

Masculinities, Faith, and Peace Project

TRANSFORMING MASCULINITIES

A training manual for Gender Champions and faith leaders

MUSLIM VERSION



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Transforming Masculinities

A training manual for Gender Champions

By Prabu Deepan

'Gender Champions' are men and women who volunteer within communities to lead and facilitate change with respect to gender norms, gender equality and the role of faith. The aim is to support individual behaviour change, and to change social norms around gender, masculinities and sexual and gender-based violence.

This resource has been adapted under the Masculinities, Faith, and Peace (MFP) Project in partnership with Georgetown University's Institute for Reproductive Health and funded by the John Templeton Foundation.

This manual introduces the training for Gender Champions, provides a detailed activity guide for use in training, and includes guidelines to support the community dialogues the Gender Champions will lead and facilitate (a detailed guide, *Community dialogues: Promoting respectful relationships and equitable communities*, is available separately at tearfund.org/sexualviolence).

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Engaging Boys and Men in Gender Transformation: The 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.

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You will not enter Paradise until you have faith and you will not have faith until you love each other. Shall I show you something that, if you did, you would love each other? Spread peace between yourselves.¹

Ṣaḥīḥ Muslim 54

¹Source: <https://abuminaelias.com/dailyhadithonline/2012/03/16/no-paradise-until-love-one-another/> Sahih

CONTENTS

QUICK GUIDE TO TRANSFORMING MASCULINITIES	4
INTRODUCTION	4
KEY INTERVENTIONS	6
KEY PRINCIPLES	7
DEFINITION OF KEY CONCEPTS	8
FACILITATION AND TRAINING TOOLS AND TIPS	11
(1) CREATING A POSITIVE LEARNING ENVIRONMENT	11
(2) PLANNING FOR YOUR WORKSHOP/TRAINING	11
(3) FACILITATION TIPS	13
TIPS ON PRESENTATION SKILLS	15
SOME DOS AND DON'TS: A SUMMARY OF FACILITATION TIPS	15
DEALING WITH DIFFICULT SITUATIONS	16
CONCLUSION	17
TRAINING OF GENDER CHAMPIONS	18
KEY THEMES	19
STRUCTURE OF THE ACTIVITY GUIDE	19
SAMPLE AGENDAS	20
INTRODUCTION TO DETAILED ACTIVITIES	22
DAY ONE: UNDERSTANDING SEXUAL AND GENDER-BASED VIOLENCE	22
ACTIVITY 1: WELCOME AND INTRODUCTIONS	22
ACTIVITY 2: GOALS AND EXPECTATIONS	24
ACTIVITY 3: GROUP AGREEMENTS	26
ACTIVITY 4: WHY SHOULD WE ADDRESS SEXUAL AND GENDER-BASED VIOLENCE?	27
ACTIVITY 5: WHAT IS SEXUAL AND GENDER-BASED VIOLENCE?	30
ACTIVITY 6: WHAT ARE THE ROOT CAUSES AND CONSEQUENCES OF SGBV?	32
ACTIVITY 7: SGBV IN RELIGIOUS COMMUNITIES	34
RECAPPING AND CLOSING FOR THE DAY	36
DAY TWO: GENDER NORMS, SOCIALISATION AND POWER	37
ACTIVITY 8: MORNING DEVOTIONS AND REFLECTIONS ON CREATION	37
ACTIVITY 9: GENDER BOXES (PART 1)	38
ACTIVITY 10: DEFINING GENDER	40
ACTIVITY 11: POWER AND STATUS	41
ACTIVITY 12: PERSONS AND THINGS	44
ACTIVITY 13: GENDER AND CREATION	46
ACTIVITY 14: GENDER BOXES (PART 2)	48
RECAPPING AND CLOSING FOR THE DAY	49
DAY THREE: THE QUEST FOR GENDER TRANSFORMATION – A PERSONAL JOURNEY	50
ACTIVITY 15: MORNING DEVOTION AND REFLECTION: 'A LIFE OF ABUNDANCE'	50
ACTIVITY 16: GENDER FISHBOWL – SAFE SPACE FOR CONVERSATIONS	51
ACTIVITY 17: PROPHET MUHAMMAD (PBUH) – THE MODEL FOR POSITIVE MASCULINITIES	53
ACTIVITY 18: WORKING WITH PEOPLE OF OTHER FAITHS FOR COMMUNITY FLOURISHING	55
ACTIVITY 19: REFLECTIONS ON CHILD SPACING FROM A FAITH PERSPECTIVE	56
ACTIVITY 20: MEN'S INVOLVEMENT IN CHILD SPACING AND POSITIVE PARENTING	58
DAY FOUR: COMMITTING TO A GENDER-EQUAL AND SGBV-FREE COMMUNITY	60
ACTIVITY 21: MORNING REFLECTION ON AN IDEAL COMMUNITY	60
ACTIVITY 22: PERSONAL ACCOUNTABILITY	62
ACTIVITY 23: COMMUNITY DIALOGUES – A PEER-FACILITATED CHANGE PROCESS	64
ACTIVITY 24: COMMON RESISTANCE REACTIONS	67
ACTIVITY 25: CONCLUSION AND NEXT STEPS	69
APPENDICES	71
APPENDIX 1: SAMPLE AGENDA FOR A FOUR-DAY PROGRAMME	71
APPENDIX 2: LAWS IN PLATEAU STATE, NIGERIA	73
APPENDIX 3: SGBV REFERRAL PATHWAY	75
APPENDIX 4: MFP FAMILY PLANNING HEALTH TALK	76
APPENDIX 5: QUICK GUIDE TO MASCULINITIES, FAITH, AND PEACE	80
ADDITIONAL MATERIAL FOR FACILITATORS	82
ICE-BREAKERS AND ENERGISERS	82
PERSONAL REFLECTION, EVALUATION AND FEEDBACK FORMS	85

