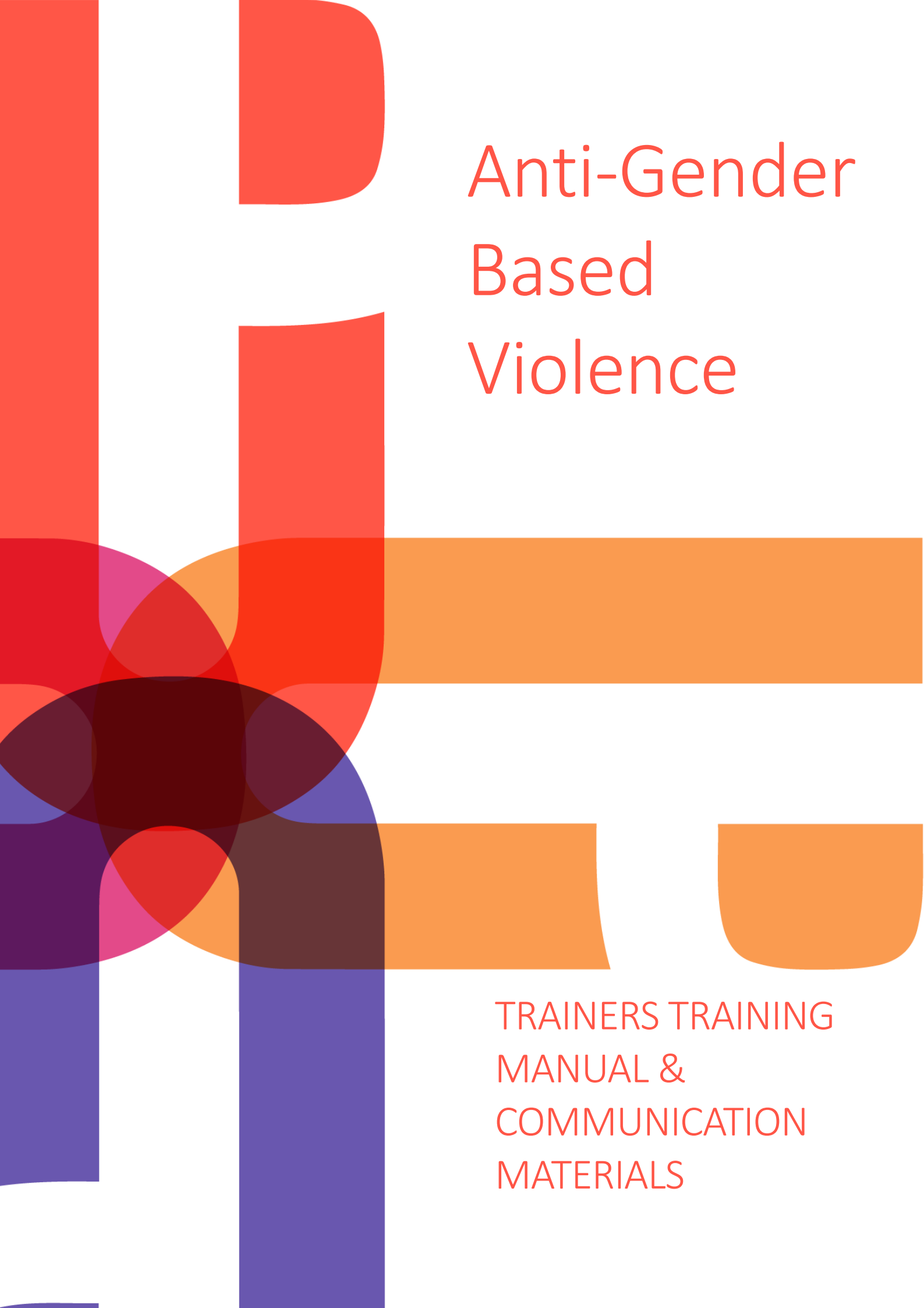


The background of the cover features a complex abstract design. It consists of several overlapping geometric shapes, primarily circles and rounded rectangles, in a palette of red, orange, and purple. The shapes are layered, creating a sense of depth and movement. The colors are vibrant and saturated. The overall composition is modern and artistic.

Anti-Gender Based Violence

TRAINERS TRAINING
MANUAL &
COMMUNICATION
MATERIALS

This manual is for trainers who will train community agents as part of project delivered by United Purpose. The content of this document is the responsibility of United Purpose. The material and opinions herein are those of United Purpose.

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¹ The training package is available at: <https://www.unhcr.org/publications/manuals/583577ed4/sgbv-prevention-response-training-package.html>

² The toolkit is available at: <https://reliefweb.int/report/syrian-arab-republic/hearing-and-being-voices-syria-working-together-raise-awareness-gender>

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Acronyms and Abbreviations

CBO	Community Based Organization
CEDAW	Convention on the Elimination of All Forms of Discrimination Against Women
CVSU	Community Victim Support Unit
GBV	Gender-Based Violence
SGBV	Sexual and Gender-Based Violence
GVH	Group Village Head
INGO	International Non-Governmental Organisation
MoGCDSW	Ministry of Gender, Children, Disability and Social Welfare
NGO	Non-Governmental Organisation
NPAGBV	National Plan of Action to Combat Gender-Based Violence
SRHR	Sexual and Reproductive Health and Rights
TA	Traditional Authority
UP	United Purpose
UN	United Nations
VSU	Victim Support Unit
VAWG	Violence against Women and Girls

INTRODUCTION

I. Introduction to the training and communication materials

As United Purpose (UP), we have an ambitious agenda for Malawi. Our Country Strategy 2017-2020 centres around four pillars: (1) Livelihoods and food security; (2) WASH and healthier lives; (3) Sustainable energy; and (4) Gender equality. As much as gender equality forms a critical stand-alone pillar of our work, we know that the key to success across the other three pillars is the equal and meaningful participation of women and men and an assurance that both will benefit equally from the outcomes and impact of our interventions. As such, gender equality must be at the heart of everything we do. To this end, UP developed a Gender Equality Toolkit aiming to ensure gender responsive programme design, implementation and review. The toolkit provides UP Malawi staff and partners with practical tools and guidelines to support the comprehensive integration of gender equality promotion across all UP's programmes as well as all technical staff's day-to-day work.

Although gender inequality touches everyone, women and girls are disproportionately affected. This is so around the world, as well as in Malawi, leading to a fundamental denial of women's rights. To address this, and to uplift women to have equal agency and life chances as men, we recognise the necessity to specifically promote women's empowerment through targeted interventions in addition to gender responsive work. Therefore, UP adopted the Gender Household Approach and developed adapted Household Approach training manual and facilitators' guide. This approach is an extension approach that was developed by the gender section under the Ministry of Agriculture and it promotes power relations among adult and youth household members in order to promote equitable access to and control over resources, assets and benefits. It also enables household members to identify and address gender related issues which results in improved livelihood of all household members.

In social empowerment programmes, the approach empowers all the adult and youth male and female household members in planning and participation in general household activities in the best interest of all. The approach also enables the household members to critically examine and address gender norms, roles and relationships between men and women and to transform the preponderant social-cultural factors that perpetuate gender inequalities in order for them to achieve their aspirations.

This toolkit builds upon UP's other gender documents and aims to address the most serious form of gender inequality which is gender-based violence.

What is gender?

'Gender' refers to the socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for men and women. It is different from 'sex', which refers to the biological characteristics that define men and women. Gender roles vary from society to society. They are learned through socialisation processes and are not fixed, but changeable. Gender systems are institutionalised through child-rearing ideologies and practices, education systems, political and economic systems, legislation, and culture, religion, and traditions.

UP recognises that there is pronounced economic, political and social inequality between men and women in Malawi today. Although a complex and diverse society, including both matrilineal and patrilineal traditions, Malawi is highly patriarchal. Women's rights are weak and women score low on all development indicators. For instance, Malawi is placed at the bottom of the UNDP Gender Development Index 2016, ranking 177/188. Violence against women is a serious problem, with 34% of women having experienced physical violence since the age of 15. More women than men are HIV-positive (10.8% versus 6.4%) and almost one third of all new infections occur in women under the age of 30, mostly attributable to coming of age ceremonies that introduce young girls to sex.

Our vision

An equal society where women, men, boys, and girls fully realize their rights and fulfil their potential.

Our outcomes

1. More economically empowered women
2. Increased female leadership, decision-making power, and voice
3. Shifts in attitudes, beliefs, and behaviours about gender-based violence (GBV) among men and women

Outcome 3

UP contributes to the reduction of violence against women and children (including GBV and intimate partner violence) by supporting shifts in attitudes, beliefs, and behaviours relating to women's empowerment and GBV among men, women, boys, and girls. This work includes focus on local power holders and cultural gatekeepers, such as chiefs and religious leaders and tackle issues of harmful social cultural practices within our target areas, such as harmful initiation rituals and early marriages. UP recognise that promoting changes in attitude, culture, and – ultimately – behaviour, is a complex and time-consuming process. As such, its approach in this area is to work closely through local change agents and gender champions, building on already on going positive cultural shifts, and facilitating further positive change. UP's work applies the principles of comprehensive empowerment (power within, power with, power to) and include specific work with men on perceptions of masculinity and work through men as male champions to end GBV.

These training manual and communication materials provide a resource for UP staff to mainstream gender equality and GBV awareness across all UP's programmes. The materials have been designed to support UP project participants and impact communities to reflect and provide space for discussion to support shifts in attitude, beliefs, and practices about GBV among men and women. The materials contain trainer's modules and community engagement materials. The trainer's modules outline a standard process for creating high-quality, active learning workshops and provide checklists, guidelines, and templates to support training providers in the process of designing, developing, and delivering effective training. The community engagement materials include innovative and appropriate communication material (s) targeted at audiences (i.e. for those that are illiterate, adolescent, men, women, government workers etc.) were developed.

II. Purpose of the training and communication materials

To provide consistent and uniform information to a diverse range of UP project participants and impact communities on GBV. The manual and communication materials have been developed to act as a guide and a resource material which can be complemented with other training and communication materials.

III. Learning Outcomes

Following participation in the training and exercises in the different materials here-in, participants will be able to:

- A. Identify the different types of GBV and better understand the causes and factors that contribute to GBV in different contexts and in particular in relation to food security, livelihoods, nutrition and resilience.**
- B. Increase communities' capacity to manage the triggers of GBV and create a healthy and nonviolent relationships.**
- C. Facilitate a process of change to reduce GBV in their communities.**

The following key messages about GBV will be conveyed and carefully explained to all participants in the training:

KEY MESSAGES:

1. GBV is a serious, life-threatening, global problem affecting women, girls, boys and men.
2. GBV is under-reported in all contexts.
3. Gender norms shape the power relationships between men and women. Gender norms are socially constructed and can change.
4. Gender norms and unequal power relationships are the root cause of GBV.
5. GBV is an abuse of unequal power relationships. Power is directly linked to choice, so people with little power have fewer choices and are more vulnerable to abuse.
6. GBV occurs against a person's will. An act is not consensual when obtained through violence or coercion. Coercion may include a threat to withhold a benefit, or a promise to provide a benefit.
7. Violence can be physical, psychological/emotional and sexual in nature. It can also take the form of a denial of resources or access to services.
8. Acts of GBV violate human rights enshrined in international human rights instruments and constitute a crime under the Malawian Criminal Code.
9. GBV can occur throughout an individual's life from infancy to old age.
10. Acts of GBV can occur in both the public and private spheres. Most acts of GBV are perpetrated by someone known to the survivor. This can include people in authority.
11. Child marriage is a form of GBV.
12. Domestic violence is a form of GBV.
13. It is not shameful to discuss sexuality and sexual violence.
14. Knowledge of and access to GBV services can save lives.
15. Mutual support can help prevent GBV and ensure good responses to GBV.

IV. Users

The training and communication materials have been developed for use primarily by UP Staff, Partners and Volunteers as they engage with different groups of people. They can also be used or adapted by different stakeholders.

V. The Training Approach

The training and communication materials advocates the use of reflective participatory approaches and all the sessions are designed for the active involvement of all participants. Reflective participatory approaches encourages experiential learning and is more effective in embedding knowledge and supporting the use of knowledge and skills developed. Involvement of the participants can take many forms including discussions, group work, role-plays, and exercises.

VI. Organisation of the Manual

The training and communication package consists of sessions on a variety of issues pertaining to GBV. The training sessions include notes for the trainers, which comprise outlines of presentations, exercises, handouts and case studies. The sessions outline are;

Session Title	Description/Objective	Audience	Time	Delivered by
<u>Session 1:</u> Welcome and Introductions	To welcome participants to the training or discussion. To allow the facilitators to introduce themselves and get to know the participants	Communities	20 min.	Facilitator
<u>Session 2:</u> Defining GBV	Explains the concepts of consent, violence, threats of violence and coercion; defines GBV and lists the four types of GBV and gives examples.	Communities	50 min.	Facilitators
<u>Session 3:</u> Gender, Sex, Gender norms and power	Explains the concepts of sex and gender, how gender affects power relationships between persons; Explains the root cause of GBV as well as contributing factors.	Communities	1 hour and 30 min.	Facilitators
<u>Session 4:</u> Scope of the problem	Explains that GBV occurs globally and under-reporting is prevalent; Presents and dismantles some of the myths about GBV	Communities	40 min.	Facilitators

<u>Session 5:</u> Access to GBV services	Analyses the effects and consequences of GBV and explores the importance of supporting people to access GBV services	Communities	40 min.	Facilitators
<u>Session 6:</u> Offering support to GBV survivors	Explores how communities members might be able to help girls and women to reduce their risk of GBV or to respond to GBV; Explores the importance of supporting people to access GBV services	Communities	2 hours	Facilitators
<u>Session 7:</u> Child marriages	Explores why families often support child marriage for their daughters; explores some of the negative consequences of child marriage as well as alternatives to child marriage	Communities	1hour and 30 min.	Facilitators
<u>Session 8:</u> Domestic violence	Explores domestic violence as a type of GBV; Explores intimate partner violence as a type of GBV; explores using effective communication skills to help reduce the risk of violence when facing domestic disputes	Communities	1 hour and 30 min.	Facilitators
<u>Session 9:</u> Sexual harassment	Understand that 'sexual harassment' is a form of GBV where a person experiences unwanted attention which is sexual in nature. Use a range of scenarios to identify sexual harassment in our community and what can be done to prevent them through more positive attention towards women.	Communities	1 hour and 30 min.	Facilitators
<u>Session 10:</u> Facilitation Skills	Introduces participants to key facilitation skills-especially focusing on gender-based violence participatory approaches	Community Facilitators	2 hrs	Trainers

<u>Session 11:</u> Community GBV Dialogue	Discusses key tools for facilitating GBV Community Dialogue	Communities	90 mins/ tool	Facilitators
<u>Session 12:</u> Participatory Theatre	Discusses key tools for participatory theatre on gender-based violence	Drama or Youth Groups	2 hours	Drama Trainer or Facilitator
<u>Session 13:</u> Couple Discussions	Discusses key tools for Couple Discussions on Gender Based Violence	Couples	45 mins/ tool	Facilitators
<u>Session 14:</u> Story Posters:	Discusses key tools for conducting dialogue using story posters	Communities	90 mins/ tool	Facilitators
<u>Session 15:</u> Community Painting	Discusses process of facilitating a community painting exercise	Communities	1-2 Weeks	Facilitators

VII. Adapting the training and communication materials.

The training and communication materials have been designed to be applicable to a diverse range of participants. However, given the different informational needs of different groups, the materials can be adapted or enhanced to suit specific needs. For instance, the materials can be adapted for on-going trainings-that is a module can be integrated in an on-going training. The materials also can complement on-going safe-guarding trainings.

SESSION ONE: WELCOME AND INTRODUCTIONS

Time: 20 min

Learning objectives:

- To welcome participants to the training or discussion. To allow the facilitators to introduce themselves and get to know the participants

Step-by-step process

STEP I: Welcome participants to the training, introduce yourself and the objectives. Everyone should understand why they are here and what they will learn and participate in.

