may be sufficient to establish power and control over a partner. This power and control is then reinforced and strengthened by non-physical abusive and coercive behaviours. For example, a verbal attack following a physical attack carries the threat of another physical attack and thus may be sufficient to ensure the abusers power and control without additional physical violence. Domestic violence is a pattern of acts. By themselves, the tactics described in the Power and Control Wheel may or may not be abusive. When these behaviours are used in conjunction with each other, however, they form a pattern of behaviours that ensure an

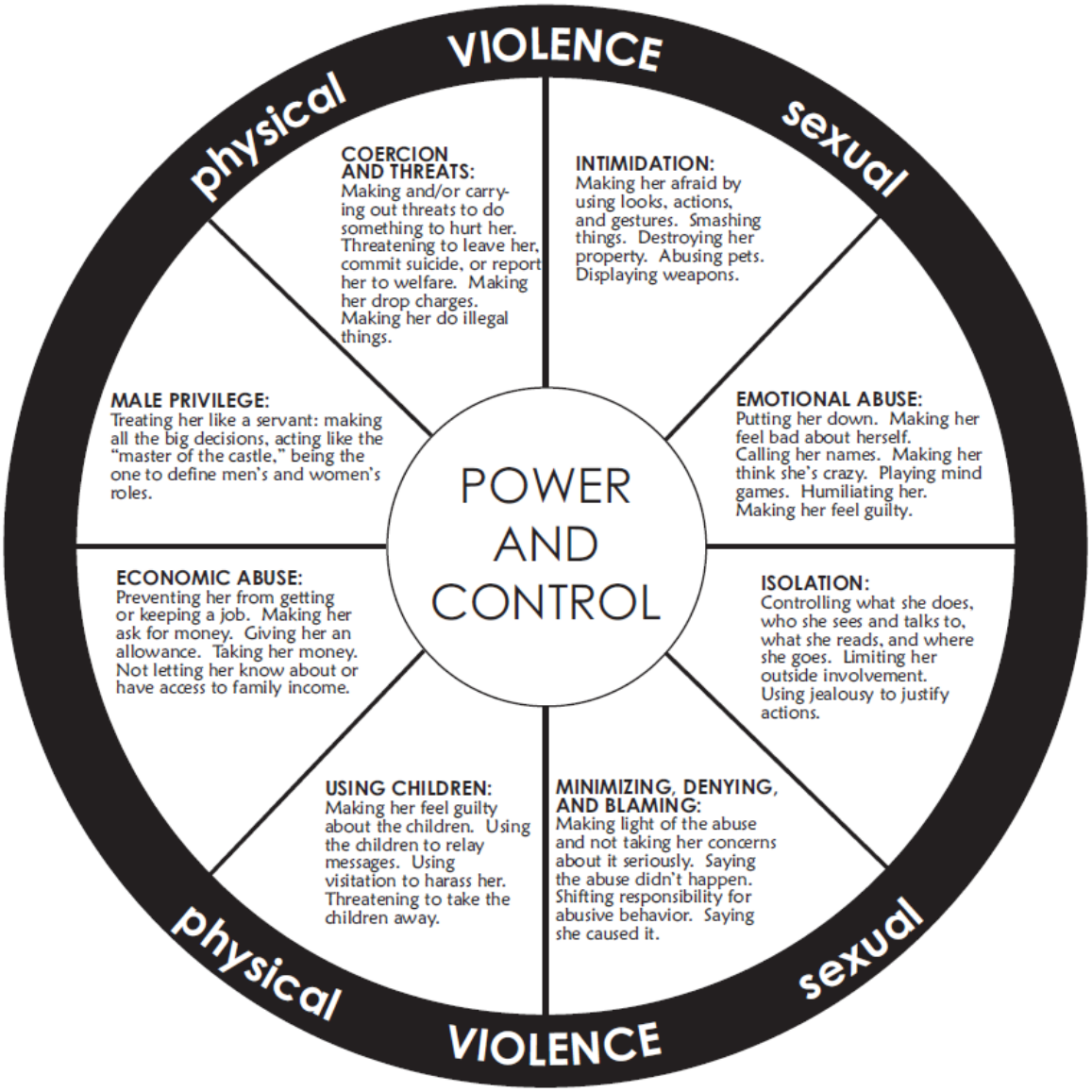
abuser's control over his partner. The abuser's use of physical or sexual violence, or the threat of such violence, then gives power to these tactics. For example, a verbal attack by someone who has never been physically abusive will have a very different impact on the person who is attacked than a verbal attack by someone who had previously physically assaulted his partner or threatened to do so. Some of these behaviours may be criminal or administrative violations and some may not be criminal or administrative violations. While some of the tactics appear to be directed at children or property, these actions are designed to exert power and control over an abuser's partner.

Handout 1

The Power and Control Wheel

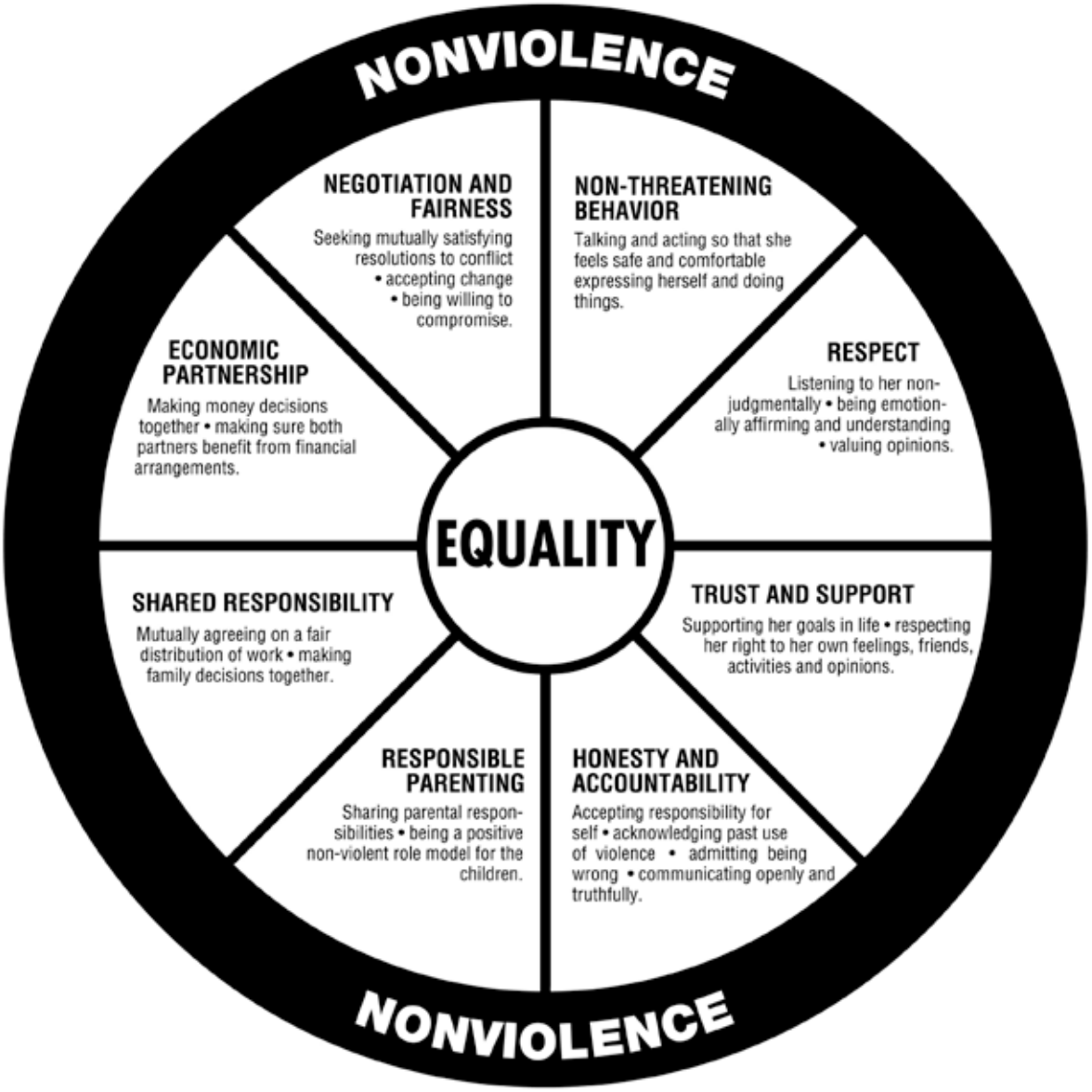
Physical and sexual assaults, or threats to commit them, are the most apparent forms of domestic violence and are usually the actions that allow others to become aware of the problem. However, regular use of other abusive behaviors by the batterer, when reinforced by one or more acts of physical violence, make up a larger system of abuse. Although physical assaults may occur only once or occasionally, they instill threat of future violent attacks and allow the abuser to take control of the woman's life and circumstances.

The Power & Control diagram is a particularly helpful tool in understanding the overall pattern of abusive and violent behaviors, which are used by a batterer to establish and maintain control over his partner. Very often, one or more violent incidents are accompanied by an array of these other types of abuse. They are less easily identified, yet firmly establish a pattern of intimidation and control in the relationship.



Handout 2

The Equality and Non Violence Wheel



Activity 4:

The circle of discriminations[24]

(Others' discrimination against us)

Objectives

- To continue to explore the use of power as an instrument of dominance and control, identifying discriminatory attitudes and practices we have experienced in our own lives (family, work and community.

Time

1 hour and 40 minutes

Materials

CD player, relaxing music, candles, incense, fresh flowers. (These can be used to create a relaxed atmosphere, only if they are felt to be culturally appropriate).

Steps

Step 1: Organising the activity (10 minutes)

1. Place fresh flowers and lighted candles in the centre of the room, where the participants will form a circle. Place the lighted incense sticks around the room. Prepare the CD player with the relaxing music CD ready to play. This can be done before the participants arrive or during a recess/break.

2. Invite the participants to form a circle around the flowers and candles, standing. Turn on the relaxing music, very softly in the background. If necessary, invite the participants to loosen up their bodies, stretching their arms, rotating their necks, etc.

Step 2: The circle of discriminations (30 minutes)

1. Explain to the group that everyone at some time in their life experiences discrimination for different reasons and that this activity is to acknowledge the discrimination that other people have used against us and 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 within the group and not be commented upon with other people in other spaces.

3. Tell the participants that you have prepared a list of possible reasons for discrimination (see below) and that you are going to read them out slowly, one by one. Explain 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. Remaining there briefly, they look at each other, making eye contact, acknowledging the discrimination they have been subjected too. Then they should turn around and look at those who have remained in the outer circle (who have not been discriminated for that reason), making eye contact too with them if they want to. Then they slowly walk back to their place in the outer circle.

[24] Taken from "El Significado de Ser Hombre" (Training manual for gender awareness and training with men) 1999 (2nd edition 2001), CANTERA, Nicaragua and adapted by Sonke for Bushbuckridge. Also used in Sonke curriculum development workshop January 2009

4. Invite the participants to carry out this exercise quietly and respectfully, reminding them that some of the experience we are about to recall may bring back feelings of anger, frustration, powerlessness, resentment, sadness, etc.

5. Carry out this same procedure for each of the items you have on your list. Once you have finished reading the list you have prepared, invite the participants to remember other moments of discrimination in their lives and using the same procedure invite those who have been discriminated for that same reason to walk into the centre of the circle. Give enough time for participants to remember and share these experiences.

6. When it is clear that the participants have no more experiences left to share, invite them to sit down on the floor, maintain the circle and to make themselves comfortable.

Step 3: Sharing feelings and experiences (60 minutes)

1. Tell the participants that they will now have time to share experiences of discrimination that they remembered and the feelings aroused by those memories. Reinforce the idea of confidentiality, reminding participants that anything shared within the activity of a personal nature should stay within the group and not be commented upon with other people in other spaces.

2. Use the following questions to stimulate sharing and reflection:

   - Invite participants to share how they feel about the exercise
   - What did we remember, what kind of feelings did we experience when we were discriminated against?
   - What feelings does that provoke within us now?
   - Why do we think people discriminated against us?
   - What measures did we take to avoid/eliminate discrimination in our lives and with what degree of success?
   - What things do we have power to change that reduces/eliminates the discrimination of others towards us?
   - What things can we not change? How then can we eliminate those types of discrimination?

3. Encourage participants to articulate their feelings as much as they can, without pressurising. Try and include participants that seem to be withdrawn.

4. Ask if there is anyone who did not move into the centre of the circle at any time and invite them to share any thoughts or feelings they have on that.

5. Ask if there is anyone who did remember being discriminated against but who did not move into the centre of the circle at that particular moment time and invite them to share any thought or feelings they have on that.

6. If it has not already come up, ask the group what they observed when you used the categories and "for being a woman" and "for being a man". Enable discussion to take place on gender based discrimination.

7. Carry out a synthesis of the exercise, focussing on the "Key Points" included at the end of this exercise.

8. If necessary carry out an exercise to enable the participants to release tensions and frustrations, like for example giving each other a hug whilst simultaneously complimenting the other person, pointing out a positive quality that he possess.

Facilitator's notes

It is important in the implementation of this activity to give participants the time they need to process and express their feelings in relation to the discrimination they have experienced in their lives.

When you begin Step 3: Sharing feelings and experiences, don´t be surprised if there is an initial silence. This does not mean that no-one wants to share but rather is indicative of feelings and ideas that are still being processed. If after a few minutes no-one wants to take the initiative to go first, feel free to start yourself, sharing with the group an experience from you own life when you experienced discrimination, how you felt about it and how it affected your personal development. You will find that, one by one, others will begin to share.

Make eye contact with the participants seated in the circle and smile as this can often stimulate them to open up and begin to share. If you see that someone is about to say something but still hesitant make a gesture with your hand and say their name, offering them the chance to speak out. Speak gently but firmly.

Some participants may become emotional and perhaps start to cry if the discrimination they remember has had severe effects upon their life. Allow them to do so, asking someone from the group to bring a glass of water or offer them a hug or friendly gesture. When the person has finished sharing and expressing his feelings use the opportunity to reflect upon the prohibition that men experience to express emotions, feelings and to cry. Reinforce that this is a perfectly human reaction and can be a liberating and healing experience as it releases tensions and frustrations.

Key points:

Many of the key points contained in the activity 3 (Rebuilding the World) can be reinforced on completion of this activity. Other aspects that you can highlight are included below.

It is possible to discriminate and be discriminated against on a vast variety of different personal, cultural and social conditions and circumstances: gender, age, race/ethnicity, sexuality, social class, economic condition, physical and mental attributes, etc. Some may seem petty but at the time they are experienced can be damaging and hurtful and have long lasting effects. Others can be of a graver, more serious nature, especially if they are related to central aspects of our sense of identity and worth.

Some of the discrimination we experience can be eliminated if there are changes in our circumstances, brought about by us, by others or by specific events. For example if someone is discriminated against for being poor and they find a well-paying job, they may find that that they are no longer discriminated against for that reason. Or if a boy is ridiculed and laughed at for being skinny and weak but grows up to develop a well-defined body that particular cause of discrimination ceases to exist.

On the other hand, however, a person´s skin colour, ethnic origin, sexual option, 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 behaviour that lead to these types of discrimination.

Both men and women can be discriminated against for similar reasons such as their age, sexuality, race/ethnicity, etc., but 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. In this sense women are doubly discriminated, first and foremost on the basis of their gender.

Historically, discriminatory attitudes and practises have been absorbed into social and cultural norms and practises and are treated as "normal", whereas in fact they are socially constructed and learned. As such they can be unlearned and deconstructed.

Discriminatory attitudes and practises 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 and for men have discriminated women and infringed upon their rights and opportunities which is why women have had to struggle for equality in society. In 80 countries in the world it is currently a crime for people of the same sex to have sexual relations and in 5 of those homosexuality is punishable by death. In South Africa in the 2oth century the apartheid system was the most abominable example of institutionalised racism ever established in the contemporary history of the world.

The Circle of Discriminations

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 divorced
- You are from a rural area of the country
- For living in a poor neighbourhood
- For the colour of your skin
- For the colour of your eyes
- For being thought of as ugly
- For being a foreigner
- For being a young person
- For being an adult
- For your level of education
- For being a man
- For being a woman
- For the way you dress
- For defending gays and lesbians rights
- For being poor
- For being member of a gang
- For having long hair
- For using earrings
- For having a tattoo
- For being homosexual
- Because your mother or father is gay
- For your religion
- For belonging to a political party
- For having an unusual name
- For smoking
- For not smoking
- For drinking alcohol
- For not drinking alcohol
- For using drugs
- For having a physical disability
- For the way you speak (accent)

You may add other motives for discrimination to this list (or remove some) depending on the characteristics of the group you will be working with, to make it more appropriate to their reality.

Activity 5:

Experiencing SGBV

Objectives

To provide participants with an opportunity to connect with the different levels of SGBV that people experience.

Time

1 hour

Materials and advance preparation

- Cards, Markers, Prestik
- Write out on pieces of card, the suggestions for different 'identities', 'experiences of violence' and 'next steps' contained at the end of this activity. Alternatively, you can photocopy the three tables and cut out the strips. These will be handed out to the participants at different stages.

Steps

Step 1: Role play exercise

1. If possible, clear all the tables and chairs to the outside of the room. Ask the participants to stand in a line in the centre of the room.

2. Hand each participant an **'identity'** card/strip at random. Ask them to consider what position that card/strip allocates them in society, and to what extent they are in a position of power or not. Ask the participants to silently read the card/strip and then take a step forward, step backward or remain in place according to the amount of power they believe that the card/strip gives them.

3. Hand each participant a second **'experience of violence'** card/strip. Ask them to take a step forward, backwards or remain in place in accordance to how much power they think that card/strip has given them or taken away. The more steps they take, the greater the shift in power they believe the violence costs them.

4. Hand each participant the third **'next steps'** card/strip. Ask them to take a step forward, backwards or remain in place in accordance to how much power they think that card/strip has given them or taken away. The more steps they take, the greater the shift in power they have experienced.

Step 2: Reflection and Analysis

1. Ask participants to take a moment to look at where they are in comparison to everyone else. In theory, the participants should be spread out across the room and be standing in different places. Ask each participant to read out their three cards/strips, and to explain why they chose to step forward or backward.

2. Invite those participants who want to, to share;

   a. the feelings they experienced during the role play exercise

   b. how they feel now

   c. how they feel about the exercise.

Step 3: Summing Up

3. In summing up, ask participants to reflect upon the outcome of violence - and how some can recover easier than others. Emphasise that violence exists on a continuum - these cards/strips showed peaks of violence, but people experience it daily because of context and because of our gender and sexuality.

Facilitator's notes

If there are more participates than cards, you can ask for some to be "voluntary observers" – and ask for their feedback at the end of the exercise.

When preparing the "identify" cards, try to ensure that there is an intersection of race, class, gender, sexuality, education, age and so on amongst the participants.

For the "experiences of violence" cards, think about the range of ways SGBV manifests itself, and outcomes (negative and positive) that survivors of SGBV encounter. Try to ensure a range of different examples of SGBV. You can give two or more participants the same experience of violence card.

The "next steps" options should give participants examples of various people that they can talk to after experiencing SGBV, but highlight how their given identity and the nature of the violence they experience may shape the outcome of their next steps.

Be aware and sensitive of emotional responses - the exercise is designed to highlight the issue of intersectionality and power, while emphasising the SGBV affects people in different ways. Try to challenge people's assumptions and stereotypes, and think about the realities in which we all live and experience violence. This activity should be calm and reflective, to allow people to understand and put themselves in the positions of people who experience SGBV.

Key points:

Suggestions for "identity" cards:

MALE	FEMALE	BOY
GIRL	TRANSGENDER	TRANSSEXUAL
HETEROSEXUAL	BISEXUAL	HOMOSEXUAL
FROM A RURAL AREA	FROM AN URBAN AREA	HIV POSITIVE
FROM SOUTH AFRICA	FROM UGANDA	LIVING IN A REFUGEE CAMP
WHITE	BLACK	COLOURED
INDIAN	CHRISTIAN	MUSLIM
YOUNG	OLD	MIGRANT/REFUGEE
NO EDUCATION	WELL-EDUCATED	DOMESTIC WORKER
SHOP OWNER	SEX WORKER	FINANCIAL INVESTOR
UNEMPLOYED	HOMELESS	

Suggestions for "violence" cards:

SOMEONE MAKES A SEXIST COMMENT TO YOU
SOMEONE FOLLOWS YOU HOME AND THROWS STONES AT YOU
SOMEONE GRABS YOUR LEG IN A BAR
YOUR PARTNER BEATS YOU
YOU ARE FORCED TO HAVE SEXUAL RELATIONS WITH YOUR PARTNER AGAINST YOUR WILL
YOU ARE GANG-RAPED BY A GROUP OF STRANGERS
YOU ARE SEXUALLY HARASSED BY A POLICE OFFICER
YOU HAVE CONTRACTED HIV,
YOU ARE RAPED
YOU ARE HARASSED BY A STALKER
YOU ARE SEXUALLY ABUSED BY SOMEONE OF THE SAME SEX AS YOU
A FAMILY MEMBER SEXUALLY ABUSES YOU
YOUR BOSS KEEPS LOOKING AT YOU AND COMMENTING INAPPROPRIATELY

Suggestions for "next steps" cards:

YOU REPORT THE MATTER TO THE POLICE
YOU TELL YOUR AUNTY ABOUT IT
YOU DO NOTHING AND TELL NO ONE
YOUR TEACHER/EMPLOYER NOTICES SOMETHING IS WRONG AND INTERVENES
YOU SEEK REFUGE IN A SHELTER
YOU STOP GOING TO THE PLACE THAT YOU EXPERIENCED VIOLENCE
A HEALTHCARE WORKER NOTICES SOME MARKINGS AND ASKS YOU WHAT HAS HAPPENED TO YOU
YOU TALK TO YOUR BEST FRIEND ABOUT WHAT HAPPENED TO YOU
YOU VISIT A TRADITIONAL HEALER
YOU TALK TO A RELIGIOUS LEADER IN YOUR COMMUNITY
YOU GO ONLINE AND CHAT ON A BLOG FOR SURVIVORS OF SGBV
YOU CONTACT A HUMAN RIGHTS NGO

Activity 6:

Healthy and Unhealthy Relationships

Objective

- To identify healthy and unhealthy behaviours that exist within intimate partner relationships

Preparation and · Materials

Cards with situations written on them (see below)

- Flipchart paper
- Markers
- Tape
- Print each situation below on a small card.
- In the front of the room, in large letters print "Healthy" on a piece of paper, "Unhealthy" on another piece of paper, and "Depends" on a third. Place these signs on the wall.

Time:

45 minutes

Procedures and Steps

1. Tell the participants that romantic, intimate partner relationships can be healthy or unhealthy. In healthy relationships, both partners are happy to be with the other person. In unhealthy relationships, one or both partners are dissatisfied with the relationship because of one or more problems.
2. Ask the participants to develop a short list of the qualities that describe healthy relationships and write these on a flipchart. See if the participants can agree that respect, equality, responsibility, and honesty are among these qualities.
3. Pass out the situation cards to the participants.
4. Ask the participants to examine the following situations in a relationship and determine if they fall under the category of "Healthy," "Unhealthy," or "Depends." Have the participants move to the front of the room and place their situation cards they were given under the sign of the category they think is most appropriate.

Situations

- The most important thing in the relationship is sex.
- You never disagree with your partner.
- Your partner never criticises you, especially not in public
- You spend some time by yourself without your partner.
- Your partner spends quality time with her (his) best friends
- You have fun being with your partner.
- Your partner is still close to his or her ex-boyfriend or ex-girlfriend.
- You feel closer and closer to your partner as time goes on.
- You will do anything for your partner.
- Sex is not talked about.

- You usually make every decision on issues relating to your relationship.
- You stay in the relationship because it is better than being alone.
- You are in control and you are able to do what you want to do.
- You or your partner constantly sends text messages and expects an immediate reply.
- Sometimes you have to slap or hit your partner when s/he becomes disobedient or too demanding.
- You talk about problems when they arise in the relationship.
- You argue and fight often.

5. After all of the cards have been placed in the front of the room, review each card and discuss with the entire group whether the situations fall in the "Healthy," "Unhealthy," or "Depends" category. Enable dialogue and discussion to take place and for different opinions and ideas to be shared and analysed.

Processing Questions

Conclude this activity by asking the group the following questions:

- What makes a relationship healthy?
- What makes it unhealthy?
- Why do you think women stay in unhealthy relationships?
- Why do many men stay in unhealthy relationships?
- How can friends and family help people in unhealthy relationships?
- Can unhealthy relationships get better? Can they change from unhealthy to healthy over time?
- Can relationships get worse? Can they change from healthy to unhealthy over time?
- Is it advisable to manage an unhealthy relationship or to walk away?
- When is the best time to exit an unhealthy relationship?
- Is the relationship unhealthy if your partner do not get jealous?

Facilitators Training Tips

If you do not have cards, you can simply read aloud each situation to the participants and ask them to determine if that situation falls in the "Healthy," "Unhealthy," or "Depends" category. The key purpose of this activity is to define what is healthy and unhealthy. When the participants are divided on this issue, return to the qualities of a healthy relationship (respect, equality, responsibility, honesty, and happiness) and see if these apply to the situation.

Activity 7:

What do I do When I am Angry?[25]

Objectives

To help the participants to identify when they are angry and how to express their anger in constructive and non - violent ways.

Time

1 hour

Materials and advance preparation

Flip-chart, A4 paper, Felt-tip pens, Tape, Copies of the Resource Sheet for each participant.

Steps

Step 1: Introducing the theme "What to do when I am angry"

1. Begin the activity with a short introduction to the theme, as for example:

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

2. Explain to the group that in this activity we are going to talk about how we react to anger.

Step 2: Individual exercise

3. Hand out a Resource Sheet (which follows) to each participant. Read out each question and ask the participants to answer the questions individually, giving them 2 or 3 minutes for each question.

Step 3: Group work and plenary

4. After filling in the sheet, divide the group into small groups of 4 or 5 participants at the most. Ask them to comment, giving a short time for each one to say what he wrote to the others in the group. Allow 20 minutes for this group work.

5. With the participants still in the small groups, hand out a flip-chart and ask them to make a list of:

   - Negative ways of reacting when we are angry
   - Positive ways of reacting when we are Angry

Allow the groups 15 minutes to write out their lists and then ask each group to present their answers to the whole group.

[25] Taken from "Violence to Peaceful Co-existence", Instituto Promundo's Project H Manual (2002) The activity was previously adapted from the manual "Learning to Live without Violence: A Handbook for Men, Volcano, Press, 1989.

Step 4: Group discussion

Use the following questions to promote discussion and analysis:

a) Generally speaking, is it difficult for men to express their anger, without using violence? Why?

b) Very often we know how to avoid a conflict or a fight, without using violence, but we don't do so. Why?

c) Is it possible "to take a breath of fresh air" to reduce conflicts? Do we have experience with this activity? How did it work out?

d) Is it possible "to use words without offending?"

Step 5: Close the activity

If there is time, an interesting way of concluding this activity is to ask the group to produce some role plays or think of other examples of situations or phrases that exemplify the difference between shouting or using offensive words and using words that do not offend.

Facilitator's notes

In general, boys and men are socialized not to talk about what they feel. When we feel frustrated or sad, we are encouraged not to talk about it. Very often by not talking, the frustration or anger builds up until it is expressed through physical aggression or shouting. This activity can be useful and can be a reference for the rest of the process, since there will always be conflicts in the group. In the event of conflicts, the facilitator should remind them: "Use words, but don't offend."

Key points:

It is very likely that on the list of "Positive Ways" one will find the tactics of: (1) **take a breath of fresh air, or count to 10**; and (2) **use words to express what we feel without offending**. It is important to stress that to "take a breath of fresh air" does not mean going out and jumping into the car (if that is the case) and driving around at high speed exposing oneself to risk or going to a bar and tanking up on alcohol. If these two tactics proposed here are not on any of the lists presented, explain them to the group.

In short: ***To take a breath of fresh air*** is simply to get out of the situation of conflict and anger, to get away from the person toward whom one is feeling angry. One can count to 10, breathe deeply, walk around a bit or do some other kind of physical activity, trying to cool down and keep calm. Generally, it is important for the person who is angry to explain to the other that he is going to take a breath of fresh air because he is feeling angry, something like: "I'm really fed up with you and I need to take a breath of fresh air. I need to do something like go for a walk so as not to feel violent or start shouting. When I've cooled down and I'm calmer, we can talk things over."

Use words without offending is to learn to express two things: (1) To say to the other person why you are so upset, and (2) to say what you want from the other person, without offending or insulting. Give an example for the group:

If your girlfriend arrives late for a date, you could react by shouting: "You're a bitch, it's always the same, me standing here waiting for you."

Or then, looking for words that do not offend, you could say:

"Look, I'm angry with you because you're late. I would like you to be on time, if not, let me know that you're going to be late".

Resource Sheet

What to do when I am angry?