QUICK GUIDE TO TRANSFORMING MASCULINITIES

An evidence-based approach to transforming harmful concepts of gender and masculinities, and to promoting gender equality.

One in every three women and girls will experience physical and/or sexual violence in their lifetime. That is 1 billion women and girls in our world today. Violence against women and girls happens in every sphere and strata of society in various forms such as rape, physical abuse, harassment and discrimination. Sexual and gender-based violence (SGBV) deprives women and girls of a life of dignity, which is why ending it is critical. Statistically, the majority of

perpetrators of SGBV are men and boys; our work is very specifically focused on addressing the individual knowledge and behaviour of men and boys and the social norms that lead to male violence against women and girls.

It is also important to note that men and boys may also experience gender-based violence, including sexual violence.

Our approach

A significant majority of the global population are affiliated to a religious tradition or faith beliefs.* Belief systems influence and shape social norms, including gender norms on roles and values, and can have a negative or positive impact on achieving gender justice. Faith leaders (who are predominantly male) and certain interpretations of scriptural texts can play an influential role in reinforcing patriarchal norms, dominant forms of masculinity and rigid gender roles and responsibilities that are harmful to both men and women, boys and girls. These interpretations perpetuate and sustain gender inequality, and are often even used to justify violence, and shame survivors of sexual and gender-based violence.

However, faith leaders and faith traditions can equally be powerful agents for change in addressing SGBV, supporting child spacing and working for peaceful relationships. The aim of the Transforming Masculinities approach is to work towards gender justice

through a gender transformative model, founded in the principles and sacred texts of our faiths that value the well-being and equality of all human beings. The goal is not to challenge existing gender roles directly, but rather to question the values assigned to those gender-ascribed roles, the gender norms based on unequal power, and the values and status assigned based on people's gender identities. The aim is to promote positive models for being men and women, for leadership, and for restoring relationships at every sphere of society.

Our engagement with faith leaders, and our training of 'Gender Champions' who then facilitate community dialogues, will promote change in individual behaviour and social norms on gender and masculinities. We strongly believe that this will lead to systemic changes in social, political and economic structures that will build a society free of sexual and gender-based violence in all forms.