- The objectives are (toolkit objectives [page 6](#))
- You will be taking part in (explain what activities you will do)

STEP II: Introduce everyone with an icebreaker. Ask participants to think of their best female/male characteristic respectively. Provide up to one minute to think.

STEP III: In a circle, ask people to introduce themselves and act out their characteristic – for example, someone who is good at listening could gesture to their ear, someone who is caring could cradle a baby. The rest of the group must guess their characteristic.

STEP IV: When all participants have introduced themselves thank them for coming and explain that through our activities we will further explore positive characteristics of men and women. Make it clear that some topics discussed will be sensitive and no one has to share anything they don't feel comfortable with. Emphasise the importance of respecting opinions and privacy etc. Then take some time to agree ground rules for participation³.

This can be done when seated, but becomes more fun and active if the participants are standing in a circle. Each participant moves into the circle while introducing himself/herself.

SESSION TWO: DEFINING GBV⁴

Time: 50 min

Learning objectives:

- Explain the concepts of consent, violence, threats of violence and coercion.
- Explain what GBV is and what distinguishes it from other forms of violence
- List the four types of GBV: sexual, physical, psychological, and denial of resources/access to services; and give examples.

³ Such as: no side meetings, respect others opinions etc.

⁴ This session is adapted from the SGVB Prevention and Response Training Package developed by UNHCR in October 2016. The training package is available at: <https://www.unhcr.org/publications/manuals/583577ed4/sgbv-prevention-response-training-package.html>

Key messages:

1. GBV is an abuse of unequal power relationships. Power is directly linked to choice, so persons with little power have fewer choices and are more vulnerable to abuse.
2. SGBV occurs against a person's will. An act is not consensual when obtained through violence or coercion. Coercion may include a threat to withhold a benefit or a promise to provide a benefit.
3. Violence can be physical, psychological/emotional and sexual in nature. It can also take the form of a denial of resources or access to services.

Definitions⁵:

GBV refers to any act perpetrated against a person's will based on gender norms and unequal power relationship. It encompasses threats of violence and coercion. It can be physical, emotional, psychological, or sexual in nature, and can take the form of a denial of resources or access to services. It inflicts harm on women, girls, men and boys.
(UNHCR)

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.

Step-by-step process

STEP I: Start by asking the participants if anyone can define GBV (10 min.)

STEP II: Give the definition of GBV, explain the key terms and concepts included in the definition and give examples (40 min.)

- a. Explain what against a person's will or without consent means and give examples (10 min.)

Notes for the facilitator:

➤ *Consent*

When someone gives consent, that person is able to and makes an informed choice and agrees freely and voluntarily to do something. It is also important to note that consent can also be withdrawn. By definition, GBV occurs without such consent, in other words it happens against a person's will.

Lack of consent is often associated with a perpetrator who uses physical force to compel a victim to submit. But even the threat of violence can undermine a person's ability to give voluntary consent. Likewise, using intimidation, deception, manipulation and the promise to

⁵ Please note that there are various definitions of GBV and violence against women. This training manual uses the definition of GBV adopted by UNHCR and the definition of violence against women contained in the UN Declaration on the Elimination of Violence against Women.

provide a benefit to obtain compliance are all types of coercion that prevent someone from making informed choices and giving genuine consent.

➤ *Threats and Coercion*

Threats include threatening to hurt someone physically or threatening to withhold a benefit. For example:

- *An employer threatening that an employee will lose her job if she does not meet his demand for sexual favours.*
- *A child molester threatening to tell his victim's parents something damaging if he does not comply with demands.*
- *A caregiver threatening to withhold food and basic supplies from an older person in the family unless he gives up other resources.*

Examples of Coercion:

- *An uncle promising to give his niece money if she has sex with him.*
- *A teacher offering to give students grades if he/she accepts his demand for sexual favours.*

All these are examples of abuses of power. Consent also means that the person who is making the decision understands the consequences of that choice, and freely chooses to accept those consequences. Therefore, informed consent also means being informed about the right to say "No" and having the capacity to say no. For example, a student who is abused by a teacher may not be aware they have the right to say no. Or a person with hearing and speaking impairments may not be able to communicate easily their non-consent. Or an older person dependent on others for their basic needs may not understand that they are entitled to resources in their own right. Boys and girls under 18 are considered unable to give consent as they are often too young to fully understand the consequences of their choices.

- **Ask participants if they can think of examples of GBV in which threats of violence or coercion occur.**
- **Make sure that the following key points are understood by all participants:**
 - When a person makes an informed choice to agree freely and voluntarily to do something.
 - Being informed about the right to say "no" and having the capacity to say no.
 - Threat or coercion means NO consent.
 - Children (those under the age of 18) are considered unable to give consent.

b. Explain what violence means and give examples (30 min.)

Note for the facilitator:

Violence takes many forms, or a combination of forms. Violence can be physical, emotional, psychological or sexual in nature. It can also take the form of a denial of resources or access to services. Violence encompasses threats of violence and coercion.

- Divide the participants into four groups and assign each group one form of violence to discuss. The groups should write down on flip charts as many types or examples of SGBV as they can think of within 5 minutes. For examples, see the table below. Please note that these lists are not exhaustive.

Physical So-called honour related crimes (killing, maiming) Physical assault (beating, biting, burning, kicking) Using instruments to cause harm Slavery Infanticide/femicide Confinement Punishments for defying cultural norms Female Genital Mutilation/cutting	Sexual Rape, Marital rape Attempted rape Child sexual abuse Genital mutilation Sexual harassment Sexual assault Sexual exploitation (for example at the workplace or school) Trafficking Commercial sexual exploitation Sexual violence based on sexual orientation Forced marriage and child marriage
Emotional/Psychological Verbal abuse Confinement Forced marriage and child marriage Social exclusion based on sexual orientation or gender identity Humiliation Manipulation	Denial of access to resources and services Denying girls their right to education Depriving women of inheritance, property or land ownership Giving boys/men preferential access to food or services Depriving women of the right to pass on nationality

- Have the groups display their flip charts and ask participants to walk around and review the different lists. Guide this gallery walk by asking questions, such as:
“What do you notice?”
“Is there anything missing?”
“Is anything unclear?”
- Read the scenarios below to the participants and ask them the following questions:
“What type of GBV is it?”
“What impact may the GBV have on the person?”

Notes for the facilitator:

All the scenarios involve GBV. For your guidance and to assist with the discussions, the GBV type and impact has been written below each scenario. You should not include this when you read out the scenarios.

The scenarios are:

Scenario 1:	A wife does not prepare dinner on time, so her husband slaps her.
GBV:	<i>Intimate partner violence, physical violence</i>
Impact:	<i>The violence may escalate to more serious harm if the woman does not prepare dinner on time again</i>
Scenario 2:	A man meets a beautiful woman and wants to marry her / take her out. The woman says she is not interested but she is happy to talk to him. He later forces her to have sex.
GBV:	<i>Sexual violence, rape</i>
Impact:	<i>The woman may feel that it is her fault, as she consented to talking to the man.</i>
Scenario 3:	A boy mocks a girl for wearing inappropriate clothing, and being a bad girl. He tells his friends he thinks she has had sex with many boys.
GBV:	<i>Psychological or emotional violence</i>
Impact:	<i>The girl may be judged by other boys and girls and struggle to form friendships and relationships.</i>
Scenario 4:	In a family of four boys and two girls, the boys are routinely given larger portions of food, and sometime the girls have very little to eat.
GBV:	<i>Denial of resources</i>
Impact:	<i>The girl's health deteriorates due to lack of nutrition.</i>
Scenario 5:	A group of boys teases a young girl who is walking alone on the street. They tell her she looks beautiful and should take one of them as her boyfriend. The girl feels uncomfortable.
GBV:	<i>Psychological or emotional violence</i>
Impact:	<i>The girl's freedom is reduced as she does not feel safe going out alone.</i>
Scenario 6:	An aid worker tells a woman she can have extra rice today if she will give him a little kiss.
GBV:	<i>Sexual exploitation</i>
Impact:	<i>The woman may not return for food aid for fear of further exploitation.</i>
Scenario 7:	A wife gets ill after giving birth but the husband says she needs to stay at home to care for the new baby and cannot go to the hospital.
GBV:	<i>Denial of resources</i>
Impact:	<i>The wife becomes seriously ill and is unable to care for the baby.</i>
Scenario 8:	A woman would like to access some information about family planning but her husband has beat her once before after he found some leaflets she had brought home about family planning.
GBV:	<i>Physical violence, denial of access to resources</i>
Impact:	<i>The woman is unable to plan her pregnancy with her husband.</i>

SESSION THREE: GENDER, SEX, GENDER NORMS AND POWER⁶

Time: 1 hour and 30 min.

Learning objectives:

- Explain the concepts of sex and gender, how gender affects power relationships between persons.
- Explain the root cause of GBV as well as contributing factors.

Key messages:

1. Gender norms shape the power relationships between men and women. Gender norms are socially constructed and can change.
2. Gender norms and unequal power relationships is the root cause of GBV.
3. GBV is an abuse of unequal power relationships. Power is directly linked to choice, so persons with little power have fewer choices and are more vulnerable to abuse.

Step-by-step process

STEP I: Highlight that the term “gender” is often confused with “sex”, but they are different concepts. Briefly explain difference between sex and gender using the notes for the facilitator. (15 min.)

Notes for the facilitator

Sex versus Gender

Sex is what we are born with; it describes the physical and biological difference between males and females. Gender is what society and culture teaches us about how we should behave based on our sex. Gender is concerned with what it means to be a boy or girl, woman or man, in a particular society or culture. Gender determines the roles, responsibilities, privileges, expectations and limitations of males and females in each culture. It includes the way men view themselves as men, and the way men view women as women. Similarly, it is the way women see themselves as women, and the way women see men as men. These perceptions and beliefs are influenced by social factors, such as history, tradition, religion and social norms. Gender applies to both males and females and is a neutral term, neither right nor wrong.

- a. **Give each participant two cards prepared beforehand; one with a letter “G” on it (for gender) and one with the letter “S” (for sex). Explain that you will read aloud a few statements. At the end of each statement participants should either raise the G card if they think the statement refers to gender or**

⁶ This session is adapted from the SGVB Prevention and Response Training Package developed by UNHCR in October 2016. The training package is available at: <https://www.unhcr.org/publications/manuals/583577ed4/sgbv-prevention-response-training-package.html>

the S card if they think the statement refers to sex. For each statement ask a volunteer to explain their choice.

- Because of this, boys' and girls' bodies develop differently. (Sex)
- Because of this, women can breastfeed babies. (Sex)
- Because of this, men often feel less comfortable to express their emotions. (Gender)
- Because of this, girls are less often enrolled in secondary school than boys. (Gender)
- Because of this, the majority of nurses are female. (Gender)
- Because of this, the majority of police officers are men. (Gender)
- Because of this, women are often the ones who clean the house and prepare dinner for the whole family. (Gender)

b. Recap by saying that, although certain characteristics of women and men are partly innate, our roles as women/men are socially influenced (gender).

c. Highlight that the training will now move on to the question of how gender norms affect our opportunities in life.

STEP II: Explain that deeply rooted gender norms and unequal power relationships are considered the root cause of GBV (45 min.)

a. Conduct activity 1: The Root Cause of GBV. This activity reinforces awareness about gender norms and unequal power relations and their link to GBV. (30 min.)

Activity 1: Root Cause and Contributing Factors⁷

To be guided by the facilitator:

1. Get participants undivided attention and ensure they remain standing.
2. Tell them that they are part of a community of happy people, eager to meet someone new, and ready to share something about themselves. Then, explain to them that all members in this community have the right to four things:
 - *First, you have the **right to physical safety**, which protects you from being physically hurt. You will each get this card that represents your right to physical security. [Show one card 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 another card 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, paid work, property, or access to education. You will each get this card that represents your right to the opportunity to make your own decisions. [Show another card to the group.]*

⁷ This activity is adapted from "SASA! Understanding Power Imbalances (Session 2.1)", in An Activist Kit for Preventing Violence against Women and HIV, Raising Voices, 2009

- *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 another card to the group.]*

3. Ask participants to walk around the room/area and introduce themselves by name to everyone, one by one. Then, each of them has to share an example of how they use their rights in everyday life – they could choose to give an example of when they have felt protected; when they have shown/ been given respect; share an example of some good decisions they have made.
4. Invite participants to each come and collect their four cards and stick these on their chest. Then they should continue their conversations, asking each other what they do in life, what their occupations are (still using their own identities).

5. After 3 minutes call Stop! Explain:

The community will now be divided into two parts. Half of you will now become squares, and the other half will become circles. Ask each person to randomly collect a card and tape it on their chest.

Then ask them continue talking to each other. Encourage circles to talk to squares.

6. After 3 minutes call Stop! and say:

Times have changed in this community. Now circles have more power than squares. If I clap my hand (wring bell/blow whistle) while a circle and a square are talking together, the circle can take one of the square's four rights. If the square has no more rights, 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.

7. Periodically clap your hands. When a third of the participant are standing frozen, end the game by calling Stop!
8. Have the group sit in the large circle. Discuss the experience of living in this community:

- *What did you learn when talking about your rights?*
- *How did you feel when your rights were removed, which ones were most important?*
- *How did you feel when a square or circle had more power?*
- *How did you feel being at risk of having your rights taken at any time?*

9. Draw comparisons between this community and real life:

- *Does every human have the right to these four things?*
- *How in our own life is the community divided into different categories of people? [Make sure female and male and adults and children are among the responses.]*
- *What happens when society gives one group more power than another?*
- *Who is usually given more power in our community?*
- *Do some people use this power to disregard the rights of others?*

- *How do imbalances of power between women and men limit women's lives in your community?*

b. Explore the notion of gender norms and unequal power relationships.

Notes for the facilitator:

Gender norms and unequal power relationships

Gender norms determine roles, responsibilities, opportunities, privileges and limitations. This shapes power relationships. Deeply rooted gender norms and unequal power relationships is considered the root cause of GBV. GBV is an abuse of power. Although power can be used for good purposes, and not all those who have power abuse it, power can be used to dominate, to marginalize, to force other persons to act against their will and to impose restrictions in others people's lives. Power is directly linked to choice, so persons with little power – such as children and many women – have fewer choices and are more vulnerable to GBV. Although women and men have the same human rights, gender norms usually impose restrictions on women and girls in particular, who develop/are given low expectations of their rights.

- c. Explain that when we refer to an abuse of power, we mean different things: abuse of physical power, economic power and political power; or an abuse of the lack of power of others. Ask participants if men and boys are also restricted by rigid gender norms.**

Notes for the facilitator:

Are men and boys also restricted by rigid gender norms?

Yes, because gender encompasses both male and female attributes. Rigid gender norms around masculinity – or what it means to be a man – can negatively affect men and boys. For example:

- *Normative codes for men generally dictate that they control their emotions, provide financially for their family, deal with problems without asking for help (a perceived sign of weakness), and to be dominant. (Telling someone to be a real man, or asking, who wears the pants in that relationship? refer to ascribed male dominance.) Such rigid gender norms can have negative consequences for men and boys, especially when they cannot or do not want to conform to these norms. Stress, frustration, anger, and even violence may result, which can negatively affect families and communities.*
- *Men who have sex with men (MSM) or who identify as gay often face virulent discrimination because they do not conform to conventional or traditional notions of male gender roles. Such discrimination also applies to persons who identify as lesbian, bisexual, transgender, or intersex.*

- d. Emphasize that as gender is a concept that is learned, gender and gender inequality can also be changed by society, a community or by individual.**

STEP III: Explain the factors contributing to GBV (30 min.)

- a. Refer back to the previous activity 1. Explain that if the power imbalance between circles and squares had not existed, then circles would never have been allowed to take rights away from squares. Therefore, the unequal power relationship was the cause of squares' loss of status. Most societies give men power over women, just like the circles had over the squares.
- b. Ask participants: Does this mean that if the unequal gender norms and power relationships did not exist, would GBV cease to exist as well? Collect a variety of responses, without agreeing or disagreeing with participants. Just ask participants what they think. Do not record their responses.
- c. Explain: There are many other factors that also seem related to GBV, for example:
 - Forced displacement (when people are forced to leave their homes due to natural disasters, wars, etc.)
 - Poverty
 - Cultural practices
- d. Ask participants to divide into three groups. Each group will be given one of the three topics above. Each group will have 5 minutes to determine if the factor assigned to them is the cause of GBV; have them explain their reasoning: why their factor is or is not the cause of GBV. After 5 minutes each group will be given exactly 1 minute to present their reasons.
- e. After all the presentations, summarize as follows drawing on examples from each presentation:
 - Though these issues do not cause GBV, they are contributing factors.
 - These factors provide a fertile environment for power imbalances to be abused.

