

COMMUNITY DIALOGUES

Promoting respectful and equitable relationships
to create economically thriving communities



tearfund

Community dialogues

Promoting respectful and equitable relationships to create economically thriving communities

By Prabu Deepan with additional content by Shannon Thomson

This resource has been written for Gender Champions who have been identified and trained using Tearfund's *Transforming masculinities* toolkit.

www.tearfund.org/sexualviolence

Illustrations: Petra Röhr-Rouendaal, *Where there is no artist* (Practical Action Publishing; 2nd Revised edition, 2007); Hesperian Health Guides (illustrators' names where known: page 8 – Mary Ann Zapalac; page 22 – Heidi Broner; page 31 – Petra Röhr-Rouendaal). Page 43 – Amy Levene/Wingfinger.

Design: Blue Mango Creative

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Some of the activities in this manual have been adapted from the following resources to include a faith-based approach: *Engaging boys and men in gender transformation: Group education manual*, USAID and Promundo; *Preventing Violence Against Women and Girls: Engaging Men Through Accountable Practice*, International Rescue Committee; *One Man Can*, Sonke Gender Justice; *Farmer's Field and Business Skills (FFBS) Toolkit*, Care International; *Participatory Methodology: Rapid Care Analysis*, Toolbox of Exercises, Oxfam; *Facilitator Guide*, EAŞE Discussion Series, International Rescue Committee; *Think livelihoods!*, Tearfund and Samaritan's Purse.



Published by Tearfund.

A company limited by guarantee. Registered Charity No. 265464 (England and Wales) and No. SC037624 (Scotland).

Tearfund is a Christian relief and development agency working with partners and local churches to bring whole-life transformation to the poorest communities.

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INTRODUCTION

The community dialogues are a tool that Gender Champions can use to facilitate a series of reflections and dialogues. Their ultimate aim is for individuals to be transformed. This tool will be most effective if used in the context of the *Transforming Masculinities* approach. The discussion themes are tailored for both women's and men's groups, with the expectation they will come together for a joint reflection in Week 6. The themes are intended to prompt personal reflection and deepen understanding of the topics; the Gender Champions' (facilitators') knowledge will also feed into this process. The sessions are practical and action-oriented, so at the end of each one participants will be given personal and relational reflections to take home and think through during the week, with a view to sharing their thoughts in the following session. This will not only prompt them to reflect at length but also foster a sense of accountability and create a strong bond within their groups. This is important to ensure the dialogues are a safe space and a space for transformation.

The sessions are composed of both scriptural reflections and other tools to facilitate honest dialogues at the community level. The Gender Champions are welcome to adapt the reflections and points for discussions to make them meaningful and relevant for the participants and the community. The idea is that holy texts, either from the Qur'an or the Bible, are used to help address misinterpretations that support and perpetuate harmful masculine ideologies, gender inequality, and sexual and gender-based violence (SGBV).

This manual includes four additional sessions, which go into more depth on economic violence, equality in the household and women's economic empowerment.

THE PROCESS

The process is as important as the content of the discussions, if not more so. It is designed not to be burdensome to the participants or the Gender Champions, but to give enough space for dialogue, interaction and learning. These dialogues need to be integrated into people's daily lives, so it was important that the facilitated sessions were also designed to be used in the same way. The entire process, from planning and recruitment to debrief and planning again, takes about ten weeks. Four additional sessions are included in this manual, which would add four additional weeks to the usual process.

Planning and recruitment: The process begins with planning with the Gender Champions' supervisors (trained project staff overseeing the respective communities) and local faith leaders, before moving on to recruitment. The Gender Champions will identify potential participants, with the help of their local faith leaders, and have informal chats with participants about joining their groups. This will be done within two weeks. Gender Champions are expected to keep a record of their participants' details, and share this with the supervisors at the end of the cycle.

Length of the facilitation session cycle: six weeks, one session per week, two hours per session, plus four additional sessions, once per week, two hours per session. A total of ten weeks.

Number of participants: maximum of 8–10 participants per cycle. Note that the recruitment of new participants is not recommended during the process. It is important that participants stay engaged throughout the entire process.

Participants and the groups: The group sessions will be in single-sex groups. A male Gender Champion will facilitate the men's group; likewise a female Gender Champion will facilitate the women's group. The single-sex sessions will last for five weeks, running in parallel, and both groups will come together on the sixth week for a joint session to end, celebrate and make pledges together. The four additional sessions will be facilitated with mixed-sex groups.

Meeting location: The Gender Champions will agree on a meeting place and time with their group, so that it is convenient for all, preferably in a local setting where everyone congregates regularly, eg after a Sunday service, or Friday prayers, or in the field after work.

End of cycle: At the end of the cycle, the Gender Champions should debrief with their supervisor. The debrief should include reflection on the process, the outcome and the challenges faced. Once the debrief has been completed, the Gender Champions will start to plan for the next cycle of community dialogues with their supervisor. In order to promote accountable practices, it is important that the two Gender Champions reflect on and discuss the power dynamics that exist between the two of them as they work together in their community as co-facilitators. The community dialogues concern individual change and societal change, and this reflection is part of the same journey for the Gender Champions themselves. It needs to be done within two weeks of the final session.

PARTICIPANT SELECTION

Participant selection is critical if the programme is to be implemented successfully. The Gender Champions will have to screen participants carefully. The following points are suggested criteria the Gender Champions can use.

The individuals selected should:

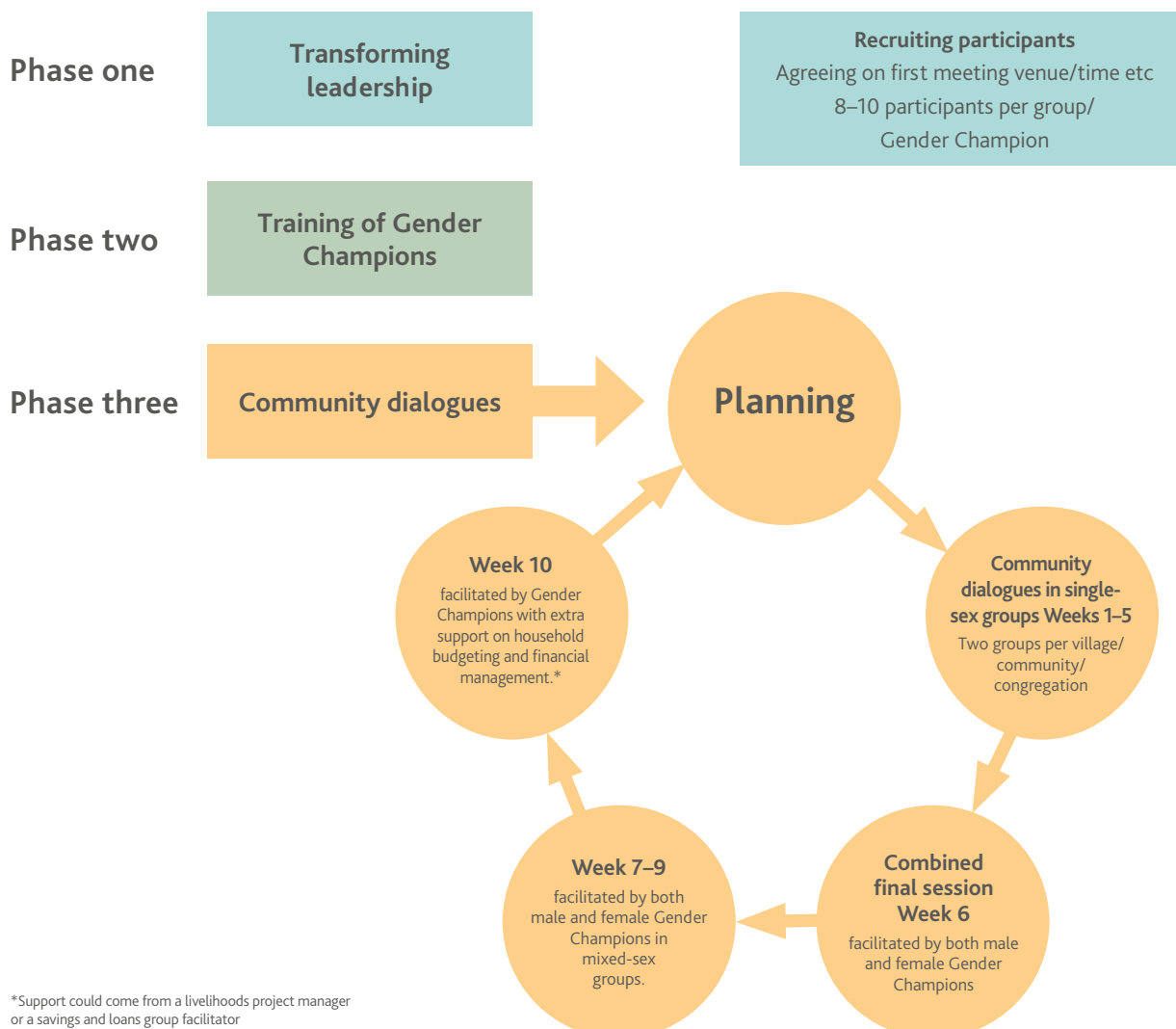
- be interested in the issue of gender-based violence and inequality and be willing and able to commit the time required for the full process
- be a member of or affiliated to one of the local faith communities where faith leaders have been trained in the process
- not be perpetrators of SGBV (as far as it is known)
- be willing to be held accountable, and commit to the process of personal transformation
- be willing to be involved and engaged in gender-based violence prevention and response activities in their respective local communities
- commit to keeping confidentiality and not putting other participants' lives at risk.

These are suggested guidelines only: the Gender Champions should use their discretion when selecting participants for their groups. It is important that the Gender Champions build a good relationship with participants, as this will ensure that the sessions flow smoothly and improve the level of engagement.

Important note: Please make sure you emphasise to the participants that they should approach you if any of the discussions or reflections are likely to trigger any form of trauma for them, so you can take the necessary steps to offer extra support. Make sure you have access to information on services available in your local area, or the contact details of a counsellor.

Note: For 'Facilitation tips', 'Definitions' and advice on dealing with difficult participants, please refer to the *Transforming Masculinities* toolkit.

The community dialogue process



*Support could come from a livelihoods project manager or a savings and loans group facilitator

THE FACILITATED SESSIONS: WOMEN'S GROUP

Overview

Suggested time per session: 90 to 120 minutes

Maximum number of participants: 8 to 10 people

Weeks 1 to 5 in single-sex groups; join together with men's group in Week 6. Weeks 7-10 in mixed-sex groups.

Materials needed for the facilitator: A Bible, paper or a notebook (for note-taking), cards or sticky-notes for the activities, a pack of playing cards and a copy of the *Transforming Masculinities* training manual for reference.

WEEK 1: INTRODUCTION, AND ROOT CAUSES OF GENDER-BASED VIOLENCE AND INEQUALITY

Materials needed: Bible, Qur'an, notebook and pen, flipchart paper and markers

Welcome the participants to the first of the sessions and thank them for taking the time to participate in this process. If appropriate, start by inviting someone to pray. (Be inclusive so that people of other faiths do not feel left out. You can alternate the people praying through the upcoming sessions.)

Depending on the time of the day, it might be good to get everyone to sing a song together, just to get the group energised.

Introduction

- Since this same group of people will be meeting every week, it will be good for them to get to know each other.
 - Ask the participants to get into pairs, and take two minutes to get to know their partner.
 - Tell them that they will then introduce their new friend to the rest of the group, sharing the following information:
 - their name
 - what they enjoy doing in their free time
 - their favourite food
 - why they joined this group discussion.
 - After giving the participants about five minutes to talk in pairs, invite them to introduce each other to the group.
 - Introduce yourself in the same way, then thank them all for participating.
- It is important to set 'group agreements' for the sessions, and these will be most successful if the participants make the agreements themselves.
 - Some suggested group agreements: switching off/putting mobile phones on silent; confidentiality; respect for others' opinions; taking care not to give feedback in a way that could feel harmful to others; being on time; committing to all six weeks of this process.
 - Please refer to the facilitation guide in the *Transforming Masculinities* toolkit for further details of this activity.
- Take time to introduce the objectives of the community dialogues, and the process involved. Explain the following:
 - Community dialogues are a series of dialogues and reflections held over six weeks to create space for personal transformation and empowerment. For this group, there are four extra sessions, held over four additional weeks, to get into more detail on economic empowerment and how to create a household in which everyone has the opportunity to thrive.
 - Each week the group will discuss and reflect on themes related to gender norms and roles, masculinities, gender-based violence and inequality and faith, and will learn to apply these reflections to their personal lives and relationships. The group will also explore how gender roles/norms reflect on division of labour in the home, decision-making and prioritising expenses for the family.
 - Participants are expected to commit two hours of their time, one day a week for six weeks, plus up to four additional sessions. The day will be mutually agreed by members of the group.
 - While the women's group discussions are happening, there is a group of men doing the same thing; after five weeks of meeting separately, both groups will meet together for the sixth week.
 - This is a safe space for women: if anyone does not feel safe, they should speak to you privately.
 - Emphasise that this is not a space for women to be blamed or feel guilty, but to be reminded of how God created them in his image: equal, valuable and good. It is a space where they will be encouraged, empowered, challenged and transformed.
 - If any of the discussions are traumatic or trigger trauma, they should speak with you, so you can take the necessary steps. And if any of them want to disclose their experience of violence, please ask them to speak to you privately so you can provide information on relevant support services.
- Ask the participants if they have any questions. Take time to clarify concerns and questions, then move on.

Part 1: Why is it important to address gender-based violence and inequality?

Time: 60 minutes

- It is important for participants to understand why they should even be talking about gender-based violence and inequality, and how it affects their lives as women.
- Ask the group what they think we mean when we say 'gender-based violence'? Encourage the group to name as many things as come to mind in response to this.
- When we hear the words gender-based violence, we might think first of physical violence and some of us may think of sexual violence as well. Explain to the group that there are a number of different types of gender-based violence, some of which we might not have thought of as violence before.
 - Physical violence – hitting, kicking, restraining, throwing objects, etc.
 - Sexual violence – rape, non-consensual sex or sexual activity
 - Economic violence – control over assets, income and expenditure, restriction of economic activities of another person, creating dependency through control of finances
 - Emotional or psychological violence – intimidating behaviour, using threats or other forms of intimidation to control another person, manipulation
 - Verbal violence – abusive language, aggressive verbal attacks
- Ask the group if they are surprised to hear that some of these behaviours can be described as 'gender-based violence'.
- Invite the participants to share stories from their village on how gender-based violence has affected women's lives. Give them time to share a couple of stories, ask them what the impact on the survivor's life was. Are these kinds of incidents common? What are the different ways it affects the 'victim'? Thinking about the types of gender-based violence we discussed, what kinds of gender-based violence are most common in this village? Do you think there are other types of gender-based violence that happen without the awareness of the community?
- After they have shared the stories, ask them how they felt when they heard these stories. Can they identify with the stories? If so, how?
- Ask the group what they think is meant by the word 'inequality'? What experiences have they had of inequality?

- Gender inequality is defined as unequal power, unequal value, status, opportunities, and autonomy. Inequality can affect the power that we have in decision-making, the freedom we have, or the control that someone else has over us or we have over someone.

What does your faith say about suffering? Is God pleased with suffering? (Use appropriate language here.)

- Read scriptures from the Bible or Qur'an, and give time for the participants to reflect.
 - Bible: 1 Corinthians 12:12–27 (see pp 49–50)
 - Ask Muslim participants to suggest texts, or use Qur'an: 49:10–11 on respecting others and valuing peace.
- After about five minutes, invite the participants to share their views on this, relating it to the stories they have shared.
- Conclude by saying that this is not how God intended people to live. Gender-based violence and inequality do not glorify God: they affect the entire community and increase people's suffering. And this is not acceptable; it must change. This is why we need to talk about this issue as many women and girls are suffering in silence. There are also men who experience violence, even sexual violence by other men, and they also suffer in silence because of stigma and shame.
- What do your laws say about this?
 - Talk about specific laws from your country on rape and domestic violence. Encourage participants to also think of laws and policies that promote or condone any type of gender-based violence in the household and inequality more broadly.
 - Discuss what the punishment is for violating these laws.
 - If participants are not aware of the specific laws, share this information with them. But encourage them to find out about the laws, policies and rights related to gender-based violence and inequality for themselves.
- Conclude by saying that gender-based violence is not just against our faith, but also against the law of our country: some forms of gender-based violence are criminal offences. It is evident that this issue is causing great suffering and making it difficult for everyone in the household to have the opportunity to thrive: this is why we are here to discuss it. This is why we invite you to commit to the five weeks of this process together as women, and to the process of transformation over five additional weeks as a joint group with men.



Part 2: What are some of the root causes of gender-based violence and inequality

Time: 60 minutes

Start the session by explaining why it is important to understand the root causes of gender-based violence and inequality.

- If you do not know the root causes, then it is difficult to understand the issue, prevent it or respond to it.
- Just like going to the doctor when you are sick, symptoms are different from the cause. For example: Your fever (symptom) can be due to an infection (cause) but you cannot cure the infection by giving medicine for the fever.
- Ask the group to split into pairs (groups of two) and discuss what they think are the consequences of gender-based violence and inequality.
- Bring the group back together and ask them to share their ideas on consequences. You can draw a tree on the ground or on paper, if available, and list the different consequences of gender-based violence and inequality where the tree branches and leaves are. Examples: death, disease, stigma, mental health issues, economic challenges, disabilities etc...
- The reasons it is important to understand the consequences include:
 - being able to differentiate between causes and consequences
 - understanding that the consequences of gender-based violence and inequality are not just physical or sexual: there are many different types of gender-based violence and inequality that can affect every aspect of a person's life, their families and societies as a whole
 - helping us to reflect individually on how gender-based violence and inequality affect us personally
- Now ask them to get back in the same pairs as before and consider the root causes of gender-based violence and inequality.
 - Help them think deeper than just 'cultural', or 'women's dress' or 'alcohol': ask them questions to help them get to the root of the issue.
 - If someone says: 'It is how women dress,' follow up with a question: 'If women dressed differently, would they not be affected by gender-based violence? And how do women in _____ [insert relevant village name] dress? And how is that leading to gender-based violence?'
 - If they mention alcohol, ask them: 'If people stopped drinking, would that end gender-based violence? Do all people who drink alcohol beat their partners, rape them, abuse them verbally or misuse household resources?'