1. Think of a recent situation when you were angry. **What happened?** Write here a short description of the incident (one or two sentences).

2. Now, thinking about this incident when you were angry, try to remember what you were thinking and feeling. Try to list here **one or two feelings that you felt in your body when you were angry:**

3. Very often after we feel angry, we begin to react with violence. This can even happen before we realize that we are angry. Some men react immediately, shouting, throwing something on the floor, hitting something or someone. Sometimes, we can even become depressed, silent and introspective. **Thinking about the incident when you felt angry, how did you demonstrate this anger?** How did you behave? (Write a sentence or a few words about how you reacted, what you did or how you behaved when you were angry).

Activity 8:

The power and violence map[26]

(Identifying and eliminating violence in our own lives)

Objectives

Identify dynamics of power and violence within relationships with partners, family members, co-workers and/or friends and articulate proposals to change these power relations and eliminate violence

Time

2 hours and 15 minutes

Materials and advance preparation

Copy of "Power and Violence map" for each participant, flipcharts, masking tape, markers

Steps

Step 1: Individual exercise: power mapping (30 minutes)

1. Briefly recap the types of power that have been dealt with in the previous activities as well as types of violence, their cause and consequences.

2. Give each participant a copy of the "power and violence map". Ask them to think about 4 to 8 people that they have a close relationship with (partner, family, school, work, community, Church etc.) and to write their names in the circles that surround the circle in the centre that has "ME" written in it. They may focus on fewer relationships if they wish, especially if there is a particular one they perceive of as problematic.

3. For each of these individuals ask the participants to write a word or phrase on the line that points from "ME" to that person that best describes the type of power that s/he exercises over that person and the methods he uses to wield that power.

4. Invite them to do the same on the line that points from each individual chosen to "ME", using a word or phrase that best describes the type of power that that person has over him/her and how s/he exercises that power.

5. Tell them to take time to reflect and discover the most accurate descriptions possible of these types of power and the methods that are used to exercise them. Ask them, too, to write down how they feel about these power dynamics.

Step 2: Group work (60 minutes)

1. Form small groups of no more than five participants in each one. (Groups can also be formed on a single-sex basis, if you feel that the men and women present would benefit most from that).

2. Give the following question guide to each group and tell them they have 45 minutes to share and reflect in the small groups.

   a. Within the group, choose someone to facilitate the group work and someone to take notes.

   b. The facilitator gives time for everyone in the group to share their power maps, emphasizing those aspects that they consider most relevant.

[26] This activity was originally developed in the 1990s by CANTERA, Nicaragua, as a tool for enabling men to identify issues of power, control and violence in their relationships and take measures to change.

c. When everyone has finished the facilitator opens up debate and discussion using the following questions as a guide:

- What are the major similarities in relation to the people we use power over, the types of power and the methods we use?
- What are the major similarities in relation to the power others use over us and the methods they use?
- What can we do to change the way we use our power over others and reduce and eliminate abuse of power violence in our relationships? (Partner, family, friends, work etc.)
- What can we do to challenge and change the way others use power over us?

d. The group prepares a summary of its reflections and analysis on a flipchart.

Step 3: Plenary (45 minutes)

1. Invite the groups to present their flipcharts, leaving time between each one for questions of clarification. Do not remove the groups´ flipcharts from the wall.

2. Invite the participants to take time to have a good look at the reflections and analysis carried out by all of the groups and to comment on the major similarities and differences they detect. (especially if the groups were set up as single-sex groups).

3. Carry out a synthesis of the proposals that have emerged from the groups to reduce and eliminate abuse of power violence in their relationships.

4. Ask the participants to share ideas they may have on how they will carry out these changes (practical steps they will take).

Facilitator's notes

Change is a slow process but it is important to enable participants to articulate concrete, feasible proposals that are relevant to their own particular realities and situations.

Make sure you go round the groups to get an idea of the kind of power relations they are focusing on and if necessary challenge them to be more specific and concrete in the situations they are recalling and describing.

Key points

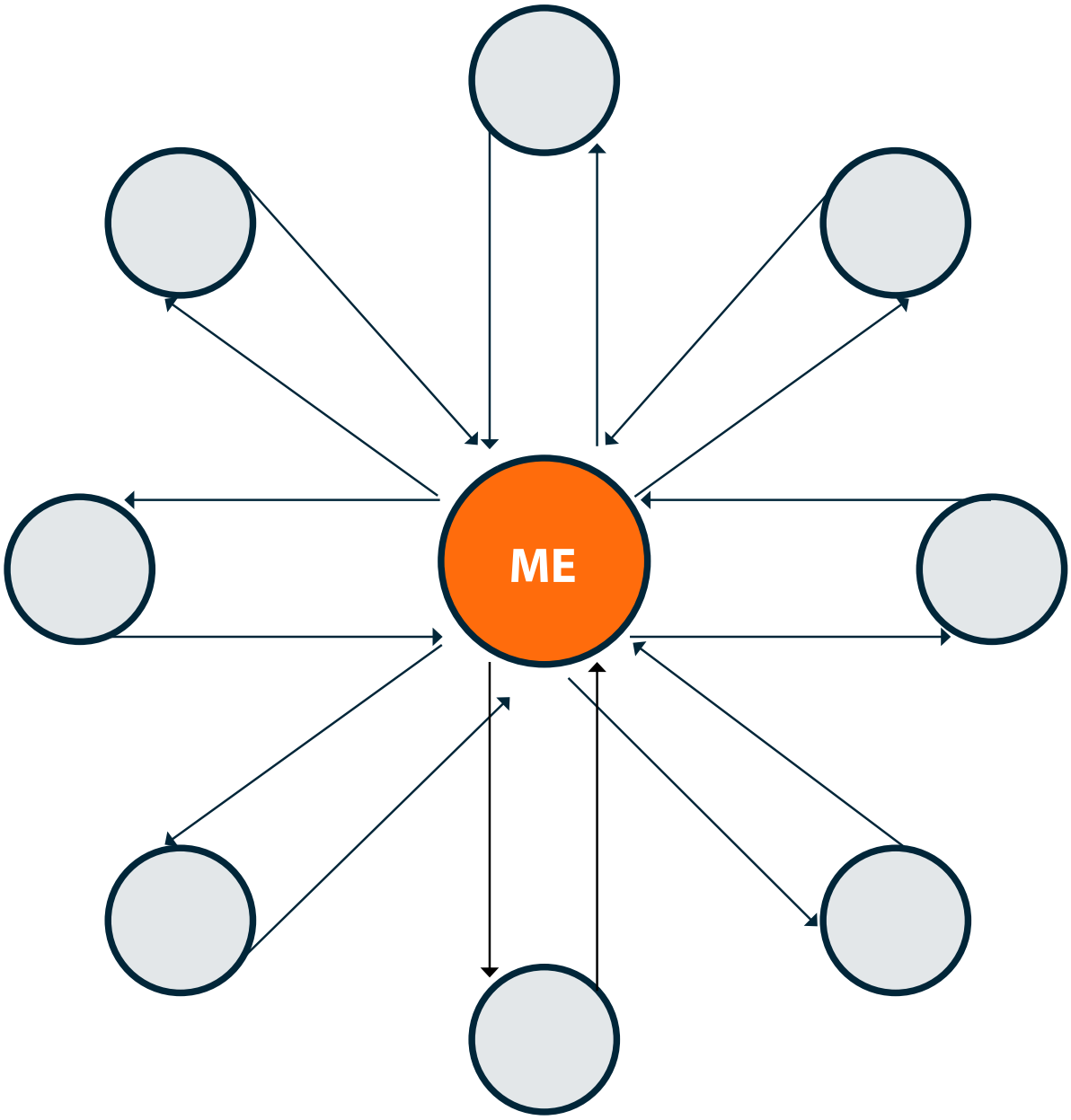
It is likely that many of the participants will detect that the family is where they have detected major problems related to the use of power and violence.

Change is possible but we have to be aware of the difficulties and obstacles that we will face when we begin to do things differently: ridicule, jokes, snide comments, homophobic insinuations etc.

It is also important to bear in mind the need to enter into dialogue with those who will be most directly affected by the changes that we propose to implement and the necessity to develop new styles of interpersonal communication. Often when men try to implement change they do so from a position of power and indirectly impose changes that can affect others in a negative way, even when the intention is just the opposite.

If change is to be sustainable, it is important to build support networks between. Remember that change is a process and is directly affected by the patriarchal values and behaviour of those around us. In many cases it is necessary to make concrete decisions about avoiding places and people that we know represent a risk to our desire to change and ability to do so.

HUMAN RELATIONS POWER AND VIOLENCE MAP



Workshop 4 Agenda

Day 1		
Session	**Activity**	**Theme**
Check in time	Introductions, Expectations & Ground rules	
Morning 1	Activity 1: Gender values clarification	
Morning 2	Activity 2: Violence in daily life	
Afternoon 1	Activity 3: The Cycle of Violence	
Afternoon 2	Activity 4: Myths and Realities about Domestic Violence	
Check out time	Plus and Delta	

Day 2		
Session	**Activity**	**Theme**
Check in time	Introductions, Expectations & Ground rules	
Morning 1	Activity 5: "To Drink Alcohol is to be a Man" – Values Around Gender and Alcohol Use	
Morning 2	Activity 6: A live fool or a dead hero	
Afternoon 1	Activity 7: Intervening with Friends in Taverns	
Afternoon 2	Activity 8: Learning from Role Models	
Check out time	Plus and Delta	

Activity 1:

Gender values clarification[27]

Objectives

To explore values and attitudes about gender.

Time

60 minutes

Materials and advance preparation

Four signs on A4 paper ("Strongly Agree", "Strongly Disagree", "Agree," and "Disagree"; Koki pen; Tape

Steps

1. Put up the four signs around the room before the activity begins. Leave space between them, so that a group of participants can stand near each one. Now choose five or six statements from the **Facilitator's notes** that you think will lead to the most discussion.

2. Explain that this activity will give participants a general understanding of their own and each other's values and attitudes about gender. Remind the participants that we all have a right to our own opinions, and no response is right or wrong.

3. Explain the words **"values"** and **"gender"**.

4. Read the first statement aloud. Ask participants to stand near the sign that says what they think about the statement. After they do this, ask one or two people beside each sign to explain why they are standing there, and why they feel this way about the statement.

5. After a few participants have talked about their attitudes toward the statement, ask if anyone wants to change their mind and move to another sign. Then bring everyone back together. Read the next statement and repeat steps 4 and 5. Continue for each of the statements that you chose

6. After you have discussed all the statements, ask these questions about values and attitudes:
   - Which statements did you have strong opinions about? Which statements did you not have very strong opinions about? Why do you think this is so?
   - If you had a different opinion to the other participants, how did it feel to talk about it?
   - How do you think people's attitudes to the statements might affect the way that they deal with their male and female colleagues?
   - How do you think people's attitudes to these statements help or do not help to improve gender equality, reduce violence against women or reduce the spread of HIV and AIDS?

7. Ask participants about the actions they think are needed to change harmful attitudes. Write down their answers on flipchart paper.

8. Ask participants how this exercise has changed the way they will behave in future.

[27] Originally adapted from *HIV/AIDS and Gender Equity Training Project: a training manual for peer educators in the South African National Defence Force, Masibamisane SANDF, EngenderHealth, PPASA and Women's Health Project (2003)* for inclusion in the One Man Can Manual (Activity 2.4) and later in the Working with Men and Boys Gender and SRHR Manual (Activity 1.4). This version is taken from the OIT manual (Activity B.1).

Facilitator's notes

Choose the statements from the following list that are most likely to get participants talking. The statements marked with * (asterisk) have been good for starting discussion in the past.

1. It is easier to be a man than a woman. *
2. Women make better parents than men. *
3. A woman is more of a woman once she has had children.
4. Sex is more important to men than to women. *
5. Women who wear short skirts are partly to blame if they are sexually harassed.
6. A man is entitled to sex with his partner if they are in a long-term relationship. *
7. Men are naturally more violent than women.
8. If you know that your friend is being violent to his partner or children, you should talk to him about his behaviour.
9. If a difficult decision has to be made in a family, the man should make the final decision.
10. Domestic violence is a private matter between the couple.
11. If women really didn't like the violence, they would leave an abusive relationship.
12. Men who live and work away from home should have other girlfriends.
13. Women who live and work away from home should have other boyfriends.
14. It is better to have a son than a daughter.
15. Men are more productive than women.
16. Men should be breadwinners.
17. Women want to be beaten, so they deliberately provoke their partners.

If all the participants agree about any of the statements, express an opinion that is different from theirs to get the discussion going. If some participants don't know whether they agree or disagree and don't want to stand beside any of the four signs, ask them to say more about their reactions to the statement. Then encourage them to choose a sign to stand next to. If they still don't want to, let these participants stand in the middle of the room as a "don't know" group. Depending on time and group of participants, you can use only "Agree or Disagree"

If there are marked differences between men's and women's degree of agreement or disagreement, point this out and ask why that is so?

Key points

People may be unaware of their values around gender, but their unconscious values will always influence the way they act in certain situations. Exploring our attitudes towards gender may help us make different choices about our behaviour towards women, in our relationships with women and towards gender equality.

This module explores gender **socialisation** in patriarchal cultures and the ways in which it shapes people's lives, moulding and limiting gender identities, roles and relations and determining unequal opportunities, rights and access to resources.

Activity 2:

Violence in daily life[28]

Objectives

- To better understand the many ways in which women's (and men's) lives are limited by male violence and/or the threat of men's violence, especially sexual violence.
- To identify some actions that participants can take to prevent violence against women.

Time

90 minutes

Materials and advance preparation

Flip Chart paper• Koki pens

Steps

1. Draw a line down the middle of a flip chart paper from top to bottom. On the one side draw a picture of a man and, on the other, a picture of a woman. Let the participants know that you want them to reflect on a question in silence for a moment. Tell them that you will give them plenty of time to share their answers to the question once they have thought it over in silence. Ask the question:
   - What do you do on a daily basis to protect yourself from sexual violence?
   - What do you lack in order to be able to protect yourself?

2. Ask the men in the group to share their answers to the questions. Most likely none of the men will identify doing anything to protect themselves. If a man does identify something, make sure it is a serious answer before writing it down. Leave the column blank unless there is a convincing answer from a man. Point out that the column is empty or nearly empty because men don't usually even think about taking steps to protect themselves from sexual violence.

3. If there are women in the group, ask the same questions. If there are no women, ask the men to think of their wives, girlfriends, sisters, nieces, mothers and imagine what these women do on a daily basis to protect themselves from sexual violence.

4. Once you have captured ALL the ways in which women limit their lives to protect themselves from sexual violence, break the group into pairs and tell each pair to ask each other the following question – explain that each person will get five minutes to answer the question:
   - What does it feel like to see all the ways that women limit their lives because of their fear and experience of men's violence?

5. Bring the pairs back together after 10 minutes and ask people to share their answers and their feelings. Allow plenty of time for this discussion as it can often be emotional. Then ask each pair to find two other pairs (to form groups of 6 people) and discuss the following questions (write these out on newsprint) for 15 minutes:

[28] This activity was included in the OMC manual (Activity 3.3) and had been adapted from a presentation given by Jackson Katz at UC Berkeley, USA, 2003. The version included here for using with men and women together was further adapted by CARE international for inclusion in its Gender and Equity Module 501: Engaging Men and Boys for Gender Equality (see: http://www.care.org/sites/default/files/documents/Engaging%20Men%20and%20Boys%20GED%20501%20Manual.pdf)

- How much did you already know about the impact of men's violence on women's lives?
- What does it feel like to have not known much about it before?
- How do you think you were able to not notice this given how significant its impact on women is?
- How does men's violence damage men's lives as well?
- What do you think you can do to change this situation and to create a world in which women don't live in fear of men's violence?

6. Close the activity with a synthesis of the key points below.

Facilitator's notes

1. This activity helps set and establish a clear understanding of the extent and impact of men's use of violence against women. Be sure to allow plenty of time in plenary as it can be emotional.

2. If men are defensive, make sure to look more closely at their reactions. Make it clear that you're not accusing anyone in the room of having created such a climate of fear. Remind the group that you're trying to show how common and how devastating violence against women is for everyone. Be careful not to push men into feeling blamed and guilty. Rather, try to ease them into recognizing what the reality of the situation and committing themselves to greater responsibility to end other men's use of violence:

3. Some people have strong emotional reactions to this activity. These reactions can include anger, outrage, astonishment, shame, embarrassment, defensiveness – among others. These may be related to personal experiences of violence at some point in life. Some female participants may feel exasperated to have to re-live, rehash, and "display" the vulnerability they feel. Some participants may want to share these overtly, which can be very emotional and challenging for the entire group. But it can also be therapeutic and healing. Enough time should be given for this and participants should be encouraged to support one another. As workshop participants show their feelings, let them know that their reaction is normal and appropriate.

4. Remind participants that anger can be a powerful motivating force for change. Encourage them to identify ways to use their anger and outrage usefully to prevent violence and to promote gender equity and equality.

5. Be aware that some men may think that they need to protect women from violence. If some men in the group say this, remind the group that it is important for each of us to be working to create a world free from violence. Men and women need to work together as allies in the effort. The danger of saying that it is up to men to protect women is that we take away women's power to protect themselves and reproduce the stereotypes of men as strong and powerful and of women's as a part of men's property that must be protected from other men.

6. If necessary, provide lay counselling services during session. If you have time, you might want to explore further with participants the portrayal of women who did not take the precautions expected of them. This could be an opportunity to look at how the media portrays victims of sexual violence.

Key points

This violence against women damages women's lives in many ways.

- Sexual violence and the threat of violence is an everyday fact for women.
- Sexual violence against women is a huge problem around the world and all sectors of society.
- Because most men do not live with the daily threat of sexual violence, they do not always realize the extent to which it affects women. Men usually do not understand how actual and threatened sexual violence is such a regular feature of women's daily lives.
- Men's lives are also affected by violence against women. It is men's sisters, mothers, daughters, cousins and colleagues who are targeted by this violence – women that men care about are being harmed by violence every day.
- Social acceptance of violence against women gives men permission to discriminate against women and make it harder for men to be vulnerable with their partners, wives and female friends.
- Men and women, boys and girls experience sexual violence, it is not only women, what examples can you think of in the news where men are victims of sexual violence (e.g. systematic abuse in schools and children's homes, in the church, homophobic hate crimes, the trafficking of boys in Asia, etc)
- Migrant women are at particular risk of sexual abuse and violence. During transit, migrant women often face sexual harassment and abuse. Many are forced into providing sexual favours (sometimes referred to as transactional sex) in exchange for food, shelter, transportation or permission to go across borders. The risk of sexual violence against female migrants is especially increased in sex-segregated and unregulated sectors – for example for female traders, domestic workers and sex workers.

Activity 3:

The Cycle of Domestic Violence[31]

Objective:

To help participants understand the dynamics of Violence Against Women (VAW) in intimate partner relationships and that Intimate Partner Violence (IPV) (also known as Domestic Violence) often increases in frequency and severity over time.

Time:

60 minutes

Materials and Advance Preparation:

Marker, Flip chart paper, Tape,
"Cycle of Domestic Violence" diagram drawn on a flipchart paper.

Steps

Step 1: A survivor's story

1. Read the following true story to the participants, or make copies and give one to each participant and ask for volunteers to read it:

A Survivor's Story

"After we were married, he started chasing off our friends, especially my friends, then our shared friends. Soon only some of his carefully chosen friends visited occasionally. These friends were just as abusive and neglectful of their partners and family as my husband was with me. I recall being sent from our living room during these visits to "take care of business," as my husband referred to it, which usually meant serving him and his friends. Indeed, I was his slave! Many times, I heard myself referred to as "a piece of furniture" — something he owned. I was treated in the same manner by his friends in my own home. Isolated from my friends, he started to isolate me from my family. This he accomplished by making it unbearable for my family to visit our home. He would cause arguments, then give me a choice of him or them; he always topped it off with "No one loves you as much as I do," or "They're trying to control you…" I remember one very painful incident over Christmas. My family always spent Christmas Day together. This one was different. My father had been terminally ill for some time. This would, in all likelihood, be his last Christmas. My husband gave me a choice of him or my family. I chose my family. I paid for it with verbal and physical abuse. After a long period of isolation, I began to develop a fear of experiencing the world. I was made to feel paranoid - paranoid to the point that I was afraid to be outside of my home, even in my own yard. By that time, my abuser's plan to isolate me was not only psychological and emotional, but also geographical. I was moved 1,200 miles from my family. I had almost no access to communication with them. The communication I did have was filtered through my husband and his family. I was not allowed to have a telephone; my mail was opened before I received it. I had no transportation. We always had two cars; my husband simply disabled one of them. Soon I had no contact with anyone outside my home. My closest neighbour was a mile away and I had three small children." (From a personal story by Pamela Bolton in the National Coalition Against Domestic Violence Rural Task Force Resource Packet.)

[31] This handout has drawn from the following sources: http://wwwdomesticviolenceroundtable.org/domesticviolence-cycle.html, https://en.wikipedia.org/wiki/Cycle_of_abuse,https://en.wikipedia.org/wiki/Cycle_of_violence and http://www.dvsolutions.org/info/cycle.aspx

2. Tell the participants that Pamela escaped this abusive relationship and began a new life free of violence.

3. Use the following questions to stimulate reflection and analysis of Pamela's story.

   a) Why do you think Pamela's husband treated her in such a way?

   b) What strategies did he use to keep Pamela under control?

   c) What benefits do you think he gained from keeping her isolated and under control?

   d) Why did Pamela stay with her husband for so long?

   e) Do you think this was a violent relationship? Explain.

Step 2: The Cycle of Domestic Violence

1. Explain to the participants that very often psychological and emotional violence in an Intimate Partner Relationship, like in Pamela's story, are part of an ongoing cycle of domestic violence that can also include physical and sexual violence.

2. Place the "cycle of domestic violence" diagram you prepared before the activity on the wall and use it to explain how Intimate Partner Violence (IPV) works in an unhealthy relationship.

3. If you have been able to make copies of the handout contained at the end of this activity, give each participant a copy. Go through each of the 3 phases of the cycle, using the information included in the handout and give participants time to ask questions and make comments.

4. Ask the participants if they recognize this pattern and encourage them to share situations they know of, if they feel able to. Be aware, however, that some participants may have close family members and friends who are in violent relationships and some themselves may also be experiencing violence form their partners.

5. Ask men what they have told their partners when they were in the "hearts and flowers" stage or what they think that other men who use violence against their partners might say. Ask women what they or other women they know have been told. Write these on the board next to the cycle of domestic violence diagram.

6. Point out how the cycle progresses if left on its own. Emphasise that the good intentions expressed in "hearts and flowers" and the "recommitment" stages will not stop the violence by themselves.

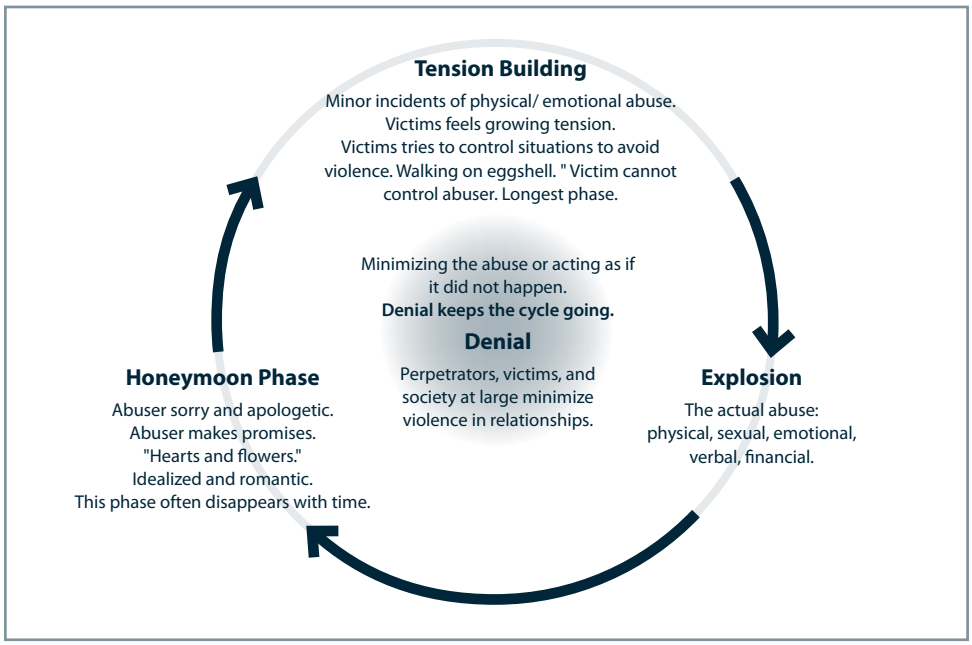
Step 3: Ending the activity

1. To finish the presentation, point out the central role that "denial" plays in perpetuating the cycle of domestic violence – and that to stop domestic violence it is necessary to talk about it openly and recognise its existence and devastating consequences for women and society as a whole.

2. Close the activity by brainstorming, with the participants, things that they can do to prevent violence in Intimate Partner Relationships.

Handout:
The Cycle of Domestic Violence

In 1979, psychologist Lenore Walker found that many violent relationships follow a common pattern or cycle. The entire cycle may happen in one day or it may take weeks or months. It is different for every relationship and not all relationships follow the cycle precisely - many report a constant state of siege with little relief.



The cycle of domestic violence has three phases:

1. Tension building phase

Tension builds over common domestic issues like money, children or jobs. Verbal abuse begins which is often accompanied by severe psychological abuse and "put downs". The person being abused tries to control the situation by pleasing the abuser, giving in or avoiding the abuse. None of these will stop the violence. Eventually, the tension reaches a boiling point and physical abuse begins.

2. "Explosion" or acute episode of violence or abuse

When the tension peaks, the physical violence begins. It is usually triggered by the presence of an external event or by the abuser's emotional state - but not by the behaviour of the person being abused. This means the start of the violent, abusive episode is unpredictable and beyond the control of the person being abused. However, some experts believe that in some cases the person being abused may unconsciously provoke the abuse so they can release the tension, and move on to the honeymoon phase.

3. The honeymoon phase (also known as the "hearts and flowers phase)

Characterized by affection, apology, or, alternatively, ignoring the violent incident, this phase marks an apparent end of violence, with assurances that it will never happen again, or that the abuser will do their best to change.

First, the abuser is ashamed of his behaviour. He expresses remorse, can feel guilt and/or tries to minimize the abuse and might even blame it on the partner. He may also or fear that the partner will leave or call the police. The person who has received abuse/violence feels pain, fear, humiliation, disrespect, confusion, and may mistakenly feel responsible.

The abuser may then exhibit loving, kind behaviour followed by apologies, generosity and helpfulness. He will genuinely attempt to convince the partner that the abuse will not happen again. This loving and contrite behaviour strengthens the bond between the partners and will probably convince the person being abused, once again, that leaving the relationship is not necessary.

Some abusers walk away from the situation with little comment, but most will eventually shower the survivor with love and affection. The abuser, too, may use self-harm or threats of suicide to gain sympathy and/or prevent the survivor from leaving the relationship. Abusers are frequently so convincing, and survivors so eager for the relationship to improve, that survivors (who are often worn down and confused by longstanding abuse) stay in the relationship.

"Recommitment" marks the end the honeymoon phase. Recommitment is a choice made by the partner to make-up with the violent man. This may be overt, for instance when an apology is accepted, or it may be very subtle, when nothing is said but the cold distance between the two is softened.

This part of the honeymoon phase is sometimes referred to as the "calm stage" During this phase, the relationship is relatively calm and peaceable. During this period the abuser may agree to engage in counselling, ask for forgiveness, and create a normal atmosphere. In intimate partner relationships, the perpetrator may buy presents or the couple may engage in passionate sex. Over time, the abuser's apologies and requests for forgiveness become less sincere and are generally stated to prevent separation or intervention. However, interpersonal difficulties will inevitably arise, leading again to the tension building phase.

The effect of the continual cycle may include loss of love, contempt, distress, and/or physical disability. Intimate partners may separate, divorce or, at the extreme, someone, usually the person being abused, may be killed.

Denial keeps the cycle of domestic abuse going. Often both the abused and the abuser minimise the violence that has taken place or act as if it never even happened. Also, society in general often plays down Intimate Partner Violence (or Domestic Violence) and when it does occur, considers it a private issue between 2 individuals.

Not all abusive relationships include the honeymoon and calm phases as part of the cycle of violence. In relationships characterized by a long history of abuse, the perpetrator will choose intimidation, threats and blaming as his preferred strategy to silence his partner and/or to maintain power and control and to deal with any feelings of guilt and shame.

This cycle of domestic violence continues over and over, and may help explain why victims stay in abusive relationships: the abuse may be terrible, but the promises and generosity expressed during the honeymoon phase give the person being abused the false belief that everything will be all right.