SESSION FOUR: SCOPE OF THE PROBLEM⁸

Time: 40 min

Learning objectives:

- Explain that GBV occurs globally and under-reporting is prevalent
- Present and dismantle some of the myths about GBV

Key messages:

1. GBV is a serious, life-threatening, global problem affecting women, girls, boys and men.
2. GBV in Malawi is a serious and rampant problem that disproportionately affects women and girls. However, due to under-reporting and lack of reliable data the real scope of the problem cannot be measured.

Step-by-step process

STEP I: Explain the scope of the problem (10 min)

- a. **Explain that GBV occurs all around the world and that in Malawi it is a serious issue that is often ignored and overlooked due to stigma and under-reporting.**

Notes for the facilitator:

GBV affects women, girls, boys and men. The majority of the data currently available on GBV refers to women and girls, who represent the largest group affected. However the lack of data on the incidence of GBV perpetrated against men and boys does not mean that they do not suffer GBV, but rather that coming forward is problematic, or that data collected is not disaggregated by sex.

In Malawi, GBV is a serious and rampant problem that disproportionately affects women and girls. However, due to under-reporting and lack of reliable data the real scope of the problem cannot be measured.

- b. **Explain that GBV is always under-reported and present the some of the reasons why**

Notes for the facilitator:

The number of individuals who report experiencing or surviving GBV is likely much lower than the true number of GBV cases.

Reasons for under-reporting:

⁸ This session is adapted from the SGVB Prevention and Response Training Package developed by UNHCR in October 2016. The training package is available at: <https://www.unhcr.org/publications/manuals/583577ed4/sgbv-prevention-response-training-package.html>

- *Personal safety or security of the survivors and their families, who risk retribution by the perpetrator or community members*
- *Stigmatization of survivors*
- *Lack of services*
- *Lack of reporting mechanism*
- *Cultural norms that condone some types of violence*
- *Taboos around certain forms of violence*

STEP II: Present and dismantle some of the myths about GBV (30 min.)

Notes for the facilitator:

Please find below some of the most common myths that challenge the key messages about GBV we are trying to promote as well as arguments that will help you address them:

- ***Men and women are different. They have always been different. It's natural that they have different roles.*** It may be true that men and women are different biologically. Women have the capacity to get pregnant and give birth, but men do not. These biological differences do not mean there should be differences in status or power or opportunity. In many societies, the biological differences—and particularly reproduction—have been used to force women into a lower position, by insisting they must remain in the home to take care of children. This allows men to occupy the public space, to control the political and legal system, and to hold the economic power. This means that biological differences are actually being used to create and excuse gender inequality. Biological differences don't cause this inequality.
- ***Women like looking after children. They are naturally more nurturing and caring than men.*** Many women may like looking after children. This does not mean they should not be treated equally because this is what they do. Looking after children is actually a very important role in all societies. It is how we create future generations who can contribute to and manage a society in productive ways. When a man shows he cares, he can be accused of being weak, not a real man, and more like a woman. This practice of gender socialization makes it difficult for men to show they care. And so, many men do not show they care. Because many men don't show they care, we read this as natural state of being for men. However, it is actually a result of gender socialization. For example, we raise boys to not show emotion when they are sad or upset. We tell them that men don't cry and that they should therefore stop crying if they want to be seen as a real man.
- ***Find me a job and then we can talk about an alternative to marrying off my young daughter.*** The economic gains of child marriage are short-term. Your daughter may move into a household where there are more resources available. However, she will be at risk if the availability of these resources later change. She will not have finished her education, and so she will not easily be able to earn money. This also means she will not be able to provide for you when you are older. Your daughter and your family will always be reliant on the goodwill of her husband. This is not economic security.
- ***Child marriage is part of our culture. You can't change the way our culture is. We have a right to practice our culture.*** Child marriage happens in many societies, not just yours. Social norms inform how we work as a society, but if they change, the

society will not end. In many societies where child marriage is regularly practiced, there are still people who don't agree with it. Their decision not to marry their adolescent daughter offers a different way of living in those societies, but it does not bring about the collapse of the cultures. And cultures too change. That's how cultures survive and thrive. It is also very important to stress that since 2017 the Malawian Constitution no longer allows child marriages.

- ***Sexual intercourse is a man's right in marriage.*** This is absolutely not true, there is no law that gives men such a right. To the contrary, forcing a woman to have sex with you constitutes a crime under the Malawian Criminal Code and is punishable with jail time.
 - ***A woman should tolerate violence in order to keep her family together.*** Violence against women affects negatively her children and is also detrimental to their psychological health and emotional well-being.
 - ***There are times when a woman deserves to be beaten.*** *Violence against women cannot be justified and it is never the victim's fault.*
- a. **Emphasize that everyone has their own beliefs about the rights and roles of women and men. These beliefs come from our cultural, family and social backgrounds. While it is important to respect an individual's beliefs, we must also challenge those that might justify, support or condone violence.**

SESSION FIVE: ACCESS TO GBV SERVICES⁹

Time: 40 min

Learning objectives:

- Analyse the effects and consequences of GBV
- Explore the importance of supporting people to access GBV services

Key messages: Knowledge of and access to GBV services can save lives

Notes for the facilitator:

Introduction to the topic

Access to GBV services is often restricted, especially for adolescent girls and women. Girls and women may require permission from a male member of their family or a male community leader to leave their home or to travel to locations where they can access services. Even when women and girls are able to leave their home without the permission of a man, they face significant safety and security risks, including the risk of sexual violence. This limits—and sometimes prevents—their ability to access services necessary to ensure their health, well-being and right to live a violence-free life.

In some communities where women and girls' safe spaces have been established, men may dictate who can attend sessions in those spaces, for how long, and the kinds of training that

⁹ This session is adapted from the toolkit "Hearing and Being Voices in Syria: Working Together to Raise Awareness on Gender-Based Violence" developed by the GBV Sub-Cluster for the Whole of Syria (Turkey Hub). The toolkit is available at: <https://reliefweb.int/report/syrian-arab-republic/hearing-and-being-voices-syria-working-together-raise-awareness-gender>

can be offered there. This means that access to the physical space does not always guarantee access to ideas that can help empower women and girls.

Why is this a key GBV message?

For survivors of GBV, medical attention can be urgently needed to prevent further injury or in some cases death. Ongoing access to psychosocial support and counselling are important components of the recovery process. Access gives survivors a chance to rebuild their lives so they can make positive contributions to their intimate relationships, families and communities. Unhindered access to GBV support services can bring a halt to the cycle of violence within families and communities. It is through access to GBV services that perpetrators and survivors can adopt new ways of thinking and behaving to challenge and stop the normalization of violence.

Step-by-step process:

STEP I: Analyse the effects and consequences of GBV (20 min.)

a. Ask the participants the following questions:

- How does violence in your community affect the whole community?
- What can people not do when the risk of violence in a community is high?
- What happens to all members of a family (the parents, children, grandparents) when there is violence happening in the home?

b. Suggest that the consequences of GBV go beyond the physical. There can also be long-term emotional and economic impacts. Violence against a single person can also affect more people; it can have a secondary impact on others who are connected to that person. Give the following examples:

- While women are usually the immediate victims of GBV, the consequences of gender violence extend beyond the victim to the society as a whole.
- GBV threatens family structures; children suffer emotional damage when they watch their mothers and sisters being battered; two-parent homes may break up, leaving the new female heads of household to struggle against increased poverty and negative social repercussions.
- Psychological scars often impede the establishment of healthy and rewarding relationships in the future. Victims of GBV may vent their frustrations on their children and others, thereby transmitting and intensifying the negative experiences of those around them. Children, on the other hand, may come to accept violence as an alternative means of conflict resolution and communication. It is in these ways that violence is reproduced and perpetuated.

c. Ask the participants the following questions:

- What happens to our attitudes towards GBV if we consider its long-term consequences?
- In your community, what are some of the most common consequences of GBV?
- How does GBV prevent your community from becoming a stronger community?
- Does the violence benefit the perpetrator in any way?

STEP II: Explore the importance of supporting people to access GBV services (20 min.)

a. Ask the participants the following questions:

- What kinds of support and services do you think people might need if they have suffered GBV?
- Are these services easily accessible in your community?
- What prevents people from accessing support services for GBV?

b. Suggest that having easy and unhindered access to GBV support services can save lives. There may be physical consequences of GBV that require immediate medical assistance. Access to other services help GBV sufferers to deal with their experiences and to seek long-term assistance to prevent the GBV from happening again.

c. Ask participants the following questions:

- Do you know what services are available to survivors of GBV in your community?
- Do you think GBV survivors have adequate and easy access to services in your community?
- What might be some of the consequences for a survivor if they cannot access services?
- What can you do to support access to services for GBV survivors in your community?

d. Also, encourage them to think about their own wellbeing.

- Why is it important for you to access GBV services if you need them?
- What might prevent you from accessing these services?
- What can you do to look after your personal wellbeing?

In response to the answers the participants give to the first question in this reflection time, you should provide information on available GBV services in the community. (Refer to annex 1: Service providers for prevention and response to GBV)

SESSION SIX: OFFERING SUPPORT TO GBV SURVIVORS¹⁰

Time: 2 hours

Learning objectives:

- Explore how communities members might be able to help girls and women to reduce their risk of GBV or to respond to GBV
- Explore the importance of supporting people to access GBV services

Key messages: Mutual support can help prevent GBV and ensure good responses to GBV

¹⁰ This session is adapted from the toolkit “Hearing and Being Voices in Syria: Working Together to Raise Awareness on Gender-Based Violence” developed by the GBV Sub-Cluster for the Whole of Syria (Turkey Hub). The toolkit is available at: <https://reliefweb.int/report/syrian-arab-republic/hearing-and-being-voices-syria-working-together-raise-awareness-gender>

Notes for the facilitator:

Introduction to the topic

Mutual support for friends and close family members does not come easy when that support requires a response to GBV. We may be reluctant to acknowledge that the violence is happening, especially if the perpetrator is somebody we otherwise love (husband, brother etc.). A lack of knowledge about GBV and fear of getting involved pose significant barriers to encouraging people to provide support for the peers. We may not recognize that what they are suffering is GBV. This is often so when the violence is not physical and we cannot see physical injuries. We may be scared to raise the issue in case the perpetrator uses violence against us too or in case somebody else uses violence against us because they believe we have shamed their family. We may think the person who is suffering won't like it if we get involved. Offering support is a vital part of ensuring GBV survivors have the best chance of recovery. The survivor may not know where they can seek medical assistance. They may not be able to travel alone. They may be too scared to discuss what is happening to them with other people, because they believe we won't support them or we will blame them for what is happening. The barriers to disclosing personal experiences of GBV are as strong as the barriers that prevent us from talking about it when it is happening to somebody else. This means that both the survivor and the witness are suffering in silence.

Why is this a key GBV message?

For women and girls, peer support can offer opportunities to learn from each other about what they can do to protect themselves from GBV in their homes and in their communities. It can often be the only means through which they are able to gain knowledge about and access available support services. When women talk about GBV with our friends and family members, they can share information about the risks. They can work together to reduce the risks. They can also share knowledge about services that are available if we need them; and receive assistance to access these services if we need to.

For men and boys, peer support is an important component of developing alternative, non-violent masculinities. Through effective peer support and through linking adult men and adolescent boys in GBV learning, the pressure otherwise placed on boys to perform violent masculinities can be challenged and changed.

Step-by-step process:

STEP I: Explore how you might be able to help girls and women to reduce their risk of GBV or to respond to GBV (1 hour)

a. Ask the participants the following questions:

- Why do you think people are sometimes reluctant to help girls and women who are facing violence, even if they are our friends or family?
- What makes it difficult for you to promote an end to violence against women in your community?
- What about in your home?

- b. Suggest that support from community members can make it easier for women to get out of situations where they are at risk of or exposed to GBV. Support can also be critical to help GBV survivors to access services, such as medical assistance.**

c. Conduct the following exercise:

Divide the group into two teams.

“I want you to create some stories. I will tell the beginning of a story. Each team will continue the story in a different way. I will give you instructions to explain how you will do this. We will then watch each team perform their story as a role-play.”

Start the story:

Naphiri’s happiness after her wedding day did not last long. She soon started arguing constantly with her husband. Often the arguments were about money. After the birth of her first child, Naphiri felt that her husband was spending too much of the household income on himself. This meant she and the child often had to miss meals. During one argument, her husband said he was tired of her nagging. He slapped her and threw her out of the house.

The instructions for continuing the story are:

Team A: What happens in this story if her friends decide they cannot intervene to help her? How will her friends feel? What might happen to her in the future?

Team B: What happens in this story if her friends intervene to help her? What can they do to intervene? How will she respond to her friends?

Give the teams some time to develop their stories, and then ask each team to perform their role-plays.

After the role-plays, ask the participants to discuss the following two questions:

- What prevented her friends from intervening to help her?
- What did her friends have to overcome to intervene to help her?

“Imagine you know your neighbor is suffering from GBV. Her husband has been verbally and physically abusing her. What are the barriers you face to helping her?”

Further discuss overcoming barriers to providing support to women suffering GBV by asking participants the following questions:

- Why are these difficult barriers?
- What roles men and women in your community can/should play in ending violence against women, especially domestic violence?
- How would you encourage members of your community, including chiefs and religious leaders, to end violence against women in your community?

STEP II: Explore what community members can do to respond to threats or acts of violence against girls. (1 hour)

a. Ask the participants the following questions:

- Have you ever seen a member of your community intervene to stop a man committing violence against a woman?
- What were the circumstance and what happened?
- What would stop you from intervening in such a situation?
- What would people in your community think about you if they saw you intervening to stop a husband from hitting his wife?

b. Suggest that men and women in the community have an important role to play in preventing violence against girls. By their actions, women show young girls what is acceptable and what is not acceptable. Men should act as active bystanders—people who get involved to prevent or stop violence when they see it happening.

c. Conduct the following exercise:

Divide the participants into four teams. You can use fewer teams if there are not enough participants, and reduce the number of scenarios you discuss.

“I will give each team a different scenario. I want you to discuss answers to some questions.”

Scenario 1: *You are walking down the street with your daughter when you see a group of boys surrounding a girl. They are making comments about the girl’s body and clothes, and some of the boys are trying to touch her. The boys see this as a bit of fun and they are all laughing.*

Scenario 2: *Your neighbors are a married couple who are often fighting. One night you wake to hear the wife screaming as if she is being hit, and you hear the husband shouting at her. The next day you walk outside your house, and you both notice that the wife from next door has bruises on her face.*

Scenario 3: *Your friend tells you she has been sexually assaulted by a member of her family.*

Scenario 4: *You are in your home when you suddenly hear screams coming from outside. You rush out and see a man is grabbing a young girl by the arm. It looks like he is carrying a stick in his hand.*

Ask participants the following questions:

- What can you do in this situation?
- Are your actions influenced by what other people might say about you?
- What are the possible consequences of your actions for you?
- Could anything be done to prevent this situation from happening again?

Give the teams some time to discuss the scenario and their answers, and then ask them to prepare a short role-play to show an example of a positive intervention by the mother

and an example of a positive intervention by the father. After some practice time, run the role-plays.

Further discuss how men and women can intervene to prevent or stop GBV. Ask participants the following questions:

How women can prevent or stop GBV:

- What worked well in the role-plays to stop the violence in a safe way? And what didn't work well?
- What are the risks for a woman to intervene to stop violence against girls in her home?
- What messages do daughters receive from their mothers about violence?