- As a facilitator, it is important that you help them really understand how inequality and gender power imbalances lead to gender-based violence and inequality, and how these elements are embedded in our day-to-day life, our cultures, our way of interpreting scriptures etc.
- Help participants understand that there are factors that are not causes, but that encourage or foster gender-based violence and inequality by creating an enabling environment, eg conflict (due to a breakdown of law and order, increased corruption, hindrance to infrastructure development such as roads, hospitals etc). This increases people's vulnerability, and creates a space for impunity. Sometimes how we interpret scriptures can influence what we believe is acceptable behaviour.
- Likewise, alcohol is a factor that impairs a person's thinking, and this can then combine with preexisting harmful attitudes to contribute to someone using power to beat or rape their partner or someone else in their community.
- It is important to understand that gender-based violence stems from a belief that one person is superior to another, and therefore has a right to control that person. A person who believes that they are superior and has the right to control someone else will justify the use of violent behaviour and actions that promote inequality because of this foundational idea. Sometimes, we as women believe that we are inferior to men, so we tolerate behaviour that is actually gender-based violence because of this belief.

Conclusion

We need to transform our own attitudes, behaviours and knowledge on this subject, to work with men and boys to tackle the issue, and to address harmful notions of masculinities and superiority. Women can also play a critical role in perpetuating these harmful notions of gender and masculinities. They teach their children from a small age the different values placed on them: if you are a boy, then you are superior; if you are a girl, then you are worthless. This needs to change so that we can create an environment where every person has the opportunity to thrive.

As women, it is important that we are aware of the different ways that gender-based violence and inequality affects our own lives, and we must be part of the response. Women also need to know what their faiths say about them and about things that affect them. Women have suffered in silence for a long time, and it is time for us to break the silence for ourselves and for others, whether we are affected personally or not.

It is important that our place of worship breaks the silence on gender-based violence and inequality, and we can work in partnership with them to address this issue.

Conclude the session by emphasising the need for them to be committed to this process for the next five weeks, and remind them of the time and venue for the next session. Close in prayer.

Homework for the group

How has gender-based violence and inequality affected your life or someone you know? What has your experience been of this? What have been the root causes of these experiences? What was the response/discussion in response to this incident?



WEEK 2: GENDER ROLES AND NORMS IN DAILY LIFE

Materials needed: Bible, Qur'an, notebook and pen, flipchart paper and markers, sticky notes/cards and pens

Welcome the participants to the session and thank them for coming back and their commitment to their process. Ask how everyone is feeling, and how their week was and give some time for responses (maybe 5 to 10 minutes for a few people to share).

Start the session with prayer. (Please invite participants to open in prayer. Be inclusive so that people of other faiths/denominations do not feel left out. You can alternate the people praying through the upcoming sessions.) Remind everyone of what was discussed in Week 1, learning about the roots causes of gender-based violence and inequality, as well as the different types of gender-based violence. Invite them to share reflections on their homework or on anything that was discussed in Week 1. Did anything we discussed surprise you? Was there anything that changed your thinking on gender-based violence and inequality? Prompt people if they hesitate, emphasising that this is a safe space and a space for learning.

Part 1: Gender, gender roles and relations/relationships

Time: 45 minutes

Suggested steps

- Introduce the session to the participants. This session is about exploring our gender identities. It is about being a man or woman and how gender identities affect our relationships, lives and interactions with people.
 - Divide the group in two, and ask them to sit in their groups.
 - Ask the groups to take time to reflect on the following questions. Group 1: 'What do you like about being a woman? What do you not like about being a woman? What opportunities are available to you as a woman?' and Group 2: 'What do you like about how men are? What do you not like about how they are? What opportunities are available to men?'
 - The exercise is to help them reflect and discuss the attributes and characteristics of being a man or woman, and the privileges and power that they have or do not have.
 - After 10 minutes' discussion, invite the groups to share their thoughts with everyone.

Note to facilitator: the statements below are general statements, which may or may not be true in your specific context. It is important to adjust the statements based on your knowledge of the context and insights that have come out of the project baseline survey.

- Conclude the session by saying that, as men and women, we both enjoy privileges and power associated with our gender, which create or close opportunities for us. However, often being a woman is equated with being weak, vulnerable and less important than men, which can lead to harmful practices and violence at home and in communities. Women often do not have the opportunity to engage in income generating activities as this is seen as inappropriate or even as a threat to their husbands' pride in being the provider for the family.



Part 2: Gender boxes: Act like a woman/Act like a man

Time: 60–75 minutes

Thank the participants for their honest reflections in the previous session. Tell them that you want to unpack how gender norms/roles affect our lives, so they understand how this is critical in the discussion of gender-based violence and inequality and in creating a household in which everyone has the opportunity to thrive.

- Divide the group in two, and tell one group that they will discuss 'acting/being like a man' and the other group will discuss 'acting/being like a woman'. Distribute coloured sticky notes or flash cards to the groups: ask them to write down their examples and stick them on the flipchart in the relevant column.
- Ask Group 1 to discuss and answer the following three questions:
 - Give examples of messages that men/boys are given when they are told to 'Act like a man/boy'. Consider the work that men are expected to do for the household and what is believed to be appropriate work for them to do at home. (Tough, not emotional, decision-maker, protector, provider, adviser, the person who disciplines, can have multiple partners, should not ask for help, controls the finances and the women in the house etc.)
 - From where (eg home, schools etc) and whom do these messages come?
 - How are these messages given, sent or conveyed (eg sermons, TV/radio, school etc)?
- Ask Group 2 to discuss the following three questions:
 - Give examples of messages that women/girls are given when they are told to 'Act like a woman/girl'. Consider what work a woman is expected to do in the household and what work is considered appropriate for her to engage in. (A woman cannot lead, she has to give birth to many children, if she can't then she is dishonourable or not valued, she must not speak too much, she has to be submissive and obedient, be faithful etc.)
 - From where and whom do these messages come?
 - How are these messages given, sent or conveyed?
- Ask the groups to share the main discussion points. (They can do this verbally or even act it out as a group.)

- Now ask the participants the following questions:
 - What happens to men/boys and women/girls who do not conform to these ways? (Beaten, raped, shamed, stigmatised, harassed and coerced to do things they do not want to, made to feel inadequate, etc)
 - How are men and women kept within these boxes? What strategies/tools/actions are used?
 - Are there men and women who do not conform to these messages? How do they do that?
 - Are there messages here that are harmful to men and women? (Refer to what happens when they do not conform to the messages.)
 - What impact do these messages have on the household? In particular, on how the household runs and how much income is generated?
 - Are there specific consequences for women and girls who do not conform?
- Now ask both groups to reflect on how women and girls might feel when they experience these harmful actions/words because they do not conform or when they are forced to conform.
- You can also ask about how men and boys feel when forced to conform to these 'boxes'? And as women, what role do they (the participants) play in forcing boys/men to conform to these roles? What do they do when men/boys step outside of these boxes?
- Imagine that you want to ask your husband to help you with work around the house, how would he respond? Imagine that you want to go out and earn an income for the household, what consequences might you face for doing this? What benefits would there be to sharing the work in the household and the work of generating income for the family? What fears do you have of changing the rules of how your household operates?
- Ask the participants to share their thoughts. Conclude by saying we can now begin to see how society creates very different rules for the behaviour of men and women. Explain that these rules are sometimes called 'gender norms' because they define what is 'normal' for men and women to think, feel and act. Explain that these rules restrict the lives of both women and men by keeping men in their 'Act like a man' box and women in their 'Act like a woman' box. These rules also have an impact on the household including children and other family members, how effectively it runs and the income that can be generated for household needs. Children develop their beliefs about gender roles and norms by watching their parents and the way this is demonstrated for them.
- When these roles are limited, controlling and rigid, men and women are both harmed because their autonomy is taken away. These assigned roles of men and women create pressure when it is difficult to follow them, and often lead to different forms of violence inflicted on the one who does not conform. Both men and women can feel under pressure with the expectations of them in a household as a result of these gender rules.
- As we discussed, these rules/norms are created by the society we live in, our communities, our leaders. We are the ones who are part of these communities contributing to these norms. If we are to change harmful characteristics and attributes, we must take action: we can start this process of change, collectively and individually, in our homes, churches and communities so that we can live a life without gender-based violence and one in which everyone has the opportunity to thrive.

Homework for the group

Reflect on what beliefs you have about gender roles that could be harmful to others and how your behaviour or expectations might be affecting others. Consider how your ideas of gender roles are affecting your household and putting pressure on you or your husband. How can you change that?



WEEK 3: POWER, STATUS, GENDER-BASED VIOLENCE AND INEQUALITY

Materials needed: Bible, Qur'an, notebook and pen, flipchart paper and markers, deck of playing cards

Welcome the participants to the session and thank them for coming back and their commitment to their process. Ask how everyone is feeling, and how their week was and give some time for responses (5 to 10 minutes for a few people to share).

Then, start the session with a prayer. (Please invite participants to open in prayer. Be inclusive so that people of other faiths/denominations do not feel left out. You can alternate the people praying through the upcoming sessions.)

Remind participants of what was discussed in Session 2. We explored gender norms and roles and the expectations we have of men and women in the home, in their community and in the family. Invite the group to share reflections on their homework. Did anyone start making some changes in the gender rules they follow? If so, what was the response to that from others? Prompt people if they hesitate, emphasising that this is a safe space and a space for learning.

Now explain to them that you are going to look at how gender inequality and unequal power and status lead to harmful practices and violence.

Part 1: Power and status

Time: 45 minutes

Suggested steps

- Start the session by playing a game: ask participants if they are familiar with 'playing cards'.
- Take the pack of playing cards out, and ask them to tell you the hierarchy of the cards, or the order. (For example: the Joker is the highest-value card, then the Ace, King/Queen/Jack, 10, 9 etc). Reconfirm the order to make sure there is consensus in the group.
- Take a mix of high-value and low-value playing cards, exactly the same number of cards as the number of participants. Display the cards, explaining the value of each card according to what was agreed by the group.
- Now ask them to stand together in a circle, and shuffle the cards. Hand each participant a card facing down, so they do not know the card they have. After everyone has received a card, explain the rules of the game:
 - Each person's card has a value as discussed as a group, and everyone knows which card is of high or low value.
 - When given the command, each person has to hold their cards to their foreheads for others to see but they cannot see it.
 - Instruct the group to interact with each other based on the value of the card, treating those with high-value cards with respect, and those with the low-value cards without respect.
 - Give them about five minutes to interact: observe and assist with the activity so that they engage fully.
 - Stop the game and bring them back into a circle. Ask for feedback on how they felt. Now ask them to look at their cards.
- Ask those holding high-value cards, how they felt in response to the way people treated them with respect. Take responses from all the participants in this group if possible.
- Now ask the people holding the low-value cards how they felt about how they were treated. Give time for responses from everyone.
- Follow up by asking: Are people in our communities treated like this? In our homes? How are people in our communities valued less? In our homes? How does it feel when people treat you badly?
- Ask everyone if they had any choice in the cards they received. And who decided on the value?

Note to facilitator: the statements below are general statements, which may or may not be true in your specific context. It is important to adjust the statements based on your knowledge of the context and insights that have come out of the project baseline survey.

- Conclude by saying that we have no control over what we are born as (woman or man), and these roles and rules are assigned to us by our society, which we also contribute to creating. However, we are the ones responsible for treating groups of people like they have no value, worth or dignity, and that is harmful. Usually we see this happen to women: they are treated as if they have no worth to society, and sometimes even men are treated like this, especially if they are unemployed or have a disability.
- We are here to change this: it must start with us, as we are the ones who contribute to shaping these norms and roles, especially when they are harmful to people and our communities.



Part 2: Persons and things

Time: 60–90 minutes

Turn the discussion towards the question of how power imbalances can lead to different forms of gender-based violence. Remind participants of the different forms of violence we discussed in Session 1 (physical, emotional/psychological, verbal, sexual, economic).

This discussion is important so that the group can sense how power imbalance in our societies can make people vulnerable, create a culture of impunity and enable violence to take place, and may even cause us to normalise, internalise and justify violence. (You may need to explain what it means for us to internalise beliefs. An individual internalises beliefs, attitudes, perspectives or values from a wider group without questioning and without realising she or he is being shaped by them.)

Suggested steps

- Explain that you are going to lead them in an activity that will help them understand this discussion a bit better, and learn from experience.
 - Divide the group into three, with a minimum of three people per group. If you do not have enough participants, it is okay to just have one person in the third group, but it is important to have equal members in Groups 1 and 2.
 - Ask members of Groups 1 and 2 to face each other, so they are paired up with someone from the opposite group. Ask Group 3 to stand on the side and observe.
 - Now tell Group 1 that they are 'persons', so like any person they have a voice, they have rights, they can do whatever they like, and more importantly they have power over their partner from Group 2.
 - Tell Group 2 that they are 'things' or 'objects', and that they have no power, voice or rights. They have to do what the 'person' commands and cannot refuse.
 - Tell Group 3 that they are observers, and ask them to observe the interaction between 'persons' and 'things'.
 - Now tell them they have three minutes, and the 'persons' can do whatever they want with the 'things' or 'objects'. After three minutes, ask them to switch roles with their partners and keep the same rules.
- Finally, ask the groups to go back to their places and use the questions below to facilitate a discussion.
 - How did your 'person' treat you? How did you feel? Did you feel powerless? Why or why not? How did you treat your 'thing'? How did it feel to treat someone this way? Did it make you feel powerful? Why or why not?
 - Why did the 'things' obey the instructions given by the 'persons'? Were there 'things' or 'persons' who resisted the exercise?
 - In your daily lives, do others treat you like 'things'? Who? Why? In your daily lives, do you treat others like 'things'? Who? Why?
 - For the 'observers': How did you feel not doing anything? Did you feel like interfering with what was happening? If so, what do you think you could have done?
 - If you had been given the chance to choose between the three groups, which would you have chosen to be in and why?
 - People often treat others like 'things' when they feel superior to them, or when they want to control them. In Session 1, we discussed that this belief of superiority and the right to control another person can be a root cause of gender-based violence.
- In your communities, do men usually belong to one of these three groups? Which group? Do you as women usually belong to one of these three groups? Which group? Why do you think this is?
- What are some of the reasons that a man might treat a woman like a 'thing'? Why would he want to control her? What types of behaviour does a man feel like he wants to control in a woman? Are there times when we as women feel inferior to men?
- What impact does it have on the household when a man tries to control a woman? In many households, a woman is not allowed to go out without the permission of her husband. What impact does this have on how the household functions? What would happen if a woman did not ask for her husband's permission? When does a man's control over a woman's daily activities become economic violence?
- Point out the controlling, dominant and sometimes violent ways the 'persons' treated 'things'. Ask them why they acted in such ways. Were they asked in the instructions to behave in a harmful way?
- When the roles were reversed, did you see a pattern? What was it? (When 'things' take on the role of the 'person' after experiencing what they did, they usually tend to remodel the behaviour and are sometimes even more harmful.)
- We also can see how our children remodel some of these behaviours: boys learn how to be a man by seeing and hearing how men behave, and girls learn how to be a woman in the same way. They learn that one is more dominant and powerful over the other, and sadly that they may have no voice to contest this. Usually they internalise this as the norm and perpetuate it themselves.
- Women also can internalise and remodel harmful behaviours when power shifts within the home or community, and likewise women also tend to internalise the notion that they are 'weak', 'subordinate' and 'have no voice'. This makes them vulnerable and puts them at risk.
- Mention specifically how power and gender roles are used to justify marital rape. The belief that 'a husband is entitled to his wife's body' is so internalised that most people do not even acknowledge it as rape.
- Point out that even men who are not violent do nothing to intervene, or engage their peers, just like the 'observers'. This is mainly because this use of power is considered acceptable behaviour and the unwritten rules in our communities hold us back from speaking out when we see something that is not right. Yet, as people of faith, our scriptures tell us to speak out against injustice.
- Ask them to continue to reflect on the dynamic link between power and violence, and between gender inequality and violence.

Homework for the group

Reflect on how power dynamics affect your day-to-day life, your relationships and also life in the community. How can this be changed? What would life look like if everyone in your household were treated equally? How would this impact the well-being of everyone in your family? What can you do when you are in the position of an 'observer'? What can you do to begin to change these power dynamics in your home?

WEEK 4: FAITH, GENDER-BASED VIOLENCE AND INEQUALITY

Materials needed: Bible, Qur'an, notebook and pen, flipchart paper and markers

Welcome participants back for this session.

Remind the group of what was discussed in the last session, where we discussed power, status, violence and inequality. Unequal power, status, opportunities and autonomy between men and women creates an environment in which violence can be used and condoned. Ask participants to share their reflections on last week's homework, particularly any changes they have made to redistribute power and inequality in their homes.

This week, we are going to explore further what our scriptures say about gender, gender equality and gender-based violence. As people of faith, we need to learn and apply the word of God in our daily lives.

Start the session with prayer. (Please invite participants to open in prayer. Be inclusive so that people of other faiths/denominations do not feel left out. You can alternate the people praying through the upcoming sessions.)

Part 1: Gender equality and faith

Time: 60 minutes

Since we have been discussing gender, the power imbalances between genders and gender inequality, let's look at how our scriptures describe how we were created.