The cycle of domestic violence can occur hundreds of times in an abusive relationship, the total cycle taking anywhere from a few hours, to a year or more to complete. However, the length of the cycle usually diminishes over time so that the "honeymoon" and "calm" stages may disappear as violence becomes more intense and the cycles become more frequent.

For more information, related to GBV, facilitators can access the following:

http://crisis-support.org/myths-about-domestic-violence/

http://www.domesticviolence.org/common-myths/

And also the "Power and Violence wheel": see:

http://www.domesticviolence.org/violence-wheel/

Activity 4:

Myths and Realities about Domestic Violence[32]

Objectives

To debunk many myths in society that justify and make excuses for domestic violence and IPV.

To deepen understanding of the the causes of IPV.

Time

45 minutes

Materials and advance preparation

Three signs ("True", "False" and "Not Sure")

- Statements (found at the end of the activity)
- Tape
- Markers/koki pens

Steps

1. Before the activity begins, put up the three signs around the room, leaving enough space between them to allow a group of participants to stand near each one. Look at the statements provided at the ned of this activity and choose 5 or 6 that you think will lead to the most discussion. Alternatively, come up with some of your own ideas for statements that you think will generate discussion.

2. Explain to the participants that this activity is designed to promote discussion on beliefs and misconceptions prevalent in society related to domestic violence and IPV. Remind the participants that everyone has the right to his or her own opinion.

3. Read aloud the first statement you have chosen. Ask participants to stand near the sign that says what they think about the statement. After the participants have moved to their sign, ask for one or two participants beside each sign to explain why they are standing there and why they feel this way about the statement.

4. After a few participants have talked about their attitudes toward the statement, ask if anyone wants to change their mind and move to another sign.

5. Read out the "true" or "false" explanation related to the myth or reality the group has been discussing. Allow for some more discussion if necessary.

6. Bring everyone back together and read the next statement and repeat steps 3 - 5. Continue for each of the statements that you chose.

[32] This activity has been designed using information developed by the Duluth Domestic Intervention programme and taken from *"Preventing and responding to domestic violence - Trainer's manual for law enforcement and justice sectors in Vietnam*, UNODC/ MDG Achievement Fund/General Department of Anticrime Police/ MPS Administrative-Criminal Law Department, MOJ, Hanoi 2011 (Edition 2).

7. After discussing all of the statements, lead a discussion about domestic violence and IPV, by asking these questions:

- Which statements, if any, did you have strong opinions about?
- Which statements did you not very have strong opinions about? Why do you think this is so?
- How did it feel to talk about an opinion that was different from that of some of the other participants?
- How did men and women respond differently to the statements? (if it is a mixed group)

8. Close the activity highlighting the issues contained in the "key points" at the end of this activity.

Facilitator's notes

Efforts to respond to domestic violence can sometimes be hindered by common misconceptions or myths about domestic violence. Myths are commonly held beliefs or ideas that are not true. These myths develop in part because it can be difficult to understand why one person would hurt another, particularly in the context of an intimate relationship. Myths provide erroneous information about why domestic violence happens, and many of these myths are common throughout the world.

Understanding these myths and realities of domestic violence is critical to developing effective responses to addressing domestic violence.

Depending upon time available, the following options may also be sued for this activity:

Option 1: Read the statements aloud and asks the participants to decide whether these statements are true or false. You likely will not have time to read each statement, so review them to decide which ones to focus on for the training and choose 4-6 statements for the discussion. Participants should be encouraged to share their experiences and perceptions about each statement.

Write 4-6 myths on pieces of paper and ask for volunteers to pick one statement, read it aloud and ask them for their opinion as to whether true or false, myth or reality. Then ask the rest of participants if they agree or disagree.

Key points:

As you can see, there are many myths about domestic violence and these tend to reinforce stereotypes. In explaining the causes of domestic violence, the myths generally focus on blaming the victim or some other factor, such as alcohol, anger or a lack of education. As a result, these myths obscure the abuser's responsibility for his actions. It is important to recognise that domestic violence is intentional conduct that is designed to gain power and control over another. An abusive husband uses violence or threat of violence, reinforced by other manipulative and coercive tactics, to ensure that his wife behaves in certain ways.

Because there are many reasons a victim may want or need to stay in a relationship, it may be useful to think of ways that the legal system can be changed to help women protect themselves while allowing them the freedom to stay in the relationship. A focus on the responsibility of the abuser is a critical part of any effective strategy for protecting victims and holding perpetrators accountable.

STATEMENTS RELATED TO DOMESTIC VIOLENCE AND IPV

Statement 1: Domestic violence is due to poverty or lack of education.

Answer: False.

Domestic violence is common throughout all levels of society, whether rich/poor, educated/uneducated, rural/urban. Studies consistently find that violence occurs among all types of families, regardless of income, profession, religion, ethnicity or educational level. The violence does not happen because of poverty or lack of education; rather it is rooted in the historically unequal power relationship between men and women.

Statement 2: Domestic violence is a private issue of families.

Answer: False.

Violence against women and children violates the law. The South African legal framework includes: This means domestic violence is behaviour that the community does not accept. It is important for abusers to receive the message from the community that domestic violence will not be tolerated and that the justice system will be involved until the violence ceases.

Statement 3: Domestic violence is just a push, slap or punch – it does not produce serious injuries.

Answer: False.

Domestic violence is a pattern of coercion and control that one person exerts over another. It is not just one physical attack and it might not even involve a physical act. It includes the repeated use of a number of tactics, including intimidation, threats, economic deprivation, isolation and psychological and sexual abuse. Physical violence is just one of these tactics. The various forms of abuse are used by men help to maintain power and control over their wives or girlfriends. Research shows that abusers usually escalate violent behaviour in frequency and intensity over tim

Statement 4: The wife is considered the property of the husband and the husband has the right to "teach" his wife.

Answer: False.

This statement reflects old thinking wherein many societies believed that men were superior to women and had the right to physically discipline their wives and children. This is not the case now. The SA Constitution of protects the equality between men and women. Women and children are no longer to be considered the property of men.

Statement 5: A woman who is victim of violence has many real reasons for staying in a violent relationship.

Answer: True.

There are many social, economic and cultural reasons why a woman might choose to stay in an abusive relationship. These reasons are rational. Often, there is no place for her to go. She may not have a way to support herself or her children if she leaves, feel embarrassed or humiliated about the abuse, or fear that her friends, family and community will blame her for the abuse. She may be reluctant to leave for emotional or religious reasons. In addition, leaving entails substantial risks. She may fear that her husband will carry out threats to harm her, himself, the children, friends or family. Research shows that victims are in the greatest danger of severe or even lethal attacks when they attempt to leave, and she is the only one who can judge when it is safe for her to do so.

Statement 6: Alcohol and drug use are major causes of domestic violence.

Answer: False.

Although alcohol and drugs are often associated with domestic violence, they do not cause the violence. As stated already, domestic violence against women is rooted in the historically unequal power relationship between men and women and is used to gain power and control over another person. Many men who beat their wives do not drink. Men who drink and beat their wives usually do not beat random people on the street, their parents or their bosses. They direct their violence only at their wives. Men who beat their wives often continue to do so even after they stop drinking. An abuser may use alcohol as an excuse for the violence, or alcohol may prevent him from realizing the level of force he is using, but alcohol is not the cause. Domestic violence and substance abuse must be understood and treated as independent problems.

Statement 7: Women are victims of domestic violence due to their "mistakes" - if they just behaved better this would not happen.

Answer: False.

No one deserves to be abused. Violence is never justified regardless of what the wife says or does. Women are beaten for reasons as ridiculous as the dinner was cold, the TV was turned to the wrong channel or the baby was crying. Even when husbands might have a reason to be angry, they have no right to express their anger violently. Believing that the wife is participating in the dynamic of the violence and must also change her behaviour for the violence to stop is a myth as only the abuser has the ability to stop the violence. Domestic violence is a behavioural choice for which the abuser must be held accountable. Many victims make numerous attempts to change their behaviour in the hope that this will stop the abuse. Women also often blame themselves because they have been consistently told that the violence is all their faults.

Statement 8: Men are victims of domestic violence as often as women are.

Answer: False.

Research shows that women are victims in as high as 95% of domestic violence cases. To the extent women do use physical violence, it is generally in self-defence. Reports of violence against men are

often exaggerated because abusers will accuse their partners of using violence as a way to avoid or minimize their own responsibility. Particularly when discussing psychological abuse, often men respond that they are victims due to the "nagging" of their wives. In assessing whether domestic violence has occurred, a factor to consider is whether there is inequality between the husband and wife and what is the power and control relationship between the couple.

Statement 9: Domestic violence against the wife has an impact on children.

Answer: True.

The fact is that children who witness domestic violence often suffer the same effects as if they themselves had been physically abused. Children experience emotional trauma of witnessing violence in the home, and they can suffer from anxiety, depression and poor performance in school. Research shows that children from violent homes have higher risks of alcohol and / or drug abuse, juvenile delinquency and are more likely to become victims themselves. They may also learn that when people abuse others, they do not get in trouble.

Statement 10: Men who abuse are violent because they cannot control their anger and frustration.

Answer: False.

Domestic violence is intentional conduct, and abusers are not out of control. Their violence is carefully targeted to certain people at certain times and places. They generally do not attack their bosses or people on the streets, no matter how angry they may be. Abusers also follow their own internal rules about abusive behaviours. They often choose to abuse their partners only in private, or may take steps to ensure that they do not leave visible evidence of the abuse. They use acts of violence and a series of behaviours, including intimidation, threats, psychological abuse, isolation, etc. to coerce and to control the other person. They choose their tactics carefully – some destroy property, some rely on threats of abuse, and some threaten children.

Statement 11: It is always best for families to stay together.

Answer: False.

As in all societies, South Africa emphasizes the importance of happy families. However, when abuse is taking place within a family, the home becomes a very unsafe place for the victim. Many times forcing women and children to stay in an abusive home is a death sentence. If the root of the violence is not addressed and the abuser is not held accountable for his actions, the violence will more than likely continue and this can threaten the stability of the family and negatively impact all family members, including the children who witness the violence.

Activity 5:

"To Drink Alcohol is to be a Man" – Values Around Gender and Alcohol Use[34]

Objectives

To explore attitudes around gender and alcohol use.

Time

30 minutes

Materials and advance preparation

Four signs ("Strongly Agree", "Strongly Disagree', "Agree", and "Disagree")

- Statements (found in the Facilitator's Notes)
- Tape
- Markers/koki pens

Steps

1. Before the activity begins, put up the four signs around the room, leaving enough space between them to allow a group of participants to stand near each one. Look at the statements provided in the Facilitator's notes and choose 5 or 6 that you think will lead to the most discussion. Alternatively, come up with some of your own ideas for statements that you think will generate discussion.

2. Explain to the participants that this activity is designed to give them a general understanding of their own and each other's values and attitudes about gender and alcohol. Remind the participants that everyone has the right to his or her own opinion.

3. Read aloud the first statement you have chosen. Ask participants to stand near the sign that says what they think about the statement. After the participants have moved to their sign, ask for one or two participants beside each sign to explain why they are standing there and why they feel this way about the statement.

4. After a few participants have talked about their attitudes toward the statement, ask if anyone wants to change their mind and move to another sign. Then bring everyone back together and read the next statement and repeat steps 3 and 4. Continue for each of the statements that you chose.

5. After discussing all of the statements, lead a discussion about values and attitudes about gender and alcohol by asking these questions:
   - Which statements, if any, did you have strong opinions about?
   - Which statements did you not very have strong opinions about? Why do you think this is so?
   - How did it feel to talk about an opinion that was different from that of some of the other participants?
   - How did men and women respond differently to the statements?

6. Close the activity highlighting the issues contained in the "key points" at the end of this activity.

[34] Taken from Working with Men and Boys Gender and SRHR Manual; Sonke/Pathfinders, page 73

Facilitator's notes

Choose statements from the following list according to which are most likely to promote lively discussion.

- Women who drink too much are irresponsible.
- Alcohol increases men's sexual drive and ability.
- Women who drink too much are asking to be raped.
- Men who drink too much are irresponsible.
- Women who drink too much do not behave as women should.
- Men and women respond to alcohol in the same way.
- Women who drink sleep around.
- Men who drink are manlier than men who don't.
- Alcoholics are usually poor or unemployed.
- It is ok for a man to hit a woman if he's drunk.
- Men who drink sleep around.
- Women are more likely than men to have unsafe sex when drunk.
- Alcohol increases women's sexual drive and ability

Some participants may say they that they don't know whether they agree or disagree and don't want to stand beside any of the four signs. If this happens, ask these participants to say more about their reactions to the statement and then encourage them to choose a sign to stand beside. If they still don't want to, let these participants stand in the middle of the room as a "don't know" group. However, it is preferable to avoid using this option if at all possible; if you do use it, make sure to guard against participants using it too much.

Key points:

Alcohol affects men and women differently - Women become more intoxicated than men after drinking the same quantity of alcohol. Women have less water in their bodies as men, meaning that alcohol is less diluted and therefore has a stronger effect.

Alcohol does not increase men and women's sexual drive or performance - A small amount of alcohol may decrease sexual inhibition, but alcohol actually decreases sexual functioning.

The misuse of alcohol and alcoholism can affect anyone regardless of gender, age, class, race, or socio-economic status - It is important to challenge existing gender and cultural stereotypes related to alcohol use. Harmful stereotypes put both men and women at risk in relation to HIV and gender based violence.

Alcoholics are those that drink daily - The majority of alcohol-dependent persons, in the initial and intermediate stage of the process, drink mainly on the weekend, and continue with their normal school and work activities, but with increasing difficulty.

Having a coffee or washing your face with cold water reduces the effects of alcohol - The only thing that really reduces drunkenness is the gradual elimination of the alcohol from the organism, which means forcing the liver to work, which takes time.

Alcohol is good for making friends - In reality, alcohol creates complicity around drinking, but true friendship includes much more than that.

Parties are not parties without alcohol - The media often tries to convince us that parties need alcohol, and that alcohol must be at the centre of every social gathering. But is this really true? What makes a social gathering or a party – the alcohol or the people?

Activity 6:

A live fool or a dead hero[35]

Objectives

- To discuss how, for men, the idea of "getting respect" and feeling "disrespected" is often associated with conflict, confrontation and violence.
- To analyse how conflict and violence between men affects women
- To identify alternatives to violence men can adopt when they feel disrespected.

Time

2 hours (or 2 sessions of 1 hour each).

Materials and advance preparation

A space to work and creativity.

Steps

1. Divide the participants into mixed groups of 5 to 6 members. Explain that they have to create and present a short role play depicting an exchange of insults or an argument between men. They should also bring out the role that women play and how the conflict/violence between men affect women.

2. Once the groups are formed, hand out a sheet of paper to each group with one of the situations contained below.

3. Explain that the activity consists of developing a short skit based on what is written on the sheet handed out to each group. The skit should last from 3 to 5 minutes. Explain that they can add any details they like.

4. Give the participants about 20 minutes to discuss it among themselves and put on the play.

5. Ask the groups to perform their plays. After each one, allow time for discussion and comments.

6. Discuss the questions below.

Discussion Questions

- Are these situations realistic? Invite participants to give examples from their own experiences and observations of others.
- Why do men sometimes react this way?
- When you (men) are confronted with a similar situation, in which you have been insulted, how do you normally react?
- How can you (men) reduce the tension or aggression in a situation like this?
- What role do women play in situations of conflict and violence between men and how are they affected by it?
- Can a man walk away from a fight?
- Do women react in the same way in similar situations? Why (not)? Invite participants to give examples from their own experiences and observations of others of other non violent ways of dealing with these types of situations (or similar ones.
- What can men learn from women? (and vice versa)

[35] Originally taken from Violence to Peaceful Co-existence, Instituto Promundo's Project H Manual "From Violence to Peaceful Co-existence" (2002). Included in OMC manual (Activity 3.2 page 27)

Situations for Discussion

A. A group of friends is in a bar. A fight begins between one of the men and another when...

B. A group of guys are playing soccer after school. Trevor accuses Ronny of fouling him and pushes him in front of all the other players. Ronny responds by...

C. A group of friends go out dancing. One of them, Teboho, sees that some guy is staring at his girlfriend. A fight begins when Teboho...

D. A group of friends are at a soccer game. They are fans of the same team. A fight begins when another fan of the opposing team arrives and...

E. Mathew's new girlfriend wants to have sex. He's not sure that he's ready. She asks him "what kind of a man are you?" He responds by...

Facilitator's notes

The names of characters in the case studies can be changed when necessary so that they are culturally relevant to the community/ethnic context.

Some groups find it difficult to construct a story or choose the actors to dramatize it. It is important that the facilitator is aware of this and creates a suitable atmosphere to get things moving, emphasizing the fact that they do not need to be "real actors" and that they do not have to worry about having a sophisticated play or story.

One of the factors associated with violence among men is the question of respect and honour. Research suggests that many killings among young men begin with verbal discussions – whether about a soccer game, a girlfriend or an insult – and all too often escalate to violence and even homicide.

This activity tries to help men and boys understand why they sometimes act this way; how such behaviour may give rise to violent incidents, and how it is possible to change such behaviour.

Activity 7:

Intervening with Friends in Taverns

Objectives

- To identify strategies to reduce alcohol abuse and risk behaviours through peer interventions
- To practice using these strategies through role-plays

For the purposes of this activity, the word 'tavern' is used. Use the most appropriate terminology according to the context you are working in, e.g. shebeen, bar, etc

Time:

1.5 hours

Materials

- Flip chart paper and markers

Steps

1. Write these 5 risk behaviours on the flipchart and tell participants that these are risk behaviours that are related to drinking:
   - Sex while drunk
   - Picking up a girlfriend while drunk
   - Flashing money to impress your friends
   - Not getting tested for HIV
   - Going home drunk whenever you have been drinking

2. Ask participants: Why does each of these increase risk for HIV and violence? How is each related to drinking?

3. Next, ask participants to perform role-plays demonstrating ways of intervening with friends in risk activities. Split participants into 5 groups (3-5 people each) and assign each group one of the tavern-related risk behaviours from those already discussed. Encourage the groups to think beyond intervening with friends when they're already drunk – like helping them drink less in the first place, or trying to change the environment (like with the tavern). Give groups 15 minutes to rehearse their role-play.

4. Ask the groups to perform their role-plays and then discuss some of the strategies that each group has come up with. Summarize key suggestions for action on the **Action Chart**. Possible strategies might include:

   Strategies directed at the friend before he/she gets drunk:

   - Encourage friends to take less money to the tavern as a strategy for reducing amount he/she drinks
   - Encourage friends to get involved with other activities, like sports, church, mentoring, or the policing forum
   - Remind each other to avoid asking women out whilst drunk
   - Give facts about GBV and HIV to a friend

Strategies directed at the friend who is drunk:

- Encourage the friend to drink some non-alcoholic drinks for a while
- Encourage friends to engage themselves in games at the tavern as a distraction
- Encourage the friend to know the HIV status of the girlfriend before engaging in sexual activities
- Provide the friend with a condom or help them go and get a condom
- Advise friends to remain loyal to their wives or partners
- Advise a friend at the tavern to go home early from the tavern
- Escort someone home from the tavern
- Give someone at the tavern informational material about GBV, HIV or other STIs
- Encourage someone at the tavern to go for an HIV test

Strategies directed at changing the environment (with the help of CATs)

- Ask the tavern owner to change the closing hour to be earlier
- Provide stocks of condoms at the tavern (with permission of tavern owner)
- Help organize other activities for young people to get involved in, like sports.

Facilitator's Notes

To be effective at influencing behaviour change amongst friends, men and women first need to identify the situations that they find themselves in that put them at risk of HIV in their daily lives and in taverns.

It is challenging for friends to intervene with each other about risk behaviours but good communication skills will be of great use.

Some of these communication skills might include:

- Using your friend's current discussions to start talking about HIV and AIDS and drinking.
- Knowing when and when not to engage your peers into discussions.
- Being part of the group. Use "I" or "We" statements rather than "You".
- Being honest. When you don't know the answer to a question, say "I don't know". Then try to find out the information.
- Using appropriate language and vocabulary depending on the situation, group and topic being discussed.
- Using good body language (e.g. do not point a finger to your audience)

Some things that might make it easier to have conversations about HIV/AIDS and drinking include:

- Give your peers information about HIV and AIDS in small quantities; don't overload them with too much information at once.
- Find out what your friends want to know about HIV and AIDS. Answer their specific questions.
- Use examples that your friends understand to make sure that the information is easy to retain.
- Be creative in starting a discussion, for example bring up current affairs.
- Lead by example-be a role model. Even if your behaviour in the past has been risky, show that you can change and therefore your friends can too.
- Respect your friends as adults.
- Use simple language.
- Throw back issues to the group. You are not there to solve their problems but to help your friends to see their own solutions.

Activity 8:

Learning from role models[36]

Objectives

- To identify gender equitable role models (men and women) that have influenced participants' lives and life decisions.
- To promote the notion that women and men can play an important role in promoting gender equality by identifying gender equitable men and women who have served as role models.

Time

60 minutes

Materials and advance preparation

Flip-chart, masking tape, Prestik: A4 sheets of paper of 2 different colours; Enough markers for all participants to use

Steps

1. Ask the men participants to think of a man they know who is or has been a gender equitable role model to them. Ask the women to think of a woman they know who is or has been a gender equitable role model to them. Explain that by gender equitable role model we are talking about men and women who have broken with gender stereotypes or that challenge the constraints of "living in the box". If some participants choose to focus on a role model of the opposite sex, let them do so.

2. Ask the participants to identify (in their minds) the qualities that the man/woman possessed that made her/him a role model.

3. Give a sheet of A4 paper to each participant, using a different colour for men and women participants. Ask each participant to write two qualities that describe their woman/man role model on the piece of paper. Encourage those who're comfortable doing so to draw a simple sketch of this person on the same piece of paper.

4. Invite participants to post their sheets of paper on the wall, keeping the men's sheets on one side and the women's on the other side. (Colour coding makes this easy to do). Give time (2-3 minutes) for the participants to move up to the area where the papers have been posted and have a good read and look at the role models chosen by the group. Encourage them to do this in silence, making a mental note of words, phrase or images that catch their attention, that they like (or dislike), that surprise them or that they don't understand.

5. Invite participants to return to their seats. Ask how it feels to have the qualities and sketches up on the wall. Encourage them to see this as a way to bring these men and women and their qualities into the room.

6. Allow participants to share in plenary the things that most caught their attention when looking at the sheets on the wall. Give enough time for sharing and exchanging of ideas and observations.

[36] Taken from One Man Can Manual (Activity 2.1).

7. Ask the men if any of them has a hard time identifying a gender equitable male role model. Ask them how it makes them feel not to be able to identify gender equitable male role models and why they think so many men have a hard time identifying gender equitable male role models.

8. If it is difficult for participants to name gender equitable male role models, explore their reactions. Ask what thoughts or emotions come up in response to not being able to name a man. Quite probably they will feel sad, angry, surprised. Note their reactions.

9.Repeat steps 7 and 8 with the women participants.

10. Analyse with the group any similarities and differences between the responses of the men and the women.

11. Invite the women in the group to share how they feel about the gender equitable role models shared by the men and what they have learned from them.

12. Invite the men in the group to share how they feel about the gender equitable role models shared by the women and what they have learned from them.

13. Ask women to identify ways in which they serve as gender equitable role models and to whom. Ask what qualities they would like to develop and how they plan on doing this.

14. Repeat the above step with the men.

Facilitator's notes

Refer to the lists of positive qualities drawn up by the participants and help the group see that most of these qualities have to do with being responsible, respectful, compassionate, caring, dependable etc. Point out that these qualities are not the standard ones that people associate with men. Those are usually qualities like "strong, dominant, successful, independent, tough" etc.

Make the point that the qualities identified in their role models are the ones that society really values.

Encourage participants to think about what they need to do to honour their role models and to serve as role models themselves.

Key points

Many men can have a hard time identifying positive gender equitable male role models. For women it is often not so difficult. In some settings, many men were removed from their families by the migrant labour system and spent very little time with their children. For other men their fathers were absent and often abusive. For white men, they often grew up with fathers who were racist and with whom they had conflict or now feel ashamed of. Explore with the group what effect they think "father absence" or violent fatherhood has had on contemporary society.

Workshop 5 Agenda

Day 1		
Session	**Activity**	**Theme**
Check in time	Introductions, Expectations & Ground rules	
Morning 1	Activity 1: Gender and Sexual Mandates	
Morning 2	Activity 2: Power, Status and Health	
Afternoon 1	Activity 3: Consent versus Coercion	
Afternoon 2	Activity 4: Consequences of Domestic Violence	
Check out time	Plus and Delta	

Day 2		
Session	**Activity**	**Theme**
Check in time	Introductions, Expectations & Ground rules	
Morning 1	Activity 5: Barriers to accessing help ion violent relationships	
Morning 2	Activity 6: "Let's talk about sex..."	
Afternoon 1	Activity 7: From violence to respect in intimate relationships	
Afternoon 2	Activity 8: Action Against GBV	
Check out time	Plus and Delta	

Activity 1:

Gender and Sexual Mandates[37]

Objectives

Participants will have identified the sexual norms and mandates set by their own culture(s) and will have analysed the consequences of these for the development of their own sexuality and sexual identity and those of other individuals in society.

Time

2 hours

Materials

Flipcharts, masking tape, markers, data show, screen

Steps

Step 1: Group work (45 minutes)

1. Divide the participants into small groups of men and women. (If there are gender non-conforming participants, invite them to join the group they feel most comfortable with – or make their own group)

2. Give the men's groups the following hand-out to stimulate reflection and analysis.

A. What are the sexual norms and mandates that your culture(s) lays down for women? Why?

B. What prohibitions do women experience in relation to the development and expression of their sexuality?

C. What are the consequences for women if they do not adhere to these sexual norms and mandates?

3. The women's groups answer the same questions focussing on their interpretation of the sexual norms and mandates that society lays down for men.

4. Ask the groups to prepare flipcharts with a synthesis of their reflections and analysis.

Step 2: Plenary (45 minutes)

1. Invites the men's groups to present their flipcharts first. After each group the women (and men from other groups) may ask questions of clarification.

2. After all the men's groups have presented their flipcharts the facilitator asks the women to comment, focussing on;

   - Reaffirmation of issues raised by the men's groups
   - Other norms, mandates, prohibitions and consequences that they have experienced as women or have witnessed in other women that the men did not mention.

3. Repeat steps 1 and 2, allowing the women's groups to present their flipcharts on the sexual norms, mandates, prohibitions and consequences that they consider men face.

[37] Originally developed by CANTERA, Nicaragua for gender awareness training workshops, this version was revised and adapted by Sonke in 2009/2010. CARE international offer an alternative version in their Gender and Equity Module 501: Engaging Men and Boys for Gender Equality (see: http://www.care.org/sites/default/files/documents/Engaging%20Men%20and%20Boys%20GED%20501%20Manual.pdf)

4. Debate and discussion

Facilitate debate and discussion focussing on the major similarities and differences in the sexual norms and mandates society lays down for men and women and the prohibitions and consequences for them, making links with gender socialisation, norms, stereotypes and roles.

Encourage participants to share their feelings on these sexual norms and mandates.

Explore if any of the participants, whilst growing up, felt resistance or frustration to the sexual norms that were imposed upon them? What did they do?

If there are gender non-conforming participants, invite them to share their own experiences of learning about identity and sexuality and how they managed to develop a different vision for themselves – the struggles and rewards they have experienced.

If there are no gender non-conforming people ask the group how they think children/adolescents growing up who were questioning or confused about their identity and/or sexuality might have felt to the rigid model of heteronormative "men and women's sexualities".

5. Heteronormativity and LGBTQI

Draw attention to the heteronormative character of patriarchal sexual norms and mandates – i.e the expectation that everyone in society is heterosexual and the obligation imposed to develop a heterosexual identity.

Explain to participants that this leads to discrimination and violence against LGBTQI people. If there are LGBTQI people amongst the participants, invite them to share their experiences with the rest of the group (you may want to check with them before the activity that they are happy to do so).

Carry out a brief explanation of the meaning of the acronym LGBTQIQ.

Step 3: Synthesis (30 minutes)

With the aid of a power point presentation **"Sexual Mandates"** (or include these in the key points) the facilitator does a synthesis of the sexual mandates that patriarchal social systems impose on men and women.

Facilitator's notes

It is important to encourage men to listen to what women have to say, placing emphasis on creating an atmosphere conducive to mutual learning.

Key points:

Sexual mandates are remits or directives in relation to how women and men should develop and express their sexuality.

Sexual mandates are intrinsically linked to gender socialisation.

The sexual prohibitions that women face limits the control that have over their own bodies and choices in relation to their sexuality.

The sexual prohibitions that men face restricts their opportunities to develop affectivity as an integral part of their sexuality.

When women transgress the sexual mandates assigned to them (purity, virginity, chastity, fidelity, etc.) they are punished by society in different ways. This can be expressed in their social exclusion and marginalisation but can also manifest itself in extreme forms of violence such as sexual abuse and rape.