How men can prevent or stop GBV:

- What is the difference between protecting women and empowering women?
- Why is it often easier for men to protect women rather than empower them?
- In your scenario, is the man protecting or empowering the woman?
- What are the risks for men who speak out against GBV in your community?
- How would you persuade a male friend to step up and intervene in violent situations?

SESSION SEVEN: CHILD MARRIAGES¹¹

Time: 1 hour and 30 min

Learning objectives:

- Explore why families often support child marriage for their daughters
- Explore some of the negative consequences of child marriage
- Explore alternatives to child marriage

Key messages: Child marriage is a form of GBV.

Notes for the facilitator:

Introduction to the topic

Child marriage (sometimes also referred to as early marriage) is a difficult topic to discuss under the umbrella for GBV. Many people do not associate child marriage with violence. To the contrary, they believe that the marriage of a girl at an early age is a way of protecting her from violence and from future financial insecurity. This belief that marriage offers the best—or only—opportunity of safety for a young girl fails to address underlying gender inequalities that deny women the right to live safe lives. It is a belief that reinforces the disempowerment of women through promoting protection by men (i.e., their future husbands) as necessary.

¹¹ This session is adapted from the toolkit “Hearing and Being Voices in Syria: Working Together to Raise Awareness on Gender-Based Violence” developed by the GBV Sub-Cluster for the Whole of Syria (Turkey Hub). The toolkit is available at: <https://reliefweb.int/report/syrian-arab-republic/hearing-and-being-voices-syria-working-together-raise-awareness-gender>

Child marriage is an example of systemic violence against women. It is regularly promoted as the norm in a particular culture. Arguments against child marriage are regularly criticized for being disrespectful of cultural norms and for seeking to impose “foreign ideas” on a culture. The reality is that child marriage is a common practice in many societies. It is especially common in societies that sustain distinct differences between men and women, and promote the dominance of men over women in and through assigned gender roles.

Why is this a key GBV message?

Child marriage places adolescent girls at risk of suffering serious health consequences especially if an outcome of the marriage is early pregnancy. The girl’s body may not be mature enough to bear children. This can result in physical injury to the mother and pose health risks to child. Child marriage can also result in the girl being forced to stop her education. This denies adolescent girls the right to develop skills can help her achieve economic independence and empowerment. Recognizing child marriage as a form of violence against girls is an important step in working with parents to identify alternatives. Through exploring the potential consequences of the violence, parents and adolescent girls can move beyond the utopian representations of marriage to explore the long-term benefits—for the girl, her future children and her family—of delaying marriage. Challenging the idea that early marriage provides protection for adolescent girls is also an important part of GBV prevention work because it helps expose the risks of violence within marriage.

Step-by-step process

STEP I: Explore why families often support child marriage for their daughters (45 min.)

a. Ask participants the following questions:

- Do all families in your community want their daughters to get married as early as possible?
- What makes families think this way?
- What about their sons? Do they think the same way about their sons?

b. Suggest that we often say that child marriage for adolescent girls is necessary because they need somebody to support them for economic reasons. But the root cause of child marriage for our daughters is gender inequality.

c. Conduct the following activity:

Activity 2: (30 min.)

Divide the participants into two equal teams. Tell one team they are the “things”. They cannot make decisions or question anything. They cannot react emotionally to anything. They can only do what they are told by the “persons”. The other team are the “persons”. The persons can ask the things to do anything they like; and the things must comply.

"Line up in your teams facing each other. The person you are facing is your partner. Interact with your partner. Remember things have to do what persons tell them to do!"

After some minutes, ask the participants to respond to some questions to discuss this activity:

- For the "things," how did your "persons" treat you? What did you feel? Why? Would you like to have been treated differently?
- For the "persons," how did you treat your "things"? How did it feel to treat someone as an object?
- How does the community and society *support* the treatment of some people like "things"?
- How can this activity help you think about and, perhaps, make changes in your own relationships?

"I want to read a letter. An adolescent girl has written this letter. After I have finished, you will work in the same pairs to answer a question I will give you. You are still things or persons. The participant who is the "thing" should respond from the position of the adolescent girl. The participant who is the "person" should respond from the position of the father."

This is the letter:

Hello. My name is Patuma and I am 1- year-old. I was married six months ago to a 30-year-old man from a different community. When I was first told about the marriage, I was scared. I have only ever lived with my parents in my community. I don't know what life is like somewhere else. Some of my friends said I should be happy and they wished they were me.

Whenever I am asked about my marriage and my new husband, I just smile and say nothing even though I am sad and scared. I used to enjoy school and wanted to become a teacher. I had to leave school after I got married to take care of my husband. I am now pregnant with my first child. I asked my father if I could delay the marriage to finish school. He said: "This is the way things are in our culture. We can't help it. If you do not get married now, people will think something is wrong with you and with our family. Also, we have no money to keep sending you to school, so be a good daughter and listen to your parents."

Provide each pair of participants with one question. Remind them you would like them to respond to the question from two perspectives: the daughter's and the father's.

The questions are:

- What was the cause of the marriage?
- How did the marriage affect Rima's life?
- What is meant when the father says, "This is the way things are in our culture"?
- Did the father feel powerless in this situation?
- Was there an alternative to the marriage?

Finally, ask the group to create a still photo that represents the feelings of the mother to this situation.

Ask the participants the following questions:

- Does Patuma's story sound similar?
- Why do many people in your community think child marriage is good for adolescent girls? Why do women in this community support it?

d. After the activity, challenge participants to think more about how gender inequality often means adolescent girls can't enjoy the same rights as adolescent boys.

- Think about how the situation is different for boys and girls, and why these differences are seen as normal.
- Think of what might happen to the girls if you challenged this situation.

STEP II: Explore some of the negative consequences of child marriage. (30 min.)

a. Ask participants the following questions:

- What excites you about the future marriage of your daughter/niece/granddaughter?
- What concerns you about the future marriage of your daughter/niece/granddaughter?
- At what age were you married, and what was your experience at that time?

b. Suggest that child marriage can have negative impacts on adolescent girls. It can affect her physical and mental health, her opportunities for education and economic empowerment, and her risk of GBV.

c. Conduct the following exercise:

Prepare a list of cards with one consequence written on each card.

Consequences:

- Inability to read or write
- Inability to manage pregnancies
- Domestic violence
- Sexual violence
- Sexually transmitted infections
- Death in childbirth
- Death of babies
- Poverty
- Depression
- Isolation

Place all the cards on the floor face up. Ask the participants to discard those cards that they believe are not common consequences of child marriage. Encourage them to discuss each card so they can come to a consensus.

After some time, inform them that in fact all the cards show common consequences of child marriage.

Divide the participants into pairs and give each pair one of the cards. Ask each pair to develop a presentation to explain to others why child marriage leads to this consequence; how this consequence affects the girl; and how this consequence affects the community. Give the participants some time to prepare, and then invite them to share their presentations.

d. Explore the participants' attitudes towards child marriage by asking them the following questions:

- Have your views on child marriage been challenged by anything in particular today?
- Do you disagree with anything that has been discussed?
- What do you think adolescent girls would say if they were told about these consequences?

e. Challenge participants' views on child marriage and ask them to:

- Identify the consequence from the list that they agree with the least;
- Think some more about this consequence.
- Clarify why they disagree that this is a consequence of child marriage.

STEP III: Explore alternatives to child marriage (30 min.)

a. Ask participants the following questions:

- When you were a young boy/girl, what did you hope to achieve in your life?
- When you reflect back on those dreams, how do you feel?
- What do you think are the dreams of adolescent boys/girls in your community today?

b. Suggest that delaying marriage gives time for the girls' body to develop fully so it is able to produce healthy children without negative impacts on the mother. It gives time for the girl to continue her education so she can learn skills that will benefit the family over the long-term. We should support alternatives to child marriage.

c. Conduct the following exercise:

Divide the participants into pairs. Provide each pair with some blank cards. Give each pair a decade (e.g., 11 - 20). You should use as many decades as there are pairs, starting from 0 -10. "I want us to develop a story of a typical girl in your community. The girl has just been born. I have given each pair a decade. I want you to identify the key events that will happen to this girl during each past decade. Write down one key event on a card."

After some time, identify a large space on a wall and divide the space into the relevant decades. Ask the pairs to stick their cards to the area of the wall that corresponds with their decade.

Start at the first decade of the girl's life (age 0 - 10). Ask the pair to introduce the key events that will happen in the girl's life during that decade. Repeat this for all the pairs.

You will find that some activities overlap—there will be the same activity in multiple decades (e.g., had first child). You should discuss these with the group to see if they can come to an agreement on which decade is most appropriate for this activity. It may be possible for the same activity to occur in multiple decades (e.g., had a child) so you don't have to remove all duplicates.

You may also find that some key events are missing. Offer these to the participants as further ideas. Key events that should be included on the timeline are marriage, birth of first child, finished education, marriage of first daughter.

Once the timeline for the girl has been finalized, draw attention to some of the key events and ask:

- Why will this key event happen at this time?
- What are the influencers (social norms, persons) that determine this key event will happen at this time?

“I would like to move some of the key events into a different decade. I want you to share with me your thoughts on how the girl’s life might change if this happens.” Start with an example for the group to discuss together. For example, you could move “had first child” to a later decade. The participants may respond only with negative changes (e.g., sadness about not having children), so you should also ask about possible positive changes (e.g., more time to finish education).

Move marriage to a later decade.

d. Explore the participants’ attitudes towards delaying marriage by asking the following questions:

- What do you feel about the idea of girls getting married later in life?
- How might your lives have been different if you had not married until you were 25 or 30?
- How can you support girls in your community, perhaps your daughters, who want to delay marriage?

e. Help participants to explore further how they might support girls in their family/community who want to delay marriage. Ask them the following questions:

- Find a suitable time to have a discussion with your husband/wife about the marriage of your daughter.
- If you don’t have an unmarried daughter, identify a close friend who does. Ask them how they would feel if this girl did not get married until later in life.
- How would it affect her and her family?
- What might be the benefits?
- What difficulties might she face as a result?

SESSION EIGHT: DOMESTIC VIOLENCE¹²

Time: 1 hour and 30 min.

Learning objectives:

- Explore domestic violence as a type of GBV
- Explore intimate partner violence as a type of GBV

¹² This session is adapted from the toolkit “Hearing and Being Voices in Syria: Working Together to Raise Awareness on Gender-Based Violence” developed by the GBV Sub-Cluster for the Whole of Syria (Turkey Hub). The toolkit is available at: <https://reliefweb.int/report/syrian-arab-republic/hearing-and-being-voices-syria-working-together-raise-awareness-gender>

- Explore using effective communication skills to help reduce the risk of violence when facing domestic disputes

Key messages: Domestic violence is a form of GBV.

Notes for the facilitator:

Introduction to the topic

Domestic violence is a common form of GBV. For many people it has become a normal part of their family environment and family relationships. Many people do not accept that husbands are committing violence when they beat or rape their wives. They consider this necessary because it helps maintain the “normal” gender power dynamics in the family and is a sign of the husband’s strength.

Gender norms and gender socialization regularly link normal masculinity the being tough. Men are under intense pressure—both externally and internally—to prove and show they are normal “real men” by acting out a masculinity that reveals strength, power and dominance over women. This type of masculinity informs the way men behave in the home and how they treat women in their home. Violence against mothers, sisters, daughters and in-laws in the home therefore becomes a signifier of “good” masculinity.

Both men and women are taught from childhood that it is the man who should control the family. This means that women also internalize the idea that violence against them in their home is a normal part of life. They may not speak out about their experiences because they are afraid to make others aware of what is happening in their homes, but also because they too see the violence against them as normal.

Why is this a key GBV message?

Domestic violence is one of the most common forms of GBV, but it is also the most normalized. It is within the home where people learn patterns of violence—who it is permissible to be violent against, what forms of violence to use, and when to use violence. When children see domestic violence taking place, they learn that it is acceptable for men to express their power through violence. For boys, this increases their risk of using violence against their sisters and their future wives. For girls, the lack of responses by the women who suffer the violence show them that violence against women—including themselves—is something they should tolerate in silence.

Step-by-step process

STEP I: Explore domestic violence as a type of GBV (30 min.)

a. Ask participants the following questions:

- What common issues do people fight about in their homes?
- Does the fighting between family members increase during the lean season?
- What is the impact of this domestic fighting on the family?

- b. **Suggest that domestic violence is a form of GBV. It is linked to power, and often masculinity, that is played out in the relationships between family members. Domestic violence is extremely common but can often be hidden because people don't like to intervene in what they see as a "private" space.**
- c. **Explore the participants' attitudes towards domestic violence by asking them the following questions:**
 - Why does violence happen in homes?
 - What would you say to somebody who said they believed a husband has the right to be violent against his wife?
 - Watch how the men in your family interact with the women in your family. Can you identify the use of violence? Remember there are different types of violence, not just physical violence. How does it make you feel seeing this?

STEP II: Explore intimate partner violence as a type of GBV? (15 min.)

- a. **Ask participants the following questions:**
 - What common issues do intimate partners (e.g., husbands and wives) fight about?
 - What causes violence between intimate partners?
 - What are the consequences of violence between intimate partners?
- b. **Suggest that intimate partner violence is a form of GBV. In many cultures, IPV is not recognized as violence, especially if it is violence from a husband to his wife.**

STEP III: Explore using effective communication skills to help reduce the risk of violence when facing domestic disputes (45 min.)

- a. **Ask participants the following questions:**
 - What is "communication"?
 - How do you know if the person understands what you are saying?
 - What can happen if there is miscommunication?
- b. **Suggest that conflict and violence can easily erupt because people don't have the skills to engage in good communication. If we learn these skills, we can use them to reduce the risk of violence. A better understanding of how communication works and better skills in how to engage in effective, non-violent communication will benefit you, your families and your community. It will help you to create more enjoyable relationships with your family members.**
- c. **Conduct the following exercise:**

"Because there are so many different possible interpretations, the risk of the sender and the listener interpreting the communication differently is quite high. This is why we often see

miscommunication. Understanding communication in the same way requires some skills. We will now learn some new skills to help understand communication.”

Divide the participants into teams of three people.

“I will give each team a different scenario and I want you to practice a role-play of how this scenario progresses. One person will play the husband, one person will play the wife, and one person will be the observer.

The scenarios are:

Scenario 1: *For the past few days, the husband has come home from work and there has been no food on the table. He has been working late every day, sometimes getting home after 9 pm. His wife is always in bed by then. He is angry with his wife.*

Scenario 2: *The husband has decided that their daughter will no longer go to school. He wants her to stay at home to help with the chores. The wife disagrees. She secretly lets the daughter continue to go to school. One day the father sees his daughter walking into the school. He is angry with his wife.*

Scenario 3: *The wife goes to visit her elderly mother. She says she will be away for only two days but doesn’t return until after a week. The husband is angry with his wife.*

Scenario 4: *The husband hasn’t given his wife any money to buy food for more than a week. There is little food in the house. He is out every day but she doesn’t know what he is doing. The wife is angry with her husband.*

Allow the teams some time to develop their role-plays, and then ask them to show these to the group. You can expect to witness a lot of conflict and anger in the role-plays!

“I want you to rework your role-plays. This time, the non-angry character (i.e., the person who is the recipient of the other person’s anger) can only ask questions. They cannot make any statements.”

Allow the teams some time to develop their updated role-plays, and then ask them to show these to the group again. You can expect to witness a little less conflict and anger in the role-plays now!

“I want you to rework the role-plays again. This time, the non-angry character can still ask questions and they can use confirming statements to summarize what they have heard the other person say. Confirming statements start with words such as “From what you have said, I understand that...” or “What you are saying is...” or “You believe that...” They cannot make any new statements.”

Allow the teams some time to develop their updated role-plays again, and then ask them to show these to the group one final time. You can expect to witness a lot less conflict and anger in the role-plays now!

After the exercise, reflect on miscommunication and ask participants the following questions:

- Why does miscommunication regularly occur?
- How can we reduce the risk of miscommunication?
- How will today's lesson help you solve problems in your home?

At the end of the session, ask the participants: "Identify a disagreement in your family that involves you. This could be a disagreement you have with your husband/wife or child or a parent or other family member. Speak to that family member about the problem. Use only questions and confirming statements to understand how the other person feels, how they view the situation and what they want."