Suggested steps

- Invite someone from the group to read aloud Genesis 1:26–28 from a Bible or from p 49 at the back of this publication (but if they are unable to read, you can read it aloud).¹
 - Read the passage a couple of times, slowly spelling out key sections (Let us... in our own image, etc).
 - Give them a couple of minutes and ask them to reflect on the passage.
 - Now divide them into three groups, and ask them to reflect on the following thoughts as a group:
 - What are your initial thoughts when you hear the scriptures?
 - What does it mean for man and woman to be created in God's image? Does it mean one is more powerful, more important or has a higher value than the other? Does it mean both are equal?
 - Are we as men and women dominating each other? Is this what God said to Adam and Eve in creation (Genesis 1:28)?
 - If God created man and woman in God's image, as equals but with different gifts, skills and roles, where did inequality come from? What caused the relationships between man and woman to break and to become harmful?
 - Can this relationship be restored? Can the harmful elements of being a man or woman, the power imbalance, the inequality be changed if we aspire to live the way we were created to be?
 - Emphasise that at creation men and women were created in the image of God, the Trinity: equal in power and worth but with different roles, responsibilities, skills etc.
 - After creation, God tells both Adam and Eve to be blessed, and to rule over the creation, not over each other as we see in relationships in our current context. God did not create Adam to be superior to Eve, or vice versa.

- Sin separated us from God, and from each other. It is only after the Fall that we see God giving Adam commands about his roles, and likewise Eve (Genesis 3:14–19, see p 49). So we see that this inequality and power imbalance are a result of sin, and not God's intention at creation. So we must work towards restoring this broken image, because we can see how this is leading to harmful and violent behaviours that are affecting people, especially women and girls.
- Also read Galatians 3:28 in this context (see p 50) to make the point that in God we are all the same, God's children. 'There is no male nor female, we are all one in Christ.'
- Can we imagine what we (men and women) would be like if we lived according to God's intention for us, if we treated each other as people created in the image of God the Trinity? If Jesus were a model for men, what would that look like today? (Examples: he was a servant leader, he interacted with humility, he cared for the hurt, he spoke against injustice, he shared his feelings, he cooked for his disciples and washed their feet, he never stigmatised the vulnerable and he never used his power to hurt or harm people.)

(As facilitator, you should take notes on the feedback on this particular point, so that you can remind the participants in the following week's discussion.)



¹ Include scriptures from the Qur'an if there are Islamic participants in the group.

Part 2: Relationships

Time: 60 minutes

As we have looked at God's intention for man and woman, understanding what it means to be created in the image of God, it is important to look at our own relationships and reflect on the teachings of the scriptures. We know that in our day-to-day lives we have used scriptures to shape our relationships. Based on our experiences we know some scriptures have been interpreted to support harmful practices. So it is important to reflect on these scriptures that we hear often and to understand them in the context of God's creation and the creation of man and woman in the image of God.

Suggested steps

- Lead the group in a reflection on scriptures commonly used when talking about relationships from Ephesians 5:21–33 (see p 50). Read these passages slowly so the group can understand them properly, in order to reflect on them later.
- Divide the group into two groups, and ask the groups to reflect on these two aspects of the passage.
 - Group 1: What does it mean for a wife to submit to her husband? Is this an act of love? Or should it be forced? How does the church submit to Christ?
 - Group 2: What does it mean for a man to love his wife as Christ loved the church? Is this reflected in the way you are loved today?
 - Give them five minutes to reflect and discuss as a group, and then another five minutes to share their thoughts with the rest of the group. Ephesians 5:21 says 'Submit to one another out of reverence for Christ'. Often the emphasis for submission is on the wife, but the Bible actually tells us to submit to each other.
- If we are to love one another just as Christ loved us, should we not give what we expect to receive – love and respect – and be uplifting, gracious, life-giving, promoting others' interests first, supporting, serving etc? Where are we going wrong? Why is this act of submission used to support marital rape? Is this what Paul is talking about?
- Is not our act of submission to Jesus an act of love? Then why is submission always referred to as an act of defeat or inferiority? Why is it associated with the submission which, if not done voluntarily, must be demanded, forced and achieved at whatever cost?
- If husbands are to love their wives like Christ loved the church, and gave up his life for the church, what does it mean for you as a woman? As a wife?
- Ask the whole group together, what does it mean for the husband to be the 'head of the wife, as Christ is the head of the church'? This is often interpreted as the head of the household. What does it mean to you for your husband to be the head of the household? If we follow the example of Jesus, being the head of the church meant giving up everything for the church.
- Does it mean that men/your husbands should create the space for you as a woman to have the right to enjoy life in abundance? Should they create the space for you to make decisions that affect your lives, bodies and reproductive health?
- Consider how things would be different if you and your husband shared leadership of your family together. What opportunities would be available to you? What opportunities would you want to pursue? Are there ways that even your husband might benefit from more equal leadership in your home instead of acting as the head of the household? (Reduced pressure to provide for the family, shared responsibility for family decisions, increased opportunity for pursuing personal fulfillment for everyone in the family.)
- Salvation is for all, and a life of abundance is for all (John 10:10, see p 49), both for women and men. Seeing what has been described as the roles of women and men, it is clear that women often experience a life without dignity, not a life of abundance. Being controlled, beaten, raped, humiliated and treated as inferior does not look like abundance. This is not acceptable: it is not the gospel and it must change.
- If we are Christians, Jesus Christ is our ultimate role model and we want to be more like him. In these passages, we see that he is the model for our relationships too. He treated others with respect, dignity and love. He treated women as his equals, he spoke against injustice, he was humble, he was a servant leader, and he gave of himself to those he loved. It is important for us to reflect whether these characteristics and attributes are reflected in our lives, our relationships. If not, what can we do to work towards a Christ-centred relationship?
- As women, what must we do to live in this way? How can we experience the abundant love of God in our life, in our relationships? Because this is God's intention for us. We are valuable, we are important, we are beautiful, and most importantly we are loved by the creator of all things. And his intention for us is that we should have life, and life in abundance (John 10:10, see p 49).
- Gender equality is not impossible to achieve. It is not a Western concept. It is God's intention, in his creation, for us to share, love, live a life in companionship with each other and with God. Violence does not please God, and it is not acceptable for us as people of faith to use violence or experience it.
- We need to change the way we think, but we also need to change what we model to our children, our daughters and sons. We teach them from a small age that boys and girls have different value, but this is not how God created them.
- As women of faith, we should accept that God made us important and valuable and that we are precious in God's eyes. Let's teach the same to our children, and expect the same from our partners. Let's work with them to create a relationship that reflects this in all we are and do.

Homework for the group

Reflect on Genesis 1:26–28. How would our life be if it were to reflect the way it was intended in creation? What can you do to restore this image within yourself, in your relationships and in your community? What stops you from taking action on creating more equal relationships with the men in your life and in your family? What do you need, to be able to create the changes you'd like to see, particularly in your home?

WEEK 5: MOVING FORWARD BY REFLECTING ON THE PAST

Materials needed: Bible, Qur'an, notebook and pen, Dream journey diagrams (Annex 1), pens

This is the final week for this part of our discussion in single-sex groups, and it is important to reflect on what has been discussed so far through this process. But most importantly it is vital to ponder how this can be related to participants' own lives, their experiences and their hopes in order to move towards a life free of gender-based violence, and one in which everyone in the household can thrive. After this week, this group will meet with the men's group, which has been going through a similar process. This is an important occasion to be able to dialogue with the men, so that the women can share their thoughts and reflections and so that together both groups can imagine a community free of gender-based violence and one where every person has equal access to what they need to thrive.

Start the session with prayer. (Please invite participants to open in prayer. Be inclusive so that people of other faiths/denominations do not feel left out. You can alternate the people praying through the upcoming sessions.)

Part 1: Looking back...

Time: 60 minutes

You are going to lead the women in an activity to prompt them to reflect on their lives. As you ask them these questions, pay careful attention to the responses so that you can facilitate a meaningful discussion.

Suggested steps

- Tell the group that you are going to take them back in time, to their childhood, and start reflecting on what their experiences of growing up were like. In order to do this, everyone needs to be open and honest with themselves and others. If anyone does not feel comfortable sharing, that is fine. But they should know this is a safe space.
- Invite them to sit in a circle, with you sitting outside of the circle. Ask the following questions:
 - What is the most difficult thing about being a woman/girl in... [insert the country or community name as appropriate]?
 - What do you remember about growing up as a girl in... [insert the country or community name as appropriate]?
 - What did you like about being a girl?
 - What did you not like? What was difficult about being a girl?
 - What restrictions do you face because you are a woman in... [Insert the country/community as appropriate]?
 - What do you want to tell men that will help them better understand women?
 - What do you find difficult to understand about men?
 - What do you need men to do in order for you to have the opportunity to thrive?
 - Is there something you never want to hear said again about women?
 - Who are some positive male influences in your life? Why are they positive?
 - Who are some positive female influences in your life? Why are they positive?
 - Is there one Bible/Qur'an verse that made you feel uplifted, protected or supported as a woman?
 - Is there one Bible/Qur'an verse that you felt disempowered women or was used against women because of misinterpretation?
- Note down significant answers so you can share these with the men's group too during the Week 6 session.
- You can tell the group that, as they shared, they can see there have been good and bad things about being a girl/woman in this particular community, and usually this is the same for women all around the world. Unfortunately, according to research, one in three women/girls will experience gender-based violence in their lifetime, remember that there are different types of violence (physical, sexual, emotional, mental, economic). This is a sad reality for women; however, it is unacceptable.
- If this situation is to be reversed, we also need men to start changing their behaviours, for violent men to denounce violence, for controlling and dominating men to recognise their behaviour as a form of violence, for silent men to start speaking up against violence, and for faith leaders and communities to speak out against gender-based violence and inequality. This needs to start now. And this group is an important part of this work in this particular community.
- We as women can support survivors of gender-based violence and not contribute to their stigma by blaming or shaming them. They are not at fault. They need support, not stigma. And as we have learnt in this process, stigma is not acceptable. Stigma will further silence women and make it difficult for them to go on with life and access the services they need (health and legal); it will also help perpetrators commit violence with impunity.
- Explain to the group that you will look again at some of their responses so they can agree as a group what they want to share with the men's group when they meet during Week 6's session.
- Conclude this session by saying that it is important to have dialogue sometimes to share what we have experienced and our thoughts in order to create change and make an impact. In order to do that, creating safe spaces is important, so that people can share their experiences safely. Everyone here has been impacted in some way or another because of unequal gender roles, the notion that women are unimportant: we have been taught that by our parents, our churches, our partners and communities. Yet, as we have discussed, this is not how God intended it to be. This is a result of sin, and therefore we need to work towards restoration.

Part 2: Dreaming for our future

Time: 60 minutes

This session will bring together a lot of what we have been discussing over the previous sessions and so far today. We will explore our dreams as women and think about what resources we have to reach our dreams and what things are making it difficult for us to reach our dreams.

If we become aware of what must be changed, then we must also know what we must change to. This session will focus on the aspirations of each of us as individuals in imagining an alternative, where gender-based violence is not acceptable, and where we are free, as women, to pursue our dreams.

Suggested steps²

- **Step 1:** Break group into smaller groups of 3-5 participants. Explain that in this exercise, we will have a chance to explore our dreams and plans – what we envision for our community and for ourselves.
- **Step 2:** Ask the group members to close their eyes and look into the future, five or ten years ahead. Ask them:
 - What kind of life do you hope to see for yourself, for the members of your community?
 - How do you want things to look?
 - What will you be doing?
 - How are your farms and businesses?
- Ask them to consider and brainstorm:
 - changes they hope to see for themselves
 - changes they hope to feel for themselves
 - changes they hope to see in relationships with other people (community or family)
 - changes they hope to see in the community or in the laws
- **Step 3:** Give each participant a copy of the Dream journey diagram (Annex 1).
- Explain to participants that the box in the bottom corner of the diagram represents where they are now. Ask them to think about what their life is like now, and to consider different parts of their life (household finances, family relationships, opportunities, role in the community, etc).
- The top corner of the diagram represents their dreams for the future. Have participants think about what they would like their life to look like in the future (two, three, five, ten years down the road). What are their relationships like? What is their household like? What goals do they have that they want to reach? How are they being treated by others (their husband, their family, their community)? Ask participants to be really open with their imagination even if their dreams feel impossible right now. Maybe they dream of owning their own business, but right now their husband will not allow them to engage in any income generating activity. Encourage participants to dream without considering at this stage what is feasible. Make sure they understand that we will continue to use these dream journeys in future sessions and they will help us to figure out what we need to do to move from one point to another.
- The ladder in between the two boxes represents the journey from one point to the other. On the right side of the ladder, have participants draw or write all of the resources that are available to them, that can help them to move from where they are now to where they dream of going. On the left side of the ladder, have participants draw or write all of the things that could get in their way or make it difficult for them to move from where they are now to where they want to go in the future.
- **Step 4:** Lead a discussion on the dream journeys, around the following questions:
 - What are some of the things you dreamed of? How would your family be different? Your household? Your community?
 - What are some of the resources available to you to help you move from where you are now to where you want to go?
 - What is getting in the way, or what might make it difficult for you to reach your goals?
 - What specifically do you need the men in your life to do or change to support you to reach your goals?
- **Step 5:** Use the discussion to think about some of the key messages that the group might want to share with the men when they come together in Week 6.
 - What support do you want to ask for from the men in your family or in your community to help you reach your goals?
 - Do you think men in your life are aware of the dreams you have? Are there dreams or goals that you would like to share with them?
 - Are there goals that you want to work together with the men in your life on? How would you share these goals with them to ask for their help?

² Adapted from Care International's FFBS Gender Toolkit (4.15 Envisioning Empowerment, pp 120-121) and the *Think livelihoods!* toolkit developed by Tearfund and Samaritan's Purse ('Dreaming of a better future', p 48).

Part 3: Dear men...

Time: 30 minutes

It is almost the end of the five weeks, and you have come to the last session for this part of the process. It is important that a common message is communicated to men when you meet them as a group during the sixth session. Facilitate a session with this group to finalise what this message will be. It is important that this is clear, honest and action-oriented.

Suggested steps

- Explain this activity to the group: tell them that they are going to finalise their message to the men's group, so that they can share it with them when they meet the following week. While many of the experiences women have had with men may not have been positive, there have been men who have journeyed with women as allies in speaking out against gender-based violence and inequality.
- The message to the men needs to be honest, clear and also tied to concrete actions that men can take in response.
- Ask the group to discuss the following, and share their feedback:
 - What do you want to say to men? What have your experiences been so far? What do you want to say about that?
 - What do you want to say about men using violence? What do you want to say about men who use control and power over women?
 - What do you want men to hear about men's own struggles and challenges? How can you encourage them to dialogue?
 - What do you want them to change? What support are you asking for from men? Try to be as specific as possible and think about what you put on your dream journeys as hindrances to you reaching your goals.
 - Are there goals or dreams that you have that you would like men to understand or be aware of?
 - How do you want them to improve their relationship with you?
 - What are you willing to commit towards this process?
- As they take time and respond to these questions, take notes on the feedback. Make sense of the responses: summarise them into a couple of paragraphs that can be read out. Read the summary and get their approval for it to be shared during the final week.
- Ask the group which of them would be comfortable in sharing this message with the men. And then finalise the message.
- Explain to them the importance of dialogue as a vital part of engagement for change. We all need to commit to this process. Even though it is predominantly women who are victimised, there are so many ways women too can change so that harmful ideologies, victim-blaming and other harmful practices are not promoted or taught.





Closing the single-sex group sessions

Time: 15 minutes

You have come to the end of the time as a group. Take the time to reflect on the journey as a group. Then invite participants to reflect on their own personal journey over the last five weeks. Give them time to think about the following:

- What has been good/positive about this journey?
- What has changed? How has this impacted our lives and relationships?
- What was difficult about this process? What is more difficult to change?

Invite people to share their reflections to these questions with the group. After everyone has shared, conclude the session.

Suggested steps

- Take time to thank them for their faithful participation in this process. Invite them to continue to be involved in their local churches and communities in preventing and responding to gender-based violence and working toward equality between men and women.

- Survivors of gender-based violence need our support. Encourage participants to continue to support survivors and not stigmatise them.
- Changing behaviour is difficult, so they must continue to reflect on their own lives and continue to engage with others. Ask them to think about how they can continue these discussions on their own, and in their own churches and communities. Suggest that they can agree with their church/women's group to continue these sessions.
- Explain the importance of the last session with men, and encourage them all to participate in it.
- Remind them that they were all created in God's image and are valued by God. And they should never ever forget that.
- Now in conclusion invite someone from the group to pray and commit everyone's lives to God.
- Thank them once again, and share details about the time and place for the final session.

This completes the five-week session with women's groups. As a facilitator, you will find the notes from these sessions are invaluable, so keep them with you so you can share with your counterpart men's group facilitator, and then the supervisor.

THE FACILITATED SESSIONS: MEN'S GROUP

Overview

Suggested time per session: 90 to 120 minutes

Maximum number of participants: 8 to 10

Weeks 1 to 5 in single-sex groups; join together with women's group in Week 6. Weeks 7-10 in mixed-sex groups.

Materials needed for the facilitator: A Bible, paper or a notebook (to take notes), cards or sticky notes for the activities, a pack of playing cards, and a copy of the *Transforming Masculinities* training manual for reference.

WEEK 1: INTRODUCTION, AND ROOT CAUSES OF GENDER-BASED VIOLENCE AND INEQUALITY

Materials needed: Bible, Qur'an, notebook and pen, flipchart paper and marker

Welcome the participants to the first of the sessions and thank them for taking the time to participate in this process. If appropriate, start by inviting someone to pray. (Be inclusive so that people of other faiths/denominations do not feel left out. You can alternate the people praying through the upcoming sessions.)

Depending on the time of the day, it might be good to get everyone to sing a song together, just to get the group energised.