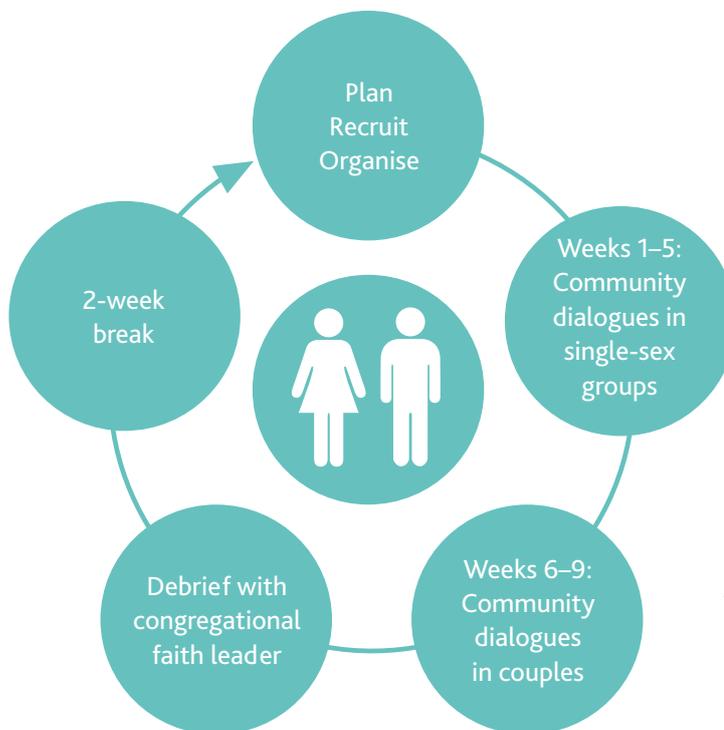
* *The Future of World Religions: Population Growth Projections, 2010–2050*, Pew Research Centre, April 2015.

Transforming harmful gender norms to end SGBV, support child spacing and promote gender equality and peace.

The process

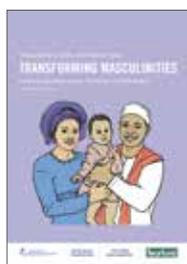
The Transforming Masculinities process works with different groups through workshops or structured small-group discussions drawing on scriptural reflections on gender equality. Themes include understanding sexual and gender-based violence (SGBV) and how it affects our communities, addressing unequal power and privilege, and discussing positive masculinities and healthy pregnancies and families through child spacing.

Sexual and gender-based violence is not purely a women's issue; it is a gender issue that warrants work on gender justice and the equality of individuals, rather than merely a focus on women's empowerment. The contextualised Transforming Masculinities approach focuses on the cultural norms, theology and beliefs that promote harmful gender norms and concepts of masculinities, and perpetuate gender inequality.

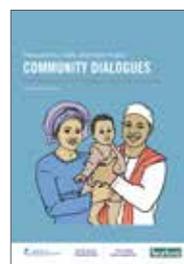


Male-only sessions are led by male Gender Champions and female-only sessions by female Gender Champions.

The key resources for the scriptural reflections on the topics of SGBV, gender equality, child spacing and social cohesion are:

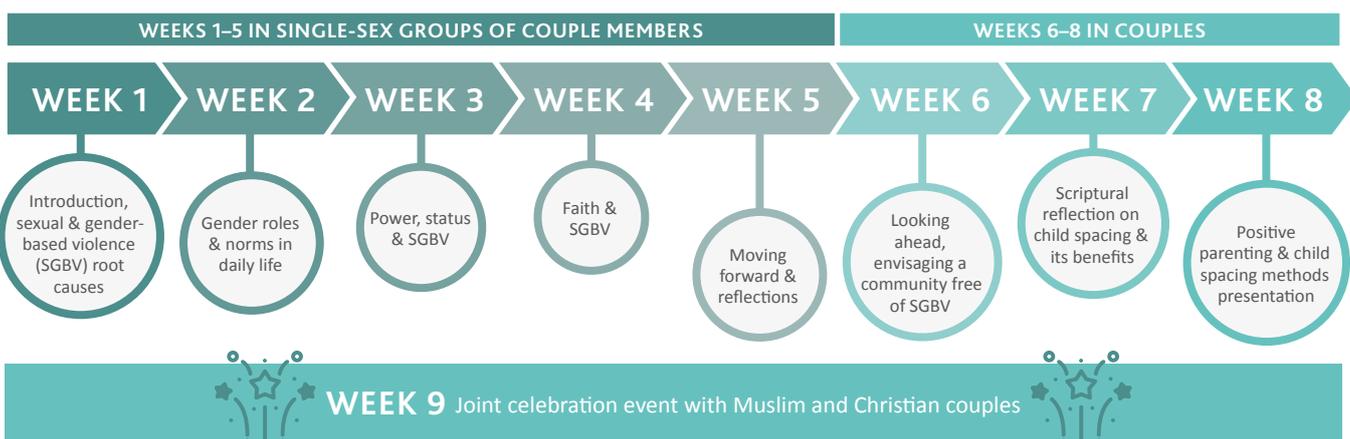


TRANSFORMING MASCULINITIES
Training manual used for faith leaders' workshops and to train Gender Champions.



COMMUNITY DIALOGUES
Guide used by Gender Champions to facilitate the community dialogue group discussions.

Community dialogues run for nine weeks and follow key themes in the order described below.



KEY INTERVENTIONS

Engaging faith leaders and communities

A process to engage key decision- and opinion-makers on the need to work with men and boys on SGBV prevention and response, to give an overview of the approach and to gain support and leadership to progress and sustain the work.

Training key faith and community leaders

Working with key individuals on addressing their own knowledge, attitudes and behaviours on gender, masculinities and SGBV. Personal transformation is a critical step before individuals are able to provide leadership and model positive behaviour, and engage effectively and meaningfully to change social norms in their respective spheres of influence (home, mosque, community and other relevant spheres).

Training of Gender Champions

Training of men and women who are committed to working with their peers as facilitators (Gender Champions) and who will lead community dialogues on a weekly basis. These dialogues constitute a structured process to facilitate the transformation of individual behaviour and of social norms.

Community dialogues

A series of dialogues/discussions facilitated by the Gender Champions on issues such as gender, masculinities and SGBV with the aim of journeying with men and women, in single-sex groups and subsequently mixed-sex groups, towards personal change. These dialogues will take place with a specific group of participants for a specified period, and then progress on to a new group. These dialogues will include contextualised scriptural studies and other sessions on gender and SGBV.

KEY PRINCIPLES

Personal transformation

This entire process is based fundamentally on the personal journey of individuals committed to this work, a journey of self-discovery and personal growth. Everyone involved in the project, from Tearfund and partner staff to facilitators and participants, must be willing and able to model the attitudes and behaviours that this approach promotes. Therefore, through this entire process, personal reflections, relational reflections and accountability to oneself and others are core principles.

Engagement

Engaging men and women in various capacities, and with varied social standing and levels of influence, to understand, acknowledge and commit to this work as a key contribution to a multi-intervention response to end SGBV and promote gender justice.

Dialogue

A dialogue between various stakeholders, men and women, boys and girls, to encourage them to reflect critically on the social realities around them, and to educate them so they learn, unlearn and commit to a process of personal behavioural change and social norm change. The process of dialogue will promote positive masculinities and gender equality with a view to improving lives and contributing to the prevention of and effective response to SGBV. Safe spaces will be created for such dialogue to happen in an open and non-harmful way.

Accountability

With awareness and education, men, leaders and those who have power will become aware of and take responsibility for how they use this power in relationships and interactions with others and in demonstrating leadership. They will commit to a process of accountability to each other and address the misuse of power, which can lead to discrimination, inequality and violence.