Women who break the mould and reject some or all of the sexual norms and mandates that society imposes upon them are often treated as "loose" women and are stigmatised as immoral and sinful, often accused of being "whores".

Men, on the other hand, who transgress the sexual norms and mandates assigned to them are accused of being weak and are often branded as homosexuals. The fear of being labelled homosexual or associated with homosexuality exerts tremendous psychological pressure on many men to behave in line with patriarchal sexual norms and mandates. In their efforts to prove their virility and heterosexuality to other men, to women and to themselves they often partake in abusive, destructive and risky sexual behaviour.

Activity 2:

Power, Status and Health

Objectives:

- To understand the power that different individuals and groups have in society and how this power can determine their ability to access their rights.
- To understand how power structures operate in society and how they are kept in place by caste, class and gender.
- To identify strategies for challenging power inequalities.

Time:

1 Hour

Materials and Advance Preparation:

This activity requires a large open space to facilitate, ideally indoors so conversation can happen easily.

On small individual pieces of paper, or cards, write the following descriptions of different types of people in society:

- Advertising Executive, Female
- Refugee from DRC, Female, 35 years old
- Female migrant farmworker
- Taxi Driver, Male
- Unemployed 25 year old woman
- Male, 43 yr old professor in Sociology from Nigeria
- Grandmother taking care of seven orphaned grandchildren with her pension
- Commercial Sex Worker, Female
- Young Girl, 12 years old living in informal settlement
- Male corporate executive
- Young Boy, 14 years old, living in security complex in the suburbs
- Married Mother of 3, employed in town in as domestic worker
- Female Nurse
- Refugee, 21 years old from DRC, female.
- Male Doctor
- Street Kid, 10 years old, male
- Unemployed AIDS Activist living openly and positively
- Male teacher, 30 years old
- Widow with 2 children, living with late stage AIDS
- Farm supervisor
- Woman active in a stokvel (community savings account)
- Woman, mid 60s, active in community policing forum
- Young woman, age 18, never completed secondary school, living with partner/husband
- Schoolgirl, age 14, member of a girls' savings group
- Young man, age 16, star soccer player in his district

Steps:

1. Explain to the participants that this exercise will help them to understand how gender and people's access to resources can contribute to positive or negative sexual and reproductive health outcomes.

2. Ask the participants to stand in one straight line. Give each of the participants one of the pieces of paper that you prepared earlier that provide descriptions of different people in society.

3. Introduce the activity by asking all the participants to read out the "role" that has been given to them.

4. Explain to the participants that for this activity you want them to assume the "role" that has been written on the piece of paper you gave them. You will read a series of statements. For each statement, you would like them to consider whether that statement applies to the "role" they have been given. If it does, they should move forward one step. If it doesn't, they should stay where they are. For example, one of the participants has been asked to assume the role of a member of parliament. You then read the following statement – I can protect myself from HIV. Since it is likely that the Member of Parliament can protect himself or herself from HIV, the person playing this role would move forward one step.

5. Read each of the following statements. For each, after participants have moved, call on a couple of participants to say why they did/did not move forward.

   - I can find the time to read the newspaper each day.
   - I can get a loan when I need extra money.
   - I can read and write.
   - I can negotiate safer sex with my partner.
   - I can refuse a proposition of sex for money, housing or other resources.
   - I don't have to worry about where my next meal will come from.
   - I can leave my partner if s/he threatens my safety.
   - If I have a health problem, I can get the help I need right away.
   - I have had or will have opportunities to complete my education.
   - If my sister were pregnant, I would have access to information to know where to take her.
   - I can determine when and how many children I will have.
   - I can protect myself against HIV.
   - If I become HIV positive, I can access anti-retroviral treatment when I need it.
   - If I have a crime committed against me, the police will listen to my case.
   - I can walk down a street at night and not worry about being raped.
   - I can travel around the city easily.
   - I could find a new job easily.
   - I am respected by most members of my community.

6. After finishing all the statements, ask the participants the following questions:

i. Do the participants agree with the steps that different people took? Why or why not?

ii. Why did the participants get distributed in this way even though they had started at the same place in the game?

iii. How do the participants feel about where they have ended up?

iv. Ask participants how gender affected their character during the activity

v. Ask participants how access to financial resources affected their character during the activity

vi. Ask different people to explain if the character they assumed would be at high risk of HIV and the reasons why.

vii. Ask different people to explain if the character they assumed would be at high risk of violence and the reasons why.

viii. Ask what impact it had to be a member of a community organization or activist group.

ix. Ask what community groups people are members of or would like to join. Encourage them to make a commitment to explore this before the next meeting.

x. Ask what other strategies may be taken to gain equal power.

Key Points to remember

Point out that individuals are discriminated against on the basis of their gender, class, caste, age, educational levels, physical abilities and so on. Power structures operate to keep discrimination in place and very often use violence to achieve this. Our position, or social status, in society, plays a big role in determining how vulnerable we are to poverty, violence, HIV and other health problems. Point out that those who are involved in community structures and know their rights are more likely to have greater control of their lives and be able to access rights and services.

Activity 3:

Consent versus Coercion - Exploring Attitudes Towards Rape[38]

Objectives

- To understand myths and facts about rape.
- To promote attitudes that encourage consensual decision-making about sex.
- To explore the role of the criminal justice system in addressing rape and punishing perpetrators.

Time

60 minutes

Materials and advance preparation

- Four signs on A4 paper (Strongly Agree, Agree, Disagree and Strongly Disagree).
- Flip Chart paper, Koki pens, Tape
- DVD player and television or a computer with a data projector and speakers
- "One Man Can" DVD - Thoko's Digital Story
- Handout – Action Sheet on How Men Can Support Survivors of Violence – one per participant

Steps

1. Display the signs around the room. Leave enough space between them to allow a group of participants to stand near each one.

2. From the statements below, select the ones you think will create the most discussion.

Statements:

a) If a man is aroused it is very difficult for him to not have sex.
b) It is okay when a woman I am in a relationship with does not want to have sex.
c) If a woman has been drinking with me, I should expect to be able to have sex with her.
d) If I do a favour to a woman, then I am entitled to have sex with her.
e) Women often make up allegations of rape.
f) Mostly it is strangers who rape women.
g) Women cannot be raped by their partner or husband.
h) Women who wear short skirts are partly to blame if they get raped.
i) Sex is more enjoyable when my partner also wants to have sex.
j) It is okay for a man to pressure his partner when she doesn't want to have sex.
k) Only women can be raped.
l) If I see a friend pressuring a woman to have sex, I should tell him to stop.

[38] Substantially adapted from HIV/AIDS and Gender Equity Training Project: a training manual for peer educators in the SouthAfrican National Defence Force, Masibamisane SANDF, EngenderHealth, PPASA and Women's Health Project (2003). Included originally in Sonke/IOM's "Gender, Migration and HIV Manual"

3. Read the first statement you selected aloud. Ask the participants to stand near the sign that is closest to their opinion.

4. After the participants have made their decisions, ask for one or two volunteers from each group to explain their choice. Continue for each of the statements.

5. After you have facilitated a discussion and cleared up any confusion or questions from participants, end the activity by showing Thoko's digital story. Use the DVD discussion guide to look at the importance of improved criminal justice systems to address the high levels of rape in southern African countries.

6. Use the ideas in the "facilitators' notes" And "key points" to draw the activity to a close.

7. Give participants Handout 1 (and if resources allow handout 2)

Facilitator's notes

Explain that rape is not only a violation of an individual's human rights but a criminal offence as well. People often unfairly blame the survivor for rape and excuse the perpetrator's behaviour.

Often people blame the survivor because of something she did, said or wore. It is important to be clear that there is never an excuse for rape and that no-one ever wants to be raped. It is a deeply traumatic experience that scars people for life.

Many people believe that rape occurs because of strong sexual urges that men cannot control. But we know that men can control sexual urges and delay sexual gratification. Research has shown that rape is more associated with power than with sexual gratification.

Most rapists commit their crimes so that they can feel powerful and in control. In fact, many rapists fail to get an erection or ejaculate.

Combine this with the fact that most women who are raped show absolutely no sign of sexual response and a person can understand that rape would not be a very sexually gratifying act. Instead it is an act of violence.

(Lay counselling services should be available during this session).

Key points:

Rape is never acceptable - A woman has the right to be free from all types of violence and sexual violence.

Men can be supportive of women who have been raped - Men can give both emotional and practical support to women, from just being there to listen to her, to helping her to use her right to make a charge against the perpetrator. (See Handout 1 – Action Sheet on How Men Can Support Survivors of Violence).

Men can help other men who are abusing women - Men can approach other men who are being abusive to women; they can suggest ways in which an abusive man can get help for himself by providing him with contact details of organisations that can support him.

Handout 1

Action Sheet on how men can support survivors of violence[39]

SOMEONE YOU KNOW HAS SURVIVED DOMESTIC OR SEXUAL VIOLENCE. WHAT CAN YOU DO, AS A MAN, TO SUPPORT HER?

As a male partner, spouse, relative, friend or colleague of a woman who has survived sexual or domestic violence, you may feel it's easier to stay silent. You might be worried that you're going to say the wrong thing or upset her further. DON'T keep quiet! There are many different ways that you can support her both emotionally and practically, as well as taking action in your community. Here are a few idea.

How to support her emotionally...

Listen and try to understand - You may not know what it feels like to be a woman but you know how helpful it is when someone listens and supports you through difficult times. Learn about abuse and how it affects victims/survivors – there are many resources to read that will give you information on how she might be feeling, and what you can do to help.

Believe what she is telling you - It will have taken a lot of courage for her to have told you what she has experienced or is continuing to experience. And respect her privacy: don't tell anyone else unless she has agreed to it.

Don't judge or blame her - No matter the circumstances, everyone has the right not to be raped or abused, and no one deserves to be raped. Don't ask her questions about why she thinks it happened. You don't want her to feel that you are implying that the violence is her fault.

Allow her to express her emotions - If she wants to cry, give her the space to do so. If she doesn't cry, don't take this as a sign that she wasn't raped; different people respond to rape in different ways. She could be dealing with delayed shock, or feelings of denial. If she experiences depression for a long time or seems suicidal, encourage her to see someone.

Give her time - Try not to say things like 'try to forget what happened'. Particularly if she has been raped, she is not going to feel better immediately and may have good and bad days. If she's feeling scared at night, encourage her to have a friend stay with her until she falls asleep. You can also offer to accompany her to places if she isn't feeling safe.

[39] Thanks to the following people for their generous comments: Sally-Jean Shackleton (WomensNet); Sisonke Msimang and Thoko Budaza (Open Society Initiative for Southern Africa). Parts of this chapter were adapted from the following sources: Men Can Stop Rape; Rape Crisis, South Africa; People Opposing Women Abuse; Family Violence Prevention Fund.

Be available to talk - Make sure she knows you are open to talking about the issue and want to listen to how she is feeling. At the time, she may feel that all men are potential perpetrators of violence. This is perfectly normal given what she has been through. Help her see that she can rely on you and other men in her life for support.

Let her take control of her own healing - It's important that victims of violence recover a sense of control over their lives. You can't tell her what to do, but you can support her in what she does and offer her information, an ear and a shoulder!

Get support - You might feel anger, frustration, sadness and pain because someone you care about has been hurt – get help so that you can deal with these feelings with someone equipped to help you, like a counsellor or a social worker. Speak to her about how you have been affected by what has happened to her. This is important so that she understands that you care. But don't burden her with too much, as she may then feel guilty and reluctant to share more.

Reach an understanding about sex - If you are a lover, husband or boyfriend of someone who was raped, is it okay to be sexually intimate again? The answer to this question varies from person to person – but it is very important to be patient, and find ways to show you love her that aren't sexual. If you aren't sure how she feels, talk about it. Sometimes a particular touch or smell can initiate flashbacks to the rape. Flashbacks are very scary and extremely upsetting. Try not to take it personally; it's not about you. She might 'freeze up' during sex, so be aware of how she is responding, and stop if you are unsure. If your sexual attraction to your partner and overall relationship has been affected because of the rape, talk to someone about your feelings. This could be someone you trust- a friend, religious leader and /or you could also talk to a professional counsellor. Find out about services available in your area. It is also important to note that rape does not change the person and make her less valuable and loveable.

How to support her practically...

Decide on a course of action together and help her to seek different kinds of professional help - She might want to see a counsellor, get tested for HIV, or she might want to go to a women's shelter or advice centre, especially if she was abused by someone that she knows.

Help her to take action against the violence she has experienced - In SADC, there are laws in place that can be used to promote action and accountability. These make it clear that women have a right to live their lives healthily and free of violence. Read up on the issue, and take advantage of these laws.

Demand justice for survivors - Demand that the government meet its obligations to safety and security. The country laws should make it very clear that the government has an obligation to ensure safety for all—and to arrest, prosecute and convict perpetrators of domestic and sexual violence. To date, in the region (SADC) police and the criminal justice system often fail victims of violence. Accompany survivors to court and help them to access their human rights. Put pressure on the police and the courts so that they take decisive action.

Help her to access available services - She doesn't have to suffer alone, or in silence. There are services – women's centres and places of safety she can contact in case of emergency,

organisations that can give her legal advice and telephone counselling lines (fi nd out about those services in your area or country). She may want you to go with her to visit these sources of support.

Support her to lay charges if she chooses to - Remember, domestic violence is a crime. Find out about the legal options she has. For example, she may want to lay a charge of assault against her partner. Ask her if she would like you to accompany her to the police station to lay the charge.

Help her to secure safety - If she continues to be at risk from the perpetrator, help her to create a safe environment for herself. Find out about the relevant legal procedures dealing with domestic violence. For instance, in South Africa she has the right to apply for a Protection Order under the Domestic Violence Act. She can request this from a Magistrate's court near to where she or her abuser lives. This order stipulates what the abuser may NOT do. If the abuser commits an act of abuse, the protection order means the abuser can be arrested. The protection order is free and can also help the woman to access medical treatment and find shelter.

Hold the perpetrator accountable - Talk with your friend to see whether she wants you or one of her other friends or family to talk to the perpetrator. Respect her decision if she says no. But also tell her that she can always change her mind.

Be careful and safe - It is not uncommon for perpetrators to lash out against people who get involved. Be prepared for him to become violent and accuse you of getting involved in issues that are not your business. Be ready to resolve the conflict peacefully even if it means walking away. If he does admit to violent behaviour and is willing to talk about it, tell him about organisations that can support him. Warning signs NOT to intervene are: he has a gun, he has a criminal record for violence, or he has threatened her with death before. If he suffers from irrational jealousy, intervening must not be taken lightly.

In the case of rape

PEP: Following a rape, it is critical that women access both the emergency contraceptive and a 28-day course of post-exposure prophylaxis (PEP) to prevent HIV infection, within 72 hours (where possible). Learn about these treatments and their possible side effects. This will help you understand what she is going through and how you might best support her to take PEP.

Insist the police take immediate action - She has the right to report the rape to the police at any time and lay a charge. Discuss reporting the rape to the police, and if she agrees, accompany her to the police station. She could still be in a state of shock, so may welcome your company when making her statement. If she wants another friend there instead of you, respect her wishes and help her get in touch with that person. At the police station, she should also be taken for a medico-legal examination by the District Surgeon. She has the right to give her statement in a private place, and to have someone there when she makes it.

Familiarise yourself with the court processes - If she does report the rape, she will have to go through a number of different procedures, particularly if the case goes to court. Take some **time to learn** about and understand these processes and support her through them. **Please note that court procedures may change from time to time and from country to country.**

Handout 2

Myths & truths about rape

Prepared by the Rape Crisis Cape Town Trust, South Africa

http://rapecrisis.org.za/rape-in-south-africa/myths-stereotypes-about-rape/

A myth is a false idea that many people believe to be true. In many societies all over the world, people have believed and still believe in myths about what rape is and what causes it. In South Africa, the legal definition of rape has been changed; this means that our law courts now recognise what rape truly is, instead of upholding rape myths (false ideas). Sadly, though, many men and women in our country still hold onto harmful myths about rape.

Why are rape myths so harmful?

- Myths lead people to blame women. We think that she was 'asking to be raped'. Instead of holding the rapist responsible for the rape, we blame the victim. In court, defence lawyers can also use myths to attempt to undermine the testimony of the survivor. This can prevent justice from being done.
- Myths make people doubt what the victim says. We think that 'she was not really raped'. This can mean that the victim does not get the support she needs from people around her. It can also make officials in the criminal justice system doubt her testimony, preventing justice from being done.
- Myths make rape survivors feel too ashamed or too guilty to report the rape or to share it with friends and family. The survivor ends up isolated and does not get the support she needs to help her recover from the trauma of the rape. Studies estimate that only one in nine survivors report rape. This means that most rapists walk freely among us, unpunished and ready to reoffend.
- Myths hide the fact that a rapist can come from any race, social class or environment. It makes us feel more distrustful or afraid of certain people based on stereotypes and prejudice, not based on the facts of the situation. It makes us believe that we can tell what makes someone a rapist when this is not the case.
- Myths make us believe that we can prevent rape from happening to us. This stops us from addressing the real sources of the problem, for example people's attitudes to violence and to relationships between men and women, also known as gender relations.
- Myths take away the dignity and humanity of the survivor, causing her more trauma and pain and lowering her chances of recovery. Myths also prevent many rapists from being prosecuted. It is vital that all of us in society reject these myths, so that survivors may fully recover and more rapists be convicted.
- Note: Many of these myths and facts refer to rape between a man and a woman and the ideas that people have about this. It is important to realise that rape can happen between same sex partners as well and that thinking that rape can only happen between a man and a woman is also a myth. In certain rare instances women have been known to rape men but at Rape Crisis we have found this to be the exception rather than the rule and so we base our comments on rape between a man and a woman realising that each rape is unique even as we generalise about it.

MYTH: A woman who gets drunk is inviting rape.

The truth is that men and women sometimes get drunk – it is not a crime to drink, it is a crime to rape.

TRUTH: A person that is too drunk might be incapable of consenting to sex; sex without consent is rape.

MYTH: It's not rape if a woman wears revealing clothing, because then she wants sex.

Sex without consent is always rape, no matter what the circumstances. Just because a woman wears a short skirt or a revealing top does not always mean that she is sending out a signal that she is available for sex. A woman always has the right to choose if, when and with whom she has sex.

TRUTH: When a woman wears revealing clothes she is not actively consenting to sex – she must still be able to deny her consent to sex if she chooses to.

MYTH: Women who wear revealing clothing invite men to rape them.

Appearance and clothing have nothing to do with who gets raped. Women are raped no matter what they wear: babies in nappies, old women in tracksuits and nuns in habits also get raped.

TRUTH: Clothing does not determine who gets raped.

MYTH: Rapists are always strangers in the dark.

The truth is that most rapes occur between people who know each other. A person is much more likely to be raped by a family member, relation or friend than by a stranger.

TRUTH: Rapists are mostly known to the survivor.

MYTH: It's not rape if the woman has given her consent to having sex with the man before.

If a woman consents to sex once, that does not mean the man has a right to have sex with her anytime from now on.

TRUTH: Both people need to consent to sex every time.

MYTH: It's not rape if the woman and man are married or in a relationship.

The truth in South Africa is that a husband or boyfriend may never force his wife or girlfriend to have sex with him. If he does, he can be charged with rape. A woman has to give consent for sex, every time.

TRUTH: In any relationship, a woman has the right to say no to sex.

MYTH: Sex workers can't be raped.

The truth is that sex workers have the same right to refuse sex as anyone else. They are paid for consensual sex, not rape. They choose with whom to do business.

TRUTH: Sex workers also have to consent to sex.

MYTH: Women say they have been raped to get revenge on a man.

The truth is that women very rarely do this, as reporting rape to the authorities and going through a rape trial are very traumatic. It takes a lot of courage to report a rape and go through with a rape trial. Other people often make rape victims feel ashamed or guilty about the rape, which makes it even less likely that a woman would lie about rape. Statistics show that number of false reports of rape is the same as any other crime.

TRUTH: People lie about all crimes, not just rape. The number of people that lie about being the victim of a crime is very small.

MYTH: A woman who withdraws rape charges was never raped in the first place.

Women who withdraw rape charges mostly do this because the people around them pressurise them to do so. This can happen, for example, if the rapist is the breadwinner of the family, if the family fears a scandal or if they fear revenge by the rapist's friends and family. Rape victims are often intimidated into dropping charges.

TRUTH: If a woman withdraws a rape charge, it doesn't mean she was lying.

MYTH: It can only be called rape if there is sexual intercourse.

South African law defines rape very clearly. It does not only involve a penis into a vagina.

TRUTH: Rape is when a person puts any body part or object into another person's anus or vagina, or genital organs into the mouth of another person.

MYTH: If the victim gets sexually aroused or has an orgasm during the rape, it means she enjoyed it.

Although this sometimes happens, it does not mean the survivor enjoyed it. It can in fact make the rape more traumatic.

TRUTH: The stress of the rape can cause the body to respond in a sexual way automatically.

MYTH: A woman can prevent rape if she tries hard enough.

The truth is that most men are stronger than most women. But force is often not necessary, as men can use emotional manipulation, weapons or threats on the victim's life to get a woman to comply.

TRUTH: A woman cannot do anything to prevent the rape from happening.

MYTH: Respectable women don't get raped. Promiscuous women invite rape.

The truth is that there is no type of woman who gets raped: women of all ages and social positions get raped. The lifestyle and personality of the victim has nothing to do with getting raped. The rapist is to blame.

TRUTH: Rape can happen to any type of person.

MYTH: A woman is asking to get raped if she goes into an unsafe area, such as a bad neighbourhood or a bar.

The truth is that women are more likely to be sexually assaulted in their own homes or in places familiar to them than anywhere else.

TRUTH: A woman can be raped anywhere, even in her own home.

MYTH: Rapists are mentally ill madmen or are sex starved.

The truth is that only very few rapists are mentally ill. Most rapists are not sex starved – they are mostly men who act responsibly at work and at home with their families.

TRUTH: You cannot tell a rapist from a man who does not rape .

MYTH: Rape mostly involves black men raping white women.

TRUTH: Most rapes occur between people of the same race; in fact more white men rape black women than black men rape white women.

MYTH: Gay men and lesbians deserve to be raped.

Some people believe that homosexuality is unnatural and that it can be 'cured' through heterosexual rape. The truth is that rapists use rape as a weapon to harm and intimidate people who do not live according to the rapist's own way of life. It is illegal to victimise gay men and lesbians in this way.

TRUTH: No one deserves to be raped.

MYTH: Men rape for sex.

The truth is that rape is not only about relieving sexual desire. It is about gaining power and control over another person. A rapist gets satisfaction by humiliating and controlling his victim and uses sex as the tool to do this.

TRUTH: Rape is more about having power over someone than about sex.

MYTH: Once a man is sexually excited, he cannot stop.

The truth is that all men and women sometimes get sexually excited and want it to lead to sex. But we can all choose to stop and wait for the feeling to subside.

TRUTH: We all have control over our choices and our bodies. Rapists choose not to stop.

MYTH: Women dream or fantasise about rape and will enjoy it if it happens.

The truth is that some women may think about being raped, but in no way do they wish it to happen. They can control fantasising and can stop when they choose, but they have no control when they are raped.

TRUTH: No one wants to be raped.

MYTH: Women say 'no' when they mean 'yes'.

In some cultures, a woman is expected to be coy and to not 'welcome' sexual advances. But this does NOT mean that a man can ignore it if a woman says 'no'. A man must always be very sure that the woman consents.

TRUTH: When a woman says 'no', it means 'no'.

Activity 4:

Consequences of Domestic Violence[40]

Objectives

Deepen understanding of the consequences of domestic violence/IPV, particularly for women, but also for families, communities and abusers themselves.

Time

60 minutes

Materials and advance preparation

- Photocopies of case studies
- Green cards and orange cards
- Flipchart paper, markers, tape

Steps

Step 1: Group work

1. Divide the participants into 3 groups. Hand each group a different case study.

2. Provide each group with enough orange cards and green cards. Explain that the orange cards will be used to represent the causes of violence and that the green cards the consequences of violence.

3. Ask the groups to review the case study and identify the causes and consequences of domestic violence:
   - On the orange cards, mark the causes of the violence;
   - On the green cards, mark the consequences of the violence.

Step 2: Plenary

1. In plenary, have each group present their case study and findings to the large group.

2. Allow time for questions of clarification after each group's presentation

Step 3: Reflection and analysis

1. Ask the group to look at the green cards (consequences of violence) posted by all of the 3 groups. Promote reflection and analysis using the following questions (refer to the key points below):
   - How many of the green cards refer to consequences for the victim? What are the most serious consequences?
   - What are the consequences for others (e.g. family, community abuser?)
   - How can the consequences of violence be avoided?

2. Referring to the orange cards, highlight the idea that men's power over women (as a result of gender socialisation) is the primary cause of domestic violence/IPV. Other 'secondary causes' (for example poverty, unemployment, alcohol) can exacerbate the violence that is caused initially by unequal power relations between men and women.

[40] This activity has been designed using information taken from *"Preventing and responding to domestic violence - Trainer's manual for law enforcement and justice sectors in Vietnam,* UNODC/MDG Achievement Fund/General Department of Anti-crime Police/MPS Administrative-Criminal Law Department, MOJ, Hanoi 2011 (Edition 2).

Facilitator's notes

Make sure that discussion and analysis by participants is constructive and enriching.

Be aware that some participants may try and justify men's use of violence against women in some situations. Challenge those ideas by asking other participants what they think.

Highlight the consequences for women who are in violent relationships and that IPV can lead to their deaths.

Key points:

Consequences of Domestic Violence

Domestic violence can have devastating effect upon the victim, families and the society. Victims suffer physically, emotionally and financially. The violence threatens the stability of the family and negatively impacts all family members, including the children who witness the violence and grow up in a conflict-ridden, unhappy environment. Domestic violence negatively impacts the safety, health and social order of the community, and also negatively impacts the economy through the cost of medical expenses, sick leave, and victim's lost labour productivity.

Consequences for the victim:

- Effect on physical health, mental health and well-being.
- Violence is likely to become more frequent and more serious the longer it continues.
- Violence can result in death.
- Victims may find it difficult to give evidence or report the abuser because of the complex nature of domestic violence.

Consequences for families:

- Economic costs to families.
- Damage to relationships.
- Decrease working ability of women.
- Impact on children who witness violence.
- Decrease in living standard for women and children

Consequences for the community:

- Decrease of contribution of victim to society
- Increase pressure on healthcare system.
- If the perpetrator is not held accountable by the community, it means that this violent behaviour is acceptable and will likely lead to more serious violence.

Consequences for the abuser:

- Administrative or criminal sanctions.
- Loss of face in the community.
- Violence could result in husband's/partner's death ("battered women's syndrome"[41])

[41] Battered women syndrome is a syndrome suffered by women who, because of repeated violent acts by an intimate partner, may suffer depression and unable to take any independent action that would allow her to escape the abuse, including refusing to press charges or offers of support.

Case Study 1:

A young couple have premarital sex and she becomes pregnant, which leads to marriage. After getting married, the young woman moves in with the husband and his family. The husband and his family look down on her. She is from a poor family, not well educated. The husband often beats her. His family does not interfere and actually supports his violent actions. When someone from the Community Action Team (CAT) tries to intervene, the husband threatens to beat them. She visits the doctor due to her pregnancy, but does not mention the beatings.

Case Study 2:

Lucinda is 48 years old and has 2 adult children who are already married with their own children. She appears to have a happy family. Her husband earns a lot of money. They are not worried about the economy. Their children are healthy and successful. However, she and her daughter know the real situation. Her husband has always thought he is much better than his wife and looks down on her. He always puts her down in front of his children and his relatives. He does not let her have a job. He tells their neighbours that she is weak and cannot go to work. He isolates her. She is not allowed to contact her friends or her relatives. Every month, he gives her money to spend for the household. He constantly asks her what she spent the money on and why. She wants a divorce but her husband will not agree. He refuses a divorce because he is afraid to lose face in the community. She doesn't push for divorce as she thinks this will affect the children. Lucinda is very depressed.

Case Study 3:

Margaret is 25 years old, married for 2 years but no children. She has a good job which requires her to go out a lot, on business trips and communicate with many people. Her husband is jealous and tries to control her every move. He does not want her talking to other men. He does not let her talk to other men on the phone and is always asking her why she is late getting home. He sometimes beats her. He has threatened her if she dares tell anyone about the beatings. After the violence, the husband promises to change his behaviour. However, the beatings continue. She thinks about divorce. However, she does not dare as she is afraid of him and that he will take revenge. She lives with her husband and his father. His father used to beat his mother. Her mother-in-law died at a young age.

Activity 5:

Barriers to accessing help in violent relationships[42]

Objectives

To understand why many women do not report violence to the authorities and the barriers they face to accessing help.

Time

60 minutes

Materials and advance preparation

- White pieces of card (3 for each participant)
- Tape, markers, flipchart paper
- Copy of hand out for each participant.