Introduction

- Since this same group of people will be meeting every week, it will be good for them to get to know each other.
 - Ask the participants to get into pairs, and take two minutes to get to know their partner.
 - Tell them that they will then introduce their new friend to the rest of the group, sharing the following information:
 - their name
 - what they enjoy doing in their free time
 - their favourite food
 - why they joined this group discussion
 - After giving the participants about five minutes to talk in pairs, invite them to introduce each other to the group.
 - Introduce yourself in the same way, then thank them all for participating.
- It is important to set 'group agreements' for the sessions, and these will be most successful if the participants make the agreements themselves.
 - Some suggested group agreements: switching off/putting mobile phones on silent; confidentiality; respect for others' opinions; taking care not to give feedback in a way that could feel harmful to others; being on time; committing to all six weeks of this process.
 - Please refer to the facilitation guide in the *Transforming Masculinities* toolkit for further details of this activity.
- Take time to introduce the objectives of the community dialogues, and the process involved. Explain the following:
 - Community dialogues are a series of dialogues and reflections held over six weeks to create space for personal transformation and empowerment. For this group, there are four extra weeks of sessions available to get into more detail on economic empowerment and how to create a household in which everyone has the opportunity to thrive.
- Each week the group will discuss and reflect on themes related to gender roles and norms, masculinities, gender-based violence and inequality, all from the perspective of faith, and will learn to apply these reflections to their personal lives and relationships. The group will also explore how gender roles/norms reflect on division of labour in the home, decision-making and prioritising expenses for the family.
- Participants are expected to commit two hours of their time, one day a week for six weeks, plus four additional sessions, once per week, two hours per session. A total of ten weeks. The day will be mutually agreed by members of the group.
- While the men's group discussions are happening, there is a group of women doing the same thing and, after five weeks of meeting separately, both groups will meet together for the sixth week.
- This is a safe space for conversations; if anyone doesn't feel safe, please ask them to speak to you privately.
- Emphasise that this is not a space for women to be blamed, but for the men to be reminded of how God created women in his image: equal, valuable and good. It is a space where they will be encouraged, empowered, challenged and transformed.
- If any of the discussions are traumatic or trigger trauma, they should speak with you, so you can take the necessary steps. And if any of them want to disclose their experience of violence, please ask them to speak to you privately so you can provide information on relevant support services.
- Ask the participants if they have any questions. Take time to clarify concerns and questions.

Part 1: Why is it important to address gender-based violence and inequality?

Time: 60 minutes

- It is important for participants to understand why they should even be talking about gender-based violence and inequality, and how it affects people's lives.
- Ask the group what they think we mean when we say 'gender-based violence'. Encourage the group to name as many things as come to mind in response to this.
- When we hear the words gender-based violence, we might think first of physical violence and some of us may think of sexual violence as well. Explain to the group that there are a number of different types of gender-based violence, some of which we might not have thought of as violence before.
 - Physical violence – hitting, kicking, restraining, throwing objects, etc.
 - Sexual violence – rape, non-consensual sex or sexual activity
 - Economic violence – control over assets, income and expenditure, restriction of economic activities of another person, creating dependency through control of finances
 - Emotional or psychological violence – intimidating behaviour, using threats or other forms of intimidation to control another person, manipulation
 - Verbal violence – abusive language, aggressive verbal attacks
- Ask the group if they are surprised to hear that some of these behaviours can be described as 'gender-based violence'.
- Invite the participants to share stories from their village on how gender-based violence has affected women's lives. Give them time to share a couple of stories, ask them what the impact on the survivor's life was. Are these kinds of incidents common? What are the different ways it affects the 'victim'? Thinking about the types of gender-based violence we discussed, what kinds of gender-based violence are most common in this village? Do you think there are other types of gender-based violence that happen without the awareness of the community?
- After they have shared the stories, ask them how they felt when they heard these stories. Can they identify with the stories? If so, how? As men what does it make them feel when they hear that a man has perpetrated violence against a girl/woman?
- Ask the group what they think is meant by the word 'inequality'? What experiences have they had of inequality?
- Gender inequality is defined as unequal power, unequal value, status, opportunities, and autonomy. Inequality can affect the power that we have in decision-making, the freedom we have, or the control that someone else has over us or we have over someone.
- What does your faith say about suffering? Is God pleased with suffering? (Use appropriate language here.)
- Read scriptures from the Bible or Qur'an, and give time for the participants to reflect.
 - Bible: 1 Corinthians 12:12–27 (see pp 49–50)
 - Ask Muslim participants to suggest texts, or use Qur'an: 49:10–11 on respecting others and valuing peace.
- After about five minutes, invite the participants to share their views on this, relating it to the stories they have shared.
- Conclude by saying that this is not how God intended people to live. Gender-based violence and inequality do not glorify God: they affect the entire community and increase people's suffering. This is not acceptable; it must change. This is why we need to talk about this issue as many women and girls are suffering in silence. There are also men who experience violence, even sexual violence by other men, and they also suffer in silence because of stigma and shame.
- What do your laws say about this?
 - Talk about specific laws from your country on rape and domestic violence. Encourage participants to also think of laws and policies that promote or condone any type of gender-based violence in the household and inequality more broadly.
 - Discuss what the punishment is for violating these laws.
 - If participants are not aware of the specific laws, share this information with them. But encourage them to find out about the laws, policies and rights related to gender-based violence and inequality for themselves.
- Conclude by saying that gender-based violence and inequality is not just against our faith, but also against the laws of our country: some forms of gender-based violence are criminal offences. It is evident that this issue is causing great suffering and making it difficult for everyone in the household to have the opportunity to thrive; this is why we are here to discuss it. This is why we invite you to commit to the next five weeks of this process, together as men and to the process of transformation over five additional weeks as a joint group with women.



Part 2: What are some of the root causes of gender-based violence and inequality?

Time: 60 minutes

- Start the session by explaining why it is important to understand the root causes of gender-based violence and inequality.
- If you do not know the root causes, then it is difficult to understand the issue, prevent it or respond to it.
- Just like going to the doctor when you are sick, symptoms are different from the cause. For example: Your fever (symptom) can be due to an infection (cause) but you cannot cure the infection by giving medicine for the fever.
- Ask the group to split into pairs (groups of two) and discuss what they think are the consequences of gender-based violence and inequality.
- Bring the group back together and ask them to share their ideas on consequences. You can draw a tree on the ground or on paper, if available, and list the different consequences of gender-based violence and inequality where the tree branches and leaves are. Examples: death, disease, stigma, mental health issues, economic challenges, disabilities etc...
- The reasons it is important to understand the consequences include:
 - being able to differentiate between causes and consequences
 - understanding that the consequences of gender-based violence and inequality are not just physical or sexual: there are many different types of gender-based violence and inequality that can affect every aspect of a person's life, their families and societies as a whole
 - helping us to reflect individually on how gender-based violence and inequality affects us personally
- Now ask them to get back in pairs and consider the root causes of gender-based violence and inequality.
 - Help them think deeper than just 'cultural', or 'women's dress' or 'alcohol': ask them questions to help them get to the root of the issue.
 - If someone says: 'It is how women dress,' follow up with a question: 'If women dressed differently, would they not be affected by gender-based violence? And how do women in _____ [insert relevant village name] dress? And how is that leading to gender-based violence?'
 - If they mention alcohol, ask them: 'If people stopped drinking, would that end gender-based violence? Do all people who drink alcohol beat their partners, rape them, abuse them verbally or misuse household resources?'
 - As a facilitator, it is important that you help them really understand how inequality and gender power imbalances lead to gender-based violence and inequality, and how these elements are embedded in our day-to-day life, our cultures, our way of interpreting scriptures etc.

- Help participants understand that there are factors that are not causes, but that encourage or foster gender-based violence, eg conflict (due to a breakdown of law and order, increased corruption, hindrance to infrastructure development such as roads, hospitals etc). This increases people's vulnerability, and creates a space for impunity. Sometimes how we interpret scriptures can influence what we believe is acceptable behaviour.
- Likewise, alcohol is a factor that impairs a person's thinking, and this can then combine with preexisting harmful attitudes to contribute to someone using power to beat or rape their partner or someone else in their community.
- It is important to understand that gender-based violence stems from a belief that one person is superior to another, and therefore has a right to control that person. A person who believes that they are superior and has the right to control someone else, will justify the use of violent behaviour and actions that promote inequality because of this foundational idea. As men, we have often been told that we are superior to women and that it is our responsibility to control them. This idea creates the foundation for justifying violent behaviour.

Conclusion

We need to transform our own attitudes, behaviours and knowledge on this subject, to work with men and boys to tackle the issue, and to address harmful notions of masculinities and superiority. Women can also play a critical role in perpetuating these harmful notions of gender and masculinities. They teach their children from a small age the different values placed on them: if you are a boy, then you are superior; if you are a girl, then you are worthless. This needs to change so that we can create an environment where every person has the opportunity to thrive.

Most of the time, perpetrators of gender-based violence are men, so what does it say about men? It is important to change this narrative, and work towards a community where men are working along with women to end gender-based violence and inequality, starting from their own lives, their families and then in their communities.

It is important that men are aware of the different ways that gender-based violence and inequality affects their own lives, and understand the reason for women to be involved in the response.

It is important that our places of worship break the silence on gender-based violence and inequality, and we can work in partnership with them to address this issue.

Conclude the session by emphasising the need for them to be committed to this process for the next five weeks, and remind them of the time and venue for the next session. Close in prayer.

Homework for the group

How has gender-based violence and inequality affected your life or someone you know? What has your experience of this been? Have you used violence on others? Have you been told that you are superior to women or that it is your responsibility to control them? How has this influenced what behaviour you think is acceptable in your home?

WEEK 2: GENDER ROLES AND NORMS IN DAILY LIFE

Materials needed: Bible, Qur'an, notebook and pen, flipchart paper and markers, sticky notes/cards and pens

Welcome the participants to the session and thank them for their commitment to their process. Ask how everyone is feeling, and how their week was and give some time for responses (maybe 5 to 10 minutes for a few people to share).

Start the session with prayer. (Please invite participants to open in prayer. Be inclusive so that people of other faiths/denominations do not feel left out. You can alternate the people praying through the upcoming sessions.) Remind everyone of what was discussed in Week 1, learning about the root causes of gender-based violence and inequality, as well as the different types of gender-based violence. Invite them to share reflections on their homework or on anything that was discussed in Week 1. Did anything we discussed surprise you? Was there anything that changed your thinking on gender-based violence and inequality? Prompt people if they hesitate, emphasising that this is a safe space and a space for learning.

Part 1: Gender, gender roles and relations/relationships

Time: 45 minutes

Suggested steps

- Introduce the session to the participants. This session is about exploring our gender identities. It is about being a man or woman and how gender identities affect our relationships, lives and interactions with people.
 - Divide the group in two, and ask them to sit in their groups.
 - Ask the groups to take time to reflect on the following questions. Group 1: 'What do you like about being a man? What do you not like about being a man? What opportunities are available to you as a man?' and Group 2: 'What do you like about how women are? What do you not like about how they are? What opportunities are available to women?'
 - The exercise is to help them reflect and discuss the attributes and characteristics of being a man or woman, and the privileges and power that they have or do not have.
 - After 10 minutes' discussion, invite the groups to share their thoughts with everyone.

Note to facilitator: the statements below are general statements, which may or may not be true in your specific context. It is important to adjust the statements based on your knowledge of the context and insights that have come out of the project baseline survey.

- Conclude the session by saying that, as men and women, we both enjoy privileges and power associated with our genders, which create or close opportunities for us. However, being a woman is usually equated with being weak, vulnerable and less important than men, leading to harmful practices and violence at home and in communities. And as men, we are considered superior and are awarded power and control over women in our lives. Men generally have the freedom to do whatever they want and don't take part in domestic work or childcare. Women often do not have the opportunity to engage in income generating activities as this is seen as inappropriate or even as a threat to their husbands' pride in being the provider for the family.



Part 2: Gender boxes: Act like a woman/Act like a man*Time: 60–75 minutes*

Thank the participants for their honest reflections in the previous session. Tell them that you want to unpack how gender norms/roles affect our lives, so they understand how this is critical in the discussion of gender-based violence and inequality and in creating a household in which everyone has the opportunity to thrive.

- Divide the group in two, and tell one group that they will discuss 'acting/being like a man' and the other group will discuss 'acting/being like a woman'. Distribute coloured sticky notes or flash cards to the groups: ask them to write down their examples and stick them on the flipchart in the relevant column.
- Ask Group 1 to discuss and answer the following three questions:
 - Give examples of messages that men/boys are given when they are told to 'Act like a man/boy'. Consider the role men are expected to play in the household and what work is appropriate for them to engage in. (*Tough, not emotional, decision-maker, protector, provider, adviser, the person who disciplines, can have multiple partners, should not ask for help, controls the finances and the women in the house etc.*)
 - From where (eg home, schools etc) and whom do these messages come?
 - How are these messages given, sent or conveyed (eg sermons, TV/radio, school etc)?
- Ask Group 2 to discuss the following three questions:
 - Give examples of messages that women/girls are given when they are told to 'Act like a woman/girl'. Consider what work women are expected to do and what is considered to be appropriate for them. (*A woman cannot lead, she has to give birth to many children, if she can't, then she is dishonourable or not valued, she must not speak too much, she has to be submissive and obedient, be faithful etc.*)
 - From where and whom do these messages come?
 - How are these messages given, sent or conveyed?
- Ask the groups to share the main discussion points. (They can do this verbally or even act it out as a group.)
- Now ask the participants the following questions:
 - What happens to men/boys and women/girls who do not conform to these ways? (*Beaten, raped, shamed, stigmatised, harassed and coerced to do things they do not want to, made to feel inadequate, etc.*)
 - How are men and women kept within these boxes? What strategies/tools/actions are used?
 - Are there men and women who do not conform to these messages? How do they do that?
 - Are there messages here that are harmful to men and women? (Refer to what happens when they do not conform to the messages.)
 - What impact do these messages have on the household? In particular, on how the household runs and how much income is generated?
 - Are there specific consequences for women and girls who do not conform?
- Now ask both groups to reflect on how women and girls might feel when they experience these harmful actions/words because they do not conform or when they are forced to conform.
- You can also ask about how men and boys feel when forced to conform to these 'boxes'? And what role do women play in forcing boys/men to conform to these roles? What do we do when men/boys step outside of these boxes?
- Imagine that your wife asks you to help her with work around the house, how would you respond? Imagine that she wants to go out and help to earn an income for the household, how would you react to this? What benefits would there be of sharing the work in the household and the work of generating income for the family? What fears do you have of changing the rules of how your household operates?
- Ask the participants to share their thoughts. Conclude by saying we can now begin to see how society creates very different rules for the behaviour of men and women. Explain that these rules are sometimes called 'gender norms' because they define what is 'normal' for men and women to think, feel and act. Explain that these rules restrict the lives of both women and men by keeping men in their 'Act like a man' box and women in their 'Act like a woman' box. These rules also have an impact on the household, including children and other family members, how effectively it runs and the income that can be generated for household needs. An important way that children develop their beliefs about gender roles and norms is by watching their parents and the way this is demonstrated to them.
- When these roles are limited, controlling and rigid, men and women are both harmed because their autonomy is taken away. These assigned roles of men and women create pressure when it is difficult to follow them, and often lead to different forms of violence inflicted on the one who does not conform. Both men and women can feel under pressure with the expectations of them in a household as a result of these gender rules.
- As we discussed, these rules/norms are created by the society we live in, our communities, our leaders. We are the ones who are part of these communities contributing to these norms. If we are to change harmful characteristics and attributes, we must take action: we can start this process of change, collectively and individually, in our homes, churches and communities so that we can live a life without gender-based violence and one in which everyone has the opportunity to thrive.
- We need to address these gender dynamics if we are to prevent gender-based violence and inequality and if we are to have households in which every member can thrive.

Homework for the group

Reflect on what beliefs you have about gender roles that could be harmful to others and how your behaviour or expectations might be affecting others. Consider how your ideas of gender roles are affecting your household and putting pressure on you or your wife. How can you change that?



WEEK 3: POWER, STATUS, GENDER-BASED VIOLENCE AND INEQUALITY

Materials needed: Bible, Qur'an, notebook and pen, flipchart paper and markers, deck of playing cards

Welcome the participants to the session and thank them for their commitment to their process. Ask how everyone is feeling, and how their week was and give some time for responses (5 to 10 minutes for a few people to share).

Then, start the session with prayer. (Please invite participants to open in prayer. Be inclusive so that people of other faiths/denominations do not feel left out. You can alternate the people praying through the upcoming sessions.)

Remind participants of what was discussed in Session 2. We explored gender norms and roles and the expectations we have of men and women in the home, in their community and in the family.

Invite the group to share reflections on their homework. Did anyone start making some changes in the gender rules they follow? If so, what was the response to that from others? Prompt people if they hesitate, emphasising that this is a safe space and a space for learning.

Now explain to them that you are going to look at how gender inequality and unequal power and status lead to harmful practices and violence.

Part 1: Power and status

Time: 45 minutes

Suggested steps

- Start the session by playing a game: ask participants if they are familiar with 'playing cards'.
- Take the pack of playing cards out, and ask them to tell you the hierarchy of the cards, or the order. (For example: the Joker is the highest-value card, then the Ace, King/Queen/Jack, 10, 9 etc). Reconfirm the order to make sure there is consensus in the group.
- Take a mix of high-value and low-value playing cards, exactly the same number of cards as the number of participants. Display the cards, explaining the value of each card according to what was agreed by the group.
- Now ask them to stand together in a circle, and shuffle the cards. Hand each participant a card facing down, so they do not know the card they have. After everyone has received a card, explain the rules of the game:
 - Each person's card has a value as discussed as a group, and everyone knows which card is of high or low value.
 - When given the command, each person has to hold their cards to their foreheads for others to see but they cannot see it.
 - Instruct the group to interact with each other based on the value of the card, treating those with high-value cards with respect, and those with the low-value cards without respect.
 - Give them about five minutes to interact: observe and assist with the activity so that they engage fully.
 - Stop the game and bring them back into a circle. Ask for feedback on how they felt. Now ask them to look at their cards.
 - Ask those holding high-value cards, how they felt in response to the way people treated them with respect. Take responses from all the participants in this group if possible.
 - Now ask the people holding the low-value cards how they felt about how they were treated. Give time for responses from everyone.