Community ownership

This is a community-led and community-owned initiative, rooted in the potential of individuals, cultures, traditions and faiths to promote a life of dignity and happiness so all members are free from harm, discrimination and violence. The interventions are evidence-based and shaped by the participation, input and leadership of the respective communities where they are implemented. Our aim is to educate, empower and support this process with the hope that these communities will continue this work beyond a project cycle or lifetime.

DEFINITION OF KEY CONCEPTS

This is a list of terms used in this manual and commonly referred to in work to prevent and respond to SGBV. This list is adapted from the *EMAP implementation guide* developed by the International Rescue Committee.²

Abuse: To treat another person in a harmful, offensive or injurious way.

Accountability: An active process of identifying and challenging harmful ideas and norms in order to bring about social change. (This definition is used in the context of this manual.)

Accountable practice: Accountable practice underscores the need to listen to all voices, including the voices of women. It provides programme staff with ways to reflect on and change their own attitudes, beliefs and behaviours, as well as those of others in their communities.

Attitudes: Opinions, feelings or positions about people, events and/or things that are formed as a result of one's beliefs. Attitudes may influence, but do not necessarily dictate, behaviour.

Beliefs: Ideas that are accepted as true. They may or may not be supported by facts. Beliefs may stem from or be influenced by religion, education, culture and/or personal experience.

Child sexual abuse: Child sexual abuse is defined as any form of sexual activity with a child by an adult or by another child who has power over them.

Child spacing: Child spacing enables couples to determine the number and timing of pregnancies, including the voluntary use of methods for preventing pregnancy that are harmonious with their values and beliefs.

Confidentiality: Confidentiality means keeping information related to discussions private, and agreeing only to share information about a client, partner or programme participant with their permission. Maintaining confidentiality means programme staff will never discuss case details with family or friends, or with colleagues who do not need to know that information. Only in the case where a person discloses harm to themselves or to others will the principle of confidentiality be broken.

Culture: The beliefs, customs and practices of society or of a subgroup within society and the learnt behaviour of a society.

Emotional abuse: Any behaviour that attempts to control a person by causing them emotional harm; this can include threats, intimidation, humiliation, coercion or bullying.

Gender: Widely shared ideas and expectations about the economic, social and cultural attributes of women and men. Such ideas include stereotypical notions of feminine/female and masculine/male characteristics, roles and abilities, and commonly shared expectations that guide the behaviour of women and men.

Gender equality: When rights, responsibilities and opportunities do not depend on whether individuals are born male or female. Gender equality implies that the interests, needs and priorities of both women and men are taken into consideration and are equally valued.

Gender inequality: When one sex is not treated equally to the other; for example, if women within the home and in society are treated as inferior to men and as second-class citizens, and their skills, experiences and lives are undervalued.

Gender-based violence: Refers to a wide range of human rights violations, including the sexual abuse of children, rape, domestic violence/intimate partner violence, sexual assault and harassment, trafficking of women and girls, and forced marriage. Gender-based violence affects women and girls disproportionately, but is also experienced by men and boys to a lesser degree.

Gender justice: Gender justice means equitable treatment and equal value of the sexes. Therefore, gender equality is a fundamental human right that is guaranteed in international and regional treaties, and conventions and national legislation. It can also be defined as 'the ending of, and the provision of redress for, gender inequality'. Also, where gender justice is an outcome, it can be used to mean 'access and control over resources combined with agency, the freedom to make choices, and accountability, responsibility and answerability of social institutions to gender injustices'.³

Gender socialisation: The process by which people learn and internalise expectations and stereotypes about how males and females should behave, what kinds of jobs they should hold, and how they are perceived and treated by others.

Human rights: The basic freedoms and protections to which all humans are entitled, whatever their nationality, place of residence, sex, national or ethnic origin, colour, religion, language or other status. We are all equally entitled to our human rights, without discrimination.