Steps

Step 1: Role play activity (preparation)

1. Form 4 small groups.
2. Groups 1 and 2 will prepare short skits that demonstrate the reasons why many women in violent relationships are unable to leave their partners. Their skits should raise arguments to convince the woman to stay with her husband/ partner.
3. Groups 3 and 4 will prepare short skits that demonstrate women leaving a violent relationship. Their skits should raise arguments to convince the woman to leave her husband/partner.
4. All groups should take into account the pressures (family, religious, cultural, economic, class, ethnic, psychological etc.) that influence a woman's decision to stay in a relationship or to leave and portray the attitudes and beliefs of key influencers in the woman's life. They should also bear in mind the consequences of both staying in the relationship and of leaving it.

Step 2: Presentation and analysis of roles plays

1. Invite groups 1 and 2 to present their role plays. After group each group's presentation allow some time for questions of clarification.
2. Invite groups 3 and 4 to present their role plays. After group each group's presentation allow some time for questions of clarification.
3. Allow time for participants to express their feelings and ideas generated by the short skits.

Step 3: Synthesis of reasons why many women do not report violence o seek help

1. Give each participant three blank cards and instruct them to write a different response on each card to the question:

   "What do you think are the principal barriers that victims of domestic violence/ IPV face in accessing assistance (including the legal system) to leave the violent relationship"?

[42] This activity has been designed using information taken from "Preventing and responding to domestic violence - Trainer's manual for law enforcement and justice sectors in Vietnam, UNODC/MDG Achievement Fund/General Department of Anti-crime Police/MPS Administrative-Criminal Law Department, MOJ, Hanoi 2011 (Edition 2).

2. Give the participants about 5 minutes to complete the exercise, then collect the cards, shuffle them, and randomly deal three cards to each participant.

3. Ask a volunteer to read one card and post it on the wall. Invite other participants to post cards that have the same or a similar/related idea beside the first card posted.

4. Repeat the above step until all of the cards have been posted on the wall, in different groups. If there is disagreement on any of the cards or doubts as to where they should be posted on the wall, post them separately and come back to them later.

5. Invite participants to share their observations and reflections. What surprises? What is missing? Allow participants to add new cards as other ideas occur to them.

Step 4: Closing the activity

Give a copy of the handout at the end of this activity to each participant. Briefly go through the handout, highlighting the ideas that came out of the role plays and also emphasizing other ideas in the handout. Discuss some of these with the group if time allows.

Facilitator's notes

Be aware that some participants might lay the blame on women for failing to leave violent relationships. It is important that you enable them to see the many, often complex situations that keep women in violent relationships.

Encourage participants to share experiences they know of from their own lives, to illustrate the difficulties that women face in accessing help to leave violent relationships.

Ask then too to share "success stories" about women who have managed to separate themselves from a violent partner and the circumstances that made that possible.

Key points:

1. Domestic violence is intentional behaviour as well as learned behaviour.

2. Domestic violence is a form of gender-based violence rooted in persistent attitudes and beliefs that see women as inferior to men.

3. Women are victims in as high as 95% of domestic violence cases.

4. Domestic violence typically involves repetitive behaviours; encompassing different types of abuse.

5. There are four types of abuse: physical, psychological, sexual and economical.

6. The abusers use various kinds of behaviours to gain power and control over their victims.

7. It is the abuser who causes the violence - not substance abuse, the victim, or the relationship.

8. The victim's behaviour is often a way of ensuring survival.

9. Domestic violence is underreported for a number of complicated reasons (see hand out).

10. Understanding the dynamics of domestic violence and barriers to assistance experienced by victims will assist law enforcement and justice officers to respond more effectively to domestic violence cases.

Handout

Reasons for lack of reporting of domestic violence

Why victims might not report the violence

It is difficult to obtain a complete picture of the full extent of domestic violence as it often remains hidden. A woman who is being abused may endure the abuse for a long time before seeking help, while some victims never tell anyone about the abuse. A woman who is being abused may be reluctant, unable to talk about, or unwilling to report the abuse for many different reasons. She may[43]:

- Be emotionally attached to the abusive partner.
- Have strong beliefs about keeping their relationship or family together.
- Fear that the abuser will retaliate against her or her loved ones.
- Fear being stigmatized by others.
- Be economically dependent on the abusive partner.
- Live in an isolated area.
- Be socially isolated from others.
- Face communications, language or cultural barriers.
- Do not want the abuser to be removed from the home, go to jail, or have a criminal record.
- Do not believe that involving the police or the criminal justice system will stop the abuse.
- Do not believe that the police or the criminal justice system can help or protect them.

The victim may use the following coping strategies in domestic violence situations:

- Minimizing or denying the violence.
- Taking responsibility for the violence.
- Using alcohol or drugs as a numbing effect.
- Using self-defence.
- Seeking help.
- Remaining in the abusive relationship to avoid escalation of violence.
- Initiating violence as a means of gaining some control.

[43] This list if adopted from the Domestic Violence Handbook for Police and Crown Prosecutors in Alberta. Alberta Justice. 2008.53

Barriers for victims to access help

Victims of domestic violence generally face a number of barriers to escaping the abuser and accessing assistance, including the legal system. Victims may not report the violence and suffer in silence.

- Violence occurs in the context of an intimate and ongoing relationship and the victim may be reluctant to seek help from the police or other authorities due to shame or stigma, economic dependence on the perpetrator, or fear of revenge.
- If victims do seek help from police or local authorities, often their complaints are not taken seriously.
- In such cases, the police or local authorities reflect traditional values, and they might be reluctant to intervene due to the traditional view (common throughout the world) that domestic violence is an internal family matter.
- Often police do not take full account of the nature and dynamics of violence in an intimate relationship.
- Individual abusive acts are viewed in isolation, rather than within the context of power and control in an abusive domestic relationship.
- Police or local authorities might believe in the myths about domestic violence and this has implications for the way the police take statements, manage cases and interact with the victim.
- If victims do seek assistance and the investigation is on-going, the woman may withdraw the complaint.
- Due to the nature and dynamics of domestic violence, many victims seek to withdraw their complaint soon after it is made. When violence takes place, victims may report the violence to stop the violent behaviour. During the honeymoon phase, the victim may withdraw the complaint due to expressions of remorse from the abuser, pressure or threats, concerns about their financial situation or pressure from family members.
- Identifying and responding appropriately to domestic violence cases requires that the special dynamics of the violence and the special vulnerabilities of the victim are understood and taken into account. Where the victim does seek assistance, there must be an effective and efficient legal response that places primacy on protection of the victim and ensures that victims are dealt with in a sensitive manner. If the abuser is not held accountable for his actions, his sense of dominance and power are reinforced, and the victim is at risk of increased violence in the future.

Activity 6:

"Let's talk about sex…"[44]

Objectives

- To identify characteristics about people that make them sexy.
- To begin to talk about issues of sexuality in a fun and positive way.

Time:

30 – 45 minutes

Steps

1. Each participant thinks about a celebrity or historical figure that he considers to be sexy.
2. S/He writes the name of the celebrity or historical figure on a piece of A4 paper followed by 3 characteristics of that person that makes him/her sexy. (Give 3 or 4 minutes for this).
3. On the bottom of the page s/he writes "The sexiest thing about me is…" (completing the phrase).
4. Participants stick their paper on their chest and walk around the room in silence reading others' sexy celebrity characteristics and allowing others to read theirs. Whilst they do so, Salt and Pepper's "Let's talk about Sex" is played in the background (or Marvin Gaye's "Sexual Healing" or George Michael's "I want your sex baby" – or a contemporary song that deals with the issue of sexuality).

Sharing in plenary

Bring the group back together and begin a dialogue using the following questions as a guide:

1. What most caught your attention about the celebrities chosen and their characteristics?
2. Which characteristics were most and least common? Why?
3. Which of the characteristics do you think positive/negative and why?
4. How do they contribute or take away from a person's health and wellbeing?
5. What do we understand by "sexy" and "sexuality"?

[44] Developed by P Welsh for training of Sonke staff August 2013.

Activity 7:

From violence to respect in intimate relationships[45]

Objectives

To discuss the use of violence in intimate relationships and how to construct intimate relationships based on respect.

Time

1.5 - 2 hours1.6

Materials and advance preparation

Flipchart
Markers
Tape

Steps

1. Explain to the participants that the objective of this activity is to discuss and analyse the various types of violence that are sometimes used or experienced in our intimate relationships, and discuss ways of demonstrating and experiencing intimate relationships based on respect. Clarify that 'intimate' refers to romantic relationships that cover short and long term dating, courting and established partner relationships.

2. Divide the participants into small groups and ask them to invent a short role-play or skit.

3. Ask half of the groups to present an intimate relationship—boyfriend/girlfriend, husband/ wife or same-sex relationship if they wish that shows scenes of violence. Emphasize that the violence portrayed in the skits can be physical, but does not necessarily have to be. Ask them to try to be realistic, using examples of persons and incidents that they have witnessed or that they have heard about in their communities.

4. Ask the other groups to present an intimate relationship, but based on mutual respect. There may be conflicts or differences of opinion, but the presentation should show what respect looks like in a relationship and should not include violence. Allow 15 to 20 minutes to develop the story or the scenes, and then ask them to present them in plenary.

5. Each group should have about five minutes to present their skits, with the other groups being allowed to ask questions at the end.

6. When all the groups have had their turn, capture answers to the following questions on the flipchart:
   - In the skits depicting violence, how could the characters have acted differently?
   - What are the characteristics of a violent relationship?
   - When does violence usually occur in relationships? Encourage the participants to reflect on the various forms of violence in intimate relationships (control, coercion, shouting), as well as physical violence.
   - Why does violence often occur in relationships?

[45] Originally taken from Violence to Peaceful Co-existence, Instituto Promundo's Project H Manual "From Violence to Peaceful Co-existence" (2002). Included in MenCare+ SRHR (Program H adapted to South Africa) First Draft – Version 23 Oct 2013 (Session 8 Activity 3)

- What characteristics make a relationship healthy?
- What is necessary to achieve a relationship based on respect?

7. Discuss the following questions, prioritising the themes that you feel are most appropriate for the group (depending on discussions so far and time available):

Causes and consequences of violence in an intimate relationship

- Were the examples of violence in the skits realistic? Do you see similar situations in your community?
- What do you think are the causes of violence in intimate relationships?
- What role do alcohol and other drugs play when it comes to violence in relationships?
- What are the consequences of violence in an intimate relationship?

Action to prevent violence in intimate relationships

- When you see couples using violence, what do you normally do? What could you do?
- Where can you go to seek help?
- What is the social/community response to violence in relationships?
- Do only men use violence against women, or do women also use violence against men? How are they violent? How should men react to this violence?

Building healthy intimate relationships

- Why do you think some people stay in unhealthy relationships? Are these reasons different for women than for men? Why?
- What does a healthy intimate relationship look like? Do you see examples of respectful relationships in your families and communities?
- What can you do individually to construct healthy intimate relationships? How can friends and family help people in unhealthy relationships?
- What can you do in your community?
- What skills and support do men need to create healthier relationships?

Tip: Rather than follow the list of questions one by one, rather let the discussion flow, and use the list as a guide of all the questions to be covered.

End the activity by asking the participants:

- What does this activity make you think,
- How does it make you feel
- What does it make you want to do?

Make a note of any suggestions for action on the **Action Chart.**

Facilitator's notes

This activity seeks to encourage participants to discuss the realities of domestic violence, using examples from their own setting.

Intimate relationships and intimacy, include courting/dating and "casual" relationships - those with amorous, affectionate/romantic involvement which might or might not include sexual involvement. They also include "couple

relationships" (civil unions, marriages, cohabiting couples, long term courtships, etc.). Bear in mind that when working with young people, they do not always associate "casual"/dating relationships with a stable "couple relationships".

It is important to understand that many men might feel a type of helplessness in responding to the violence that they see other men perpetrating. Many might believe that they should not interfere with the affairs of other men. Throughout this activity, it is important to explore the silence and lack of power that men might feel in witnessing domestic violence. This activity uses role-play with female characters. If you are working with a male-only group, some of them may be reluctant to act as a female character. Encourage the group to be flexible. For example, if none of the men want to act as a female character, you can ask them to describe the scenes using the flipchart.

Key points

Conflict happens in all relationships. It is the way that you handle this conflict that makes all the difference. Learning how to take the time to think about your feelings and express yourselves in a calm and peaceful way is an important part of building healthy and respectful relationships. In healthy relationships, both partners are happy to be with the other person. In unhealthy relationships, one or both partners are unhappy because of continuing problems with the relationship that are not being addressed. Gender is an important factor in determining who remains in unhealthy relationships. In general, women find it harder to leave unhealthy relationships than men. Women earn less money than men and have less control over economic resources (land, credit). This makes many women economically dependent on their husbands or partners.

Similarly, in society, women are more stigmatized for being divorced or separated. There is huge social pressure on women to preserve the family. It is important for men to reflect on how to react when someone has a different opinion than their opinion or when someone does something that makes hem angry.

It is not always easy, but it is important to take the time to think about your feelings BEFORE you react, especially when you are frustrated or angry. Sometimes, if you do not take the time to think about your feelings, you may react in a way that is hurtful or violent to another person or even yourself. Men need skills and support to talk with their wives and girlfriends about creating healthier relationships. There is little support for either men or women in making their relationships healthier. But gender roles for women allow them to ask each other for support and to talk about their feelings.

The gender roles for men make it difficult for them to ask for support on personal matters or to show their emotions.

The first step towards healthier relationships is to challenge these gender rules. Men need more opportunities and permission to ask for support. Men also need specific training on how to talk about their feelings and their relationships.

Activity 8:

Action Against GBV[46]

Objectives

- To enable participants to state at least two ideas for action against violence against women.
- To strengthen problem solving and public speaking skills.

Time

1.5 hours

Materials and advance preparation

- Flipchart and markers
- Copies of the Gender-based Violence (GBV) resource sheet to distribute to participants who may benefit from it

Steps

1. Divide participants into groups of four or five people. Explain that half the groups will prepare a television newscast and half will prepare a presentation to the government.

2. Ask: "Who is responsible for ending violence against women and girls?"

3. Explain: Imagine some strategies or programs to reduce violence against women.
   - You have 40 minutes to prepare a five to ten minute presentation (a television newscast or a presentation to the local or national government, depending on which group you are in).
   - Your presentation should assume that your audience already knows about the problem of violence. Your job is to show what positive actions are being taken to respond to the problem.
   - Try to include what has been done (or can be done) by young people as well as by adults in everyday life; by local organizations and communities; by the government or United Nations agencies.
   - You should also consider how to involve men and boys in this effort.
   - **For the newscast presentation,** explain: Remember that you need to focus people's attention and be as brief and clear as possible. Use human-interest stories to show the work being done to address the problem of violence in personal relationships. Keep your presentation personal and engaging.
   - **For presentations to the local/national government,** explain: You will inform government officials of actions that have been taken by groups and individuals. Clarify how the government should respond. Some participants may play the role of government officials, and other participants may act as experts or citizens.
   - Make sure that everyone understands the assignment. Remind the groups that they have 30 minutes to prepare. Then circulate among the groups as they work.

[46] Taken from "Booklet 2: Community Mobilisation Workshop Manual", Sonke 2015

4. Before the presentations begin, give the groups five minutes to review their presentation and smooth out their plan.

5. Ask all of the groups to deliver their presentations. Take notes on their program ideas.

6. After all of the presentations have been heard, ask:
   - How difficult was it to think of ways to reduce violence against women?
   - What are some of the common themes or ideas that different groups had for working with women?
   - What about for working with men and boys?
   - Which ideas do you think are best and why?
   - Does everyone have a responsibility to work toward ending violence against women?
   - What, if anything, do you feel you can do to end violence against women and girls in families, schools, and the community?



Workshop 6 Agenda

Day 1		
Session	**Activity**	**Theme**
Check in time	Introductions, Expectations & Ground rules	
Morning 1	Activity 1: Gender Roles: "I'm Glad I'm a… but if I Were a…"	
Morning 2	Activity 2: Put Downs	
Afternoon 1	Activity 3: Legal Framework activity	
Afternoon 2	Activity 4: Sexual health and rights and reproductive health and rights	
Check out time	Plus and Delta	

Day 2		
Session	**Activity**	**Theme**
Check in time	Introductions, Expectations & Ground rules	
Morning 1	Activity 5: So many emotions!	
Morning 2	Activity 6: New Kinds of Courage	
Afternoon 1	Activity 7: Resolving Conflict – A Role Play	
Afternoon 2	Activity 8: Community Action: What can I do to Promote Peaceful Coexistence?	
Check out time	Plus and Delta	

Activity 1:

Gender Roles: "I'm Glad I'm a… but if I Were a…"[47]

Objectives

To develop a better understanding of the enjoyable and difficult aspects of being man/male or woman/female.

Time

60 minutes

Materials and advance preparation

- Flipchart paper
- Markers
- Tape

Steps

1. Separate the participants into same-sex groups of five to six. If the participants are all men, simply divide them into smaller groups. Tell the participants to pick one person to serve as the recorder who will write for the group.

2. Give each group a sheet of flipchart paper and a marker. Ask the participants to come up with as many endings as they can for the following sentences:
   - Male group: I'm glad I'm a man because…
   - Female group: I'm glad I'm a woman because….

Give an example of each to help the groups get started. Have the groups record their sentences on the flipchart paper. Allow 15 minutes for completion.

3. Give the groups another sheet of newsprint, and ask the participants to come up with as many endings as they can to the following sentences:
   - Male group: If I were a woman, I could…
   - Female group: If I were a man, I could…

Allow 15 minutes for completion.

4. Processing Questions

Tape the sheets on the wall, and discuss the responses by asking the following questions:

Questions for a mixed-gender group:

- Were any of the responses the same for both genders?
- Was it harder for members of either of the gender groups to come up with reasons they are glad of their gender? Why do you think this is?
- How does the first set of responses of one gender group compare to the second set of the other gender? (Do the items the women list as things they are glad about overlap with what the men list as things they could do if they were women?)

[47] Taken from: Burden, A., Fordham, W., Hwang, T., Pinto, M. and Welsh, P. (2013). "Gender Equity and Diversity Module Five: Engaging Men and Boys for Gender Equality". Cooperative for Assistance and Relief Everywhere, Inc. (CARE). Originally included in: Life Planning Education, Center for Population Options, Washington, DC, 1985.

Questions for an all-male group:

- How do you think a woman would finish the sentence I'm glad I'm a woman because… "
- How do you think a woman would finish the sentence, "If I were a man, I could…"

Questions for either group:

- What did you find challenging about discussing the advantages of being the other gender?
- Are any of the responses stereotyped? Which ones? Why do these stereotypes exist? Are they fair?

Facilitator's notes

Make sure that the responses from the participants are positive aspects of their own gender rather than responses that centre on not having to experience something the other sex experiences. For example, instead of men in the group making statements like "I'm glad I'm a man because I don't have a period," they could concentrate on statements like "I'm glad I'm a man because I'm strong."

Key points:

This activity is most effective when there are male and female participants to share their perspectives. However, you can do the activity with an all-male group. Instructions are included below on how to facilitate the activity either way.

Activity 2:

"Put Downs"[48]

Objectives

- To discuss the range of ways in which women are 'put down'
- To develop responses to these
- To practice ways of breaking with complicity between men in putting women down

Preparation and Materials

- Large sheets of flip chart paper and felt tip pens

Time:

45 minutes

Procedures and Steps

1. Divide the large group into small groups of 4 or 5 and explain the rules of brainstorming.
2. Ask the groups to brainstorm all the ways in which women are 'put down' by men, both physically and verbally. (10 minutes)
3. Share the lists in the large group.
4. Make a composite list and discuss the settings in which these 'put downs' are used.
5. Ask each of the small groups to select 3 or 4 of the put downs, discuss ways of responding to them, including actions that men can take to challenge situations when women are "put down". Prepare a short role play to demonstrate their responses. (10 minutes)
6. Each group presents their role play to the large group (2 minutes per group).
7. In the analysis of the role plays, ensure that stereotypes are questioned and myths are clarified and that women are not blamed for the put downs they experience. Be careful not to reinforce the idea that if women are put down it is "their own fault". Bring analysis back to gender inequalities and the different social value placed upon being men and women in society.
8. In the men only groups, discuss the responses and practice ways that men can challenge situations in which women are put down in different social settings. Ensure that each participant has the opportunity to practice this. In the women only groups, practice ways that they can deal with, challenge and prevent men's put downs.

Processing Questions

- What did you learn from this activity?
- What are the effects on women of being 'put down'?
- What can be done to prevent (women from) being put down? What can men do? What can women themselves do?
- What can we do individually and collectively to challenge men who put women down and to break with harmful values and practices of complicity between men?

[48] Taken from Voice For Change (V4C) Nigeria, PURPLE Physical Safe Spaces Manual, May 2015

Activity 3:

Legal Framework activity

For this activity, you need to prepare in advance and invite relevant service providers (expects) such as Lawyers against Abuse (LvA); SADAC and SANCA to come conduct a 1.5 hr session on the legal framework.

Alternatively, use SONKE's GBV manual and carefully selects the legal framework pieces that you will understand.

Activity 4:

Sexual health and rights and reproductive health and rights

Objectives

- Participants will understand the concepts of sexual health and reproductive health and the relation between the two.
- Participants will have reflected upon sexual rights and reproductive rights and their importance for men and women and human relations.

Time

2 hours

Materials

Flipcharts, cards of different colours, 24 cards with a different sexual or reproductive right written on them (see list below), flipcharts, masking tape, markers

Steps

Step 1: Clarifying concepts (30 minutes)

1. Write the term "sexual health" on a board or flipchart on the wall.

2. Conduct a brainstorming exercise asking the participants to share what they understand by the term "sexual health", or the ideas that come to mind when they hear the term. Participants write their ideas on pieces of card that they stick on the flipchart with masking tape.

3. Repeat the same procedure with the term "reproductive health", ensuring that both flipcharts are placed side by side.

4. Invite the group to have a good look at both flipcharts and ask them if there are any changes or modifications they would like to make, or other ideas they would like to add. (Perhaps they may want to move some of the initial ideas about "sexual health" to the "reproductive health" flipchart and vice versa).

5. Explain that the concepts of "sexual health" and "reproductive health" were widely debated in the International Conference on Population and Development in Cairo in 1994 and at the IV Conference on Women held in Beijing in 1995.

6. Highlight the differences between the 2 concepts and their relation to each other.

Step 2: Sexual Rights and Reproductive Rights (45 minutes)

Form 4 groups

1. Show the 24 cards with the rights on them to the group and explains that each one has a phrase related to human sexuality written on it on it.

1. Experience orgasm
2. Masturbate
3. Give and receive affection, tenderness, caresses
4. Receive sexual education
5. Have a partner of the same sex
6. Get legally married to someone of the same sex
7. Decide not to have children
8. Decide how many to children to have and when
9. Have an operation so as not to have children
10. Decide to abstain totally from sexual relations (celibacy)
11. Deny sex to your partner when you are tired
12. Put pressure on your partner to have sexual relations
13. Be unfaithful to your partner
14. Terminate a pregnancy if the foetus is malformed
15. Terminate a pregnancy if the woman has been raped
16. Use methods of contraception
17. Have access to pornographic magazines and films
18. Earn a living as a sex worker
19. Have sexual relations in groups
20. Seek medical care/attention for STI
21. Get pregnant at any age
22. Make flirtatious remarks, gestures, sounds in the street to people of the other sex
23. Have a sex change
24. Wear the clothes of the "other sex"

2. Shuffle the cards and give 6 to each group randomly.

3. Instruct the groups that they have to analysis the phrase on each card, one by one, using the following questions as a guide:
   - Is this, or should this be a right? Why/why not?
   - If you answer yes, what are the factors that enable men and women to enjoy this right?
   - What elements represent an obstacle to the enjoyment of this right by men and by women?
   - Not everyone has to have the same opinion. In the plenary session the group may present different ideas and opinions and their justifications/explications.

4. Ask the groups to prepare flipcharts for the plenary session. They may stick the cards on a flipchart and write down their reflections and analysis next to them.

Step 3: Plenary (45 minutes)

1. On finishing the group work, ask the groups to present their flipcharts in a plenary session, one by one. After each group invite a few comments and reflections from the rest of the group, without entering into major debate or discussion at this point

2. When all 4 groups have finished, assure that all 4 flipcharts are visible on the wall and open up debate and discussion using the following question as a guide:
   - What do we agree with and what do we not agree with?

3. Make sure that those aspects of major discrepancy and controversy are debated (for example abortion, sexual work, homosexuality). Pay special attention to those phrases that the groups have said are NOT rights and those that they say are, encouraging further debate and analysis of these.

4. Use the following questions to further discussion and debate:
   - Do adolescent girls and boys enjoy the same sexual rights and reproductive rights as adult men and women?
   - What are the differences? Why?
   - Do men and women enjoy the same sexual rights and reproductive rights? What are the differences? Why?

5. Carry out a brief synthesis of the activity focussing on the key points covered.

Facilitator's notes

Be aware that people's religious beliefs and moral positions come in to play during this activity. The idea is no to force people into consensus on every issue but to stimulate reflexion and debate that can able people to look at their own beliefs' system and reassess some aspects of it. It is important that participants de not feel that their beliefs are being undermined or attacked.

On contentious issues, encourage the participants to debate amongst themselves, presenting their arguments. Do not get drawn in to tit-for-tat arguments with individual participants during the activity.

It is likely that the most controversial issues will be homosexuality and abortion. On summing up the debate at the end offer up-to date scientific information on both to dispel myths.

Key points:

Every individual should have the right to express his/her sexuality as s/he wishes, as long as it does not affect the rights of others.

Many of the prejudices we have in relation to the sexuality of others are based upon fear and ignorance that we have learned within our culture. With more education and information we can overcome these.

To assure our own sexual health and rights and reproductive health and rights and those of others we must be willing to make changes in the way we express and practise our sexuality.

To ensure that our children grow with greater knowledge of their sexual and reproductive health and rights we must be open and willing to talk to them about these issues.

Men also have responsibility in the promotion and exercise of sexual and reproductive health and rights, those of women and their own.

In relation to homosexuality there is no medical evidence to suggest that it is an illness and that the OMS does not classify it as one (since the 1980s).

In some countries women have the right to "abortion on demand" which enables them to make decisions on whether or not to terminate a pregnancy based on personal, social, economic factors. Most laws that facilitate this type of abortion only allow the pregnancy to be terminated in the early weeks of pregnancy.

Almost all countries in the world have legislation that allows a woman to have an abortion for medical reasons, when it is dangerous or life threatening to continue with the pregnancy or if the woman has become pregnant as a result of being raped.

In the few countries in the world where abortion is totally criminalised, for any reason, this is usually linked to fundamentalist religious values. As a result many women are forced to have abortions in backstreet, clandestine clinics that do not guarantee adequate levels of hygiene and medical expertise. This can lead to severe medical problems and even death.

Activity 5:

So many emotions![49]

(Men Care)

Objectives

To explore the range of feelings and emotions that exist in an intimate relationship.

Time

1 hour

Materials and advance preparation

A CD of soft or soothing music, CD player, large sheets of paper, mattresses (or pads for putting on the floor) and pillows.

Steps

Step 1: Visualisation/relaxation exercise

1. Arrange the mattresses (or floor pads) and the pillows around the room and ask the participants to find a comfortable position. Ask them to close their eyes, as they will be doing something very important: thinking about themselves.

2. Ask them to listen carefully to the background music and try to relax, starting with the feet, legs and hips, followed by the genitals, the abdomen, the back, the shoulders, arms, and finally, the head. Ask them to breathe slowly and deeply.

3. Tell them to try to concentrate on their breathing and pay careful attention to their feelings, as this will enable them to learn a little more about themselves and the feelings that their bodies can produce.

4. Then, ask them to try to recall a situation in which they experienced a special affection or attraction for another person. Mention that it is important that this experience was agreeable and pleasurable for them, regardless of the time and place it occurred. After a few minutes ask them to fix an image of this episode in their minds. If necessary, ask them additional questions about this person: How did you meet them? What were they like? Did the person feel the same way about you? What did you like about them? How did you feel when you were around them? How would you feel now if that person was next to you?

5. Then ask the participants to leave behind these images, to breathe deeply three times and, when they are ready, to open their eyes, stand up, put away the mattresses and pillows in a corner and sit in a circle on the floor.

Step 2: Reflection, analysis and discussion

1. Use the following questions to promote reflection and analysis:
   - What was happening in the image that you recalled of this experience?
   - Why did you consider this experience agreeable?
   - What were you feeling?
   - What emotions were aroused in this experience?
   - What do you think the other person was feeling?

[49] Taken from MenCare+ SRHR Manual (First Draft SA 23 OCT 2013)

- Do you think that men and women have the same emotions in romantic relationships? Which ones are the same? Which ones are different?
- Do men and women show their emotions in the same way? If not, what is different about them?