- Follow up by asking: Are people in our communities treated like this? In our homes? How are people in our communities valued less? In our homes? How does it feel when people treat you badly?
- Ask everyone if they had any choice in the cards they received. And who decided on the value?

Note to facilitator: the statements below are general statements, which may or may not be true in your specific context. It is important to adjust the statements based on your knowledge of the context and insights that have come out of the project baseline survey.

- Conclude by saying that we have no control over what we are born as (woman or man), and these roles and rules are assigned to us by our society, which we also contribute to creating. However, we are the ones responsible for treating groups of people like they have no value, worth or dignity, and that is harmful. Usually we see this happen to women: they are treated as if they have no worth to society, and sometimes even men are treated like this, especially if they are unemployed or have a disability. And usually it is men who treat women as if they are of no worth in their families and communities. They use this power to dominate and control women and also resort to the use of violence to get what they want or prove their power. This is not healthy and it is not acceptable. We are the ones who must change this: it must start with us, as we are the ones who contribute to shaping these norms and roles, especially when they are harmful to people and our communities.



Part 2: Persons and things

Time: 60–90 minutes

Turn the discussion towards the question of how power imbalances can lead to different forms of gender-based violence. Remind participants of the different forms of violence we discussed in Session 1 (physical, emotional/psychological, verbal, sexual, economic).

This discussion is important so that the group can sense how power imbalance in our societies can make people vulnerable, create a culture of impunity and enable violence to take place, and may even cause us to normalise, internalise and justify violence. (You may need to explain what it means for us to internalise beliefs. An individual internalises beliefs, attitudes, perspectives or values from a wider group without questioning and without realising he or she is being shaped by them.)

Suggested steps

- Explain that you are going to lead them in an activity that will help them understand this discussion a bit better, and learn from experience.
 - Divide the group into three, with a minimum of three people per group. If you do not have enough participants, it is okay to just have one person in the third group, but it is important to have equal members in Groups 1 and 2.
 - Ask members of Groups 1 and 2 to face each other, so they are paired up with someone from the opposite group. Ask Group 3 to stand on the side and observe.
 - Now tell Group 1 that they are 'persons', so like any person they have a voice, they have rights, they can do whatever they like, and more importantly they have power over their partner from Group 2.
 - Tell Group 2 that they are 'things' or 'objects', and that they have no power, voice or rights. They have to do what the 'person' commands and cannot refuse.
 - Tell Group 3 that they are observers, and ask them to observe the interaction between 'persons' and 'things'.
 - Now tell them they have three minutes, and the 'persons' can do whatever they want with the 'things' or 'objects'. After three minutes, ask them to switch roles with their partners and keep the same rules.
- Finally, ask the groups to go back to their places and use the questions below to facilitate a discussion.
 - How did your 'person' treat you? How did you feel? Did you feel powerless? Why or why not? How did you treat your 'thing'? How did it feel to treat someone this way? Did it make you feel powerful? Why or why not?
 - Why did the 'things' obey the instructions given by the 'persons'? Were there 'things' or 'persons' who resisted the exercise?
 - In your daily lives, do others treat you like 'things'? Who? Why? In your daily lives, do you treat others like 'things'? Who? Why?

- For the 'observers': How did you feel not doing anything? Did you feel like interfering with what was happening? If so, what do you think you could have done?
- If you had been given the chance to choose between the three groups, which would you have chosen to be in and why?
- People often treat other people like 'things' when they feel superior to them, or when they want to control them. In Session 1, we discussed that this belief of superiority and the right to control another person can be a root cause of gender-based violence.
- In your communities, do you as men usually belong to one of these three groups? Which group? Do women usually belong to one of these three groups? Which group? Why do you think this is?
- What are some of the reasons that a man might treat a woman like a 'thing'? Why would he want to control her? What types of behaviour is he usually trying to control in her?
- What impact does it have on the household when a man tries to control a woman? In some households, a woman is not allowed to go out without the permission of her husband. What impact does this have on how the household functions? What would happen if a woman did not ask for her husband's permission? When does a man's control over a woman's daily activities become economic violence?
- Point out the controlling, dominant and sometimes violent ways the 'persons' treated 'things'. Ask them why they acted in such ways. Were they asked in the instructions to behave in a harmful way?
- When the roles were reversed, did you see a pattern? What was it? (When 'things' take on the role of the 'person' after experiencing what they did, they usually tend to remodel the behaviour and are sometimes even more harmful.)
- We also can see how our children remodel some of these behaviours: boys learn how to be a man by seeing and hearing how men behave, and girls learn how to be a woman in the same way. They learn that one is more dominant and powerful over the other, and sadly that they may have no voice to contest this. Usually they internalise this as the norm and perpetuate it themselves.
- Women also can internalise and remodel harmful behaviours when power shifts within the home or community, and likewise women also tend to internalise the notion that they are 'weak', 'subordinate' and 'have no voice'. This makes them vulnerable and puts them at risk.
- Mention specifically how power and gender roles are used to justify marital rape. The belief that 'a husband is entitled to his wife's body' is so internalised that most people do not even acknowledge it as rape.
- Point out that even men who are not violent do nothing to intervene, or engage their peers, just like the 'observers'. This is mainly because this use of power is considered acceptable behaviour and the unwritten rules in our communities hold us back from speaking out when we see something that is not right. Yet, as people of faith, our scriptures tell us to speak out against injustice.
- Ask them to continue to reflect on the dynamic link between power and violence, and between gender inequality and violence.

Homework for the group

Reflect on the following: how do you use the power and privilege that is associated with being a man in your day-to-day life, your relationships and in the life of your community? How can this be changed? What would life look like if everyone in your household were treated equally? What can you do when you are in the position of an 'observer'? What can you do to begin to change these power dynamics in your home?



WEEK 4: FAITH, GENDER-BASED VIOLENCE AND INEQUALITY

Materials needed: Bible, Qur'an, notebook and pen, flipchart paper and markers

Welcome participants back for this session.

Remind the group of what was discussed in the last session, where we discussed power, status, violence and inequality. Unequal power, status, opportunities and autonomy between men and women creates an environment in which violence can be used and condoned. Ask participants to share their reflections on last week's homework, particularly any changes they have made to redistribute power and inequality in their homes.

This week, we are going to explore further what our scriptures say about gender, gender equality and gender-based violence. As people of faith, we need to learn and apply the word of God in our daily lives.

Start the session with prayer. (Please invite participants to open in prayer. Be inclusive so that people of other faiths/denominations do not feel left out. You can alternate the people praying through the upcoming sessions.)

Part 1: Gender equality and faith

Time: 60 minutes

Since we have been discussing gender, the power imbalances between genders and gender inequality, let's look at how our scriptures describe how we were created.

Suggested steps

- Invite someone from the group to read aloud Genesis 1:26–28 from a Bible or from p 49 at the back of this publication (but if they are unable to read, you can read it aloud).³
 - Read the passage a couple of times, slowly spelling out key sections (Let us... in our own image, etc).
 - Give them a couple of minutes and ask them to reflect on the passage.
 - Now divide them into three groups, and ask them to reflect on the following thoughts as a group:
 - What are your initial thoughts when you hear the scriptures?
 - What does it mean for man and woman to be created in God's image? Does it mean one is more powerful, more important or has a higher value than the other? Does it mean both are equal?
 - Are we as men and women dominating each other? Is this what God said to Adam and Eve in creation (Genesis 1:28)? If God created man and woman in God's image, as equals but with different gifts, skills and roles, where did inequality come from? What caused the relationships between man and woman to break and to become harmful?
 - Can this relationship be restored? Can the harmful elements of being a man or woman, the power imbalance, the inequality be changed if we aspire to live the way we were created to be?
- Emphasise that at creation men and women were created in the image of God, the Trinity: equal in power and worth but with different roles, responsibilities, skills etc.
- After creation, God tells both Adam and Eve to be blessed, and to rule over the creation, not over each other as we see in relationships in our current context. God did not create Adam to be superior to Eve, or vice versa.
- Sin separated us from God, and from each other. It is only after the Fall that we see God giving Adam commands about his roles, and likewise Eve (Genesis 3:14–19, see p 49). So we see that this inequality and power imbalance are a result of sin, and not God's intention at creation. So we must work towards restoring this broken image, because we can see how this is leading to harmful and violent behaviours that are affecting people, especially women and girls.
- Also read Galatians 3:28 in this context (see p 50) to make the point that in God we are all the same, God's children. 'There is no male nor female, we are all one in Christ.'
- Can we imagine what we (men and women) would be like if we lived according to God's intention for us, if we treated each other as people created in the image of God the Trinity? If Jesus were a model for men, what would that look like today? (Examples: he was a servant leader, he interacted with humility, he cared for the hurt, he spoke against injustice, he shared his feelings, he cooked for his disciples and washed their feet, he never stigmatised the vulnerable and he never used his power to hurt or harm people.)

(As facilitator, you should take notes on the feedback on this particular point, so that you can remind the participants in the following week's discussion.)



³ Include scriptures from the Qur'an if there are Islamic participants in the group.

Part 2: Relationships

Time: 60 minutes

As we have looked at God's intention for man and woman in the last part, understanding what it means to be created in the image of God, it is important to look at our own relationships and reflect on the teachings of the scriptures. We know that in our day-to-day lives we have used scriptures to shape our relationships. Based on our experiences we know some scriptures have been interpreted to support harmful practices. So it is important to reflect on these scriptures that we hear often and to understand them in the context of God's creation and the creation of man and woman in the image of God.

Suggested steps

- Lead the group in a reflection on scriptures commonly used when talking about relationships from Ephesians 5:21–33 (see p 50). Read these passages slowly so the group can understand them properly, in order to reflect on them later.
- Divide the group into two groups, and ask the groups to reflect on these two aspects of the passage.
 - Group 1: What does it mean for a wife to submit to her husband? Is this an act of love? Or should it be forced? How does the church submit to Christ?
 - Group 2: What does it mean for a man to love his wife as Christ loved the church? Is this reflected in the way you love your wife today?
 - Give them five minutes to reflect and discuss as a group, and then another five minutes to share their thoughts with the rest of the group. Ephesians 5:21 says 'Submit to one another out of reverence for Christ'. Often the emphasis for submission is on the wife, but the Bible actually tells us to submit to each other.
- If we are to love one another just as Christ loved us, should we not give what we expect to receive – love and respect – and be uplifting, gracious, life-giving, promoting others' interests first, supporting, serving etc? Where are we going wrong? Why is this act of submission used to support marital rape? Is this what Paul is talking about? Is not our act of submission to Jesus an act of love? Then why is submission referred to as an act of defeat or inferiority? Why is it associated with the submission of the world which, if not done voluntarily, must be demanded, forced and achieved at whatever cost? If we are to love our wives as Christ loved the church and gave his life for her, should it not mean that we give up ourselves, our desires, our needs, privileges and entitlements for the betterment, happiness and well-being of others, including our wives? Are we doing this? What is preventing us from doing this?
- Ask the whole group together, what does it mean for the husband to be the 'head of the wife, as Christ is the head of the church'. This is often interpreted as the head of the household. What does it mean to you to be the head of the household? If we follow the example of Jesus, being the head of the church meant giving up everything for the church. In what ways are we, as men, willing to sacrifice for our wives?
- Is it not about creating the space for women to enjoy life in abundance, to make decisions over their lives, their economy, bodies and reproductive health?
- Salvation is for all, and a life of abundance is for all (John 10:10, see p 49), both for women and men. Seeing what has been described as the roles of women and men, it is clear that women often experience a life without dignity, not a life of abundance. Being controlled, beaten, raped, humiliated and treated as inferior does not look like abundance. This is not acceptable: it is not the gospel and it must change.
- In many ways our dominance as men over women can even create difficulty in our household finances. When we feel we are supposed to be the provider and interpret our role as the head of the household, women are often restricted from going outside the home to earn an income or engage in activities that make them feel fulfilled. When this happens, the resources available for the household are limited to what the husband can bring home. Changing how we view our role as the head of the household and the provider can create new opportunities for increased resources and personal satisfaction for each person in our families.
- If we call ourselves Christians, Jesus Christ is our ultimate model and we want to be more like him. Even in these passages we see that he is the model for relationships. He treated others with respect, dignity and love. He treated women as his equals, he spoke against injustice, he was humble, he was a servant leader and he gave of himself to those he loved. It is important for us to reflect on whether these characteristics and attributes are reflected in our lives and relationships. If they are not, what can we do to work towards Christ-centered relationships?
- As men, what must we do to live in this way? How can we love like Christ? How can this be shown in our relationships, and in the way we treat our wives, our daughters and the women in our community? How could it benefit us and our families to give up some of our ideas of power and dominance over women?
- Gender equality is not impossible to achieve: it is not a Western concept. It is God's intention, in his creation, for us to share, love, live a life in companionship with each other and with God. Violence does not please God, and it is not acceptable for us as people of faith to use violence or experience it.
- We need to change the way we think, but we also need to change what we model to our children, our daughters and sons. We teach them from a small age that they have different value, but this is not how God created them. If our children see the way we act and behave, they will model themselves on us. But can we change the way we are and break this cycle?
- As men of God, can we change and work towards being more like Christ? Can we work with women and treat them as equals as Christ did? And work together to end gender-based violence and inequality?

Homework for the group

Reflect on the Genesis 1:26–28 passage, and how your life would be if it were the way it was intended to be in creation. What can you do to restore this image within yourself, in your relationships and in your community? As a man, how can you restore relationships so they are as God intended them to be at creation, modelling equality not superiority? Think specifically about your household and your family, how can you begin to model a different way of interacting with your wife or children as a man in the home.

WEEK 5: MOVING FORWARD BY REFLECTING ON THE PAST

Materials needed: Bible, Qur'an, notebook and pen, Dream journey diagrams (Annex 1), pens

This is the final week for this part of our discussion in single-sex groups, and it is important to reflect on what has been discussed so far through this process. But most importantly it is crucial that we ponder how this can be related to participants' own lives, their experiences and their hopes, so they can move towards a life free of gender-based violence and one in which everyone in the household can thrive. After this week, this group will meet with the women's group, which has been going through a similar process. This is an important occasion to be able to dialogue with the women, so that the men can share their thoughts and reflections and so that together both groups can imagine a community free of gender-based violence and one where every person has equal access to what they need to thrive.

Start the session with prayer. (Please invite participants to open in prayer. Be inclusive so that people of other faiths/denominations do not feel left out. You can alternate the people praying through the upcoming sessions.)

Part 1: Looking back...

Time: 60 minutes

You are going to lead the men in an activity that prompts them to reflect on their lives. As you ask them questions, pay careful attention to the responses so that you can facilitate a meaningful discussion.

Suggested steps

- Tell the group that you are going to take them back in time, to their childhood, and start reflecting on what their experiences of growing up were like. For this, everyone needs to be honest with themselves and others. If anyone does not feel comfortable sharing, that is fine, but people should know that this is a safe space.
- Invite them to sit in a circle, with you sitting outside of the circle. Ask the following questions:
 - What is the most difficult thing about being a man/boy in [insert the country or community name as appropriate]?
 - What do you remember about growing up as a boy in... [insert the country or community name as appropriate]?
 - What did you like about being a boy?
 - What did you not like? What was difficult about being a boy?
 - What do you want to tell women that will help them better understand men?
 - What do you find difficult to understand about women?
 - How can you provide support to women to help them to achieve their own goals?
 - How can you work together with your wife to create a household in which everyone can thrive?
 - Who are some positive female influences in your life? Why are they positive? Who are some positive male influences in your life? Why are they positive?
- Note down significant answers so you can share them with the women's group too during the Week 6 session.
- Sometimes the expectations on men/boys are also difficult; these norms are harmful to both men and women. There are women who have helped you become the man you are today, and this is an important reason why you must work with women in ending gender-based violence and in working toward equality for men and women.
- We also need men to start changing their behaviours, for violent men to denounce violence, for controlling and dominating men to acknowledge this as a form of violence, for silent men to start speaking up against violence, and for faith leaders and communities to speak out against gender-based violence and inequality. This needs to start now. And this group is an important part of this work in this particular community.
- We as men can support survivors of gender-based violence, and not contribute to their stigma by blaming or shaming them. They are not at fault. They need support, not stigma. And as we have learnt in this process, stigma is not acceptable. Stigma will further silence women and make it difficult for them to go on with life and access the services they need (health and legal); it will also help perpetrators commit violence with impunity.
- Explain to the group that you will look again at some of their responses so they can agree as a group what they want to tell the women's group when they meet for the Week 6 session.
- Conclude this session by saying that it is important to have dialogue and to share what you have experienced and your thoughts in order to create change and make an impact. Creating safe spaces is important, so that people can share their experiences safely. Everyone here has been impacted in some way or another because of unequal gender roles and by the notion that women are unimportant. We have been taught that men are superior and more important, by our parents, our churches and our communities. Yet, as we have discussed, this is not how God intended it to be. This is a result of sin, and so we need to work towards restoration.

Part 2: Dreaming for our future

Time: 60 minutes

This session will bring together a lot of what we have been discussing over the previous sessions and so far today. We will explore our dreams as men and think about what resources we have to reach our dreams and what things are making it difficult for us to reach our dreams.

If we become aware of what must be changed, then we must also know what we should change to. This session will focus on the aspirations of each of us as individuals in imagining an alternative, where gender-based violence and inequality are not acceptable.