Explain that you would like participants to share the outcomes of their action (i.e., if the problem has been resolved) at the beginning of the next session.

SESSION NINE: SEXUAL HARASSMENT

Time: 1 hour 30mins

Learning Objectives:

- Understand that 'sexual harassment' is a form of GBV where a person experiences unwanted attention which is sexual in nature.
- Use a range of scenarios to identify sexual harassment in our community and what can be done to prevent them through more positive attention towards women.

Key Message: Sexual Harassment can be understood as unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature. Sexual harassment is often misrepresented as teasing, or just having fun. It is actually a form of GBV and helps normalise harmful behavior and attitudes towards women or girls. Sexual harassment can lead to more serious forms of GBV, such as sexual assault or rape.

Step-by-Step Process

Step I: Introduction

- **Explain** that sexual harassment is when a person experiences unwanted physical or verbal attention which is sexual in nature. Sexual harassment is often not taken seriously and thought to be 'a bit of fun' or a joke. However, sexual harassment causes distress, humiliation and intimidation; it may also lead to more serious acts of sexual assault or rape.
- **Ask** for a show of hands, how many people have experienced unwanted sexual attention, i.e. sexual harassment?
- **Explain** that women and children around the world regularly experience unwanted sexual attention and feel unable to challenge it. Then also often feel ashamed and are lead to believe that it is their fault, when it is not.

Step II: Scenario Activity - Identifying Sexual Harassment

- **Ask** what examples of sexual harassment exist in their community (make a note of these)
- **Present** the following scenarios and ask participants to decide if the examples are of sexual harassment. They can answer 'yes' 'no' or 'not sure'

	Examples of Sexual Harassment – unwanted attention	Examples of positive / safe attention
Scenarios 1, 2 Appearance	(1) A woman starts a new job in town. She is mocked by men in her village for wearing trousers.	(2) A woman tailor is wearing a new chitenje dress that she has made and several people comment on how beautiful it is.
Scenarios 3, 4 Relationships	(3) A man repeatedly asks a woman to go out with her, when she says no, he spreads rumours about her.	(4) A woman and man meet at a wedding, they begin talking and become friendly. After some time, the man asks the woman to go out
Scenarios 5, 6 Education	(5) A teacher offers extra support to some girls in his class after school hours, in return he expects his sexual advances to be met. In Malawi 50% of schoolgirls surveyed reported having suffered sexual harassment at school (DPI 2008)	(6) A teacher can see that some of the girls in his class are struggling. He asks the head teacher if he can offer additional tutoring to the girls in school time and with permission from their parents.
Scenarios 7, 8 Aid	(7) A volunteer distributing aid for an NGO gives his telephone number to women at the aid point. It is known he is offering additional maize and oil for sexual favours.	(8) In a humanitarian disaster, an INGO distributes food to female members of each household only because they believe the women are the most vulnerable. The women and men of the household then work together to feed their family.
Scenarios 9, 10 Workplace	(9) At a community meeting a male volunteer repeatedly finds excuses to touch a woman.	(10) A woman is upset at the loss of a loved one, a man asks if there is anything he can do to help.

Step III: Plenary

- **Discuss** which of the scenarios examples of sexual harassment (unwanted attention) are and which are examples of positive safe attention to women. Give reasons for each answer.

- **Ask** if people can now think of more examples of sexual harassment in their community and add to existing list.
 - **Use the following questions** to discuss how women and men can work together to overcome sexual harassment (Please note, choose the questions which are most appropriate, you do not need to go through them all)
- Why do women feel unable to speak out about sexual harassment?
 - What can be done to prevent sexual harassment?
 - How can we create more positive attention for women?

Use examples from scenarios:

- Recognizing skills – tailor (scenario 2)
 - Consensual relationships (scenario 4)
 - Consulting parents and teachers on the needs of girls (scenario 6)
 - Giving women more decision-making power in the household (scenario 8)
 - Offering comfort in a safe and respectful way (10)
- ,
- Why do you think women experience sexual harassment more than men?
 - How do your perceptions of sexual harassment affect what you say to your daughters or nieces?
 - What do you not allow them to do because of the risk of sexual harassment?

Step III: Closing Reflections

- End by asking participants to reflect on what they have learnt and what actions they will take forward to help prevent sexual harassment.

SESSION TEN: FACILITATION SKILLS FOR GBV COMMUNITY DIALOGUES AND WORKSHOPS

Time: 2 hours

Learning objectives:

- Provide an overview of the key skills facilitators will need to successfully facilitate a process of critical reflection and dialogue on GBV.
- Address the role of the facilitator, promoting a shift from “passing information,” or “delivering a message” to facilitation methods that catalyze critical reflection, dialogue, analysis and action.

Step-by-step process:

STEP I: Trust game (30 min.)

Notes for the facilitator:

The objective of the game is to showcase the importance of confidentiality; what it feels like to give people sensitive information about yourself. The point of this game is not for participants to share their secrets. If some do, that is up to them, but no one should feel pressured in any way to do so.

- a. **Ask participants to sit around in a circle. Explain to participants that this is a serious exercise about trust.**
- b. **Ask participants to think of a secret they have which they would not want anyone else to know. Ask them to write this down on a small piece of paper, fold it up and not show it to anyone.**
- c. **Now ask participants to pass their piece of paper with the secret in it to the person to their left. Emphasize that they should not read the secret**
- d. **Ask each person around the circle how it feels to have their secret in someone else’s possession. You can record some of these responses on a flipchart if you wish.**
- e. **Now ask each person how in turn how it feels to have someone else’s secret in their possession. Again, you can record these on a flipchart if you wish.**
- f. **Now ask participants to give the pieces of paper with the secret on them back to the person the secret belongs to. Once this is done, tell participants that they can all destroy their pieces of paper and relax! No one has had to share their secret.**
- g. **Debrief participants by asking them:**
 - What does this tell us about confidentiality in facilitating critical reflection and dialogue?
 - What kind of things might people share with us which should be kept confidential?
 - What rules should we have about confidentiality during critical reflection and dialogue?

- h. Remind participants that ‘trust’ is a verb. Trust is something you do rather than have. You have to earn and keep earning trust, and it can be taken away at any time if you break someone’s trust. We all like to think that we are trustworthy because of who we are or our position. But people are unlikely to trust you automatically just because you are a doctor or some other professional. Whoever you are, trust has to be built and maintained.

STEP II: Facilitating Critical Reflection and Dialogues (90 min)

- a. Divide participants in groups of three and ask them to define community dialogue.
- b. In plenary lets participants share and observe the key words coming out.
- c. End the discussion on community dialogue through reinforcing the following:

A community dialogue is a forum for community members to discuss community problems face-to-face, identify their root causes and consequences, and develop local solutions. It is a participatory and interactive discussion that focuses people’s attention on a particular issue or challenge and encourages them to share their views about it, as well as their ideas on what should be done about it. During the process, individuals and the group can also identify actions that can be taken to address the issue, as well as priorities that should be addressed with other stakeholders and influential leaders at the community level.

Dialogue sessions have been selected as the primary method to engage communities in order to encourage open and free discussion and diverse opinions in the process of communal problem solving around issues of GBV. This approach will complement UP’s existing wider dialogue sessions under the REFLECT¹³ approach. The approach stimulates community discussions and participation to address all identified impediments to individual, household and community progress and well-being using participatory tools. REFLECT facilitators will therefore be oriented on community dialogue facilitation skills and tools and integrate these in the REFLECT approach to tackle issues related to GBV. They will also support monitoring of anti-GBV actions through participatory monitoring and evaluation imbedded in the REFLECT approach.

- d. Introduce the three phases of community dialogue as shown in the figure below



¹³ The acronym REFLECT stands for Regenerated Freirean Literacy through Empowering Community Technique. REFLECT is a comprehensive community empowering approach to social change, inclusive learning and development

e. In plenary have participants discuss each of the phases and what it entails. Reinforce their understanding with the notes below:

- **Explore:** Through the dialogue, communities are engaged in identifying the gender, social and power issues that negatively impact development outcomes. Discussions should take place in a safe space¹⁴ and facilitators should not be judgmental of community members' thoughts, beliefs, and practices. Key facilitation attribute is: Suspend your judgment.
- **Challenge:** Through discussing and exploring the identified norms, community members recognize that some values, customs, beliefs and behaviours negatively affect their well-being and development. The facilitators guide participants through this sensitive process, asking probing questions to enable community members to reflect upon who is affected by inequitable gender norms, how they are affected, and what negative consequences this has for individual and community well-being. Facilitators should use participatory approaches and tools and not preach the message.
- **Motivation for positive change:** Through recognizing how gender, social, and power norms can negatively affect development and well-being participants begin to envision positive alternatives. They also explore how the alternatives can be achieved by primarily looking at what can be done to resolve violence against women and girls and form allies to support the actions.

f. Invite participants to sit in a circle, removing all chairs that are not being used. Only the facilitator should be standing, so there is one less chair than people in the room.

g. Explain the following:

We are going to brainstorm the question: what are the key skills for facilitating GBV sessions? Whoever is left standing at the end of the game will add one new thing to the list. The game is called "Everybody who." You will say: "Everybody who is wearing a skirt should switch chairs". And the person standing will try to find a seat among those who are changing chairs. Whoever is left standing will add one thing to our "Key facilitation skills" list and then do another "Everybody who", and so on. Or play a song and when the song stops, everyone should sit. Whoever remains standing should add to the list.

h. Demonstrate as needed, and play the game a few times.

i. Invite everyone to go back to their seats.

j. Look at the list of things a good facilitator does, and invite people to add in things.

k. In plenary, introduce the Community Dialogue Facilitation Skills with a flipchart or PowerPoint (refer to below) within view for all participants. Do not define skills at this stage; just explain that we are going to explore the dialogue skills.

¹⁴ A safe place is free of bias, conflict, criticism, or potentially threatening actions, ideas, or conversations but also physically safe – place with shade, place where people are able to sit, no glass/harmful objects etc

Community Dialogue Facilitation Skills



Creating welcoming, inclusive, and respectful spaces



Building trust with colleagues and the community



Encourage interaction and exchange amongst participants



Respectfully managing different points of view



Avoid using messages but instead use probing skills to prompt critical thinking



Managing conflict and tension over sensitive issues and deeply held beliefs



Active listening, inviting everyone to speak up, not interrupting



Withholding judgement and not discouraging opinions



Summarizing dialogue and emphasizing key points

I. Explain that Critical Reflection and Dialogue is different from Discussion or Debate.

Discussion usually leads us to an end point or a way forward; debate generally has a winner or a loser. The purpose of Critical Reflection and Dialogue is simply to understand the other (not agree or disagree; not to convince; not to win the argument). The goal of facilitating critical reflection and dialogue is not to proselytize or promote certain attitudes, norms and behaviors, but rather to:

- create welcoming and respectful spaces for people to reflect and dialogue on sensitive and taboo subjects;
- respectfully question and challenge norms, social rules, and beliefs that shape how we think and act and
- encourage the envisioning of new alternatives to harmful norms and practices

m. Conduct the following exercise:

- Pick one of the community dialogue facilitation skills and have participants discuss the meaning and examples.
- Explain that we are going to practice all the skills.
- Number the participants by 1's, 2's and 3's. Have a set of three people and then asks the 1's to partner with 2's.
- Ask the participants to choose if they want to be Tellers, Listeners or Observers.
- Participants should face each other and be scattered around the room.
- Ask each teller to tell a story for 3 minutes and the listener practices the dialogue skills.
- After 3 minutes, ask participants to provide feedback.
- Repeat this process until everyone have told their story.
- In plenary, invite participants to share reflections and their experience.

n. Remind the participants that critical to facilitation are:

- Being respectful and accept people's ideas, even if they are not the same as yours.
- Encouraging and valuing all participants' experiences.
- Not presenting yourself as an expert but as someone who is there to learn as well.
- Having people sit in a circle or in a format where it is easy to have an open discussion and see each other.
- Asking people if they have any doubts and see if you can help them overcome them.

SESSION ELEVEN: COMMUNITY DIALOGUE TOOLS

TOOL 1: Power Hierarchies (between 1 and 2 hours)

Learning objectives:

- Explore what gives people power and identify sources of power.
- Establish hierarchies of status and power.
- Examine how people in positions of power make us feel.

Materials Required:

- Paper
- Flip charts
- Coloured pens or crayons

Number of Participants: 30-50

Step-by-step Process

Notes for the facilitator:

Everyone has different degrees of power. This determines how they consider their own capacities,

whether they are allowed to participate in decision-making processes, and to what extent they can control their lives.

People draw on different sources to obtain power and authority.

Often power and authority are allocated on the basis of gender, age, or position alone. This relates to culture and tradition and, since culture and tradition have been created by people, we can also change them!

Power relations in the home are constantly negotiated. Good communication and peace in the home are based on a mutual understanding that everyone has important contributions to make to.

STEP I: Set up

Divide participants into groups of 3-5. Distribute paper and pens to each group.

STEP II: Draw family members

Ask the groups: Who are the different members of our families? After they answer, explain that this activity is about drawing pictures of different family members: fathers, mothers, children, grandmothers, etc. Each group will draw only one family member.

STEP III: Sort the family by perceived power

- Explain to participants that power can be defined as the degree of control over things and people. Power is held by individuals, social groups (such as men, elders, health care workers, and teachers), and institutions (such as the government). Being powerful means being in a position to make decisions, control resources, and direct others what to do.
- **Ask** participants to sort the pictures of household members from the most powerful to the least powerful. Some people may be perceived to have the same degree of power. If that is the case, they can place their pictures next to each other. Ask them to paste on a flipchart.

STEP IV: Facilitate discussions

- Ask all groups to bring all the flip charts together.
- Invite the group members to reflect on the pictures. What are they noticing?
- Discuss the power hierarchy: What is the source of power that different people hold? What gives them power? Because not every household has the same composition of family members, you may expect different answers. Ask participants to give you an explanation of what makes one person more powerful than others. For example:
 - Gender
 - Position in the family/household
 - Knowledge/wisdom
 - Wealth
 - Social status/traditional village hierarchy (e.g., chiefs)
 - Physical strength
 - Health

- Moral rectitude
- **Ask participants:** Who is the most/least powerful person in a household? How is that decided? (Tradition?) Who is the most/least powerful person in a community? How is that decided? (Tradition?)
- Discuss how power and status influence the way we look at people: Probe the discussion with further questions such as: How do you behave in the presence of people who are powerful? (E.g., do you feel embarrassed? Uncomfortable? Do you speak less? Do you try not to be the one to make the decisions?) How do you behave in the presence of people who you think are below you? How do you treat them? What happens when you argue your way or disobey those with power? Probe on violence.

STEP V: Conclusion and Action Planning.

- Ask participants what they have learnt? Do they want the situation to be the same or changed?
- Facilitate a discussion on why change is important.
- Once agreed, ask them how can that change happen? Who should do what? When?

TOOL 2: Body Map (between 1 and 2 hours)

Learning Objective:

- Explore different forms of violence against women and girls

Materials

- Paper
- Flip charts
- Coloured pens or crayons

Number of Participants: 30-50

Step-by-step Process

STEP I: Draw a (healthy) family

- Divide participants into four groups. Ask the participants to draw 4 illustrations of 4 family members (1 adult male, 1 adult female, a boy and a girl) at the center of a flip chart each. Draw the members in some detail, so that there is room to discuss and label the body parts.
- On slips of paper, have participants write common needs and/or challenges for each member of the family from the head to the top. Encourage them to write challenges to do with physical, emotional/psychological, social and economic challenges.
- When they have finished, ask each participant to read aloud the health problems/needs, and place them on the part of the body or close to the family member where this health problem appears. (It does not matter if some problems are repeated.)

- Write each of these factors on the drawing, next to the family member it corresponds to.

STEP II: Facilitated discussions

- Invite participants to bring the flipcharts together.
- Use the questions below to facilitate a discussion:
 - What are the causes of these challenges? Probe on each flipchart and also on each part of the body?
 - What are the different behaviours that others do which bring these challenges or problems?
 - What are the effects of these challenges/ how are people affected by the challenges or problems?