Step 3: Closing

1. Start the discussion by asking the men whether they prefer sexual relationships based on intimacy and affection or based merely on sexual attraction. Many men are encouraged to have sex for the sake of having sex and may have experienced unsatisfactory sexual relations because of this.

2. Return to the reflection about the different emotions described by the group and emphasize the importance of self-awareness and of learning to enjoy the pleasure of being close to persons that arouse pleasurable feelings in us.

3. Clarify that many specialists believe that in order to feel good with other persons it is very important for the person also to like and respect him/herself. This is called self-esteem. Some psychologists also say that to "improve self- esteem it is necessary for the person to adopt three key attitudes in life: (1) transform complaints into decisions, (2) choose viable objectives and (3) take one step at a time". Ask the participants what they think of this advice.

4. Point out that it is also important that the participants think about all the factors in the situation they imagined. For example, what did their family or friends think about this relationship? Did the young man feel he could talk about this relationship to his family or friends? Did he feel pressured into this relationship? Help the young men reflect about how other people also influence our decisions and our relationships, and can either constrain and restrict us or empower us.

Facilitator's notes

This activity requires a more mature group that does not feel threatened by participating in an activity in which intimate emotions and feelings will be discussed. Ideally the activity should be applied when the group is already secure that they are among "friends" and feel comfortable to express themselves without being criticized or made fun of. This activity is called a guided imagery

exercise and consists of asking participants to think about an event in their past – a time when they felt attracted to someone. Add details or questions as appropriate and speak slowly and with pauses.

Key points:

This activity includes a discussion of affection and intimacy in sexual relationships.

Activity 6:

New Kinds of Courage

In One Man Can Sonke-IOM Manual, page 86[50]

http://www.genderjustice.org.za/publication/one-man-can-sonke-iom-manual

Objectives

To be able to identify and encourage strategies for both men and women which promote equal and healthy relationships between them.

To understand ways to develop fairer and more responsible sexual practices.

To understand ways to challenge and take responsibility for men's violence against women.

Time

75 minutes

Materials and advance preparation

A set of action cards (see Facilitator's notes)

Signs on A4 paper with "No Courage", "Some Courage" and "More Courage" written on them

Prepared Flip chart paper with key points written out (see Facilitator's notes)

Tape • Koki pens• Flip chart paper

Steps

1. Create a "Spectrum of Courage" on the wall by sticking the "No Courage" sign on the left side of the wall, the "Some courage" sign in the middle, and the "More Courage" sign on the right.

2. Ask participants why they think men especially should be concerned about violence against women, promoting fairer and more responsible sexual practices, and promoting more equal relations between women and men. Summarize the discussion that follows by sticking the prepared flip chart paper on the wall and going through each of the 4 points.

3. Explain that there are different actions that men can take to end violence against women, prevent HIV and AIDS and promote more equal and healthier relationships between women and men. Some of these actions will take more courage than others.

4. Deal out the action cards to all of the participants. Ask each participant to look at their card(s) and think about where the action described on the card would be on the Spectrum of Courage (from no courage to more courage) posted on the wall.

5. Discuss the placement of each card with the whole group. Ask whether they agree with where it is on the spectrum or would want to move it. If there's agreement that it's in the wrong place then move it where the group thinks it belongs.

[50] Gender, Migration and HIV Manual IOM

6. Divide the participants into groups of five. Ask each group to choose one of the cards that has been placed toward the "More Courage" end of the spectrum. Ask each group to come up with a role-play that shows men taking the action described on their card. Allow 5-10 minutes for the role-play preparation.

7. Ask the first group to present their role-play, allowing no more than 5 minutes for the role-play and questions from the audience afterwards. Do the same for all the groups. Once all the role-plays are finished, make sure to remind the participants that the role-plays are over and that they are no longer in role. Lead a general discussion about the courage needed to take action by asking:
   - What was it like to be in the role-play?
   - What was it like to watch the role-play?
   - Which situations felt harder/easier to imagine in real life?
   - What kinds of courage do men need in order to take these actions in the real world?
   - What kinds of support do men need to take these actions?

8. End the activity by reminding the group that they have identified ways for men to end violence against women, prevent HIV and AIDS and promote more equal and healthier relationships between women and men. Make a note of any new suggested actions that are not already listed on the Action Chart.

Facilitator's notes

Advance Preparation: 1. Prepare a flip chart paper for presentation in step 2 with the 4 following points:

i. Men can play a critical role in setting a positive example for other men – by treating women and girls with respect and by challenging other men's harmful attitudes and behaviours.

ii. Most men care deeply about the women and girls in their lives – whether they are their wives, girlfriends, daughters, other family members or colleagues, fellow parishioners or neighbours.

iii. When men commit acts of violence, it becomes more difficult for the affected women to trust any man.

iv. Men commit the vast majority of domestic and sexual violence and therefore have a special responsibility to end the violence.

Prepare the set of action cards by writing each of the following action statements on a separate card/paper.

- Ignore a domestic dispute that is taking place in the street in front of your house.
- Tell a friend that you are concerned that she is going to get hurt by her partner.
- Call a boyfriend out on a date.
- Tell a man that you don't know very well that you don't appreciate him making jokes about women's bodies.
- Walk up to a couple that is arguing to see if someone needs help.
- Call the police if you hear fighting from a neighbour's house.
- As a man, tell your female friend that her husband is cheating on her. Keep quiet when you hear jokes that excuse or promote violence against women.
- Tell your partner about your HIV-positive status.
- Tell a co-worker that you think he's sexually harassing female co-workers.
- Let your wife/girlfriend have the last word in an argument.
- Encourage your son to pursue a career in nursing.
- Put your arm around a male friend who's upset.
- Tell your son that it's ok if he cries.
- Defend gay rights while you are with your friends at the bar.
- Tell a woman that you are not ready to have sex with her.
- Gather wood or water to assist women in your village.
- Wear a "men against violence" t-shirt
- Speak to your priest/Imam and ask him to include messages about HIV and gender-based violence in his sermons.
- Disclose an HIV-positive diagnosis to your close friends.
- Encourage the traditional leader in your area to speak out about HIV and violence against women.
- Accompany a rape survivor to the police station to demand that the police take action.
- Join a men's march to protest police inaction on violence against women.

Key points:

Men have a critical role in working towards, amongst other things:

- An end to male violence.
- An end to lack of caring for the consequences of their sexual practises.
- An end to unequal relations between women and men.

Activity 7:

Resolving Conflict – A Role Play[51]

Objectives

Conduct a role play to practice non-violent ways to react when we become angry (see Supporting Information for Group for this activity).

Time

60 minutes

Materials and advance preparation

A pre-prepared situation to dramatize, copies of Methods to Control Anger (#1) and Communication Style (#2) Supporting Information for Group

Steps

Step 1: Role plays

1. Pass out the Supporting Information for Group for this activity: "Practical Methods to Control Anger" and "Communication Styles.", attached at the end if the activity. Read through the information with the group.

2. Next, explain that the activity you will do now involves a role-play with two volunteers. Present a scenario like this: "David and Jeanette are disagreeing about who is responsible for bathing the children tonight."

3. Ask the two volunteers to first act in impulsive ways, e.g. by venting their anger against a partner without reaching an agreement on who will bathe the children.

4. Next, ask all participants to get into groups of two or three and prepare and act out a situation in which the couple comes to a mutual agreement, taking into account the methods included in the Supporting Information for Group, or other non-violent forms of conflict resolution.

5. If time permits, do one or two more role plays with different situational disagreements about housework or caregiving including one between a father and child.

Step 2: Group Discussion

1. Ask the participants:
   - How did the first scenario (acting impulsively/venting anger) compare with the second situation (mutual agreement)?
   - How did you feel in the first versus the second scenario?

2. Facilitate a group discussion using the following questions as a guide:
   - Generally speaking, is it difficult for men to express their frustration or anger without using violence? Why or why not?
   - Often, we know how to avoid a conflict without using violence but sometimes this does not happen. Why?
   - What are the main causes of disagreement or conflict in your home?
   - Are these methods for preventing arguments from escalating realistic? Why or why not?

[51] Taken from Programme P (Men Care), page 126; http://men-care.org/wpcontent/uploads/sites/3/2015/05/Program-P-English-web.pdf

- What are the benefits of communicating in an assertive way versus in a passive or aggressive way?
- Can anyone provide an example in which they disagreed strongly with their child or partner on something, but resolved it without yelling or using violence?
- What is one way in which men can control difficult emotions such as frustration or anger against their partner?
- What about against their child?

Facilitator's notes

This session can trigger strong emotional reactions due to remembering painful experiences. It is important to create an atmosphere of respect and confidentiality. While some participants may express relief at being able to reflect and share past experiences, some may choose to comment but not give details.

Participants should never be forced to share more than they feel comfortable. Talking about the violence they have committed can be even more difficult. Men may try to justify their violent behaviour or to blame others for instigating the conflict. However, it is essential to remind participants that they must own their emotions and walk away from situations that may otherwise provoke them to use angry words or physical violence. It is important to have resources on hand to refer those who may need additional counselling or therapy.

This activity can have a serious emotional impact on participants and facilitators because violent experiences or other traumatic life events, such as abandonment, may be recollected. Therefore, it is important to give the participants emotional support during this process. Generally, this can be achieved by respectfully listening to the participants, without judging or pressuring them.

Overall, create an atmosphere where participants are validated for sharing personally emotional and intimate details. The confidentiality commitment should also be reiterated, so that the participants are reminded not to comment on what was said during the session once they leave. For those who shared traumatic experiences, acknowledge the fact that they were able to press on and continue with their lives despite facing such adversity.

If a participant begins to break down and cry in front of the group, normalize the experience by giving them room to express that emotion. Consider saying, "Thank you for being brave and trusting us with that story. I'm sure many of the people in this room have had similar experiences like yours." Others in the group may also feel the need to support this person, and encourage them to do so if it feels appropriate. Often, these moments are what binds a group together. Additionally, explain that you are available and willing to have a separate conversation in private with any participant who requests it, and offer more personalized support by referring those who may need it to professional counselling or therapy.

If a participant begins to take over a group by spending too much time with a story, find an opening and kindly say, "It sounds like you have a lot of valuable experiences to share with the group. That is great! Do others have similar or different stories they would also like to share?" This technique can be used in any session.

Recommend to all that they take care of themselves (especially immediately following the session), take time to rest, take a shower and drink enough water. Tell them it is possible that some of them may feel traumatized after the session, and that this is a normal reaction after remembering difficult experiences. If there is no pressure, only those who are ready to share will do so.

Key points:

- There is no excuse for violence. Under no circumstances is it justifiable. We have a responsibility to control ourselves when we feel angry. We can learn more effective ways to communicate and resolve conflicts. Communicating in a more assertive way is much more powerful than being passive or aggressive. Everyone, big or small, deserves respect and protection against any kind of aggression whether physical, verbal, psychological, sexual or other. To live a life free from violence is a human right that is never lost, even when we make mistakes.
- Although most men have experienced violence in their childhoods and thereby may have learned to deal with conflict primarily through violence, they have a duty not to re-enact this violence. It is possible to stop, get help, and cut the chain of violence between generations. Our sons and daughters are not guilty of their parents' past or present problems, and we must not take our past experiences out on them.
- Violence against children is usually manifested in the form of physical punishment and justified as a measure of disciplinary correction. This type of violence is still legal in most countries, and is perceived as acceptable behaviour. The cycle of violence creates the conditions for violence against women in intimate relationships, because children who are physically punished learn that the stronger or more powerful person can punish the weaker one.
- This approach to conflict resolution is learned during childhood and can continue into adult relationships in families.
- The behaviour witnessed since childhood by adults who are fighting, taught us to associate anger or rage with violence. Usually the violence children experience or witness is accompanied by anger. It is possible to separate the feelings of anger from violent behaviour; one does not have to lead to another. We can learn to manage our anger, calm down and channel it in a useful, constructive way, without threatening or assaulting others. Perhaps we have succeeded in controlling our anger with certain people who have authority over us (a boss, a public official, etc.), but we easily unleash our anger with our closest family members.

Supporting Information for Group: PRACTICAL METHODS TO CONTROL ANGER: (From "Preventing youth violence: Workshops with gender and masculinities" – CulturaSalud)

1. Step away from the situation, leave or take a walk. To calm down, walk away and count to 10, breathe deeply, walk around or do a physical activity. This will "cool your head" and clarify your ideas. It is also important that people who are angry share their feelings with the other person involved. For example, they can say, "I am very angry right now and I need to leave. I need to do something now, like go for a walk, so I can release my anger. When I cool down and feel calm, I'd like to talk to resolve this.

2. Use words to express your feelings without attacking. Express anger without "attacking." For example, you can say, "I am angry because..." or, "I would like you to know..." Another example: if your partner is late in joining you for an appointment, you could yell something like, "You're a fool, you're always late, and I have to wait for you all the time." Or, you can use words without attacking. For example, say, "I'm upset because you were late. I wish you had arrived at the scheduled time or warned me that you were going to be late.

Supporting Information for Group: COMMUNICATION STYLES:

Developing an effective communication style is key in any successful relationship as well as in parenthood! Men can help by clarifying their own desires in nonviolent ways and encouraging their female partners to be more assertive.

Assertive communication: Asking for what you want or saying how you feel in an honest and respectful way so it does not infringe on another person's rights or put him or her down.

Passive communication: Expressing your own needs and feelings so weakly that they will not be heard.

Aggressive communication: Asking for what you want or saying how you feel in a threatening, sarcastic, challenging, or humiliating way.

Activity 8:

Community Action: What can I do to Promote Peaceful Coexistence?[52]

Objectives

To encourage the participants to think of a joint project to draw attention to violence or reduce it in their community.

Time

90 minutes

Materials and advance preparation

Flip-chart. Copies for all the participants of the case studies.

Steps

1. Explain to the participants that the purpose of this activity is to stimulate them to discuss in groups what they can do in their communities to draw attention to violence or, working together with other groups, to reduce violence.

2. Explain to the group that in various parts of the world, young people themselves have put their ideas into practice for drawing attention to the question of violence, for example, by elaborating proposals to reduce the level of violence or putting forward solutions.

3. Explain to the participants that they can discuss various case studies of projects that have already been used by others in other communities.

4. Hand out copies of one or more case studies or include case studies that were carried out in your country or region.

5. Divide the whole group into smaller groups to discuss the respective cases, and ask the participants to read them. (Depending on the reading level of the participants the facilitator can even read the studies to them out loud).

6. Hold a short discussion on the case studies asking, for example:
   a) What did you think of the case presented?
   b) What do you think we can do about the question of violence?
   c)Who else can be involved to do something about violence?

7. Divide the participants into groups of 5 or 6 and ask them to brainstorm what they can do as a group (even as a private group), with others in their community or school about violence. Ask them to write down or sketch their ideas on a flip-chart. Tell them that the ideas do not need to be totally finalized, but to simply list a number of first ideas, however "raw" they may be. Allow about 30 minutes for the group work.

8. Ask the groups to return and each one will present its ideas.

[52] Originally taken from Violence to Peaceful Co-existence, Instituto Promundo's Project H Manual "From Violence to Peaceful Co-existence" (2002)

9. Ask the participants to help identify the main ideas, dividing them into categories, for example: (1) political/advocacy action; (2) awareness campaigns in the community; (3) development of educational materials and information; (4) implementation of a local plan in their schools and communities, etc.

10. The next step is to establish a priority for the ideas. Which of them seem to be easier to implement at the moment? Which are the most interesting? Work with the group to focus on and give priority to the ideas, but leave the final decision to them.

Closing

The list of ideas can be presented as "Planning violence prevention activities." This list contains a series of questions which the group can ask when planning this activity. The facilitator can determine during the group work an appropriate time to implement the plan.

In other cases, the group may wish to meet on their own to finalize the planning. This activity is probably the final one to be done, because it is up to the participants and the facilitator to decide what and how they will do this. The important thing for the facilitator is to assist the participants in developing a viable plan so that they have a sense of fulfilment and not frustration

Facilitator's notes

This activity tries to create a community project to promote peace or non-violence in their communities. Some of the most promising and successful ways of preventing violence in the world are those created by people themselves.

People who have a commitment to their communities and schools are much less likely to be violent. Being part of the solution is in itself a form of prevention.

It is up to the facilitator to decide if the group is really in a position or is ready to take on an activity of this kind. It is up to the participants and facilitators to decide on the approach. It might also require other people to collaborate on carrying it out. It is important for the facilitator to be realistic in terms of time and resources. Some organizations and facilitators are in a position to implement a community project, others are not. In our experience it is important to engage the participants at least partly in the solution, but we have to be realistic at the same time. It is important to allow participants to dream, but the dreams need to be sound and well-designed.

Resource Sheet
"Planning a Violence Prevention Activity"

1. Description (in 2 or 3 phrases, describe your plan)

2. Collaboration; Who do you need to collaborate with to put this plan into operation? How can you obtain this support and collaboration?

3. Materials/Resources: What resources do you need to carry out your plan? Where and how can you obtain such resources?

4. Time Schedule: How long do you need to execute the plan? Steps: list in order the steps required to carry out the planning.

5. Evaluation: How do you know if your plan is working? What expectations do you have about the result of your activity?

6. Risks: What things can go wrong?

Case Studies

1. Guy to Guy Project, Instituto PROMUNDO, Rio de Janeiro, Brazil

In many low income, urban communities in Latin America and many other parts of the world, violence is prevalent in several forms: gang violence, family violence and violence by men against women. In a project involving a community of this type, young men wrote a play about domestic violence and a rap about violence. They have been presenting this play in schools, in youth seminars, to politicians involved in the domestic violence question and health professionals.

2. The Violence Prevention Project in New York (NYC)

A high school group in New York City produced a folder and a poster to raise awareness about the causes of youth-related violence. On one side of the folder, there was a drawing of a bomb which said: "What the youth of NYC know about violence," which listed the important data about the causes of violence in the city. The other side of the folder was in the shape of a light-bulb (representing an "idea"), and had the title: "What the youth of NYC know about how to end violence". The folder was distributed in schools and among local policymakers as a way of promoting a discussion about the causes and possible solutions to the issue of youth violence.

3. Peace Promoters

In various schools in many countries in Latin America, young people are trained to be peer mediators or peer counsellors to resolve conflicts, promote mediation and promote peace. In some schools the students themselves elect the "promoters". Do you think something like this would work in your school?

POSSIBLE EXTRA ACTIVITIES

Gender socialisation and roles activities

Activity 1:

Gender awareness[53]

Objectives

To enable participants to exchange their ideas and feelings about "gender" and deepen their understanding of the meaning of gender.

Time

30 - 45 minutes

Materials and advance preparation

A list of statements participants may commonly hear. As facilitator you may wish to create other statements if the prepared statements are not relevant to the group.

Choose which statements to use to generate discussion and the sharing of ideas and perceptions.

Steps

1. Ask participants to form 2 concentric circles, facing each other, and move around in opposite directions.

2. After a few seconds, ask them to stop, and pair up with the person standing opposite them from the other circle.

3. Read out a statement about gender and ask participants to react to it, talking about it in their pairs for 1 minute each

The statements are:

a) Men and women can never have equal rights because they are biologically different.

b) Gender is just another word for women.

c) The promotion of gender equality should always respect people's cultural traditions and social customs.

d) Promoting women's rights and gender equality leads to conflict within the family.

e) For gender equality to occur, men, as well as women, have to change their attitudes and behaviour.

4. Ask them to move around again and repeat the exercise until they have talked about all the statements

5. In plenary ask participants to comment on the exercise

- Which statement did you feel most strongly about? Why?
- Where was their most agreement/disagreement?
- Do you think your attitude (about the statements) affects the way you relate to others (women and men)?
- How do you think men's attitudes and behaviour help or hinder the improvement of relations between women and men?
- How do you think women's attitudes and behaviour help or hinder the improvement of relations between women and men?
- What can we do in order to change harmful attitudes and behaviour– our own and those of other men and women?

[53] Taken and adapted from "Facilitator's Guide Adolescent Sexual and Reproductive Health and Rights", Sonke 2013, pages 20-22

6. Allow participants to share how they feel and how they felt whilst the activity was taking place

Facilitator's notes

Remember that the purpose of this activity is to enable participants to share their ideas and feelings on gender so they do not necessarily have to agree on everything.

The facilitator should endeavour to provide a big enough space for this exercise to work well, because it is often difficult to have concurrent conversations if the room is small or cramped. . If this is not possible, an alternative is to read out the statements one by one in plenary and ask who agrees or disagrees and why. Or small groups and give one or 2 statements to each one for them to discuss and report back on.

Another alternative is to do this outdoors or to do a gender walk-about where participants walk freely about and at an agreed signal, stop and talk to whomever is nearest to them. In which case participants should walk away from people they know, towards people they don't know since an aim is to hear different people's opinions.

Key points

Our gender identities and expression are linked to the very foundations of our understanding of ourselves, our personal and social relations, our culture and traditions. As such questioning gender, at first, can feel threatening for many people.

In growing up, boys and girls assimilate attitudes, values and behaviour considered 'appropriate' for the sex they are identified with at birth (or even before if a scan is carried out). Gender refers to how we learn to become men and women; how we define masculine and feminine behaviour and how as men and women, we should relate to one another.

What we assimilate in relation to gender, depends too on the particular society into which we are born and our position within it, our relative poverty or wealth, our race, our geographical location, whether rural or urban.

Gender also determines the roles that both men and women play in the home, in relation to paid employment and in community life, but women's contributions are often less formal than men's and therefore go unrecognised and are undervalued and unrewarded.

GENDER, CULTURE AND RELIGION ACTIVITIES

Activity 1:

Culture versus tradition – what's the difference?

In: MATI. The Intersection between Gender, Culture, Tradition and Religion, page 8

Topic:	Culture versus tradition – what's the difference?
Time	30 minutes
Objectives	This activity provides an opportunity for the group to define culture and tradition. This will allow participants to begin thinking about these concepts and, help the facilitator to gauge the knowledge within the group. Through this activity participants will realise that culture and tradition, while often used interchangeably, are actually two different things.
Preparation	Ensure you have all the materials needed for the activity
Materials	Flipchart paper and pens
Recommended training methods	Brainstorming session
Steps:	3. As a first step, the group will agree on working definitions for culture and tradition. Begin by leading participants in a brainstorm of words they associate first with culture and then, with tradition. 4. Record these words on a flipchart, being careful to include all contributions. Repetition is not a problem; simply add a tick mark next to the phrases that are repeated. 5. After a substantial list of words has been created, it's time for the group to agree on working definitions. There is no right or wrong answer here; your job as facilitator is simply to bring out what they already know. To help the group do this, divide them into smaller groups and tell them they have 10 minutes to come up with the definitions. 6. Once 10 minutes have passed ask each group to write their definitions on flip-chart paper/the whiteboard. Ask each group to read theirs aloud. Leave these definitions up around the room for the rest of the day. 7. Wrap up the session by highlighting the key differences between culture and tradition.

Facilitator's notes

See the Key Information section for definitions of these terms to assist you in guiding the participants as they develop their definitions.

Defining culture, tradition and social norms

Language and meaning evolve and shift over time and are very influenced by social and political agendas. Sonke defines these terms as follows. We invite you to share and discuss the definitions when you screen the Traditional Leader stories.

Culture:

The set of shared attitudes, values, goals, and practises that characterise an institution, organisation, or group. Culture is not static but is externally affected and capable of evolving over time, through contact between societies/groups that may produce or limit change. Traditions may be unique to particular cultures or may be shared across various cultural groups.

Tradition:

Beliefs or customs taught by one generation to the next, often orally. Traditions are viewed as ancient, unchangeable, and deeply important, though they may sometimes be much less "natural" than is presumed. Most traditions evolved for one reason or another, often to highlight or enhance the importance of a certain political, economic, or religious institution.

Social Norms:

Deeply ingrained behaviour patterns that are typical of specific groups. Such behaviours are learned from parents, teachers, peers, and many others whose values, attitudes, beliefs, and behaviours are influenced by the context of their own lives. Some norms are healthy, and some are not. Some contribute to the betterment of individuals, families, and communities; others contribute to oppression, ill health, and suffering.

Activity 2:

Panel Discussion – The intersection between culture, tradition, religion and gender

In: MATI. The Intersection between Gender, Culture, Tradition and Religion, page 10

Topic:

Panel Discussion – The intersection between culture, tradition, religion and gender

Time

1 hour 30 minutes

Objectives

This session looks at the intersection between tradition, culture, religion and gender. Panellists will discuss specific examples (within the African context) focusing on how these subjects affect gender roles, women and men and the need (or not) for change.

Preparation

For this session, you will need to identify a religious leader, a traditional leader and a cultural leader. These people need to be able to present on their role as a leader in these settings.

The panel will be asked to:

- Highlight the positive and negative aspects of tradition, religion or culture on gender roles
- Discuss the impact on men and women
- Is change is necessary? Is it possible? How?

There are various aspects they can focus on and you will need to determine what is most appropriate depending on the leaders chosen.

The various aspects include (but are not limited to):

- Working with traditional leaders to address gender inequality
- Addressing harmful traditional practices
- Religion and the role of women
- Understanding gender inequalities within tradition and/or culture and/or religion
- Debating the issue of gender inequality as espoused in tradition and/or culture and/or religion
- Best practices
- The role (and responsibility) of culture, tradition or religion in shaping daily practice
- The role of leaders in creating change

It is important that your panellists have a solid understanding of the issues and, are comfortable presenting to a group. You also need to brief them on what you'd like them to do well in advance of the actual session. Tell them that they will be expected to speak for no more than 15 minutes each and will then be taking questions.

Recommended training methods

Panel discussion followed by a Q and A session

Steps:

1. Introduce the panellists to the participants.

2. Let them get started, and give them 15 minutes each to speak.

3. After they have all spoken, open the floor for questions. If participants have trouble thinking of questions, you can get them started by asking questions like:
   a. What was the greatest challenge you faced in your work as/with a leader?
   b. How did you overcome that challenge?
   c. What strategies are most effective in working with traditional and cultural leaders?
   d. Have there been any changes in practice based on your work? How do we ensure that the gains we make are effective in the long term?

4. After about 30 minutes begin to wrap up the session.

5. At the end of the session, thank the panellists for their time and ask if any participants have any final thoughts.

Activity 3:

A case study

In: MATI. The Intersection between Gender, Culture, Tradition and Religion, page 11

Topic:	A case study
Time	1 hour
Objectives	This activity introduces participants to a practical example of tradition and culture in the African context. The presenter will highlight challenges and successes of engaging with traditional and/or cultural and/or religious leaders to address gender inequality of harmful traditional practices. After the presentation, participants will have a chance to engage in a dialogue.
Preparation	For this session, you will need to find someone in your community who has run a successful project engaging traditional, religious or cultural leaders to address harmful traditional practices or gender inequality. This person can be from any field—HIV/AIDS, SGBV, Human Rights, Environmental Justice, etc.—what matters is that they have a solid understanding of the working with traditional leaders and are comfortable presenting to a group. It is important that you brief the presenter on what you'd like them to do well in advance of the actual session. Tell them that they will be expected to present on their project for no more than 30 minutes and will then be taking questions. The case study should highlight the various aspects of working with traditional leaders- things to bear in mind, successes, strategies, challenges etc. When they present their project, ensure that the presenters know to focus on procedure—the "how"—as much as they focus on the content.
Materials	Flipchart/Whiteboard/Chalkboard/Projector where expert presenter can write or show a PowerPoint if necessary.
Recommended training methods	Presentation, Q and A
Steps:	1. Introduce the presenter to the participants. 2. Let the presenter get started, and give them 30 minutes to present their case study. 3. After the presentation is finished open the floor for questions. If participants have trouble thinking of questions, you can get them started by asking questions like: a. What was the greatest challenge you faced? b. How did you overcome that challenge? c. What strategies that you used, do you think were most effective? Why? d. Have there been any changes as a result of you work with leaders? How do you ensure that they changes are implemented? 4. After about 25 minutes begin to wrap up the session. 5. At the end of the session, thank the expert for their time and ask if any participants have any final thoughts.

Facilitator's notes

This session is very dependent on who you pick as your presenter, so make sure you choose carefully. If there is time, it's not a bad idea to meet with your expert before the day of the training to discuss their presentation with them and create an outline for what they're going to say.

The activity seeks to provide participants with real-world examples of effectively working with traditional leaders to challenge practices and/or traditions that perpetuate gender inequality. In addition to meeting with the presenter, there are many other resources and case studies available that discuss working with traditional and religious leaders. For more examples of case studies and more examples to pull from throughout the workshop, see the Key Resources section.