Suggested steps

- **Step 1:** Break group into smaller groups of 3-5 participants. Explain that in this exercise, we will have a chance to explore our dreams and plans – what we envision for our community and for ourselves.
- **Step 2:** Ask the group members to close their eyes and look into the future, five or ten years ahead. Ask them:
 - What kind of life do you hope to see for yourself, for the members of your community?
 - How do you want things to look?
 - What will you be doing?
 - How are your farms and businesses?
- Ask them to consider and brainstorm:
 - changes they hope to see for themselves
 - changes they hope to feel for themselves
 - changes they hope to see in relationships with other people (community or family)
 - changes they hope to see in the community or in the laws
- **Step 3:** Give each participant a copy of the Dream journey diagram.
 - Explain to participants that the box in the bottom corner of the diagram represents where they are now. Ask them to think about what their life is like now, and to consider different parts of their life (household finances, family relationships, opportunities, role in the community, etc).
 - The top corner of the diagram represents their dreams for the future. Have participants think about what they would like their life to look like in the future (two, three, five, ten years down the road). What are their relationships like? What is their household like? What goals do they have that they want to reach? How are they being treated by others (their wife, their family, their community)? Ask participants to be really open with their imagination even if their dreams feel impossible right now. Have participants think about gender roles and power dynamics in their community and households and how they would like to see these change. Make sure they understand that we will continue to use these dream journeys in future sessions and they will help us to figure out what we need to do to move from one point to another.
- The ladder in between the two boxes represents the journey from one point to the other. On the right side of the ladder, have participants draw or write all of the resources that are available to them, that can help them to move from where they are now to where they dream of going. On the left side of the ladder, have participants draw or write all of the things that could get in their way or make it difficult for them to move from where they are now to where they want to go in the future. Some of the challenges men face may be expectations of them as men, or stigma they would face if they were to take on a different role in their household or community.
- **Step 4:** Lead a discussion on the dream journeys, around the following questions:
 - What are some of the things you dreamed of? How would your family be different? Your household? Your community?
 - What are some of the resources available to you to help you move from where you are now to where you want to go?
 - What is getting in the way, or what might make it difficult, for you to reach your goals?
 - What specifically do you need the women in your life to do or change to support you to be able to reach your goals?
- **Step 5:** Use the discussion to think about some of the key messages that the group might want to share with the women when they come together in Week 6.
 - What support do you want to ask for from the women in your family or in your community to help you reach your goals?
 - Do you think women in your life are aware of the dreams you have? Are there dreams or goals that you would like to share with them?
 - Are there goals that you want to work together on with the women in your life? How would you share these goals with them and how could they help you to reach them?

Part 3: Dear women...

Time: 30 minutes

It is almost the end of the five weeks, and you have come to the last session for this part of the process. It is important that the men communicate a clear message to the women when you meet them as a group during the sixth session. Facilitate a session with this men's group to finalise this message. It is important that this is clear, honest and reflective of a context where men have hurt women for a long time.

Suggested steps

- Explain to the group that they are going to finalise their message to the women's group, so that they can share it with them when they meet the following week. While many women's experiences with men haven't been positive, there have been men who have journeyed with women as allies in speaking out against gender-based violence and inequality.
- The message has to include personal reflections on the men's own behaviour, how they have interacted with the women in their lives. There should be no preaching, or accusations or demands for change. There should be acknowledgment of the harm and the need to change, which is important for restoration and moving forward. They also should make use of the safe space to share their own challenges in fulfilling their roles, their own experiences of violence and trauma, and the need for support from women in this journey towards restored relationships as God intended.
- Ask the group to discuss the following, and share their feedback:
 - What do you want to say to women? You have heard in the sessions so far that men have hurt women for so long: what do you have to say to them?
 - What do you want to say about most men using violence? What do you want to say about men who use control and power over women?
 - What do you want women to hear about men's own struggles and challenges? How can you encourage dialogue?
 - What do you want to change in your own lives, to be more like Christ? How will you work with women?
 - How will you be better husbands, sons, fathers and leaders? How will you work towards ending gender-based violence and inequality? How will you support your wives and other women in your life to reach their goals and pursue their dreams? What dreams or goals do you want to share with the women in your life?
- As they take time and respond to these questions, take notes on the feedback. Make sense of the responses, summarising them into a couple of paragraphs that can be read out to the women. Read the summary out to the men and get their approval for it to be shared during the final week.
- Ask the group: who will be comfortable in sharing this message with the women? And then finalise the message.
- Explain to them the importance of dialogue as an important part of engagement for change. We all need to commit to this process. Even though it is predominantly women who are victimised, there are so many ways women too can change so that harmful ideologies, victim-blaming and harmful practices are not promoted or taught.
- Even though men are usually the perpetrators, they have also been victims of violence. It is important to share their vulnerabilities. It is also important to acknowledge that harmful practices, the misuse of power and violence against women are not acceptable.



Closing the single-sex group sessions

Time: 15 minutes

You have come to the end of the time as a group, and should take time to reflect on the journey as a group. Invite participants to reflect on their own personal journey over the last five weeks. Give them time to think about the following:

- What has been good/positive about this journey?
- What has changed? How has this impacted our lives and relationships?
- What was difficult about this process? What is more difficult to change?

Invite people to share their reflections to these questions with the group. After everyone has shared, conclude the session.

Suggested steps

- Take time to thank them for their faithful participation in this process. Invite them to continue to be involved in their local churches and communities in preventing and responding to gender-based violence and inequality.
- Survivors of gender-based violence need our support. Encourage them to continue to support survivors, not stigmatise them.
- Changing behaviour is difficult. So we must continue to reflect on our own lives, continue to engage with others. Ask them to think about how they can continue these discussions on their own, and in their own churches and communities. And suggest that they can agree with their church/men's group to continue these sessions.
- Explain the importance of the last session with the women, and encourage them all to participate in it.
- Remind them that they all were created in God's image, and valued by God. And they should never ever forget that.
- Now in conclusion invite someone from the group to pray and commit everyone's lives to God.
- Thank them once again, and share details about the time and place for the final session.



THE FACILITATED SESSIONS: FINAL SESSION FOR WOMEN AND MEN



WEEK 6: LOOKING AHEAD, WORKING TOWARDS A WORLD FREE OF GENDER-BASED VIOLENCE AND INEQUALITY TOGETHER

This is the final session for the groups who have been meeting during the last five weeks, coming together for one final discussion before moving on to applying the learning in some additional sessions on managing households and economic empowerment, which will be run with men and women together. This is a special occasion as this is the first time men and women will be able to dialogue together.

The two facilitators of these groups must meet in advance to discuss key points, feedback and plan for this joint session. The most important aspect of this session is that this has to be a safe space for honest conversations to take place. The facilitators also need to agree on how they co-facilitate the final session, both taking equal leadership in this process.

This is also a 'graduation' for this group and a celebration of joint hopes for a better future for all. So, if your supervisors see fit, it would be good to have some refreshments to mark the occasion. It will also be good to have pledge cards for participants to sign and take home (see p 36).

It is important to emphasise that this is not the end of the process, as we will continue to meet for three to four more weeks to focus on managing households and economic empowerment. Real transformation takes time. In fact, this is just the beginning of a new phase in life where they reflect what has been discussed, learnt and unlearned. It is the start of a life in which they aspire to promote gender equality, and for men to promote positive models of masculinities, as Jesus did.

Part 1: Messages from the men

Time: 30 minutes/facilitated by the male facilitator

After the introduction to the final session, it is time for the men's group to share their message with the women. The male facilitator needs to facilitate this process.

Suggested steps

- Invite the men to come to the front of the group, so that they can face the women's group. Explain to the women about the process the men have gone through over the five weeks, and how this message was developed by the men: this message comes from a place of reflection, acknowledgement and honesty, and this is just the beginning of moving ahead together. Emphasise that the men in this group are committed and willing to be held accountable for their actions and behaviour, and this is the beginning of the journey towards transformation and companionship, and restoring relationships so they are as God intended in creation.
- After you have given context and an introduction to the message, introduce the man who is going to read the message. Ask him to read the message slowly so everyone understands. The message should not take more than five minutes. Encourage the men to share some of their dreams from the dream journeys in their message, and to include what they need from the women in their life to be able to reach their own dreams.
- After the representative of the men's group has read their message, ask the women's group whether they have any feedback/reactions/comments. Remind them that this is a safe space for all, so there is no room for judgement, blame or accusation. Give about five minutes for this process: take a few responses and invite the female facilitator to get involved in facilitating them.
- To conclude this session, ask the female facilitator to pray for the men and commit their lives into God's hands, as they embark on this new journey of faith, conviction and accountability towards a Christ-centred life.
- Thank the men for their honesty and commitment to this process.



Part 2: Messages from the women

Time: 30 minutes/facilitated by the female facilitator

Suggested steps

- Invite the women to come to the front of the group, so that they can face the men's group. Explain to the men the process the women have gone through in the last five weeks, and how this message was developed: this message is based on their collective experiences, honesty and willingness to work together, and this is just the beginning of moving ahead together. These women have been brave to share their experiences, therefore invite the men to open their hearts to hear what is being said, and to reflect. This is an important part of moving forward because without acknowledging the truth it is impossible to work on restoration.
- After you have given context and an introduction to the message, introduce the woman who is going to read the women's message. Ask her to read the message slowly so everyone understands. The message should not take longer than five minutes. Encourage the women to share some of their dreams from the dream journeys and to share what they need from the men in their lives to be able to reach their dreams.
- After the women's group representative has read their message, ask the men's group whether they have any feedback/reactions/comments. Remind them that this is a safe space for all, so there is no room for judgement, blame or accusation. Give about five minutes for this process: take a few responses, and invite the male facilitator to get involved in facilitating the responses. It is important that the men who listen to this understand how gender-based violence and inequality impacts women's lives, and these women are an integral part of their lives, their families and communities. This should be also an encouragement/motivation for the men to work towards bettering themselves and their community.
- To conclude this session, ask the male facilitator to pray for the women and commit their lives into God's hands, as they embark on this new journey towards a life of abundance and joy, free from violence – a journey of trust and rebuilding broken relationships at every level.
- Thank the women for their honesty and commitment to this process.

Part 3: Fun learning activity

Time: 15 minutes

Note: If you are running this programme in a context where there are sensitivities around men and women being in close contact, please pair people up with others of the same gender.

Suggested steps

- The group forms a tight circle. Everyone sticks his or her hands into the centre. With one hand, everyone grabs the hand of another person. Then, using the other hand, grab a hand of someone different. The object of the game is to get untangled without letting go. By climbing, crawling and wriggling around, participants can create one large open circle or, sometimes, two unconnected ones. If they are totally stuck, you can tell them they can chose to undo one link, and then reconnect once that person has turned around, and see if that works.
- This energiser is fun and creates a nice physical bond between participants. It also subtly communicates the idea of working together to accomplish a task, symbolising the journey ahead.
- You can conclude by saying that, no matter how complex or difficult situations are, if we work together, communicate and support one another, we can find a solution.
- Give them all a round of applause.

Part 4: An ideal community

Time: 45–60 minutes

This session is important: this is where the group can imagine together a world free of gender-based violence and inequality, not just using their hearts, but also their heads. If they cannot imagine something better, then they will have nothing to work towards, no goal or purpose. It is important to give them that vision, and also help them see the possibilities.

Both facilitators should lead this session and agree beforehand which steps each one will facilitate. The participants can sit in a circle, with the facilitators at the centre of it. When one facilitator is asking the questions, the other needs to take notes about the responses. For this final session, it will be good to invite the local leaders and/or pastors to participate as observers and then later join in the celebrations.

This part has been developed in a church context, but it can be adapted for a Muslim group or a mixed group.

Suggested steps

- Tell the participants that you are going to take them on a journey, a journey towards an ideal community that is very different from the one they live in now. Ask them to close their eyes for a few minutes, and clear their minds.
 - Tell them that, when you start narrating, they need to imagine what you are saying, and to reflect on it in silence. Tell them that later they will share what they imagined and what they felt or experienced.
 - **Narration:** When you wake up tomorrow, you find you are living in a community in which there is no violence against women and girls and where both men and women are considered equal. All members of this community enjoy a life of abundance – as individuals, in their relationships and in their community. This is a community where women and girls are safe and respected and have the opportunity to pursue their dreams. They have no worries about violence happening to them, their daughters or mothers, their friends or sisters. Gender inequality, harmful masculinities and violence against men and women, boys and girls, have all ended. Their relationship with God and with one another has been fully restored.
 - **(Pause for ten seconds):** Imagine life in this community: What activities are women doing in this community? Where do they go? What do they wear? What do they do in church? In their house?
 - **(Pause for ten seconds):** How are women treated? What is a woman's relationship with her husband, her father, her brother and her children? What is expected of these women in their homes? What are they doing outside of the home?
 - **(Pause for ten seconds):** How do men act in this community? What kind of qualities do they have? How do men treat women? What kind of fathers are they? What kind of husbands are they? What is expected of these men in their homes? What are they doing outside of the home?
 - How do you feel about being a part of this community? Embrace that feeling and let it sink in.
 - Make sure you give participants enough time between the statements to reflect and absorb what has been said. Now ask them to open their eyes slowly.
- It will be helpful to take notes of the responses during the following discussion.
- Ask them to think of one word that represents what they feel about life in this community. Start with the women and then move to the men. Ask the women the following questions: What did it feel like to be a woman in this community? Ask them to be as specific and detailed as possible. What did being a man look like in this community?
 - Follow up by asking the men for their responses to what the women said. Ask them if anything they said was unexpected.
 - Now ask the men similar questions: What did it feel like to be a man in this community? Ask them to be as specific and detailed as possible. What did being a woman look like in this community?
 - Follow up by asking the women for their responses to what the men said. Ask them if anything they said was unexpected.
 - Divide the participants into groups of three or four and ask them to discuss the following questions and present back to the larger group. Give 15 minutes (maximum 20 minutes) for the discussion. Take notes on people's responses.
 - What would need to change in order for this 'ideal community' to become a reality?
 - How would men act in this world without gender-based violence and inequality?
 - What kind of qualities would they have?
 - How would they treat women?
 - How would the women live? How would they act? What kind of roles would they have in their homes, churches, schools and community? What kind of work would they be doing in the home and outside of it? What about men, what work would they be doing inside the home and outside of it?
 - What would be the challenges involved in achieving this? What fears do we have about this kind of community? What would we do to overcome these challenges?
 - After the responses, summarise their feedback from your notes. Then ask them to brainstorm the following in their respective groups, and share two key points for each question.
 - What will you do as an individual to work towards this ideal community, starting from now?
 - What will you do as a group to work towards this ideal community, starting from now?
 - Finally, conclude by saying that, to build such a community, we will all have to work together. In particular, we will need to change harmful practices linked to the negative masculinities and gender inequalities that we teach our boys and girls, and the ways in which we raise our sons and daughters. We are all responsible for this change and we all have a role to play in transforming masculinities, promoting positive models for being a man or a boy, and for creating a safe space and a life of dignity for women and girls in our homes, churches, schools and community. We are all responsible for working together, men and women, to create households, communities and safe spaces where everyone has the opportunity to thrive.

Concluding session: pledge, prayer and celebration

Time: 30–45 minutes

This is the closing session, a 'graduation' from the community dialogues which will lead to the next stage focusing on household management and economic empowerment. As facilitators, you could have arranged with your supervisors to have some refreshments laid on and invited the local community and faith leaders (not too many!) to participate. (Preferably, this would be a small group of people who have already gone through the workshops, so they understand and support this process.) Bring or print pledge cards, two for each person. The idea is that a person can sign both cards, give one back to you and take one home as a reminder of their commitment to personal transformation and collective commitment to ending gender-based violence and inequality.

Explain to the group that you have come to the end of this part of the process, and it has been a great journey for all involved. Thank them for their commitment and encourage them to continue to be committed as this is just the beginning of the journey. Encourage them to hold one another accountable for their words, actions and behaviour. Stress that they have a responsibility towards God, each other and their community, and to survivors of gender-based violence.

Invite a couple of participants from each group (men's and women's) to share their thoughts and feedback on this process very briefly (two minutes each).

Now explain to them that they are all going to read their pledge cards together. In this way, they will commit to working on their own attitudes and actions, and in their communities, to end gender-based violence and inequality and to promote positive masculinities (as Jesus modelled) and gender equality (according to God's plan in creation).

This pledge has been developed for use in a Christian context, but could be adapted for a Muslim or mixed-faith group.

Facilitator 1 reads the following text, one sentence at a time, asking all the participants to repeat after he/she has spoken. After the reading, ask participants to sign the pledge cards and give one back to you at the end of the session. Make sure you collect them.

Pledge:

I commit to promoting positive masculinities, and gender equality in my life, home, workplace, church and community. *(REPEAT)*

I commit to model it in my personal and professional relationships, in all spaces and spheres of my life. *(REPEAT)*

I commit not to use violence, violent behaviours, controlling behaviours or hurtful words against myself or others in my community. *(REPEAT)*

I commit not to blame victims of gender-based violence, not to shame or stigmatise them *(REPEAT)*

but to offer my support and my love to help them on their journey of healing and restoration. *(REPEAT)*

I commit to work with my local church to work towards a community free of gender-based violence and inequality. *(REPEAT)*

I commit to model gender equality in my words, relationships, day-to-day life, so that I can be a role model for the younger generation. *(REPEAT)*

I believe that God the Trinity created us equal in God's image. *(REPEAT)*

I believe that sin broke this image, and put enmity between God and me, and between men and women. *(REPEAT)*

I believe that through Jesus I was redeemed and restored. *(REPEAT)*

To this restoration I commit my life, to work together for a better life for all. *(REPEAT)*

This is my commitment to my family, my church, my community, my faith and myself. *(REPEAT)*

And by the grace of God I will do all that I can to keep my commitment. *(REPEAT)*

This prayer has been written for use in a Christian context, but a different prayer could be written for a Muslim or mixed-faith group.

Facilitator 2 reads the prayer, and asks participants to repeat it after him/her. When the prayer is finished, invite the church leader to pray and bless the whole group.