Notes for the facilitator:

Direct the discussions towards different forms of violence and the different context (e.g. what are the key behaviours people do during harvesting that bring these challenges)..... especially on the key behaviours

What are the impacts of the behaviours on: Household Outcomes; Household Members' Development-probe on children and young people also.

STEP III: Re-draw the illustrations

- In the four groups, request the participants to draw pictures of household members without the challenges. They should put features which show a change in the needs/challenges. How would they look?
- Ask them also to discuss and document what needs to be done and who should do it for the members of the family to be happy.

STEP IV: Facilitate discussions

- Invite each group to present
- Ask participants to comment on similarities and differences.
- Facilitate a development of an action plan.

Facilitator's Key Points

Ensure that the different forms of violence are mentioned and discussed-refer to the notes in session 1.

TOOL 3: Pile Sort Decision Making (between 1 and 2 hours)

Learning objective:

- Explore who in the household has authority to make important decisions around nutrition issues, and how unequal decision-making could lead to GBV.

Materials Required:

- Flip-chart
- Marker, or available materials

- Pictures of Male, Female and Male and Female (Joint)

Number of Participants: 30-50

Step-by-step process

STEP I: Introductions

STEP II: Pile Development

- Ask participants to brainstorm any critical household decisions that are important in contributing to household nutrition security.
- Write down those decisions on pieces of paper or draw a symbol to describe the household decision if participants are illiterate, always with one decision each on one card.
- As participants are brainstorming, discuss why each decision is important. Try to focus on decisions suggested by participants, but if needed, give guidance on key decisions (e.g. deciding what to plant, deciding how much to spend on food each day.)

STEP III: Pile Sorting

- Ask participants to identify who in the household generally makes these different decisions.
- Put “men”, “women” or “joint” cards on places where participants can see
- Ask participants to sort cards with household decisions on them based on “who” makes the decisions.
- Pick out a card or ask a volunteer to pick a card and ask participants on who makes the decision. Place the card on who makes the decisions
- As the cards are placed on the piles, ask the participants why that card should be in that particular pile.

STEP IV: Reflections on the piles

Looking at the pile, what are your thoughts about this pile, overall? Probe the different categories, using these questions as guidance:

A. Sole Decisions – (Men/Women only)

- Why are these considered men or women only decisions? Is there any consultation? (Before or after the decision?)
- What happens if someone does *not* consult/inform others on this decision?
- Are there some decisions that should generally be made by **men**? Why?
- Are there some decisions that should generally be made by **women**? Why?
- Can these decisions be made by members of the opposite sex? E.g. Can men make women decisions and vice-versa? Are there examples in the community whereby decisions considered to be men only are also made by women? What does the community say about such decisions?

B. Joint Decisions:

- Why do you think these decisions are always decided jointly?
- What strategies do you/your spouse use to influence the outcome, either directly or indirectly?
- When there is a disagreement, who usually prevails? What could be the challenges to household nutrition?
- What could be the benefits to household nutrition?
- Any examples for successful and failed joint decisions?
 - ✓ What was the process of making this decision?
 - ✓ Who was involved?
 - ✓ How did you finally reach an agreement?
 - ✓ Did you feel you had equal say in the decision? Why or why not?
 - ✓ Was everyone happy with the outcome of the decision?

C. Now let's look at all the decisions;

- Which decisions do you consider to be very important to household nutrition? Why?
- What are the decisions which cause the most disagreement? Why do these decisions generate more conflict or disagreement? How do the disagreements get resolved?
- Describe/give an example of a recent decision that caused conflict
- In general, in this community, do verbal insults, aggression, or violence take place within families? How might violence/verbal insults affect women's participation in decisions?
- What are the essential skills for good decision-making processes, in which everyone feels they have an equal say in decisions?

STEP IV: Final Reflections

- What do you think about the pattern of decision-making described above? Are you satisfied with it?
- What would you change, if anything?
- What cards would you like to move from one pile to another, if any?
- What do we need to do/are we going to do to move the cards from one pile to the other? Explore in terms of agency, relations and structures-call for specific actions!

TOOL 4: The Problem Tree (Causes and consequences of GBV in the community) – between 1 and 2 hours

Learning Objective:

- To explore the root causes and consequences of GBV in the community.

Materials Required:

- Flip-chart
- Marker, or available materials

Number of participants: 30-50

Step-by-step process:

STEP I: Problem Tree Development

- Divide the participants into two separate groups (males and females) on each side.
- Ask the groups to draw on a piece of paper a problem tree for GBV in the community. Explain to them that the trunk is the GBV, the branches are the effects of GBV while the roots are the causes.

STEP II: Plenary discussions

- Ask each group to present and discuss their results.
- Have the groups discuss what they think of the other groups' results and drawings.

Facilitate a discussion focusing on- (remember to ask WHY):

- Who are the survivors of violence in the community? WHY?
- What are the different types of violence women suffered in the community? (Physical, emotional, sexual and economic) and give examples. WHY?
- How does the violence at home affect the children?
- How does violence at home affect the community as a whole?
- What do people do when they experience violence?
- What do people do when they witness violence?
- What do community leaders do when they get the reports of violence?

STEP III: Preparing Mock Public Speeches

- Divide the participants into 4 groups (2 for each sex).
- Ask them to imagine that they have to talk in front of the community.
- Ask participants to work in their groups to develop a short speech (5 min) that explains to their audience that domestic violence is a problem and that it affects the entire community. The audience will be critical of what is being said, so each group has to work hard to convince their audience that domestic violence really does affect the community and why something needs to be done about it.
- Ask each group to present their speech. A volunteer may present the speech, but everyone has to answer questions from the 'audience' of participants. Join in and ask questions that may help the thinking process. Be willing to help the speaker if he/she is struggling.
- Discuss the issues that came up in the presentations.
- If time allows invite one group to present their speech again incorporating the feedback provided by the audience.

STEP IV: Conclusion and Summary

Raise the following discussion points to encourage future conversation and change:

- What has this exercise helped us understand?
- Why do women experience violence more than men?
- Can it be different? Can it change? How?
- Is addressing GBV important for the community? Why?
- What are some of the steps we can take to make changes in relation to GBV? Who should do what? When?

SESSION TWELVE: PARTICIPATORY THEATRE TOOL

Learning Objective:

- This session provides tools for conducting participatory theatre in the community.

A. Participatory Theatre: Different Styles

There are various types of participatory theatre in which the audience participates together with the actors:

Theatre of the Oppressed and the Forum Theatre: are the terms used to describe techniques initiated by Augusto Boal. This features a performance from start to finish, followed by interventions by spectators, replacing actors, and changing the way the plot unfolds.

Debate Theatre: This technique features a performance from start to finish, followed by discussions immediately after the show. The issues are directly linked with the show and the discussion seeks to encourage the sharing of opinions, advice and clarifications.

Image Theatre: This is the presentation of an image by the actors immediately or after one or two scenes to the public. While the actors are "frozen," a facilitator asks the audience what they see in the image presented by the actors. This is followed by questions and discussions.

Invisible Theatre: With this technique, the actors present themselves in a public place, without informing viewers that they are actors. In other words, the actors arrive in the place using behaviour similar to the people in the community. However, the way the show unfolds and the roles that each actor will play are well planned in advance. At one point, some actors start a performance and gradually they attract public attention. Other actors who are also at the scene get involved with precise timing, according to the reactions of the public, in order to guide the scenario. The show can end without the public knowing that it was the actors causing the scenario, or actors may show towards the end they are actors and that the scenario was theatre and not reality.

Playback Theatre: This technique is an appeal to the audience members to share their stories and watch them enacted by the actors. The actors thus serve as a mirror of the experiences of the public. A facilitator or a driver invites a member of the audience on stage to tell a story from his/her life. The driver, actors and audience listen attentively. Using the techniques of improvisation, music, songs and movements, the actors enact the story. In the end, the person is asked to discuss what they think of the story just acted out.

B. The Participatory Theatre Process

Step I. Information Collection

The themes, characters and violence against women and girls' issues in your play should reflect the reality of the community where you are performing as much as possible. The first step is to understand the community in a way that will allow you to create a true portrait. Use

participatory rural appraisal techniques or approaches¹⁵ to understand the key GBV issues in the context of food security and livelihoods, nutrition and resilience (refer to annex A for an example of the pile sort).



Step II. Compiling Information and developing message briefs

The selected messages are key pieces of information of utmost importance that you want to raise awareness about. These messages will contribute to dismantling myths and stereotypes related to GBV. They also contain key behaviors which you want your target audience to exhibit and also transformative changes that you want to see happen in your community or society. For example, women and girls have the right to say no to sex. This message is often seen as a challenge to a widely accepted social norm. Through the journey of characters that the audience identifies with, messages are woven into a dramatic story of change. Characters come to challenge the status quo. They learn to act and behave differently.

Step III. Storyline Development

When you have isolated key messages and behavior, you can start to develop your storyline that has a plot and sub plots.

- ✓ A story is a narrative of events happening in a sequence.
- ✓ A plot means events that make up a story particularly as they relate to one another.
- ✓ A sub-plot is a minor story that runs parallel to the main story.

What to Include? (Plot, sub plot and Conflict)

¹⁵ PRA is a growing combination of approaches and methods that enable rural people to share, enhance and analyse their knowledge of life and conditions, to plan and act and to monitor and evaluate. Tools like mapping, diagramming and ranking were developed or improved in order to gather information for decision-makers in development agencies. Some of the tools include a resource map; social map; venn diagram; seasonal calendar; daily activity clock.

A conflict is when there are two different ideas. In the example of Food Security and Livelihoods household decision-making, a conflict should be whether to sell farm produce or not. Conflict is an important dramatic element. It is the heart of any plot. It provides a clear room for people to debate discerning views. It provides room for community members and artists to freely express themselves on the discussed topic, providing solutions and coming up with own development indicators.

STEP IV: Setting and Scene Development

After coming up with the agreed storyline, the group then lists down all the places (the setting of the story) where the story takes place, is it at the market, borehole, chief's place (refer to your research about the various meeting places of your targeted audience). The division of the play into scenes is based on the settings (the places where the action takes places).

However, NOT all places in a storyline can be turned into scenes of the play. Select only the necessary places where relevant and important action is taking place. Only these can be turned into scenes that link and make a logical flow.

The scene development must also take into account the following:

- Take out all unnecessary scenes and just keep the key ones (a maximum of five to eight scenes)
- For each scene, the setting, the characters involved and stage directions must be clear;
- The duration of the scenes will be determined by the scope and the target audience, but should not last too long.

Then the whole group agrees on one play scene sequence.

STEP V: Creating Characters

A character is an imaginary person in a play or story that provides a play with a reality. When in performance, actors impersonate characters and temporarily assume the character's reality. Character is a person depicted in a narrative or drama. A character has attributes which brings it to life.

Types of characters (positive, swing and negative): there are three kinds of characters: negative characters, positive characters and swing characters.

Things to remember when developing your characters:

- Before the rehearsals make sure you decide who you are, how old, what you want and what your relationship has to do with the other characters. Create believable characters by drawing from your memory real-life characters and imitate them.
- Once you have established a character in your mind, you need to communicate that character to your audience through your dialogue and actions. Before you begin, make

the necessary changes in your own voice and body. Ask yourself several questions before you begin: if you were really the person in this situation, what would you want or need? How would you go about obtaining it? How would you sound? How would you stand or walk? What habits would you have?

- Character inconsistency: an actor has to maintain his/her character throughout the performance.
- It is important to develop characters that resemble the target audience. They should share common customs and values with the listeners such as language/dialect, names, activities, daily and weekly rituals, food, tastes, etc. The listeners should feel at the end of the play that the characters are “just like them” or closely resemble their community. For example, the characters can listen to the same radio station as the audience!
- Kind acts and punishments should be presented as deliberate behavioural choices by the character, otherwise they will seem to be due to random chance.

Step VI. Preparation of the performance location

Based on the location, the group will use the appropriate tools to effectively create the setting, in a visible and secure place, taking into account the challenges and obstacles of the location.

Where can you perform?

- In a place that is accessible to the target audience: if it is the general community, it could be in a room, in the street, next to the market or where you could attract a large number of people.
- This theatre can also target a specific audience (e.g. women, students, persons with disabilities) and for this reason, it could be performed in a closed-off place to create trust among the target group.

How do you choose the place?

- Access to the performance should not be subject to any restrictions;
- The place should be large enough to accommodate the audience;
- It must be easily accessible;
- The acoustics must be good

How do I arrange the location?

- In a circle or a half-circle.
- If you are performing in a circle, it is important to ensure that as actors, you are able to address the audience from all radii - not just a section or segment. Make deliberate effort to achieve this.
- For the half-circle, you should look for a background: place yourselves either against a wall, a tree, or a barrier. Working in a half-circle lets the actors and facilitators better address the audience and it is easier for everyone to follow the action and the discussion.

Promotion and publicity

- It is always important to inform the local authorities and ensure that your company has permission to perform in public. This is important in the sense that your troupe could arrive in a community without knowing that there are tensions and insecurity.
- To ensure that the public is informed about your mission, it is also important to notify the public of your show through appropriate means for transmitting information in the community: for example, by radio, through posters, announcing your visit to the church or mosque, or through the schools.

Ideal Places	Unsuitable Places
• Market • Anywhere you can have a steady stream of people from the community • A large room if you plan to perform indoors	• Beside a main road • Anywhere that is inaccessible to the majority of your target audience • Places where it is illegal to be.
Keep in mind: • The weather forecast – Is the weather likely to change suddenly? Do you have a back-up location? • Sun – audiences who are uncomfortable are not likely to participate or even stick around for the whole show. An hour or two under direct sun will make them cranky. It will affect not only the audience, but the actors as well. • Public/private – Sometimes your goal will be to reach the greatest number of people from the community as possible. Other times, you may be focused on a group that feels vulnerable. Consider how comfortable your audience will feel and how much their privacy in speaking up during the intervention phase matters.	

Step VII. The performance and interaction with the audience

Here is how a show unfolds and the interaction with the public is organized. This description provides a model that could be amended in relation to the target audience and context.

- a. The actors welcome the audience: This can be done through theatrical games, singing, drumming and dance, or interactive games with the audience. This is done to encourage trust with the audience, and to create an interest on the part of the audience to pay attention to the show.
- b. Introduction: The facilitator presents the goal of the show and the reasons why it is taking place. He/she announces the show and invites the audience to pay attention, in order to participate later through the participatory theatre.
- c. Beginning of the performance: The show begins with the first scene. The team should decide when to “freeze” during the play.
- d. Feedback: The facilitator asks for reactions from the public. For example: “What do you think of the situation described in this show?”.

- e. Engaging the public: The facilitator invites the person to give a testimony of his story, and to explain the link between his own story and the story that was just played out. Ask the person how he/she would have reacted when faced with this situation. After having given his/her point of view, have the person play the role of one of the actors to show a different version of the same scene.
- f. Intervention of one of the audience members: The person replaces one of the actors in the scene; he acts until the moment when he can clearly see the change. The facilitator stops the show and asks the audience its opinion on the suggested change supplied by the audience member.
- g. Repeat the play: If necessary (based on the context and audience concentration), have the actors redo the show in its entirety.
- h. Summary: The facilitator asks the audience to give a summary of the show, by pointing out the key messages targeted by the show.
- i. The cycle continues with different scenes: It is important to address different aspects of violence against women and girls in order to show the different changes in attitude and behaviour that are possible, from the perspective of different characters.
- j. Conclusions: End the show after having proposed with the audience several behaviours and attitudes that could transform the forms of violence you are addressing. It's also the time for the facilitator to repeat the information and the specific facts concerning the problem: provide a summary of what people are saying.

The Salt of Participatory Theatre

1. The Drama Facilitator

The drama facilitator is the bridge between the actors and the audience. He/ she creates a link between what is presented in the show and the reality of the audience. He/ she makes sure the performance achieves its goal of addressing a precise theme, without going off point or diverting.

By facilitating the dialogue and active participation of the population, he/she facilitates violence against women and girls transformational element through the use of participatory theatre.