OR

(see the next Activity 3:
Topic: A case study - Engaging Traditional Leaders)

Activity 3:

Topic: A case study - Engaging Traditional Leaders

Time	1 hour
Objectives	Using the Sonke Digital Stories of Courage and Leadership, this session highlights the positive effects traditional leaders can have in challenging gender norms and stereotypes.
Preparation	Ensure that the DVD and DVD player are working before this session begins
Materials	Digital Stories DVD DVD player and TV
Recommended training methods	Video presentation followed by discussion

Steps:

1. Begin the session by asking participants to think about how the story points to HIV and AIDS issues in the community and how traditional leaders can address these issues as they watch the DVD.
2. Play the DVD
3. Once the story is finished, lead a discussion focusing on some of the questions below:
   - How did the story make you feel? Describe the parts of the story (audio and visual) that especially moved you, and talk about why.
   - What did you learn from watching the story, about:
     - the people in it;
     - the place where it happened;
     - the issues it raised; and
     - your own life?
   - What action can be taken to confront the issues raised in the story, by:
     - individual people;
     - community groups, such as a support group or group of peer educators;
     - health, educational, or development organisations;
     - government agencies (local, provincial, and/or national); and
     - traditional Leaders and their Council members?
     - How does the story either talk directly about, or point to, HIV and AIDS issues in the community, and how might traditional leaders address these issues?
   - What "strong traditional beliefs" held by Jili's friend's wife make it difficult for him to give her advice? Do you agree with these beliefs? Why/why not?
   - How does Jili's friend behave in ways that are "unacceptable" in their community? Are these behaviours in line with the "traditional beliefs"? How do the behaviours affect the transmission of HIV?

- Why might Jili have felt afraid to speak directly to his friend, about his behaviour? How can local leaders and other men feel comfortable talking to their peers in ways that condemn abusive and oppressive acts towards women and children?
- What can local leaders and other men do to challenge such acts, in a way that upholds positive cultural values and ensures women's rights? How can leaders sensitively address HIV prevention and stigma?
- Identify Jili's suggestions for healthy marriage. Do they seem realistic, to you? Why/why not? What social norms may need to shift, in o in order to make them possible? How might these norm shifts be promoted?
- After about 40 minutes you can begin to wrap up the session asking participants for any final thoughts or comments.

Facilitator's notes

Langelihle Jili: Linking Gender Oppression with HIV and AIDS

Assistant Director of Community Services, Nkandla Municipality, KwaZulu-Natal Province

Language: Zulu

DESCRIPTION:

Langelihle Jili is a municipal government leader who collaborates regularly with Traditional Leaders in his area. Jili shares the story of his long-time friend, who cheated on his wife, stopped caring for her, and eventually gave her HIV. Jili struggles to understand how someone who he has known for years could do such things and points out how "cultural norms" are often inappropriately used to justify the oppression of women and girls.

TRANSCRIPT:

I have this friend I've known since we were in high school. One day about 15 years ago, his wife came to me for advice. She told me that my friend was behaving badly and cheating on her. She even suspected that he was not practising safe sex; he was not protecting himself at all.

It was hard for me to give advice, because in the place she comes from, people hold strong traditional beliefs. They would not even think of letting her divorce my friend. They would say things like, "if you're married, you're married. You have to respect your husband and take whatever comes."

Some time passed, and then she came to me again. She said that my friend was no longer sleeping at home, and that he was sleeping with three different women. She said he was not supporting her and their children. These women were calling his wife on the phone and insulting her, which was not acceptable. And she told me that my friend was molesting their daughter.

I wondered how someone I had known for so many years could be doing such terrible things. In our community this kind of behaviour is viewed as wrong. In 2006, she found out that my friend has HIV. Nowadays she is bed-ridden, she is really sick.

What is important for me in this story is that women are too often abused, in the name of protecting culture. It's critical that we find ways to make sure cultural norms and people's rights are respected, so we are not following cultural practises that violate human rights.

Self-confidence is important for every woman and every man, and couples must also respect their children and understand that their children learn from them. This ensures that husbands and wives trust each other and value their marriages.

POWER AND DISCRIMINATION ACTIVITIES

Activity 1:

Rebuilding the world[54]

(Our discrimination against others)

Objectives

- To explore the use of power as an instrument of dominance and control, identifying discriminatory attitudes and practices in our own lives (family, work and community), especially with regard to gender and generational relations.

Time

1 hour 30 minutes – 2 hours

Materials

One copy of Hand-out "Rebuilding the world" for each participant, flipcharts, masking tape, markers

Steps

Step 1: Individual exercise (15 minutes)

1. Give each participant a copy of the Hand-out "Rebuilding the world", included at the end of this activity. Ask the participants to pay attention whilst you read the Hand-out (or get one of the participants to read it).

2. Ask the group if there are any questions of clarification and answer them.

3. Give the participants 5 or 6 minutes to make their personal selection, recommending that they do not copy anybody else´s choice!

Step 2: Group work (30 minutes)

1. Form 4 to 5 small groups and tell the participants that within the groups they have to come to a consensus as regards the 6 people who will be given access to the shelter. To do so each participant shares the 6 people he has chosen and explains why.

2. If the group cannot reach consensus on the choice of the 6 people to enter the refuge, they should do so by majority vote.

3. Tell the groups they have 25 minutes to carry out the task and invite them to note down their selection on flipchart as well as the criteria they used for people's selection and rejection.

[54] Taken from *"El Significado de Ser Hombre"* (Training manual for gender awareness and training with men) 1999 (2nd edition 2001), CANTERA, Nicaragua and adapted by Sonke for Bushbuckridge. Also used in Sonke curriculum development workshop January 2009

4. Whilst the participants are carrying out the group work, draw a table on a flipchart or board that has the names of the 10 candidates for the refuge, vertically on the left-hand side, a column for each of the groups and a column to note the total number of groups that choose specific candidates for the refuge:

	Group 1	Group 2	Group 3	Group 4	Group 5	Total
1) Police officer with a gun.						
2) A 16 year old girl, with mental problems.						
3) An Olympic athlete, homosexual 19 years old.						
4) A 21 year old hip-hop singer that looks like Rihanna.						
5) A 50 year old Asian woman who is a Muslim.						
6) A rural woman, pregnant for the first time.						
7) A 70 year old grandfather and philosopher.						
8) A bio-chemical engineer, 35 years old, in a wheel chair						
9) A Zimbabwean medical doctor, communist, father of 3 children						
10) A "retired" prostitute, 40 years old.						
Total number of men chosen						
Total number of women chosen						

Step 3: Consolidating the selections made by the groups (15 minutes)

1. Place the table you have just drawn on a wall or board where all of the participants can see it and explain to them that you will use it to record the selections made by the different groups. In this way, the 6 chosen candidates will be those who have been selected by the most groups.

2. Invite each of the groups to present its flipchart, explaining the 6 people they have chosen and the criteria they used for their selection.

3. Whilst each group is explaining the 6 people that it has selected, mark an "X" in the boxes that coincide with those people, in the column that corresponds to that group. When the group has finished its presentation, make sure that you have 6 Xs in that group´s column and that they corresponded exactly to that group´s selection.

4. When all of the groups have presented their selection add up the number of "X"s per person and write the totals in the far right hand column. For each group count the number of men and women that have been selected and write the total in the corresponding boxes at the bottom of the table.

5. Point out the 6 people that have the highest scores and who are therefore eligible to enter the refuge. Draw attention to the four people who have been excluded from the refuge. If there is a draw for the last one or two places in the refuge, say you will come back to that later and that the group will somehow have to make a decision on who to choose and how!

Step 4: Discussion and debate (45 minutes)

1. Starting with the person selected by the fewest number of groups, use the following questions to provoke discussion and dialogue:
   - *Why was this person rejected?*
   - *How do you feel about the fact that this person will not be saved?*
   - *Ask if there was anyone who in their individual selection wanted to save this person and why he wanted to do so.*
2. Note on a separate flipchart the criteria that have been used for deciding whether or not to select the person.

3. Repeat the same questions for each of the 4 people who were denied access to the refuge. Each time a new criterion appears, note it down on the flipchart.

4. Moving on to those who "drew", (if there are any) repeat the same questions. Take a vote to determine which of the persons who "drew" are eligible to be saved.

5. Before moving on to analyse the 6 people who have been chosen to enter the refuge, asks the group to share how they feel right now.

6. Starting with the person who was selected by the greatest number of groups, invite the participants to answer the following questions:
   - Why was this person selected?
   - Who does not agree with his/her selection and why not?

7. Repeat the same procedure for all of the 6 chosen candidates. Each time a new criterion appears, remember to note it down on the flipchart.

8. When discussion and debate has been exhausted, introduce other aspects for discussion that the participants themselves have not brought up or that they have only dealt with superficially.

9. Draw participants attention to the number of men that each of the groups have chosen, getting them to reflect upon the concept of gender equity. For example, some groups may have chosen 4 women and 2 men in an attempt to readdress the historical discrimination women have faces (or by accident!) but without taking into account the productive and reproductive work that they will have to carry out. Equity is more than just equal quotas, it is to do with the sharing of power, opportunities, resources, and work in a just way.

10. End the exercise, emphasising that there is of course no "right" answer and that all 10 of the candidates should have the right to life, an idea that will probably emerge as the discussion and debate evolves.

Facilitator's notes

This exercise very quickly brings to the surface participants´ prejudices and the stereotypes they have in relation to different groups in society. As these are exteriorised, usually in discriminatory remarks, it is important to challenge them without making the participants feel threatened or ridiculed. One way to do that is to throw upon debate on the particular remark that has just been said, using questions like "what do others think about that?"

The sex of all of the 10 people is clearly indicated in the description of their characteristics, except for that of the "police officer with a gun". It is likely that most of the groups will presume that this is a man. Challenge this kind of assumption and get the groups to question their stereotypes.

Be aware of the language that participants use to hide or cover up their prejudices or that betrays prejudices and discriminatory attitudes that they are not consciously aware of. Phrase like "Despite the fact that...", "It´s not that I am homophobic/racist/sexist/ BUT..." Make sure that the major discriminations are debated thoroughly: gender, race/ethnicity, sexuality, age.

Some of the criteria that will appear as desirable attributes for rebuilding the world as the exercise unfolds are: usefulness, youth, physical strength, scientific knowledge reproductive capacity, racial diversity, intelligence, spirituality, creativity, culture-artistic creativity, wisdom, leadership qualities. On the other hand, characteristics interpreted as "weaknesses" or undesirable will be used to "justify" a person´s exclusion from the refuge, such as mental and physical disabilities, questionable morals, advanced age (or the opposite), propensity to violence, lack of knowledge (ignorance), "radical" political ideology and religious fundamentalism.

It is likely that stereotypes, prejudices and discriminatory attitudes will be strong in relation to issues of sexuality and that there will be particular exclusion of the homosexual Olympic athlete and the "retired" prostitute. Facilitate debate around the issues related to these characters, supplying information where necessary (remember that sexuality will be dealt with later on in this training process). Emphasis the humanity of these two people, enabling participants to appreciate that it is not the way that they express their sexuality that determines their capacity to contribute to building a new world but the human qualities , skills and abilities they possess. Challenge deeply felt prejudices based upon religious and cultural beliefs and myths related to these two people and introduce debates that challenge misconceptions based upon ignorance. For example, a common misconception is that gays cannot reproduce, when in fact many gay men and lesbians are parents. Also, it is a widespread belief that women sex workers are immoral, "bad" women and more often than not the issues of poverty, marginalisation and the exploitation of women sex workers by men (clients and pimps) is overlooked or simply unknown.

Key points:

Society is permeated by discriminatory attitudes, values and practices that are inculcated into us as we grow up. In a patriarchal social system men are seen as more important and of greater value than women who are therefore prone to discrimination by men. In a social system where heterosexuality is seen as the social norm, gays, lesbians, bisexuals and trans are likely to be discriminated against, and in a racist society black people are treated as inferior by white people.

Discrimination occurs when one group of people feel superior to another and grant themselves the "right" to degrade, humiliate and marginalize others, whom they see as inferior. This also occurs at a one-to-one level.

More often than not discriminatory attitudes, values and behaviour are constructed upon ignorance and the reproduction of stereotypes that are reinforced within the group that considers itself "superior", in order to maintain power and privileges that their social status confers upon them. They are also related to myths that are created in relation to the group that is considered "inferior" and can also be influenced by fears that are created as a result of the constant reinforcement of stereotypes, prejudices and lack of knowledge.

Unfortunately, in some cases, hate, too, can be a prime motivator of discrimination. This occurs when the messages assimilated in relation to the "other" group are so strong that they create bigotry that enable attitudes and practice that seek its elimination.

Discrimination on the basis of gender is one of the major types of discrimination, given that it can affect ALL women in many different ways. Remember that the unequal power relations that exist between men and women as a result of gender socialization are linked directly to gender discrimination.

Discrimination is a learned attitude and behaviour that leads to the treatment of others that causes them serious harm and damage, inhibiting their access to full personal human development both as individuals and groups.

Exercise:
Rebuilding the World

In an antinuclear bomb shelter, there is only room for 6 people. Within a few minutes the shelter must be filled because a powerful bomb is about to explode.

However, 10 people come forward hoping to get into the shelter. You have to choose which six of them will enter the shelter. (None of you, of course will be eligible to enter the shelter).

These six people together will have the task of rebuilding the world that will be totally destroyed by the bomb.

Study carefully the characteristics of the following 10 candidates and choose the six that you think should enter the shelter, explaining why (and why not for the other four).

1) Police officer with a gun.

2) A 16 year old girl, with mental problems.

3) An Olympic athlete, homosexual 19 years old.

4) A 21 year old hip-hop singer that looks like Rihanna.

5) A 50 year old Asian woman who is a Muslim.

6) A rural woman, pregnant for the first time.

7) A 70 year old grandfather and philosopher.

8) A bio-chemical engineer, 35 years old, in a wheel chair

9) A Zimbabwean medical doctor, communist, father of 3 children

10 A "retired" prostitute, 40 years old.

SEXUAL AND GENDER BASED VIOLENCE ACTIVITIES

Activity 1:

GBV case study

(MATI)

Time	1 hour 15 minutes
Objectives	In the second activity an external presenter will discuss SGBV across Africa, with a particular focus on engaging men and boys in combatting SGBV. The presenter will highlight the challenges and successes of engaging men and provide the group with information they can use when developing their own plans. After the presentation, participants will discuss engaging men in SGBV work.
Preparation	For this session, you will need to find a SGBV expert in your community who has knowledge about engaging men in combating SGBV. The presenters should talk to different types or aspects of SGBV and be comfortable presenting to a group. It is important that you brief the presenter on what you'd like her/him to do well in advance of the actual session. Tell her/him that s/he will be expected to present on SGBV for no more than 45 minutes and will then be taking questions.
Materials	Flipchart/Whiteboard/Chalkboard/Projector
Recommended training methods	Presentation and Question and Answer session
Steps:	6. Introduce the presenter to the participants. 7. Let her/him get started, and give them 45 minutes to present. 8. After the presentation is finished open the floor for questions. If participants have trouble thinking of questions, you can get them started by asking questions like: a. What was the greatest challenge you faced in your work? b. How did you overcome that challenge? c. Has the change you've created been lasting? How do we ensure that the gains we make in SGBV prevention are effective in the long term? 9. After about 30 minutes, thank the expert for their time and ask if participants have any final thoughts or comments.
Facilitator's notes	This session is very dependent on who you pick as your presenter, so make sure you choose carefully. If there is time, it's not a bad idea to meet with your expert before the day of the training to discuss their presentation with them and create an outline for what they're going to say. The activity seeks to provide participants with real-world examples of effective SGBV campaigns to get them thinking about the relevance of gender norms and violent masculinities in their Projects for Change.

Activity 2:

FILM "ONCE WERE WARRIORS"[55]

(Cine Forum "Once Were Warriors")

Objectives

Enable participants to further comprehend the systemic character of men´s violence against women and the devastating consequences it has for women, men families and society.

Time

2 hours 30 minutes – 3 hours

Materials and advance preparation

TV, DVD and copy of the film "Once Were Warriors"

Steps

Step one: Preparation (10 minutes)

1. Set up the TV and DVD player and organise the room so that all the participants can see the TV.

2. Briefly tell the participants a little bit about the film they are about to watch:

Made and based in New Zealand in 1994, "Once Were Warriors looks at the everyday life of an urban Maori family and its struggle against unemployment, poverty and social marginalisation.

The movie graphically represents the power that Jake "The Muscle" Heke wields over his wife Beth and the iron fist rule he uses with his children who have grown to both fear and despise him

Beth tries to keep her family together despite her violent, alcoholic husband, but life in their suburban ghetto is going from bad to worse. Jake's just lost his job, their teenage son Boogie has to appear in court and they can't make ends meet with five growing kids.

Late that night, they host another one of Jake's raunchy drinking parties while the children lie awake in their bedroom. When their oldest son asks for money, which Beth discovers Jake has gambled away, it ignites a vicious argument that Jake solves by giving Beth one of his brutal beatings. The tide of violence continues to ebb and flow in the Heke household until a terrible tragedy makes them confront the dysfunctional state of their family and the devastating consequences of men´s violence.

3. Warn the participants before the film starts that it contains scenes of extremely graphic violence.

Step 2: Cine forum (2 hours 30 minutes)

1. Let the participants watch the movie. (1 hour 45 minutes)

2. When it is over, you may want to do some exercises to enable participants to release frustrations, anger and sadness that the movie might have provoked.

[55] Used in curriculum development workshop January 2009

3. Facilitate discussion and debate on the movie using the following questions as a guide: (45 minutes)
   - How do you feel right now? (Encourage participants to be open and honest about their feelings before entering into a major debate on the issues).
   - What grabs your attention most in the movie and why?
   - What to you most like and dislike about the characters in the movie (Jake, Beth, Grace, Bully, Nig, the uncle, the teacher etc.).
   - What types of violence are there in the movie and how do they relate to each other?
   - What are the consequences of violence for the women in the movie?
   - What are its consequences for the men in the movie?
   - Why is Jake violent?
   - Why does it take Beth so long to leave Jake and what happens for her to finally make that decision?
   - Why are the brothers (Bully and Nig) involved in gangs? What do you think they are looking for?
   - What kind of personal processes do each of the brothers experience and with what results?
   - What are the relationships between the men in the movie like? Why?
   - What are the relationships between the women in the movie like? Why?
   - How does the movie relate to real life in our own families and communities?
   - What glimmers of hope does the movie offer?

4. Carry out a brief synthesis of the issues raised by the movie, ending with the positive messages that it portrays.

Step 3: Relaxation and group cohesion exercise

To reduce tensions and frustrations, ask the participants to walk freely around the room, loosening up their body, waving their arms, stretching, etc. Ask them to spontaneously find a partner and to exchange compliments, saying something about the other person that they find attractive or inspiring. They can repeat this with other members of the group if they so wish. And the end of the exercise, invite the participants to express their care and concern for each other by giving each other a hug.

Facilitator's notes

This film portrays the systemic character of violence and interweaves different power dynamics that are based upon a "superiority-inferiority" binomial relationship (gender, age, ethnicity/race, poverty, colonialism).

It also looks at the different expressions of gender based discrimination and violence and their relation to other types of discrimination and violence.

It brings together all of the issues dealt with so far in this training process and enables us to see the dire consequences of hegemonic masculinity and violence for women, families communities but also for men themselves.

Key points

Reinforce the cultural and social character of hegemonic masculinity and of men´s violence against women using the key points contained in the previous activities on violence.

Question ideas that blame Jake`s drinking as the main cause of his violence.

Point out that the majority of cases of sexual abuse take place in the victim´s home and are perpetrated by a family member, neighbour or someone else close to the family. Most of the perpetrators are men. The victims are invariably sworn to secrecy by their abuser and made feel guilty and responsible for what has happened.

Explain to the participants the phenomenon of the "cycle of violence" that inhibits many women from leaving violent relationships, emphasising the internal and external pressures they face form family, community, culture, religion.

Use Bully´s character to emphasise the possibility of unlearning aggressive, destructive and violent behaviour and integrating new values and practises into ways of being men (tenderness, caring, etc.). Also bring in the issue of homophobia and how it is used to stop men form changing patriarchal behaviour.

Discuss in the group the sense of inferiority experienced by Jeke for being of African descent (his ancestors were brought as salves) and how that feeds in to his aggressive, violent behaviour

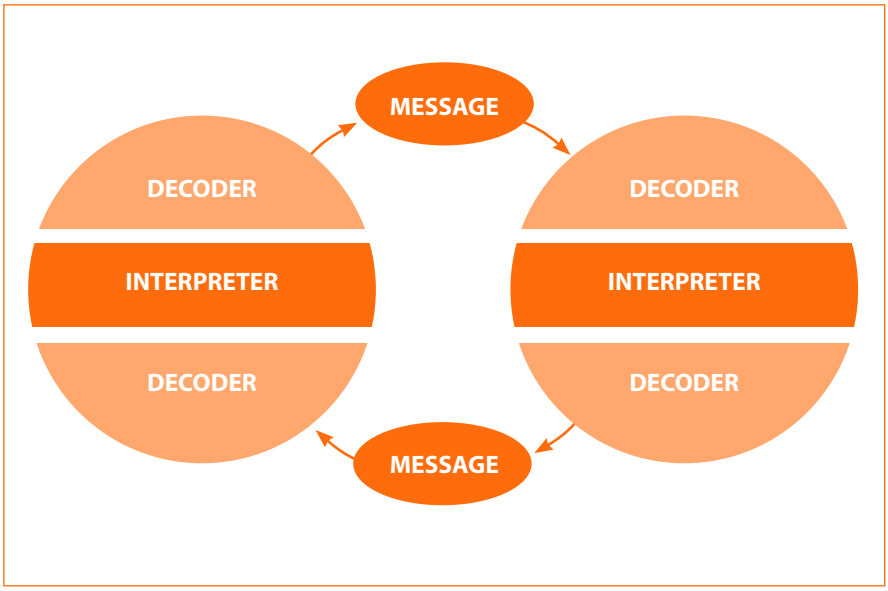
Activity 1:

Broken telephone

In: Adolescent Sexual + Reproductive Health and Rights Facilitator's Manual 2013, page 25 (Sonke/UNFPA/Dept. Social Development)

Steps

1. Participants must sit in a circle/form a circle (if possible).
2. Hand the first person a note with the sentence "Medical Male Circumcision is a promising prevention strategy for STIs and HIV".
3. The person then whispers this sentence to his/her neighbour, and this continues until everyone has whispered the message to his/her neighbour.
4. The last person to receive this message tells the group what the sentence is.
5. This is then compared to the sentence on the note.
6. If it is identical then the group congratulated one another.
7. If the message is not identical to the note, the facilitator then elicit reasons from the group as to what could have been the causes of the miscommunication.



Activity 2:

Breaking the sex ice

Objectives:

- To help participants talk more openly about sexual intercourse (sex) and their feelings about sex and sin
- To recognize that the view that sex equals sin is one of the roots of stigma

Time:

1 hour

Materials:

- Flipchart; Markers
- Tape
- 10 small slips of paper per participant
- Basket to collect slips of paper
- 5 plastic bags with questionnaire # (1-5) taped to each (as a way of sorting and keeping track of different slips of paper for different answers)

Steps:

Part 1: Our images of sex

1. Write the word 'Sex' on the top of a flipchart paper. Make clear that in this activity we are using the word 'sex' to mean 'sexual intercourse', not to refer to the biological differences between men and women.

2. Ask participants what are the first things they think of when they hear the word 'Sex', and record their answers.

3. When done, ask the group, "What does this tell us about how people think about sex?"

Part 2: Why do women or men have sex? – brainstorming

4. Divide into same-sex groups. Ask the men to brainstorm why men have sex and the women to brainstorm why women have sex. Ask each group to record points on the flipchart with the titles: "Why do women have sex?" and "Why do men have sex?".

5. Pin up the flipcharts alongside each other and compare the views of women and men.

Why do women have sex?

To satisfy sexual desires (biological need). To feel good/sweet/nice. To have children. Expression of love/ intimacy with a man. Respond to a man's needs. Make peace with husband/boyfriend. Get a husband. Prove you are a woman. Get money/favours from a man. Forced/raped. Searching for the right size/skill in a man. Cleansing.

Why do men have sex?

Biological need. Natural activity. Feeling/urge. Lust. Relief. Reduce stress. Relax. Prove manhood. Pleasure/enjoyment/ feel good. Love/intimacy. Show men's superiority. Have children. Make peace with wife/girlfriend. Experiment. Cultural cleansing.

6. Discuss:
   - What are the differences and similarities between the two lists?
   - What does this tell us about how our attitudes about sex are different for men and women?

Part 3: Anonymous participatory sex survey

7. You need at least two people to run this exercise otherwise it can become too slow. One person can ask the questions, the other collects the answer slips after each question and places them in the plastic bag labelled with that question number. Make sure you don't muddle up the answer slips! (You will collate the answers at the end).

8. Explain why we are doing this survey. Assure them that no one will know their answer.

9. Hand out ten small slips of paper to each participant.

10. Ask the first question (see sample questions below) and tell participants to put a tick, cross or a number depending on the question. Also ask them to write an "M" or an "F" on the paper according to if they are a male or a female. Ask them to fold their papers.

11. Collect the papers in a basket, then have the second facilitator put them in the plastic bag marked with the corresponding questionnaire number. Again, do not present them at this stage.

12. Ask the second question and continue in the same way.

13. Ask participants: (this can be done by one facilitator while the other is collating the answers)
    - How was the exercise? How did you feel answering the questions?
    - What did you learn from the process and from the survey?

14. Collate all the answers on flipcharts, differentiating numbers between male and female respondents [Note: do not differentiate between males and females if there are less than about 5 of either in the group, because this may endanger anonymity]. Present the results of each answer one at a time to enable some discussion. For each, ask questions like, "What do you think about this answer? Any surprises?" (don't spend too long on each question).

Sample questions:

1. Do you feel that you can talk openly about sex to close friends?
2. Do you enjoy sex?
3. How many sexual partners have you had in the last year?
4. Do you find pleasure in kissing and cuddling without sex?
5. Did you use a condom the last time you had sex?
6. Did you get tested for HIV the last time you had sex with a new partner or someone whose status you did not know?

Summary

Beliefs that sex should be something that is hidden, secret, not discussed create a lot of silence around sex in our relationships and communities. Because sex is very linked to HIV in people's minds, sometimes this can lead to stigmatizing and shaming people living with HIV, and to people avoiding getting treated for HIV or even getting tested in the first place. This is why it is important for us to try to move towards more openness and comfort around talking about sex and understanding our own and others' attitudes about sex.

Consider distributing condoms as part of this activity. Call your local health clinic a week in advance to request the amount of condoms you need. Be sure to bring a Condom Distribution form to the activity. Along with offering participants a packet of condoms, ask them if they'd use them, ask them why or why not, etc. Ask them if they know how to use a condom, offer to show them how to use it. Fill out the Condom Distribution form, asking for name and phone number, and writing down how many condoms you gave them. Explain you need this information to show that you are really giving the condoms away, and not just putting them in dustbin.

Activity:

Where on the line? The continuum between sexual choice and coercion

Objectives:

- To enable participants to describe the continuum of sexual choices
- To recognize cases where sex is voluntary but not wanted
- To clearly understand the right to say no to sex

Time:

45 minutes

Materials:

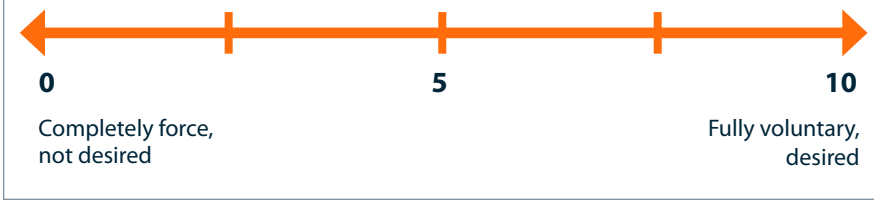
- Flipchart paper and markers
- Copies of the selected case studies
- A long piece of rope or sturdy string
- Paper clips (or tape)
- Coloured markers, if available
- Copies of the Gender-based violence (GBV) resource sheet (which includes information on what to do if you or someone you know experiences rape, as well as local resources available), to distribute to participants who may benefit from it

Preparation:

Modify the handout as indicated (see "Case Studies in Sexual Choice and Sexual Coercion"). Make four copies of the set of case studies you select.

Steps:

1. Attach the string horizontally across the room. At one end label: "Completely forced, not desired" and at the other end label: "Fully voluntary, desired."



2. Introduce the topic and explain that there is a continuum between sex that is for---ed and completely undesired and sex that is fully voluntary and desired. Ask:
   - What do we call sex that is forced? After they respond, add the word "rape" at that end of the continuum.
   - If a person agrees to have sex, does that always mean that he or she actually wants to have sex? After they respond, ask: When sex is voluntary but not really wanted, would that be at one end of the string or somewhere in between the two ends?

3. Divide participants into four groups. Give each group the handout and a set of paper clips. Explain:
   - Read over each scenario in your group. Then talk it over and decide where on the string — the 0–10 continuum — you think the case study falls.
   - Mark the case with your names [with a coloured marker if available]. Then attach it with a paper clip at the place on the string where you have decided it fits.

4. Circulate among the groups and offer help. Allow them to spend extra time discussing their views even if they do not complete all the case studies.