² *Engaging Men Through Accountable Practice* is an International Rescue Committee approach to ending VAWG: fsnnetwork.org/sites/default/files/EMAP-Implementation-Guide.pdf

³ Mukhopadhyay M, Singh N (2007) *Gender Justice, Citizenship and Development*. New Delhi: Zubaan, an imprint of Kali for Women, pp 4,5.

Intimate partner violence: Refers to actions by an intimate partner or ex-partner that cause physical, sexual or psychological harm, including physical aggression, sexual coercion, psychological abuse and controlling behaviours. Intimate partner violence is a type of domestic violence.

Masculinities: This term conveys the fact that there are many socially constructed ways of being a man and that these can change over time and from place to place. 'Masculinities' refers to perceived notions and ideals about how men should or are expected to behave in a given setting. Masculinity and femininity are relational concepts; they only have meaning in relation to each other. The word 'masculinities' (plural) is used as opposed to 'masculinity' (singular) to emphasise that different forms of masculinities exist – shaped by class, ethnicity, race, culture and sexual orientation. Also, within masculinities, there are hierarchies: some are dominant or 'hegemonic' while others are subordinated, marginalised or complicit. Masculinities are normative practices, structured and shaped by gender relations. They are inherently historical and their making and remaking is a political process affecting the balance of interests in society and the direction of social change.⁴

Patriarchal society: In a patriarchal society, men are considered the primary authority figures. They have the dominant role in the home, community and formal institutions, and the power to make and implement decisions.

Perpetrator: A person who directly causes violence or abuse of another against his/her will.

Physical abuse: Any action that causes physical harm to another person; this can include slapping, punching, shoving, kicking, threatening, attacking someone with a weapon, or refusing to help someone when he or she is injured or sick.

Positive masculinities: This term refers to masculine identities, knowledge, attitudes and practices that are not harmful to oneself and others and that are based on a commitment to gender equality, non-violence and equitable relationships. Men exhibiting positive masculinities are aware of the power and privilege awarded to men by a patriarchal society, and therefore they are accountable to themselves and others as to how this power and privilege impacts others negatively. They promote gender equality at home, in the community and in society, creating spaces for women to thrive, supporting women's autonomy, leadership and empowerment, and sharing power with women and girls in order to promote a healthy, happy and dignified life for all.⁵

Power: The ability to exert oneself in the world and/or control or influence other people and/or resources.

Privilege: A right or benefit that is given to some people and not others.

Rape: Any act of non-consensual sexual intercourse. Any degree of non-consensual oral, anal or vaginal penetration is considered to be rape. Note that rape is a legal term, and the definition varies somewhat between countries.

Sex: Sex is the difference in biological characteristics of males and females, determined by a person's genes. Sex is not the same as gender. Sex is assumed to be rooted in biological difference, whereas gender is seen as socially constructed.

Sexual harassment: Any unwanted sexual behaviour that embarrasses, humiliates or intimidates an individual on the basis of sex or sexual orientation. This may be verbal, such as sexualised remarks or propositions, or may include pornographic visual displays or physical gestures.

SGBV: SGBV (sexual and gender-based violence) refers to a wide range of acts that violate people's human rights, including the sexual abuse of children, sexual assault and harassment, domestic violence, rape and forced marriages. It includes any abusive act, attempted act or threat of a sexual, physical, emotional or economic nature

- directed at a person because of their gender identity
- using coercion, power/authority or force
- without consent/against their will
- having or likely to have harmful consequences.

Sexual violence: Refers to any sexual act, attempt to obtain a sexual act, or other act directed against a person's sexuality using coercion, by any person regardless of their relationship to the victim, in any setting. It includes rape, defined here as any act of non-consensual sexual intercourse.

Social norms: The informal rules that guide groups' values, beliefs, attitudes and behaviours. Social norms are expectations about (a) how others in a reference group behave, and (b) how others in the reference group think individuals ought to behave.

⁴Connell RW (1995 and 2005) *Masculinities*. Berkeley and Los Angeles: University of California Press, p 44.

⁵Working definition of 'positive masculinities', Prabu Deepan, Tearfund 2015.