The drama facilitator **must be able to:**

- ✓ Ask open, pertinent and stimulating questions in order to encourage the audience to actively participate;
- ✓ Master his own feelings;
- ✓ Support and motivate the actors;
- ✓ Observe the emotions of the audience and be sensitive to them;
- ✓ Identify and react to the challenges presented to the audience before, during and after the show;
- ✓ Know how to maintain order, discipline and respect of others during the play;
- ✓ Ensure that the show uses humour and good communication to always attract the audience and keep them at ease;

- ✓ Ensure that the information transmitted through the actors and audience interventions isn't defamatory, injurious or negative in relationship.
- ✓ Manage the dialogue between the audience to find constructive proposals;
- ✓ Find conclusions in a way that is quick and accessible to the audience.

Challenges to the facilitator	
Risks	What to Do
Letting one person dominate the performance	Participatory theatre is meant to include as many voices from a community as possible. If someone is dominating the interventions phase, the facilitator must find a way to move on to other participants. In order to keep the dialogue going, he or she can ask direct questions to try to help the person explain their basic point. But if nothing else works, the facilitator can explain the protocol to the person who is dominating, as well as the entire audience.
Allowing rumours, false information or injurious comments to be disseminated	Even if you aren't from the village where you're playing or even if you aren't sure whether something is rumour or not, you can often tell by a person's tone or by the reaction of the crowd when they are spreading false or defamatory information. The facilitator must be aware of how this will jeopardize the entire discussion and address the rumours and false information.
Allowing the theme to be lost	The facilitator must be clear on the theme from the start and keep the actors from deviating from it. He or she also must ensure that those who intervene have understood the theme and that their advice addresses this theme in some way. If they do not, the facilitator has a choice to re-explain what has happened in a scene to redirect the intervention, or he or she can thank the person and move on to the next intervention. This last choice is only advised when redirection seems hopeless. Otherwise you risk sending the signal that people will not be heard.
Allowing people (actors or audience members) to be humiliated	The facilitator should always be aware of how people are reacting to the play, both as it unfolds and as the interventions are played. If it appears that emotions are running high and there is a possibility that people will be hurt or humiliated by continuing, the facilitator should find a way to pause or stop the play and redirect it. If the person doing the intervention is being heckled or humiliated, the facilitator should both defend their right to intervene and thank them for having the courage to do so.
A loud, rambunctious audience	The facilitator should seek to calm the audience reminding them that the play is for them and that they have a central role in it.

	If the facilitator is unable to calm the audience and refocus their attention, the actors should come to his or her aid.
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Relevance

- ✓ Ensure that the theatre is based on the realities faced by the public, including their problems, their stories, and the characters that they are familiar with.
- ✓ Create realistic characters that have a life outside of the "messages" that you are trying to get (for example, a woman who plays a role in the search for peace can be married to a husband who mistreats her).
- ✓ Create circumstances which correspond to reality, although they will differ from this reality by trying to find different paths towards a solution to the problem presented.
- ✓ Integrate the local context in various lines of the plot (such as urban and rural) to attract different groups to listen and identify with the show in question.
- ✓ Devote a lot of time to rehearsals to ensure that players are familiar with the method and with their roles.

Engaging Style

- ✓ Include unexpected jolts in the plot;
- ✓ Be creative and original and use suspense for the attention of the public;
- ✓ Using contemporary popular music that is rooted in the local context (such as introduction and transition music) to attract the attention of listeners and give the performance an overall atmosphere that listeners feel a part of.
- ✓ The song plays a very important role in the show. It could express anger, sadness or joy. The songs are often created by the troupe in connection with the theme of the piece; The song can be played at the beginning of the show, to attract public attention, and also during the scenes intervals and at the end of the show to either fill in these pauses or express something discovered in a scene.

2. A Good Actor For Participatory Theatre Is:

- ✓ Able to quickly internalize conflict-related material encountered in the field in order to avoid presenting false realities on stage;
- ✓ Able to interpret a given role, in spite of audience reactions;
- ✓ Able to be attentive during the whole show, and to concentrate on what is happening on stage;
- ✓ Flexible and able to improvise changes in the plot based on the audiences suggestions;
- ✓ Able to interact with a member of the audience, putting him at ease while staying in character;
- ✓ Be respectful, tolerant with a sense of the dialog;

3. Identification of Public

It is sometimes necessary to target a portion of the population, instead of just play for the general public. To identify the target audience, you will need to consider the following questions:

- ➔ Who should be targeted and invited to participate, why and when? Should we invite everyone or selectively choose?
- ➔ The number of spectators should be limited? How big should be the public?

SESSION THIRTEEN: COUPLE DISCUSSION MATERIALS

This session provides training materials for couple workshop. These materials should be used alongside the Household Approach Materials and other materials that engage couples.

Materials Required:

- Posters (these are available in high resolution as annexes to this guide and should be printed beforehand)

Couple Discussions Using Posters

STEP I: Introduction

Let the couple know you are going to conduct a session for approximately 1 hour on GBV, an issue that affects the household vision and also health and dignity of all household members.

Tell participants that this session will require that they keep their eyes open and ears tuned.

STEP II: Distribution of posters

Distribute a copy of each poster, one at a time. Make as many copies as you can or materials to each participant and for each couple.

Once distributed, facilitate a discussion using the following discussion guide for each poster:

Discussion guide

Share the poster with the couple and allow for 3-5 minutes.

After distributing the poster, facilitate a discussion using the following set of questions.

- **S = What do you see?**

This is mainly a clarification question. Participants are meant to only describe what they see with their eyes (people, acts, objects) and not what they think is occurring (emotions and other abstracts) in order to establish an agreement about the basic situation presented.

- **H = What is really happening?**

This is a key question. Participants are supposed to analyze what they think is occurring in the image provided and recognize the problem/ behavior posed as being a problem and its impact or intent. Probe to see if they had thought it was an issue prior to analyzing the image.

Explore with the participants what would happen for the household to be in rags and to be in riches. Probe on GBV related factors.

- **Does this (problem) happen in our community and household?**

Participants should reflect and discuss whether the problem is relevant to and reflects their personal experience. The question is intended to personalize or internalize the problem, to “plant” it in the soil of participants’ thinking, experience and sensitivity.

W = WHY does this problem happen/ exist?

This question is to evoke causation of the problem as well as consequences/complications due to the identified problem.

- **E = Evaluate the process**

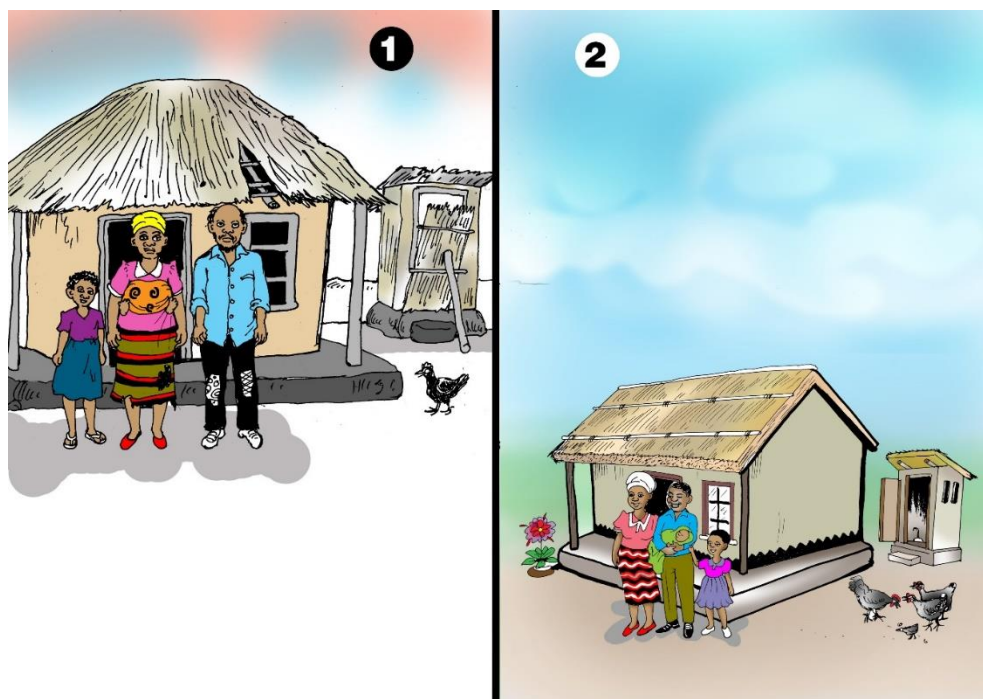
Were all previous showed phases covered for an inclusive, complete dialogue?

- **D = What can we do about this problem?**

Participants are to discuss preventive, restorative, or curative solutions to the problem. This question is meant to move participants towards action by identifying Who? Where? When? How? And return participants’ minds to the community where the real problem is waiting to be acted upon.

Closing: Once you feel the discussion points have been exhausted, close the discussion by thanking participants for their time and participation in the discussion.

POSTER 1



POSTER 2



Poster 3



SESSION FOURTEEN: STORY POSTER DIALOGUE

This session introduced process on facilitating dialogue using story posters.

Story Poster GBV Dialogue Session

STEP I: Introduction

Let participants know you are going to conduct a session for approximately two – three hours on GBV, an issue that affects the health and dignity of all community members.

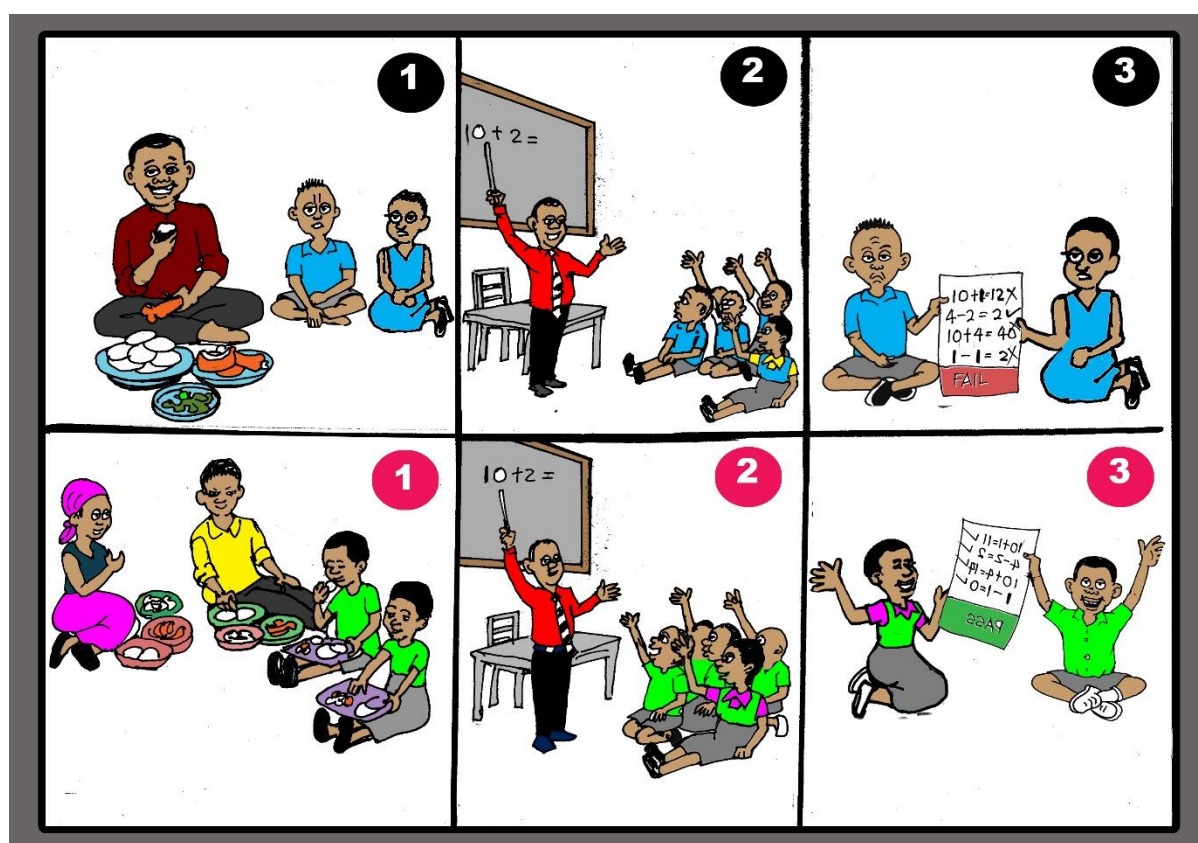
Tell participants that this session will require that they keep their eyes open and ears tuned.

STEP II: Distribution of posters

Distribute a copy of each poster, one at a time or ask them to share in groups of no more than five (5) per copy. Make as many copies as you can or materials to each participant.

Once distributed, ask participants to discuss what they are seeing. Allow 5-10 minutes.