Prayer:

We pray and ask for wisdom, grace and strength from Christ Jesus, *(REPEAT)*

who is our ultimate model, helper, healer and friend. *(REPEAT)*

We believe that in and through Jesus all things are possible *(REPEAT)*

if we believe and commit ourselves to this process of transformation. *(REPEAT)*

We commit ourselves in the name of Jesus Christ, Amen. *(REPEAT)*

Thank them again for their time and commitment. Wish them all the best as they embark on this next stage of the journey. Encourage them to connect with and get involved with what their church and community are doing to respond to gender-based violence and inequality.

Finally, invite them to celebrate with you and share some refreshments.

ADDITIONAL SESSIONS – ECONOMIC EMPOWERMENT

WEEK 7: WORKING TOGETHER FOR OUR FAMILY

Materials needed: Flipchart paper, marker pens, index cards and pens, Household economy diagram (Annex 2)

Welcome the participants to the session and thank them for coming back and for their commitment to the process. Ask how everyone is feeling, and how their week was and give some time for responses (maybe 5 to 10 minutes for a few people to share).

Start the session with prayer. (Please invite participants to open in prayer. Be inclusive so that people of other faiths/denominations do not feel left out. You can alternate the people praying through the upcoming sessions.)

Remind participants of what was discussed in the last session and the powerful messages that were shared by both men and women to demonstrate their commitments to work toward a community free of violence and inequality. Invite a few participants to share their reflections on the last session and what it was like to hear the messages from men and women, and the commitments to work together toward equality and a community free of gender-based violence.

We will now begin some work on managing a household, one in which both men and women can thrive, and one that is free of gender-based violence. These sessions will be for men and women together.

Reflection 1: Dividing the work of running a household

Learning objectives: To understand all of the work that is done to run a household effectively and how work is divided

Time: 60 minutes

Source: Adapted from Oxfam *Participatory Methodology: Rapid Care Analysis* and International Rescue Committee *EA\$E Facilitator's Guide*

Step 1: Introduce the session to the participants. This session is about understanding all the work that is needed to run a household and how each person who lives in the home contributes to creating an environment where everyone can thrive equally.

Ask the group to think of all the activities that need to happen to run a household well. Tell the group that there are different types of work that are done, some are paid and some are unpaid, some we might not even think of as work. Below are some examples of different types of work that are done in a household.

1. Work to produce products for sale. This includes farming crops for market (cash crops) and other business activities (including home-based businesses like making cheese, informal businesses like street food stalls etc).
2. Paid labour and paid services. This includes waged work on farms, and other waged work. In urban areas this may be cleaning, repairing, building, washing, transporting goods for sale or transport to get to work or market.
3. Unpaid care work. This includes the direct care of persons, and the housework that facilitates the care of persons (in one's own household or for other households), and the collection of water or firewood or, in urban areas, food shopping. Supervising a child or dependent adult is unpaid care work.
4. Unpaid work producing products for home consumption or for the family. This includes gardening, rearing animals, making clothes or furniture, preserving fruit, and subsistence agriculture.

5. Unpaid community work. This includes attendance at committees, and community work related to health, education, natural resources, and religious or cultural events.

Draw a large picture of a house on flipchart paper or on the ground using the example of the Household economy diagram (Annex 2). Give out index cards and pens to each of the participants and ask them to draw pictures of the different types of work that are done in the household. If participants are not comfortable drawing, they can assign one or two people to draw on behalf of the rest of the group, or they can write down the tasks instead of drawing. Encourage participants to think of every type of work, not just paid work.

Examples:

- cultivating food for the household
- cultivating produce or crops for sale
- paid labour
- paid services – cleaning, repairing, sewing etc
- livestock keeping for the family
- collecting firewood
- fetching water
- taking care of children (supervising)
- bathing children
- feeding children
- helping children with homework
- cooking, preparing food
- repairing the home
- adding value to products (processing) for sale
- caring for a sick relative
- community engagement – service in the church, membership on local councils or committees
- transporting goods for sale at a market
- washing clothes
- repairing clothes
- making clothes

Have participants put pictures or words up on the wall or on the

ground around the large picture of a house in the middle. Once all the household tasks are on the wall, check with everyone to make sure nothing is missing.

Step 2: Have the group put a mark of men or women, girls or boys on each activity. Typically, who does what?

Once the diagram is complete, have participants step back and look at the division of labour. Who is doing more of which kinds of work? It is most likely you will see an imbalance in different types of work (men doing more paid work and women doing more unpaid work). Remind participants about what we learned about gender roles and norms in Session 2, how do our beliefs about men's and women's roles affect the work we do in the household? What is typically women's work and what is typically men's work? What would happen if men did what is typically women's work or women did what is typically men's work?

Step 3: Ask participants to sit in small groups of three to five people, mixed men and women, and discuss which activities are most important to the functioning of the household. How do they determine what is most important? Ask groups to consider what would happen if these activities were not done (eg, what would happen if produce was not cultivated for sale, what would happen if food was not prepared for meals? If firewood was not fetched? If value was not added to products to sell them?)

Reflection 2: How we use our time

Learning objectives: To understand how each person in the household uses their time in a typical day

Time: 60 minutes

Source: Adapted from the Care International *FFBS Toolkit*, Section 4: Gender Tools

We have now seen a difference in the types of work done by men and women and in this part of the session we want to try to understand how this impacts the household economy.

Women and men take on different roles in the household and do different things throughout the day. Many of the activities that women do – cooking, childcare, cleaning, fetching water – are not considered 'work' because they are unpaid. But if they were to stop these activities, the household would not continue to function. If we reflect back on what we learned in Session 2 on gender roles and norms, it can be difficult for both men and women to step into roles that are typically reserved for the other gender. This can result in one person in the household feeling overburdened with their tasks but not being able to ask for help. Men might feel overburdened by the responsibility to provide financially for their household, and unable to ask for help for fear of appearing less masculine. Women might feel overburdened by the responsibility to run the household, but not able to ask for help because they don't believe that their husband will be willing to support them in what is seen as women's work.

When women are entirely responsible for household work, they may not be able to participate in earning income for the family. When men are overburdened by financial responsibility, they may not be able to participate in sharing the responsibilities of the household. If we place different values on different types of work, it can be difficult to get to a point where everyone in the household can thrive. Sharing the different workloads more equally is important for the development of the household, and for the relationships within the family so that everyone can thrive.

Step 1: Divide participants into single-sex groups (separate men and women).

Step 2: Drawing daily clocks.

- Ask participants to imagine a typical day for a man or woman like themselves, from the time they wake up to the time they go to bed.
- On a flipchart, ask participants to draw a timeline that shows all the hours of a 24-hour day, from sunrise to sunrise.
- Have participants draw or write all of the tasks that they do throughout a typical day (as brainstormed in the previous reflection).
- Allow participants 15-20 minutes to draw the clocks or timelines.



Step 3: After 20 minutes, bring the groups together. Have participants place their timelines/clocks side by side. Have one member of each group explain the clocks to the other group.

- Ask participants to briefly describe their timelines/clocks and point out:
 - How are the days similar?
 - How are they different?
 - What happens during busy times of the year (eg harvest or planting)?

Step 4: Reflection and action as a large group

- What do you think of this overall pattern? What parts of your workload are most difficult for you as men or women to manage?
- Are there changes that could be made to the way responsibilities are divided in the household? What challenges would this bring? What benefits?
- Are there men in this community who share household work with their wives? What do people think about such men?
- Are there women who are providing for their families? What do others think about them? What do people think about their husbands (if they are around/alive)?
- Is it possible for women to be engaged in income generating work? What if that work needed to take place outside the home? Is there work that husbands would be willing to do at home?
- Are there any other solutions we could explore for reducing the burden on either men or women? Is there someone else who could help with some tasks? Is there a way to do them more efficiently so they take less time? Could you invest in some technology that would help (eg fuel-efficient stove to reduce the amount of firewood you need to collect)?

Take home messages:

- In order for both men and women to thrive in a household and for the household to run effectively, all kinds of work need to be shared. Men should participate in some of the unpaid labour required in the home and women should have the opportunity to work on generating income for the family.
- Sharing the responsibilities of the household more equally reduces the burden on both men and women.
- Our perspective on gender roles and norms influences what work we are willing to do and what work we think is appropriate for men and women.

Homework

Consider the way responsibilities are divided in your household. What do you think needs to change? Is there something you could do or help you could ask for that would redistribute the work that is done by each person?



WEEK 8: PLANNING AND MAKING DECISIONS TOGETHER

Materials needed: Flipchart paper, marker pens, index cards and pens, printed income and expenditure cards (Annex 4) and cash flow tree diagrams (Annex 3)

Welcome the participants to the session and thank them for coming back and their commitment to the process. Ask how everyone is feeling, and how their week was and give some time for responses (maybe 5 to 10 minutes for a few people to share).

Start the session with prayer. (Please invite participants to open in prayer. Be inclusive so that people of other faiths/denominations do not feel left out. You can alternate the people praying through the upcoming sessions.)

In the last session we discussed household responsibilities and how we can distribute work more equally between men and women so that everyone has the opportunity to thrive. We reflected on how our perspective on gender roles and norms influences what work we think is appropriate for men and women to do, and how choosing to do different types of work is choosing to change those gender roles and norms.

As a large group, ask if there is anyone who is willing to share changes they have made in the household responsibilities they participate in after the last session. Are there any men who are doing more of the work at home? Are there any women who are considering starting to engage in income generating activities? What challenges do you face in trying to make these changes and what could this group or the wider community do to support you as you try out these changes?

Reflection 1: Household cash flow

Learning objectives: To understand income and expenses in a household and how to prioritise expenses

Time: 60 minutes

Source: Adapted from the International Rescue Committee *EA\$E Facilitator's Guide*

Ask participants to divide themselves into groups of four (two men and two women in each group). Give each group a Cash flow tree diagram (Annex 3). Explain that just as trees draw water through their roots into their branches, so households must channel money that comes in toward a variety of expenses. Many households produce food for the family to consume, which is not sold for income. This provides a substantial contribution to the well-being of the family, but in this exercise, we will focus only on activities that bring in money to the household and those that require spending money.

Give each group a set of income and expenditure cards (provided in Annex 4) and ask each group to place activities that bring money into their household (income) at the roots of the tree. Ask participants to place activities that require spending money (expenses) on the branches of the tree. Once the expenses have been placed, ask participants to organise them to put the most important expenses at the top and less important ones on the lower branches. This part of the exercise generally leads to much debate and differences of opinion.

Once all of the small groups have finished with the exercise, come back together as a large group. Lead a discussion on the experience of the activity using the following questions:

1. How were you able to prioritise your expenses in your group? What kind of discussions did you have?
2. Did you change your mind about the priority of certain expenses during the exercise? Why?
3. Why is it important to discuss your ideas with other members of your group? How is this applicable in your home?
4. Why is communicating with your spouse important?
5. What challenges are there in making decisions about how to prioritise expenses?

In the next activity, we will explore how to make decisions in a household effectively and we will understand what decisions are important to make together as men and women in a household.

Reflection 2: Making Decisions in a Household

Learning objectives: To understand how to make decisions effectively and collaboratively in a household

Time: 60 minutes

Source: Adapted from the Care International *FFBS Toolkit*, Section 4: Gender Tools.

Explain to the group that within a household, different household members have different power/authority to make important decisions. Social rules and gender norms give the head of household (usually a man) the main authority for making the most important household decisions. Although men and women participate 'jointly' in many decisions, women do not always have real or equal say in the decision. They may be 'consulted' about the discussion, but if they cannot change the final outcome, they do not really have an equal say. In some cases, family members may simply be 'informed' about a decision, after someone else has taken it – they have no real control over the decision.

When women are not empowered to make more decisions on their own, the household runs less efficiently (they have to wait for another person to make decisions). When one person takes decisions for others, they can have a tendency (whether they realise it or not) to act in their own interest. Within the same household, women sometimes have different perspectives, different needs, and different information than men; this information is important for making decisions that benefit everyone in the family. When families have a discussion process where both spouses can participate fully in the decision-making process, they may have a better relationship and can make better decisions.

It is not necessary for men and women to make every decision about the household together, as this can be time consuming. However, it is important that husbands and wives decide who will make which decisions jointly with input from both parties. After doing that, a husband can be free to make certain decisions himself and a wife can also be free to do the same. Certain decisions that are important to make together, they can make jointly. The following activity will help us to understand how to make different types of decisions in our households.





WEEK 9: DEALING WITH CHALLENGES AND CONFLICT TOGETHER

Materials needed: Flipchart paper and marker pens, boat activity cards

Welcome the participants to the session and thank them for coming back and their commitment to the process. Ask how everyone is feeling, and how their week was and give some time for responses (maybe 5 to 10 minutes for a few people to share).

Start the session with prayer. (Please invite participants to open in prayer. Be inclusive so that people of other faiths/denominations do not feel left out.) Remind participants of what we discussed in the last session. Invite them to share reflections on their homework and particularly any changes they've made to how they make decisions in their homes. Prompt people if they hesitate, emphasising that this is a safe space and a space for learning.

As we work to make decisions about the household together, this can sometimes lead to differences in opinion and conflict. We may also face unexpected financial stresses, which can make communication difficult. It is important that we have the skills to deal with financial stresses effectively and to learn to listen well to our wife or husband so that we can deal effectively with conflict.

Reflection 1: Handling financial stresses

Learning objectives: To equip participants with the skills to deal with financial stresses collaboratively within the household

Time: 60 minutes

Source: Adapted from the International Rescue Committee *EA\$E Facilitator's Guide*

Tell participants that you are going to do an activity that requires their imaginations. The goal of the activity is to help them deal with stressful financial situations.

Step 1: Ask participants to form groups of six (three men and three women in each group). Ask them to imagine that they just received news that the government is building a dam that will put their entire village underwater. The government has asked them to move to a new village across the lake where they will have access to fertile land, but they have to move quickly. A boat will be made available for each group to help them cross the lake and arrive at the new village. Space is limited on the boat so they need to select carefully among their possessions and take only those items essential to start their new lives. Give each group a set of Boat activity cards (provided in Annex 5)

and tell them they can select only 20 items to pack. Give participants about three minutes to make their selections. If they are not ready in three minutes, the boat will leave without them.

Step 2: Now have groups imagine themselves loading their 20 items into the boat. The crossing will take three hours on the water before they arrive to their destination and new home.

Use the following script to animate the game:

- 'Congratulations! You have successfully loaded all your belongings and we are now on the way to our destination! The water is calm and it is a beautiful day on the lake. You are anxiously waiting to get to your new village.'
- 'It has been about an hour and you notice that something is wrong. Water is leaking into the boat! Everyone is worried because you are nowhere near the other side of the lake. You realise the boat is too heavy and you have no choice but to throw overboard some of the items you packed.'
- 'You have 90 seconds to decide which five items you will discard (Round 1). If you don't act fast and find a solution, your boat will sink! Quick!'

- Call out when there are 30 seconds left and count down the last 10 seconds.
- 'Phew! The boat has stabilised and everyone is safe. Our journey continues safely and we can almost see the shore.'
- 'But wait, things have started to go wrong again! The waves are getting big and rough and you need to throw more items away to avoid sinking. You have 60 seconds to get rid of another seven items (Round 2). If you don't reach an agreement, the boat will sink and no one will reach the final destination.'
- Call out when there are 30 seconds left and count down the last 10 seconds.
- 'Good work, you managed to get rid of seven items, but it's not enough – the boat won't stabilise. You have 15 seconds to pick another two items to throw overboard (Round 3)!'
- Count down the last five seconds out loud.
- 'Hooray! You have managed to save the boat, and you are now pulling ashore. Welcome to your new village. It is now time to unload the boat and see what you have left.'

Step 3: Facilitate a discussion using the following questions as a guide:

1. What was the whole process like for you? Was it stressful? What made it stressful?
2. What did you decide to throw out in the first round? Why? What about the second round?
3. What items did you have left when you finally reached your destination? Why did you decide to keep those items?
4. What kind of discussion did you have among your group? Was everyone in the boat in agreement about which items to keep? This is an opportunity to show that groups were able to make decisions jointly on what to keep and what to throw away.
5. How did each group make a decision when there were disagreements?
6. Did you have a situation where the group could not reach an agreement? What did that mean for the safety of your boat?

Step 4: Introduce the concept of negotiation. Negotiation is the process by which two or more individuals try to resolve a situation where there are conflicting points of view. During a negotiation, there can be several types of outcomes:

- 'Lose-lose': Neither person involved in the negotiation gets what he or she wants.
- 'Win-lose': One participant gets what he or she wants and the other gets nothing. The participant who loses might not negotiate again. In the household, this may lead to resentment. Often this outcome is a result of a decision made by one person without properly consulting the other.
- 'Win-win': Both participants in the negotiation get something they want or need. A 'win-win' outcome is achieved when we try to satisfy the other person's needs as well as our own. All stakeholders feel good about the decision and are willing to negotiate again. This outcome generally results from a joint decision by everyone involved, but in order to reach a win-win, each party often needs to compromise on some aspects.

Have participants sit in small groups of three to five people and provide them with the following questions to guide a discussion:

- How do you make decisions at home when there are financial stresses?
- What value is there in negotiating a win-win solution with your husband or wife?
- What obstacles do you face in making decisions under stress and/or negotiating with your husband or wife?
- Reflect back on gender norms and roles. How does our view of what it means to be a man or woman affect how we negotiate and handle stressful situations at home?
- Reflect back on the types of violence we discussed in Session 1 (physical, sexual, verbal, psychological/emotional, economic). Controlling household assets and creating a situation where one person is forced to be dependent on another is behaviour we can understand as economic violence. This type of violence is more likely when we are under stress or there is a difference in opinion about priorities in the household.

Reflection 2: Learning to listen to each other

Learning objectives: To equip participants with the communication skills to effectively listen to each other

Time: 60 minutes

Source: Adapted from the Care International *FFBS Toolkit*, Section 4: Gender Tools

Introduce this reflection by explaining that good communication is critical to building harmonious relationships, and to joint decision-making. Active listening is a communication skill that takes practice to develop. It requires paying attention, empathy (caring), and openness to seeing from another's perspective. This exercise enables participants to practise active listening, and to reflect on communication in the household or in groups. As we work toward more equality between men and women, active listening is one of the ways we will practically demonstrate how much we value the other person and their input into decision-making.