5. After 15 minutes, ask someone from one group to read the first case study and explain where on the 0–10 continuum his/her group put it and why. Allow two to three minutes for the other groups to indicate where they put it on the continuum; encourage them to discuss any differences of opinion. Repeat this process for each case study.

6. Reserve ten minutes at the end to discuss the following questions:
   - Forcing someone to have unwanted sex is a violation of that person's human rights. By a show of hands, who believes that forced sex is common among young people? Who thinks it is rare?
   - We discussed that a person who does not want to have sex and is not forced into it may still voluntarily engage in sex. Who believes this is a fairly common experience among young people? Who thinks it is rare? [Note whether men respond to this question similarly to how women respond.]
   - Are women and men equally likely to have sex in a situation that is not forced but also not desired? [Probe: Do you think young women and men usually share equal power in sexual relationships? What about adult men and women?] [Note: Emphasize that even if a situation does not fall at the extreme " forced" end of the spectrum it may, nonetheless, be unacceptable.]
   - Does a person always know whether his or her partner really wants to have sex? What are some ways to be sure? [Probe for: Ask the person! Talking it over together beforehand is best. What if you ask and your partner is not sure what he or she wants?]

Case studies in sexual choice and sexual coercion

Instructions for the facilitator: Select six to eight of the following case studies (or write your own case studies). Be sure that your final selection includes at least one case in which a man feels pressured to have sex. Modify them to be suitable and meaningful for your participants.

SIMON and AMMA: Simon wants to have sex but his wife Amma does not feel like it tonight. She has been taught that it is a wife's duty to have sex whenever her husband wants it unless she feels sick or is menstruating, so she has sex with Simon.

NINA and MPHO: Nina, age 22, has been going out with Mpho for about six months. He has told her several times that he really wants to have sex with her, but only if she wants to. Nina feels unsure but she thinks that she should do what her boyfriend wants. She knows other young women have sex with their boyfriends and is concerned that he might leave her if she doesn't, although Mpho has never threatened to do so. The next time they are intimate, they have sex.

JACOB and GRACE: Jacob and his girlfriend Grace are alone at his parents' house. Jacob, drunk and slurring his words, lies down on the floor. Grace, who also had a bit to drink, lies down next to him. Feeling uninhibited, she takes the initiative and has oral sex with him. Jacob feels confused and is not sure what to say. He doesn't remember anything the next day.

HENRY and NESTER: Henry and Nester have been kissing passionately. When Henry starts to undress Nester, she tries to stop him and says, "No." Henry thinks she wants more but that she is worried about admitting it. So he keeps trying. After trying to push Henry away and saying "no" for five minutes, she eventually stops struggling and just lies there. Henry goes ahead and has intercourse with her.

TSUNDZU and ANILA: Tsundzu and Anila have met only a couple of times, always with supervision. Tsundzu seems like a good person so Anila agrees when her parents tell her that Tsundzu wants to marry her. Anila has been taught that everything related to sex is shameful. She has heard that it hurts the first time and will make her bleed. She is really scared. She hardly knows Tsundzu and feels ashamed at the thought of his touching her body. She isn't interested in having sex and doesn't feel excited, but she knows that when you get married, you must have sex on the wedding night. She lets Tsundzu have sex with her.

SELAH and JAMES: The last time Selah refused her husband James, he threatened her and beat her badly, giving her a black eye. She doesn't want to have sex with James today but he might beat her again, so she doesn't refuse.

JUSTICE and APPRECIATE: Appreciate's boyfriend Justice is really pressuring her to have sex. She knows that she doesn't really want to do it, but she came with Justice alone to this secluded place. Thinking it is inevitable, she just lets Justice do what he wants without saying anything.

TEO and HELENA: Teo and Helena are classmates at university. They have been dating for a few months and are very attracted to each other. They are not deeply in love but they agree that they want to have sex. After agreeing to use a condom, they have sexual intercourse.

GINA and PRINCE: Gina comes from a poor family. She works in a shop for Prince and her salary is her family's main income. One day Prince starts touching her and after the shop closes, he pulls her into the storeroom in the back and lifts up her dress. Gina is confused, and frightened about losing her job. She starts to resist but when Prince says, "What? You don't like working here?" she gives in.

JULIA and OSCAR: Oscar is not sure if he really wants to have sex with Julia, but Julia suggested it and he is afraid that his friends will find out and tease him if he says no. He goes ahead.

PETER and LAURA: Peter often buys Laura gifts and other things she needs. Tonight they went out for dinner and he paid. Even though Laura doesn't feel ready to have sex, she feels that she owes it to Peter. She doesn't refuse him.

VERA and WILL IAM: Vera and William have had sex once before. Tonight, William tells Vera that he has been wanting her all day. Vera would rather just hang out and talk, but she thinks that since they did it once, there is no going back. When William starts to take off his clothes, Vera says nothing to him and they have sex again.

VIOLET and ROBERT: One evening Violet drank a lot. Robert finds her lying on the bed, passed out cold. He takes off her clothes and has sex with her. She doesn't wake up.

Activity 3:

My first time - remembering our first sexual experiences

Objectives

Participants will have reflected upon the degree to which they have assimilated socially assigned sexual mandates and the implications of these for their personal development and human relations.

Time

2 hours 15 minutes

Materials

Mats (optional if the floor space is adequate); soft, relaxing music

Steps

Step 1: Visualisation exercise (30 minutes)

1. Explain to the group that they are going to take part in a relaxation/reflection exercise.

2. Ask everyone to stand up, leaving everything (notebooks, pens, glasses etc.) on their seats or tables.

3. Spread the mats out around the room and ask the participants to make themselves comfortable, preferably lying down. Instruct them to close their eyes and tell them that they are about to take part in a very important exercise that involves thinking about themselves.

4. Invite the participants to listen closely to the music playing in the background and ask them to begin to relax their bodies, starting with their feet, followed by their legs, working up towards their genitals, pelvis, stomach, thorax, back, shoulders, arms, neck and finishing with their head, breathing deeply and slowly.

5. Encourage the participants to make contact with their breathing and bodies, to feel its rhythm, paying attention to the sensations in their bodies, as a way to get to know themselves better and recognise the emotions that might be occurring in their bodies.

6. Next, invite them to imagine that they are in a secluded place filled with peace and tranquillity. It may be somewhere they go occasionally to feel good or an imaginary destination; a beach, a forest, the desert, the ocean, their own room…Once they are in that safe, secure place tell them that they are about to take a journey back in time. Invite them to remember moments of their childhood when they were happy, carefree, with friends or family, at school, in the neighbourhood. Let them remember these moments in silence for a few minutes

7. Now tell them that they to remember when they were a little older, leaving their childhood behind them and as their bodies mature they begin to become curious about sex. When was that? What happened? How did they feel as they began to discover things about sex?

8. Invite them to remember specifically their first sexual experience. How was it? Why did it happen? Where? Who else was present? What colours do you remember? What smells were there? How do you feel during this first sexual experience? What is happening to your body? What are you thinking? What do you say? What is/are the other person(s) experiencing? What do they say? Give the participants a few minutes to be in silence, remembering their first sexual experience.

9. Ask the participants to return to the safe place they went to at the beginning of this exercise, slowly leaving behind the memories of their first sexual experience. Once there, ask them to allow a loved-one or someone they like a lot (present or from their past) to be in that space with them, a peaceful, tranquil person, someone that makes them feel good and happy. Someone they trust in totally with whom they can talk about anything, who can listen without judging, without reproach. Invite them to enjoy this person's presence, to look at them directly in the eyes and feel their love. As they do this they receive a gift from that person who slowly begins to move away, eventually disappearing from the scene.

10. Now invite the participants to slowly begin to say goodbye to the people and situations they have just remembered: the safe, secure place they are in, the loved-one that came to visit them, the memories of their first sexual experience. Slowly they begin to return to the present, listening once more to the rhythm of their breathing, without changing it. When they are ready they can open their eyes and stretch their bodies, ready to share the journeys they have just been on.

11. Before breaking in to groups to analyse this exercise invite the participants to share how they feel, encouraging them to identify feelings and emotions as opposed to thoughts and ideas about the exercise.

Step 2: Group work (60 minutes)

Form small groups of men and groups of women and give them the following questions to stimulate reflection and analysis. Explain to them that they don´t need to answer the questions mechanically, one-by-one, but rather use them as a guide for reflection and sharing.

1. How do we feel right now?
2. What did we remember about our first sexual experience? (Each participant has the opportunity to share)
3. How did we feel during that experience and immediately afterwards?
4. When we had our first sexual experience, what type of information did we have about sex and sexuality?
5. Thinking about these first sexual experiences, to what degree was tenderness and affection present? Why (not)?
6. Why did we have these experiences? What kind of pressures were we under and why?
7. How did this first sexual experience influence the development of our sexuality?

8. How do we express and live our sexuality today?
9. What differences and similarities do you think there are in the first sexual experiences that men and women have? Why?

On finishing the group work the members of the group women decide what information they want to share with the other groups in the plenary session, and in what format. (They may want to prepare a flipchart with the main ideas of the discussion that took place in the group)

Step 3: Plenary (45 minutes)

1. Ask the men's groups to present their reflections and analysis first, after which the women can ask them questions to clarify issues or deepen understanding of men's first sexual experiences.

2. Repeat the same procedure, inviting the women to share what they discussed in their groups with the men and giving them the opportunity to ask the women questions.

3. Facilitate debate and discussion, focusing on the similarities and differences in men's and women's first sexual experiences and the reasons why.

4. To finish the session invite the participants to share who the loved-one was that shared their safe, secure place and their feelings and reflections on that.

Facilitator's notes

This exercise, if carried out with men and women, should be coordinated by a mixed facilitating team who should accompany the groups to encourage reflection and sharing (male coordinator with the men and female coordinator with the women).

For some participants (especially women) remembering their first sexual experience may bring back feelings of anger, fear, guilt, shame, anxiety, etc. This may led them becoming emotional and even crying when they share their feelings, after the visualisation exercise. This should not be censored by the facilitator, who should encourage others to express solidarity with the person (embraces, a glass of water, and expressions of solidarity/empathy).

For many women their first sexual experience may have involved some kind of violence (coercion, harassment, physical violence) for which reason it is important that they do not feel under pressure to share experiences in the plenary session, in front for the men. However, these experiences can be processed in the single-sex groups that are formed later.

Don't rush the session on sharing feelings after the visualisation session, and don't be afraid of moments of silence. Don't push people to share beyond their capability to do so. If necessary to break the ice, share something personal in relation to your own first sexual experience.

Be aware of some men's tendency to dominate when invited to share their feelings after the visualisation exercise. This can be related to their enthusiasm since for many it is the first time they are allowed to express these types of feelings freely. For others, however, it may be a subconscious mechanism to prevent women from expressing their feelings and keep them quiet.

Remember that for many men expressing a feeling is often mistaken for sharing an idea or thought. Try and nurture men into recognising the difference between the two and expressing their feelings. If a man begins to express a "feeling" with phrases like, "I think…", "In my opinion…", "My position on that is…", etc., he is not expressing how he feels. Rather than cutting him short, however, let him finish and after he does, thank him for his intervention and invite him to express how he feels.

Key points:

Gender norms and mandates have a determining influence on men's and women's first sexual experience and subsequent sexual development.

Our first sexual experiences shape the future development of our sexuality. If this has been a negative, traumatic experience this can have detrimental effects on the healthy development of our sexuality. For women this entails giving priority to ensuring men's sexual pleasure, whilst censoring their own right to sexual pleasure.

Young boys and men are often pressurised into having their first sexual experiences to prove their virility and manliness. More than not, when they have these experiences, they lack basic sexual education and information relating to sexual and reproductive health (women´s and their own). Consequently, the experiences are invariably is focused on penetration and are devoid of affection, reinforcing the concept of women as sexual objects for their own sexual pleasure.

For sexuality to be healthy and positive it needs to integrate the physical, emotional and spiritual dimensions.

Activity 4:

The Erotic Body

(Men Care)

This activity discusses eroticism and the fact that men and women have equal sexual drives and desires.

Purpose:

To discuss desire, excitation and orgasm and to clarify that men and women have equal sexual drives, needs and desires.

Recommended time:

1 hour

Materials Required:

Old magazines, scissors, paper and glue.

Planning tips/notes: For many young men, sexuality is defined as sexual performance. Many young men feel pressure to prove them-selves sexually. Providing information about sexual desire, excitation and orgasm can reduce the insecurity and discomfort of young men about these issues. In the course of this activity, the facilitator should emphasize that having an active sex life does not mean only sexual intercourse. The facilitator should emphasize that there are many other forms of sexual contact, intimacy and pleasure. Carry out the discussion in the most open and informal way possible, even when the young men laugh or joke about these issues. In fact, joking is one of the ways that young men use to "defend" themselves or express anxiety, particularly when faced with new information. Throughout the activity, it is important to emphasize the need to practice safer sex and the issue of mutual consent, that is that young people have the right to decide when, where and how they want, and if they want to have sexual contact.

Procedure

1. Form groups of 4 to 5 persons and hand out a sheet of paper to each participant and some magazines and some glue to each group.
2. Explain that each person should produce a collage on the "male erotic body" using pictures from the magazines.
3. When they have finished, ask them to do the same, only this time making a collage about the "female erotic body." When they have finished, ask them to exhibit their collages. Ask volunteers to talk about their collages.

Discussion questions

- What is sexual desire? Do both men and women feel sexual desire? Are there any differences?
- How do we know when a man is excited? And a woman?
- How do men get excited? What excites a man sexually?
- How do women get excited? What excites a woman sexually?
- Do men and women get excited in the same way? What is the difference?
- What is orgasm? What happens in a male orgasm? And what about a female orgasm?
- How important is affection in a sexual relationship?
- Is it different when you are in love with the person you have sex with?
- Is sex more enjoyable with affection or without affection?

Handout
The Erotic Body

Every part of the human body can produce pleasure when touched but, generally speaking, people have certain areas that are more sensi- tive to caressing than others. These are called erogenous zones (breasts, anus, vulva, clitoris, vagina, penis, mouth, ears, neck, etc.). They vary from person to person, thus, only by talking or experimenting will you know what excites your partner (be they male or female) most. The human body is much more than its bio- logical functions. Unlike most male animals, who become sexually aroused merely by the smell of a female when they are in heat, human male excitation depends on social and psycho- logical factors that are closely interlinked, which influence each other and which depend on each other. For a woman, sexual desire does not de- pend on being in her fertile period. How does human sexual desire work?

There are four stages to human sexual de- sire: desire, excitation, orgasm and relaxation. Sexual desire is when one feels like having sex. It occurs through the activation of the brain when confronted with a sexually exciting stimu- lus. It should be remembered that a certain stimu- lus can be exciting in a certain culture and not in another. For example, a certain standard of beauty can arouse sexual desire in one place and not in another. Anxiety, depression, the feel- ing of danger and fear of rejection can affect a person's sexual desire. On the other hand, when a person feels relaxed, secure and has intimacy with his or her partner, this greatly facilitates the desire to have sexual relations.

Sexual excitation is involuntary, that is to say, it occurs independently of a person's will. What man has not had the embarrassment of having an erection at the wrong moment? We know that a man is excited because his penis becomes hard and his testicles rise or feel tighter. We know a woman is sexually excited when her vagina becomes wet and her clitoris swells and becomes harder. Physiologically, the exci- tation results from the increased flow of blood into certain tissues (such as the penis, the va- gina, the breasts) and from the muscular tension of the whole body during sexual activity. Dur- ing this phase, respiratory movements and heart- beat increase. More important than knowing all this, however, is knowing that caressing and touching between partners is important in this stage. In the case of most man, all it takes is an erotic image for him to have an erection; for a woman to become excited requires more time, and more caressing and kissing.

Orgasm is the stage of greatest sexual inten- sity and is difficult to describe objectively be- cause the feeling of pleasure is personal -- so much so that descriptions of orgasm are just as varied as people themselves. During orgasm, most individuals feel that the body builds up enormous muscular tension and then suddenly relaxes, accompanied by an intense feeling of pleasure. Furthermore, not all orgasms are the same. As the orgasm depends on sexual excita- tion; the same person can have orgasms of dif- ferent intensities at different times. It is during the male orgasm that ejaculation occurs, that is, sperm is ejected through the urethra.

Relaxation is the stage when the man relaxes and needs some time to get excited again. In young men this period is short (around 20 to 30 minutes); in adults, particularly those over 50, it can take longer. Women do not need this interval, which explains why they can have more than one orgasm during sexual intercourse, or multiple orgasms.

Activity 1 Closing

- Discuss the different ideas of eroticism presented, emphasizing that men and women have an erotic body and that the parts of the body that produce the most sexual excitement vary from person to person.
- Inform the group how the erotic body works
- Discuss the importance of affection in a sexual relationship.
- Stress the need to practice safe sex, always using a condom.
- Emphasize to the young men that women have sexual desires and needs similar to their own, and the importance of understanding the needs and desires of their partner (whether male or female).

Activity 5:

Exchanging sex for 'goods'[56]

Objectives

To explore different kinds of exchanges carried out for sex, and identify ways to make them as safe as possible.

Time

2 hours

Materials and advance preparation

Flip chart paper and pens

Steps

Step 1: Brainstorm (15 minutes)

1. Explain the objective of the activity to participants and ask them to identify the types of relationship in which sex might be acquired in exchange for something. For example: husband/wife, boyfriend/girlfriend, teacher/student, boss/employee, older man/younger girl. Write these on a flipchart.

2. If you are working with migrant populations, ask participants to identify more specific types of relationships in which sex might be exchanged for something. For example: trucker/informal trader, farm supervisor/commercial farm worker, fisherman/sex worker.

3. Get the participants to identify a list of 'goods' (things) that might be exchanged for sex. For example, food, transport, accommodation, money, jobs, school fees, border crossing, desirable objects and clothes. Write these on a flipchart.

Step 2: Group work (15 minutes)

1. Divide participants into 4 or 5 small groups and allocate one type of "sex for goods" relationship to each group, drawing from the previous exercise.

2. Ask each group to prepare a short sketch to show a situation where sex is being exchanged for the 'goods'. Try to ensure that in some cases males are exchanging sex for 'goods' from a female and in others same sex relations are dealt with.

Step 3: Plenary (45 minutes)

1. Invite each group to perform their sketch to the whole group. After each one, discuss what they have learned and ask them to identify how exchanging 'goods' for sex affects HIV and AIDS. Ask participants questions such as:
   - Why is this person exchanging 'goods' for sex?
   - Why does the other person accept these goods?
   - What are the advantages and disadvantages of this type of exchange for each of the two people?
   - What do you observe about the way power is used between the people in the role play?
   - How does this type of exchange in this type of relationship affect both people's risk of HIV?

[56] Adapted from International HIV/AIDS Alliance - *Keep the best, change the rest: participatory tools for working with communities on gender and sexuality.*

2. When all the groups have presented their role plays direct the following questions to the plenary:
   - How did you feel watching these role plays? How do you feel now? Why do you feel this way?
   - In the role plays what characteristics do those who were "buying" sex have in common?
   - What characteristics do those who receive the goods share?
   - Is this exchange always risky and should it stop? Why?
   - How does the situation of migrant populations put them particularly at risk?

Step 4: Reducing risks (45 minutes)

1. Ask the participants to return to the groups they were in to discuss the following question:
   - What can individuals, (men and women, including yourselves) and the community do to reduce the risks involved in exchanging goods for sex?

The group should write each different suggestion on a blank card.

2. Back in the plenary, invite each group, one by one, to post its cards on the wall. Ask for 2 volunteers to read out all the suggestions. When they have done so, ask for comments and reflections on the suggestions.

3. Finish the activity inviting the group to share what they think needs doing for these suggestions to be put into practise, at a personal, family, community and political level.

Facilitator's notes

Encourage the participants to discuss the many reasons behind exchanges for sex. For example, men may buy sex because they enjoy it, while women may sell sex to earn a living. On the other hand, girls may expect boys to give them a gift when they have sex to show that they value them, but do not see this as an exchange. Girls may also give presents to their boyfriends, which they buy with money obtained from older men.

If you are working with migrant populations, remind participants that many migrant women have little choice but to sell sex for survival, or to establish relationships with men in order to protect themselves whilst travelling.

Remember that many of us may have used our sexuality to make progress with our lives or our money to attract partners. Challenge people in the group who say stigmatising things about exchanging sex for goods.

If the group is made up only of men, be aware that they may be reluctant or embarrassed to play women's roles in the sketches. This is an issue that can be reflected upon after each group presents its sketch.

Key points

Sex for goods is a common practise in most cultures that in many situations is not interpreted as such. For example, it frequently occurs that when a man spends money on a woman (presents, restaurant, cinema, etc.) he expects to get sex in return.

When the person "buying" sex has power over the person who is "selling" sex, this can often lead to their abuse and exploitation and result in sexual abuse and violence, especially against women and children.

The double standards prevalent in patriarchal cultures invariable judge, condemn, stigmatise and ostracise those who sell sex or who offer it in exchange for goods or favours. (mostly women) This can even include the criminalisation of sexual work and the threat of jail for those who are convicted of selling sex. Those who buy sex, however, (mostly men) are rarely treated in the same way.

It is a common misconception that women who "choose" to exchange sex for goods do so because they want to and see it as an easy way to make money. The reality is that the disadvantages that women face on account of gender inequalities often compel them to become sex workers or to exchange sex for goods.

Historically, the organised prostitution of women in the "sex trade" has been to the benefit of men who as "pimps" control not only the earnings that sex work generates, but also the very lives of the women involved.

SEXUAL ORIENTATIONS AND GENDER IDENTITIES (SOGI)

Activity 1:

Understanding and Accepting LGBTI (MATI)

Time: 45 minutes

Objectives: By the end of the activity, participants will have explored their values and attitudes around gender, sexuality, sexual diversity and rights.

Materials:
Markers
Flip Chart Paper

Hand outs: 16 cards with statements written on them (see below)

Steps:

1. Divide the participants into 4 groups randomly. Explain to them that this activity is designed to give them a general understanding of their own and each other's values and attitudes about gender, sexuality, sexual diversity and LGBTI rights. Remind the participants that everyone has a right to their own opinion.
2. Give each group a card with the following statements on them. Ask them to discuss the four statements, and to write a summary on flip chart paper about why they agree or disagree about the statements. They have 20 minutes.

Group 1

i. It is ok to be attracted to someone of the same sex.
ii. Homosexuality is un-African.
iii. Gay and lesbian people should have the same rights as straight people.
iv. Migrants are frequently gay or lesbian

Group 2

i. It is ok to be attracted to people of both sexes.
ii. Homosexuality is against religion.
iii. A gay man is not a real man.
iv. Lesbians can't become infected with HIV.

Group 3

i. If you are attracted to someone of the same sex, it is best not to reveal these feelings.
ii. Homosexuality is abnormal.
iii. Gay and lesbian people should be able to be parents.
iv. It is easy to recognise a gay or lesbian person.

Group 4

i. Lesbians and gay people should keep their sexual preference to themselves.

ii. Gay men spread HIV.

iii. I would be accepting towards a close friend or family member who is gay.

iv. The legalisation of same-sex marriages in some countries is a positive development.

3. Bring the groups back together and invite them, one by one, to share the statements they discussed together and the arguments in agreement and in disagreement that emerged in the group. Let the other groups ask questions or make comments on where they agree and disagree and why. Each group has 5 minutes to present, leaving around 5 minutes at the end for the facilitator to sum up and debrief.

Facilitator's tips

It might be difficult to keep participants within the allocated time frame in this exercise, however the facilitator should encourage responses to be brief and to the point. Some participants in the groups may say that they don't know whether they agree or disagree. If this happens, ask these participants to say more about their reactions to the statement and then encourage them to express their authentic feelings. The values clarification activity can often lead to misunderstanding and strong emotions, therefore try to ground discussion within a human rights viewpoint – emphasise with participants that we are all here as human rights activists and not to judge or make assumptions about others based upon their sexuality.

Activity 2:

Exploring sexual orientations

Objectives

- By the end of the activity, participants will have explored their values and attitudes around gender, sexuality, sexual diversity and rights.

Time

1 hour 30 minutes

Materials and advance preparation

16 cards with statements written on them (see below), Markers, Tape, Paul's digital story

Steps

Step 1: Group work (40 minutes)

1. Divide the participants into 4 groups randomly.

2. Explain to the participants that this activity is designed to give them a general understanding of their own and each other's values and attitudes about gender, sexuality, sexual diversity and rights. Remind the participants that everyone has a right to his or her own opinion.

3. Give each group 4 cards with the following statements written on them:

Group 1

i. It is ok to be attracted to someone of the same sex.

ii. Homosexuality is un-African.

iii. Gay and lesbian people should have the same rights as straight people.

iv. Migrants are frequently gay or lesbian

Group 2

i. It is ok to be attracted to people of both sexes.

ii. Homosexuality is against religion.

iii. A gay man is not a real man.

iv. Lesbians can't become infected with HIV.

Group 3

i. If you are attracted to someone of the same sex, it is best not to reveal these feelings.

ii. Homosexuality is abnormal.

iii. Gay and lesbian people should be able to be parents.

iv. It is easy to recognise a gay or lesbian person.

Group 4

i. Lesbians and gay people should keep their sexual preference to themselves.

ii. Gay men spread HIV.

iii. I would be accepting towards a close friend or family member who is gay.

iv. The legalisation of same-sex marriages in some countries is a positive development.

4. Instruct the groups to discuss the four statements they have been given and to prepare a flipchart with a synthesis of the arguments for and against the statement.

Step 2: Plenary (40 minutes)

1. Bring the groups back together and invite them, one by one, to share the statements they discussed together and the arguments in agreement and in disagreement that emerged in the group.

2. Let the other groups ask questions or make comments on where they agree and disagree and why.

3. After debating all of the 16 statements, lead a discussion about values and attitudes about gender by asking these questions:
   - *Which statements, if any, did you have strong opinions and not very strong opinions about? Why do you think this is so?*
   - *How did it feel to talk about an opinion that was different from that of some of the other participants?*
   - *How do you think people's attitudes about the statements help or do not help to contribute to stigma against lesbian, gay, bisexual and transgender people?*

4. If you have the equipment, show participants Paul's digital story (contained in the digital stories DVD in this curriculum) and lead a discussion based on the Facilitator's notes in the DVD booklet.

Step 3: Action for change (10 minutes)

5. Finish the activity by using the Action Chart to ask participants about what actions they think are needed in order to change harmful attitudes, noting their answers on the chart.

6. Ask participants what they think they'll do differently as a result of this exercise

Facilitator's notes

For the sake of discussion, if all the participants agree about any of the statements, play the role of "devil's advocate" by expressing an opinion that is different from theirs.

Some participants in the groups may say that they don't know whether they agree or disagree. If this happens, ask these participants to say more about their reactions to the statement and then encourage them to express their authentic feelings.

Key points

Homosexuality is a perfectly normal expression of human sexuality. Historically, however, it has been treated by the social sciences as a deviant sexual conduct, by medicine as an illness and by religions as a sin.

"Sexual diversity", a term being used commonly in many parts of the world to denote sexual identities that have been historically marginalised and discriminated, and incorporates gay, lesbian, bisexuals, transgender and intersex people: GLBTI. Whilst the G in the acronym is often used to refer to homosexual men and the L for lesbians, the T integrates:

- Transvestites - those who dress like the "other" sex, transgenered - those who adopt attitude, values, roles, behaviour, symbols, etc., culturally assigned to the "other" sex
- Transsexuals - those who have had hormone treatment and/or surgery to change their external sexual organs and physical appearance)

It is common to refer to transvestites, transgendered people and transsexuals simply as "trans".

The "I" stands for "interesexuals" and refers to intermediate or atypical combinations of male and physical sexual features in a person that makes it difficult to define his/her anatomical/biological sex.

The human rights of GLBTI people are often violated as a result of society´s ignorance, prejudices and fears in relation to homosexuality. These often result in discrimination and violence that limit opportunities to education, health, employment and self development.

Homosexual practises have been and are present in every culture in the world and it is wrong to think of it as a "western thing" and un-African. The word "homosexuality" in English has been in use for around a hundred years as the concept of diverse sexual identities (ant not just practises) began to emerge in some societies. The word "gay" began to be used in the1960s and 70s in the USA and Europe as homosexuals began to organise to challenge the discrimination and violence they experienced and campaign for their human and sexual rights.

In patriarchal societies, homosexuality in men is judged and condemned as weakness and an expression of femininity. As such homosexual men are ridiculed, punished and ostracised and are often seen as not being "real men".

Gender identity and sexual identity, however, are not synonymous. The majority of gay or bisexual men who "come out" during their adolescence or early adulthood have already been socialised into assimilating attitudes, values and behaviour associated with being "real men" and continue to express these in the ways they relate to women and other men. As such, the majority of homosexual men are actually not visible at all in society.

The term "sexual diversity" is currently being used in many parts of the world to refer to sexual identities that have been marginalised and discriminated historically: homosexual men/gays, lesbians, bisexuals and trans. "Trans" is a generic term used to refer to transvestites, transsexuals and

Contacts