STORY POSTER 1



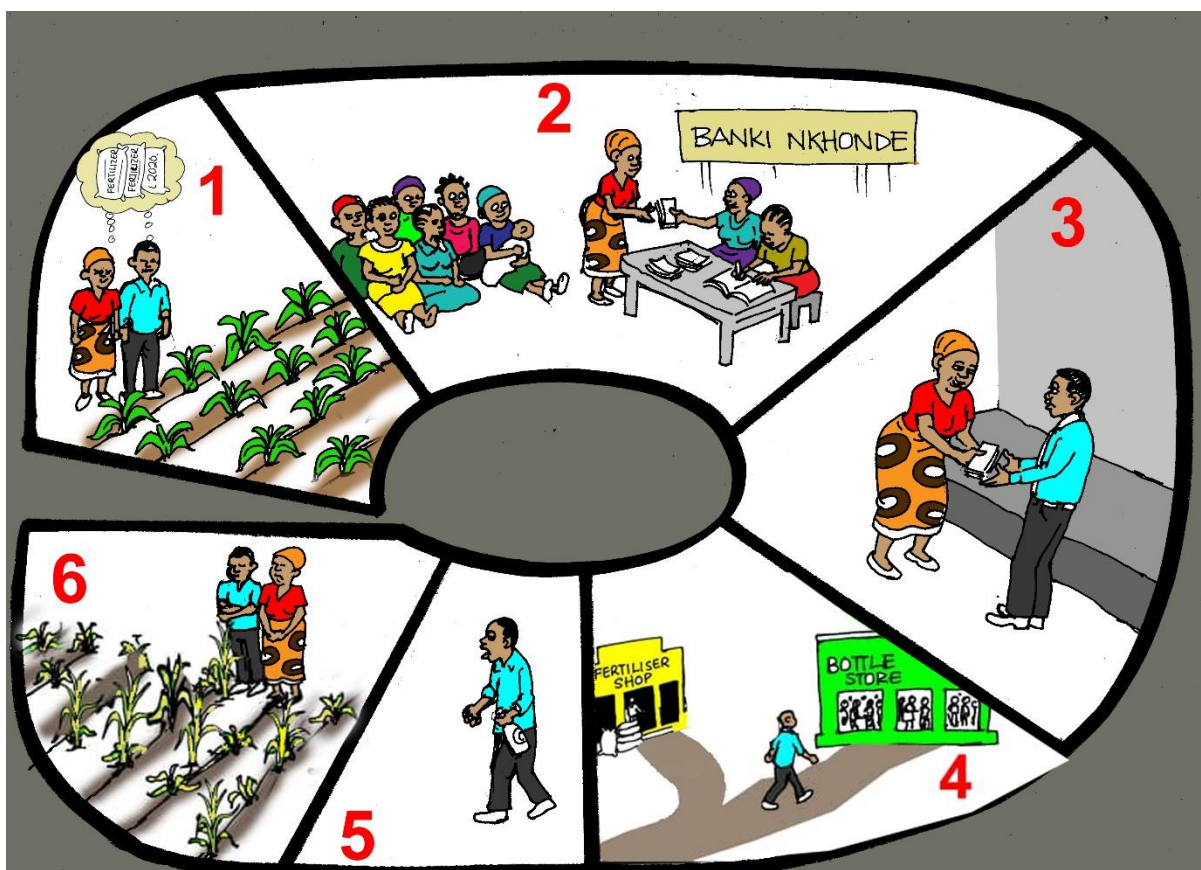
STORY POSTER 2



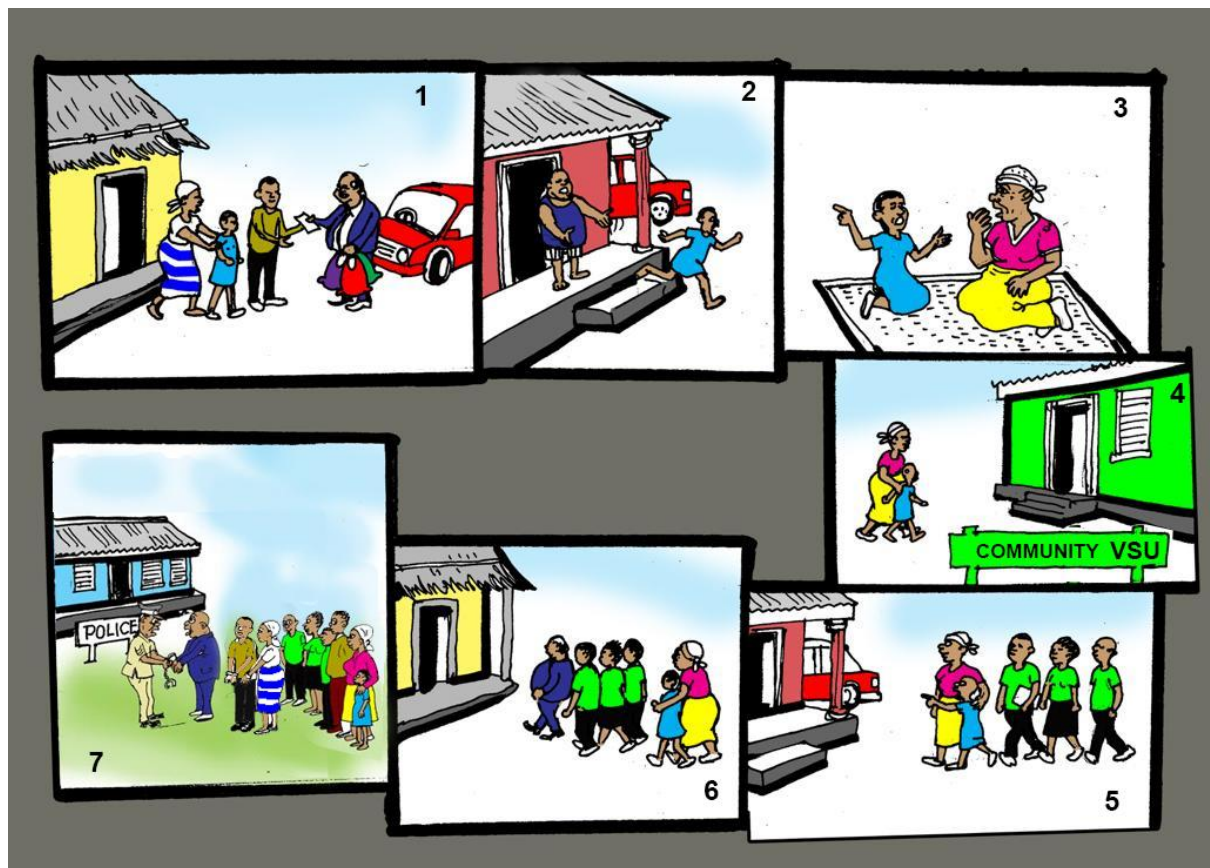
STORY POSTER 3



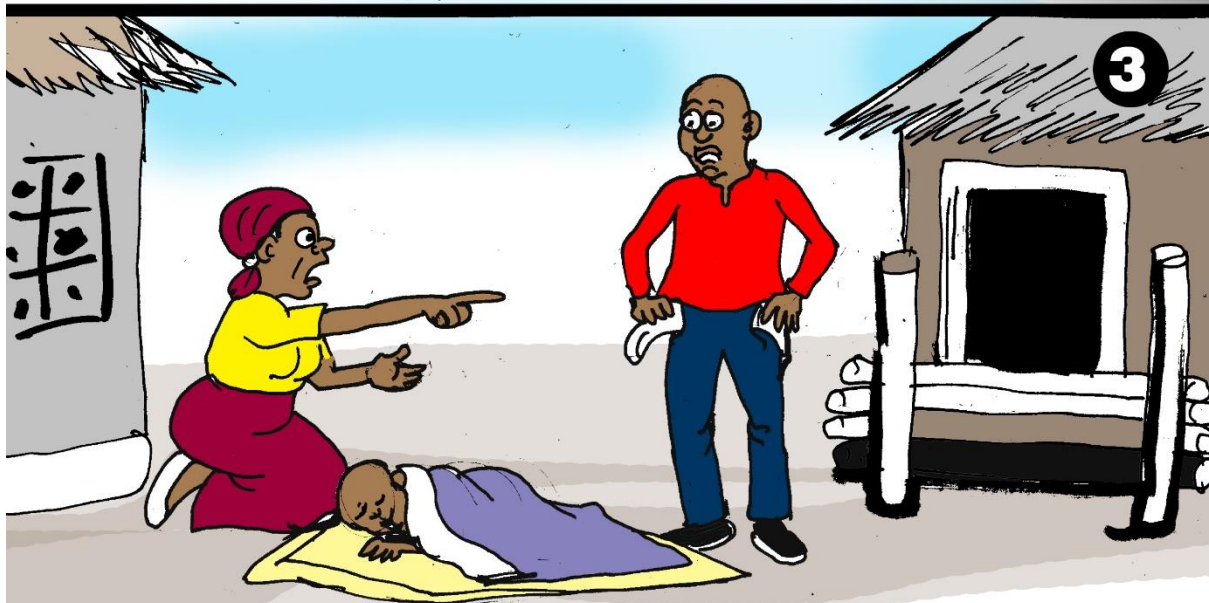
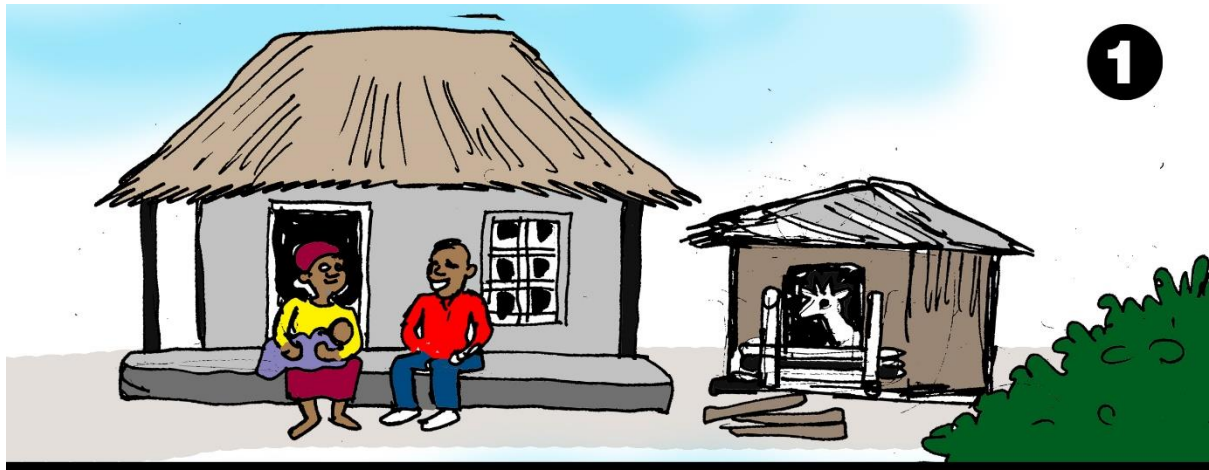
STORY POSTER 4



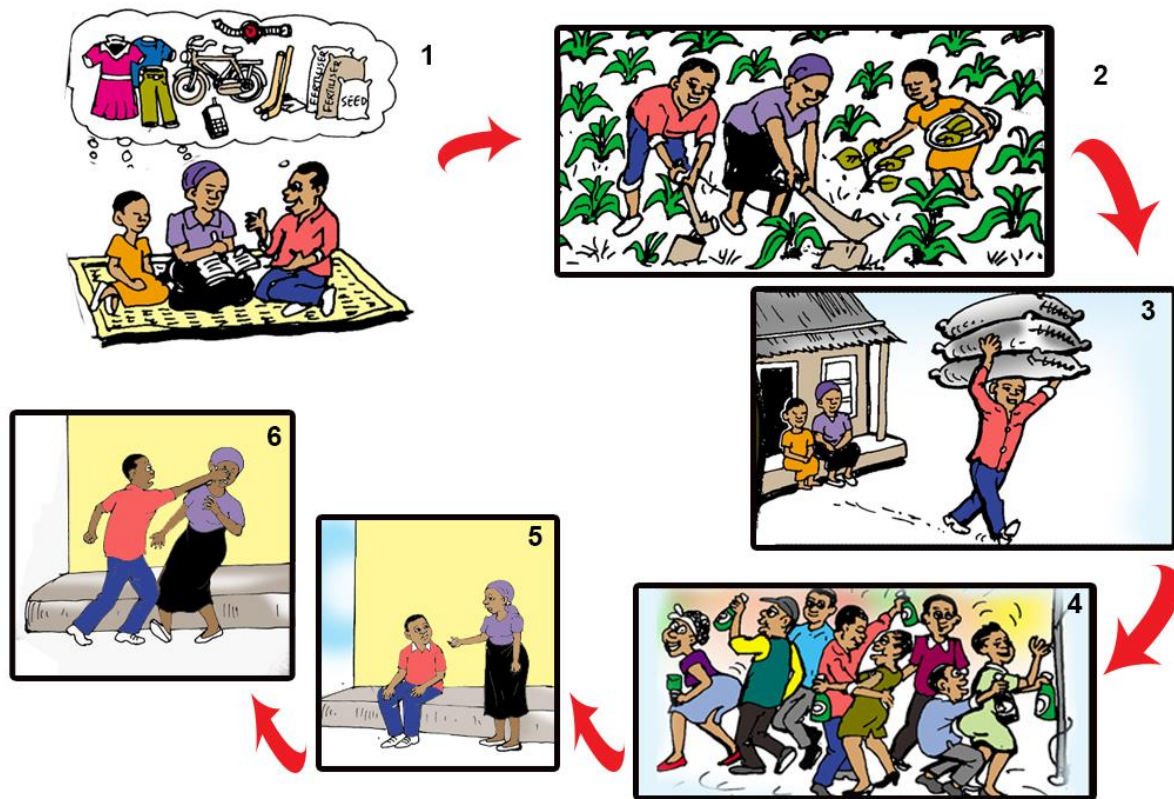
STORY POSTER 5



STORY POSTER 6



STORY POSTER 7



STORY POSTER 8

1



2



3



STEP III: Facilitated Discussion

After distributing the selected materials, facilitate a discussion using the following set of questions.

- **S = What do you SEE?**

This is mainly a clarification question. Participants are meant to only describe what they see with their eyes (people, acts, objects) and not what they think is occurring (emotions and other abstracts) in order to establish an agreement about the basic situation presented.

- **H = What is really HAPPENING?**

This is a key question. Participants are supposed to analyze what they think is occurring in the image provided and recognize the problem/ behavior posed as being a problem and its impact or intent. Probe to see if they had thought it was an issue prior to analyzing the image.^[P]_[SEP]

- **O= Does this (problem) happen^[P]_[SEP] in^[P]_[SEP] OUR community?**

Participants should reflect and discuss whether the problem is relevant to and reflects their personal^[P]_[SEP] experience. The question is intended to personalize or internalize the problem, to “plant” it in the soil of participants’ thinking, experience and sensitivity.

- **W = WHY does this problem happen/ exist?**

This question is to evoke causation of the problem as well as consequences/complications due to the identified problem.

- **E = Evaluate the process**

Were all previous showed phases covered for an inclusive, complete dialogue?

- **D = What can we do about this problem?**

Participants are to discuss preventive, restorative, or curative solutions to the problem. This^[P]_[SEP] question is meant to move participants towards action by identifying Who? Where? When? How? And return participants’ minds to the community where the real problem is waiting to be acted^[P]_[SEP] upon.

STEP IV: Closing

Once you feel the discussion points have been exhausted, close the discussion by thanking participants for their time and participation in the discussion.

SESSION FIFTEEN: COMMUNITY PAINTING

This session introduces a process on facilitating a community painting exercise. The painting will be done at household level and community level. At household level, participants will paint their houses with locally generated materials while at community level, participants will be given materials like paint and brushes. At household level, communities will paint houses while at community level, households will paint public infrastructures and community owned assets like rocks.

STEP I: Recruitment of participants

Using existing governance and project implementation structures, mobilise and recruit participants for the community painting exercise. Ensure that the participants mobilized are of diverse backgrounds. Ensure the participants are comprising of but not limited to; couples, members from female and child headed households, youths, persons with disability, etc. When mobilizing community members, do not emphasize on those with painting or drawing skills, just invite those interested in the exercise.

STEP II: Briefing the participants

Let participants know you are mobilizing participants to participate in community painting on GBV, an issue that affects the health and dignity of all community members. Inform the participants that the painting exercise will involve painting houses with locally generated materials and painting of community owned structures and assets like buildings and rocks with provided materials.

Facilitate a discussion on GBV and why the issue should be addressed by all members of the community-REFER TO SESSION 1.

STEP III: Assigning tasks

- Divide the group into teams of 5-10 members.
- Ask each group to identify a GBV theme or GBV case or cases they want to depict. Emphasize the point that the group should aim at changing behaviors of community members; so they should think of a compelling case or story which they can depict through painting.
- Ask each group to choose a colour of their choice depending on the availability of the local materials. Local materials include the type of soils they use to paint their houses.
- Inform the participants that UP will provide paint for the doors and window frames for households and paint and brushes for the community painting.

STEP IV: Presentation of ideas

- Allow at least 30 minutes for the participants to discuss in their groups on the theme/cases, colour and requirements.
- Allocate time to each group to share their discussions.
- Allow input from the other members-invite suggestions on improving the concept.
- Check for duplication of ideas-emphasize on innovation and variety of ideas and concepts.

STEP V: Procurement and supply of materials.

- Agree with participants on when materials will be mobilized.
- Consider the lead time for procurement processes
- Once procured, supply the materials to the communities.

STEP VI: Painting and monitoring

- Agree with the participants on the time-frame for the exercise.
- Conduct supervision and monitoring visits.

STEP VII: Assessment

- Emphasize to the participants that *“EVERY PARTICIPANT IS WINNER BUT WHO IS BETTER”*
- Explore providing visibility materials e.g. T/Shirts to every participant;
- The Assessment Team should at least comprise of UP Staff Member, Government Representative, VSU Focal Person, Community Based Extension Worker.
- When assessing score on the message, innovation and message depiction.

STEP VIII: Celebrate with the participants and winners.

- Organise an event to celebrate with the participants and award the winners in the two categories of: House Painting and Community Painting.

AN EXAMPLE OF HOUSE PAINTING

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ANNEX 1: SERVICE PROVIDERS FOR PREVENTION AND RESPONSE TO GBV

Institution	Activities
Malawi Police Services	Victim Support Units (VSU) The Malawi Police Service has established victim support services at 364 police formations including stations, substations, posts and units across the country. In each formation, at least two officers have been trained to handle cases of violence in a child-friendly, gender-sensitive and victim-centered way. These services are provided at “victim support units” or at the “Child and GBV desks.” Client satisfaction surveys reveal positive experiences of VSUs by most users. Community Engagement The Malawi Police Service regularly meet communities to share information on human and children rights, and what to do when those rights are violated. These messages include protection of women and girls from sexual exploitation and abuse. These activities utilize multiple channels including radio, comedy, football and traditional dances. Community engagement has helped communities to report abuse as evidenced by increased tip offs and reporting to the police. The Malawi Police Service has also strengthened community policing structures that link communities to the police. These “Community Based Complaints Mechanisms” include committees and forums at village level, which empower community members to identify and report cases of abuse and exploitation to the police.
Community based groups and faith based organizations	• Ensure wide community outreach • Provision of safe homes • Provision of para-legal services