Step 1: Divide participants into groups of three. Give the first instruction: think about a moment in your life when you were very happy.

Have each group decide who is A, B, and C:

- A is the storyteller.
- B is the listener.
- C is the observer.

Explain that when you give the signal, A will begin to tell her/his story, B must listen actively, and C should watch. Give the signal for storytellers to start.

Step 2: After a few minutes stop the process. Without stopping to discuss, give the next instruction: Repeat the scenario, but this time, A will continue telling the story but now B will not listen actively or pay attention to the storyteller. Again, C must observe what B does.

Step 3: After a few minutes stop and discuss what happened.

Ask the observers:

- How did you know that B was listening?
- How could you tell when they stopped listening?
- What body language did they use to show that they were paying attention?
- What body language showed that they were not listening?

Ask the storytellers:

- How did it make you feel when they were or weren't listening?
- How did it change the way that you told your story?

Step 4: With the entire group, ask participants to reflect on their own experiences:

- Have you experienced situations like this before? What happened? How did you respond in these situations?
- Why is active listening an important part of communication?
- How do you know when active listening takes place in your home?

- Why is it important to listen well to each person in the household?
- What can we do to make sure that everyone's voice is heard (in the home, or in a group)?
 - Explain that better decisions can be made when everyone in the household has a chance to be heard. When we listen actively to our family members, we show respect and bring harmony to the home.

Take home messages:

- Financial stresses and especially unexpected expenses can create conflict in a household. It is important to practise listening skills and negotiation with our husband or wife before stresses occur so that we can effectively handle them when they come.
- How we handle conflict and stress is an essential part of creating a household that is free from gender-based violence.
- A win-win solution, where both people benefit, can sometimes require compromise, or giving up of something you want in order to get something else. What is important, is that both parties work toward a win-win solution and are comfortable with the compromises they choose to make.

Homework

Practise active listening in your home: repeat what others have said. Think about whether or not you can report their message accurately. Practise negotiating toward a win-win solution the next time you are faced with a disagreement between you and your husband or wife. How does it feel to negotiate with your wife or husband? Are you able to find a win-win solution? What does it take to reach that agreement?

As you wrap up the session, ask participants to come to the next session with their dream journeys from Session 5, as well as their cash flow tree diagrams from Session 8, as they will be used as part of the next session.



WEEK 10: SETTING FINANCIAL GOALS AND DEVELOPING A HOUSEHOLD BUDGET

Materials needed: Flipchart paper, marker pens, dream journeys from Session 5, index cards and pens, cash flow tree diagrams (Annex 3), income and expenditure cards (Annex 4) and seasonal calendars (Annex 6)

Welcome the participants to the session and thank them for coming back and their commitment to the process. Ask how everyone is feeling, and how their week was and give some time for responses (maybe 5 to 10 minutes for a few people to share).

Start the session with prayer. (Please invite participants to open in prayer. Be inclusive so that people of other faiths/denominations do not feel left out.) Remind participants of what we discussed in the last session and invite them to share reflections on their homework, particularly any experience they had with active listening or negotiation over the past week. Prompt people if they hesitate, emphasising that this is a safe space and a space for learning.

In the last three sessions, we have discussed a number of ideas and skills that relate to managing a household, one in which every person in the family has the opportunity to thrive. We have practised decision-making, negotiation, listening skills, prioritising expenses, and redistributing the work that is needed for the household to run well. Today, we will work on setting financial goals and developing a household budget, practical skills that will help you to reach your own goals and those you dream of for your family.

Note: This session should be facilitated by someone with experience in household budgeting and financial management. Consider a facilitator of a VSLA (Village Savings and Loans Association) group, savings or self help group or someone from a microfinance institution who can bring the technical skills of financial management to facilitating the session.

Reflection 1: Setting financial goals

Learning objectives: To equip participants with the skills to set financial goals that align with their overall personal and household goals

Time: 30 minutes

Have participants bring their dream journeys from Session 5 to this session. Using the dream journey, reflect on where you want to go as an individual and what you are working toward for your household or family. In this part of the session, we are going to set financial goals which will help us to make a household budget later on.

Have participants sit in groups of three. Each person should share their goals as they defined them on their dream journey. In this activity, we want to start to think about what financial goals will help them to reach their overall goals.

Some examples of financial goals might be:

- having enough money to send my children to school
- having enough to buy food throughout the year
- saving money for when someone is sick, there is a funeral or we experience difficulty
- repairing our house regularly
- investing in our business to grow and expand
- investing in our farming to improve production
- saving to purchase a new asset (land, mode of transport, cell phone etc)

Each person should set two to three financial goals that will help them to reach the goals in their dream journey. These can be placed along the ladder as steps that will help them to reach their overall goals. It is important to think of small steps that need to be taken to move from one place to another, and then to think about the financial resources that will be helpful in moving forward.

Have participants think about what actions they need to take to reach their financial goals and brainstorm what resources are available to help them. Some important resources participants should be aware of are: savings and loans groups, microfinance banks, farmers'

cooperatives, vocational and business skill training programs through local NGOs or FBOs, and literacy and numeracy classes. These resources can be added to their dream journey diagram if they are not there already.

Large group discussion:

- Have some participants share examples of their financial goals.
- What discussion will you need to have with your wife or husband about your financial goals? Are there any other family members you need to discuss your financial goals with?
- What changes do you need to make to reach your financial goals?
- What resources could you try to access to help you reach your financial goals? What support do you need to access these resources?

Homework

Discuss your financial goals with your husband or wife and work together to create one or two financial goals for the family or household.



Reflection 2: Making a household budget for our family

Learning objectives: To equip participants with the skills to develop a household family budget

Time: 60 minutes

Source: Adapted from International Rescue Committee *EA\$E Facilitator Guide* and *Think livelihoods!* toolkit, from Tearfund and Samaritan's Purse

The previous activity helped us to reflect on our dreams and to identify the financial goals that we need to reach to help us move from where we are now, to where we want to go. We also discussed the different resources that are available to us to help us to meet our financial goals.

In this activity we will look in more detail at the expenses and income for our household over the course of a year and with our financial goals in mind, we will create a household budget that will help us to manage expenses and plan for the future.

Step 1: Have participants sit in small groups of four to five people and reflect back on their cash flow tree diagram from Session 8. Explain that we will now go into more detail about expenses and income and how we can plan for expenses in advance by developing a household budget for our family.

Look at all of the expenses that were listed on the cash flow diagram in Session 8. Explain that we want to categorise these expenses to help us to plan for them. Using the expenditure cards (provided in Annex 4), have participants place expenses into each of the following categories (if there are expenses that are not in the set of cards, participants can create their own cards):

- expected events (roof repair, school fees, rent, debt repayment)
- unexpected events (sickness, funeral, accident)
- business expenses (fabric for sewing, seeds for planting)
- household and family necessities (food, water, shelter, fuel for cooking, clothing)
- optional expenses (new dresses for children, trip to visit relatives)

Step 2: Now we will look at our income sources. Explain that we will also categorise these to help us to be prepared for when we will receive these sources. Have participants place income sources in different categories, some examples are provided below to start the discussion:

- regular income (interest from a savings group, sale of farm produce, sale of products in a shop, paid labour, employment)
- irregular income (uncertain when it will come – support from family members, daily labour)
- savings (savings in a VSLA or savings group, assets that can be sold (eg livestock))

Have participants step back and consider the different categories of income and expenses. Explain to participants that we will use these categories they have created in the next activity to help us to budget. For now, explain the following principles of household budgeting to the large group:

- Every household has expected events that they need to plan for, and expenses that will need to be paid regularly for household and family needs, as well as businesses or farming that household members are engaged in.

- Every household also has unexpected events that will come up at different times. This could be illness, a death in the family, or another event like these.
- What is important is that our regular income sources can cover the expected events that we need to pay for, and that our savings can cover some of the unexpected events. Where we often run into difficulty is when irregular income sources are depended on for household or family needs.
- The basic rule of budgeting is that we can only spend the money that we have and therefore knowing what income – or money – we have every week, month and year enables us to plan what to spend the money on. Borrowing money to cover a short term gap, eg borrowing from a savings group or VSLA to pay for a larger item, can be a useful strategy between what money we have and what money we need, but we must then factor in paying back the loan and any interest being charged. Knowing what expenses are urgent and which can be delayed can assist us in deciding whether we should take a loan or start to set aside savings for a larger item.
- It is important to develop the household budget and make decisions about what we spend money on as a family, involving your husband or wife in the process so that everyone can input into the plan and agree on how to move forward together.

Step 3: Each group will now have categories of expenses and categories of income to use for the next part of this activity. In Annex 6, there is a seasonal calendar diagram which we will use to help participants think about the timing of each expense and income source throughout the year.

Have participants return to their small groups of four to five people and have each group draw their own seasonal calendar using the example provided in Annex 6. The groups can divide their calendar into months along the top, or seasons, depending on what is most useful for the context (ie: Dry Season, Rainy Season etc or January, February, March etc).

Once each group has prepared their calendar, place each income source and expense category on the annual timeline. Explain that this will help us to see when income comes in and when expenses go out over the course of the year. Some household expenses may be required every month (rent, food, fuel for cooking) whereas other expenses are only once or twice a year (school fees, celebrations, business expenses, seeds for planting). The same applies to income which may be regularly received every month or only available during certain months of the year, when there is a harvest or produce is sold. It may be possible for groups to predict times of the year when they are more likely to experience illness (eg malaria during rainy season), if the groups are aware of the timing of things like this, they can add them to the calendar.

Once all of the income and expenses are placed along the annual timeline, have the groups estimate the amount of income that they typically receive from each source and the cost of each expense. Explain that this is just an example, so it does not have to be exact.

Once each group has placed amounts next to each of their expenses and income sources, they will need to add each month or season of expenses and each month or season of income together. Encourage them to ask the facilitator for support with this if they need it.

Groups will have divided their seasonal calendars into either months or seasons. They will now look at the totals in each section (months or seasons), and it will begin to become clear where there is a deficit and where there is a surplus. Explain that a surplus is when there is more income than expenses and a deficit is when there are more expenses than income.

Once the seasonal calendar is prepared, discuss the following questions with the group:

- Are there any challenges in the timing of when you receive income sources and when expenses go out?
- Ask groups to assess if they have any surpluses (more income than expenses) or deficits (more expenses than income) in their calendar over the course of the year. This may be in one particular season or month, or it may be throughout the year.
- How do we handle a surplus or a deficit in our household budgeting? Sometimes a surplus will occur in one season or month and deficit will occur in another season or month. How can we plan or reorganise to avoid a deficit?
- Where do our financial goals come into our household budgeting? If we are saving to pay school fees at the end of the year for our children, what actions do we need to take to make that possible?

Take home messages:

- Understanding income and expenses – how much income will be received, when it will be received, and when expenses need to be paid – helps us to plan effectively and avoid a deficit (when we have more expenses than income).
- There are a number of resources available in your community to help to reach financial goals. The first step is to be clear on what our financial goals are so that we can find and use the right resources to help us reach them.
- Household budgeting and setting financial goals is an important step toward having a household in which everyone can thrive. It can reduce conflict by planning in advance and create a space where everyone involved feels part of the decision-making.

Homework

Discuss your income and expenses with your husband or wife at home this week and work together to develop your own household budget. Think together about what you can do to plan for avoiding a deficit and how you can plan to reach your financial goals as a family.

Reflection and call to action

Explain that this is the last of the additional sessions and thank everyone for their participation in this process over the last ten weeks. Ask a few participants to share their reflections on this process and what has been most valuable to them (5 to 10 minutes).

As we leave here today, it is important to continue to work on creating households in which everyone can thrive and a community free of gender-based violence. We made commitments in Session 6, which continue to be important and necessary for our community. Now that we have also discussed a number of issues about our households, it is important to be committed to creating change in our families as well as our communities.

1. Spend time with your husband or wife each day. Discuss what is happening for your family, what needs you have and what things are most important for you to work on together and separately.
2. Reflect on how gender norms and roles, power and status and how we understand our faith impact how we live in our families, the work we do at home and outside the home, and the way we make decisions.
3. Work together with your wife or husband to develop financial goals, create a household budget and decide on priorities together.
4. Reach out for support from organisations in your community who can support you to reach your financial goals, increase your household income, manage budgeting, or start a small business.
5. Share what you've learned here with others in your community and family so that we can create more households where everyone has the same opportunity to thrive and where we no longer see gender-based violence in any form.

Ask one participant to pray to close the session. Thank them again for their time and stay around for some time after the session in case anyone has questions about where to find additional support.



BIBLE PASSAGES

Genesis 1:26–28

- 26 Then God said, 'Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.'
- 27 So God created mankind in his own image, in the image of God he created them; male and female he created them.
- 28 God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.'

Genesis 3:14–19

- 14 So the Lord God said to the snake, 'Because you have done this,
'Cursed are you above all livestock and all wild animals!

You will crawl on your belly and you will eat dust all the days of your life.'
- 15 And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.'
- 16 To the woman he said, 'I will make your pains in childbearing very severe; with painful labour you will give birth to children.

Your desire will be for your husband, and he will rule over you.'

- 17 To Adam he said, 'Because you listened to your wife and ate fruit from the tree about which I commanded you, "You must not eat from it,"

'Cursed is the ground because of you; through painful toil you will eat food from it all the days of your life.

It will produce thorns and thistles for you, and you will eat the plants of the field.

By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.'

John 10:10

The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.

1 Corinthians 12:12–27

- 12 Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. ¹³ For we were all baptised by one Spirit so as to form one body – whether Jews or Gentiles, slave or free – and we were all given the one Spirit to drink. ¹⁴ And so the body is not made up of one part but of many.
- 15 Now if the foot should say, 'Because I am not a hand, I do not belong to the body,' it would not for that reason stop being part of the body. ¹⁶ And if the ear should say, 'Because I am not an eye, I do not belong to the body,' it would not for that reason stop being part of the body. ¹⁷ If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? ¹⁸ But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. ¹⁹ If they were all one part, where would the body be? ²⁰ As it is, there are many parts, but one body.

21 The eye cannot say to the hand, 'I don't need you!' And the head cannot say to the feet, 'I don't need you!' ²² On the contrary, those parts of the body that seem to be weaker are indispensable, ²³ and the parts that we think are less honourable we treat with special honour. And the parts that are unpresentable are treated with special modesty, ²⁴ while our presentable parts need no special treatment. But God has put the body together, giving greater honour to the parts that lacked it, ²⁵ so that there should be no division in the body, but that its parts should have equal concern for each other. ²⁶ If one part suffers, every part suffers with it; if one part is honoured, every part rejoices with it.

27 Now you are the body of Christ, and each one of you is a part of it.

Galatians 3:28

There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.

Ephesians 5:21–33

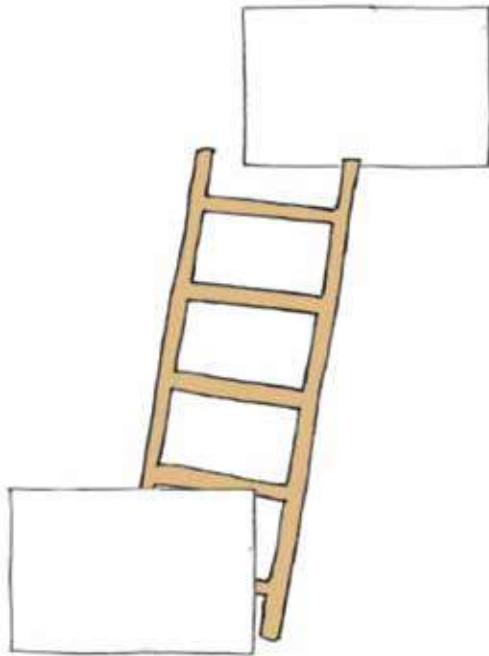
21 Submit to one another out of reverence for Christ.

22 Wives, submit yourselves to your own husbands as you do to the Lord. ²³ For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Saviour. ²⁴ Now as the church submits to Christ, so also wives should submit to their husbands in everything.

25 Husbands, love your wives, just as Christ loved the church and gave himself up for her ²⁶ to make her holy, cleansing her by the washing with water through the word, ²⁷ and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. ²⁸ In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. ²⁹ After all, no one ever hated their own body, but they feed and care for their body, just as Christ does the church – ³⁰ for we are members of his body. ³¹ 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.' ³² This is a profound mystery – but I am talking about Christ and the church. ³³ However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

ANNEXES

Annex 1: Dream Journeys, *Think Livelihoods!* Toolkit, Tearfund and Samaritan's Purse, 2011, p 48



Annex 2: Household Economy Diagram, *Facilitator Guide*, EAŞE Discussion Series, International Rescue Committee, 2012, Session 2, p 45





Annex 4: *continued*Annex 5: Boat Activity Cards, *Facilitator Guide*, EAŞE Discussion Series, International Rescue Committee, 2012, pp 78-83

Annex 6: Seasonal Calendar Diagram, *Think Livelihoods!* Toolkit, Tearfund and Samaritan's Purse, 2013, p 25

	DRY SEASON	FARMING SEASON (DRY)	RAINY SEASON	HARVEST TIME
	Sept Oct Nov	Dec Jan Feb	Mar Apr May	Jun Jul Aug
HOUSEHOLD INCOME	••• 7	•••• 11	•• 2	••• 4
HOUSEHOLD CONSUMPTION (SPENDING)	••• 7	•••• 9	•• 3	••• 4
FOOD AVAILABLE	•••• 12	••• 4	•• 2	••• 5
SICKNESS	••• 7	•• 2	•••• 9	•••• 6

NOTES



Community dialogues

Promoting respectful and equitable relationships
to create economically thriving communities

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