Status: The position or standing of a person in a society or group in relation to others. (For example, the social and economic status of women in most societies is regarded as lower than that of men.)

Survivor/victim: A person who has experienced gender-based violence. The terms 'victim' and 'survivor' can be used interchangeably, although 'victim' is generally preferred in the legal and medical sectors, and 'survivor' in the psychological and social support sectors.

Transformational change: Any observable change in a person's attitudes and behaviours resulting from a shift in their thoughts, feelings or understanding of the world. Transformational change happens when one re-evaluates oneself and one's relationships to others, particularly in light of oppressive attitudes and power structures, opening ourselves to new ways of being.

Values: The accepted principles and standards of an individual or group about how people should behave and why.

Violence: The use of force or power to harm and/or control someone or to enforce/impose one's own preferences, decisions or wants on others. Violence can manifest in physical, emotional, verbal, sexual or economic ways, and includes both actual and threatened violence.

Violence against women and girls (VAWG): Any act of gender-based violence that results in, or is likely to result in, physical, sexual or mental harm or suffering to women or girls, including threats of such acts, coercion or arbitrary deprivation of liberty, whether in public or private life.

FACILITATION AND TRAINING TOOLS AND TIPS

This section aims to support and guide facilitators and Gender Champions by providing useful tips on facilitation and training. It is adapted from the *Engaging Boys and Men in Gender Transformation* manual by the ACQUIRE Project, Engender Health and Promundo, funded by USAID, and from the *Engaging Men Through Accountable Practice* (EMAP) guidelines of the International Rescue Committee.

1. Creating a positive learning environment

Make time for breaks. People can't concentrate for long periods of time, especially when they are uncomfortable or have something on their minds. Breaks help people to focus.

Put the most important information first. People remember the beginning and end of events better than what happened in between. So, present the most important information first and summarise it at the end.

Make links. People remember information better when it is connected to something concrete and practical. Link theory to practice. For example, after discussing the theory of gender roles, do an activity that connects this theory to people's real-life experience.

Use ice-breakers and energisers. These topics are challenging and workshops can be tiring, so it is important to keep the energy levels up and participants relaxed by doing short group activities. Ensure you check in regularly with the participants and use an energiser/ice-breaker to combat fatigue, and then get them involved to share their own energising activities. You can also use an energiser/ice-breaker to help people move on from a difficult discussion.

Be unusual. People remember things that are outrageous, unusual or unexpected. So use humour, games, songs, poetry – anything that will provoke people's interest and keep their attention.

Repeat information. Repeated information will stay with people. So review and recap often and remind participants of the key points of learning during a workshop or event.

Use key words and concepts. Each activity in this manual includes a set of learning points; the key concept is in bold typeface.

Language. Use inclusive language, be sensitive to people and, especially in a faith context where groups are diverse, be mindful to use inclusive language so people of all faiths represented are comfortable and feel accepted.

2. Planning for your workshop/training

The following can help in planning and preparing for trainings or workshops.

Know the space

If you don't know what the room for the workshop is like, it is a good idea to look at it a few days in advance. This will help you create the most positive environment for the training. For example, you may need to move chairs and tables or improve the lighting. Try to avoid classroom-style arrangements; a circular or U-shaped arrangement is more inclusive and participatory in most contexts. The space should also be private in the sense that participants should feel comfortable discussing sensitive topics and personal opinions. If the room is not suitable, you will have time to look for another room before the workshop begins.

Know the extent of the issue/problem that you will be discussing

It is important to find out how pervasive SGBV is in the country and area in which you are working so that you can better adapt the workshop to the realities of the participants.

For example, there may be certain ideologies or practices in the country or area in which you are working that are contributing to the perpetuation of SGBV and that are not being addressed, or specific types of SGBV that are prevalent in the local context, such as female genital mutilation and cutting (FGM/C). Such information can be obtained by formative research.

Know your audience/participants

Try to find out who will be attending the workshop, and if they are coming voluntarily or are being sent. This will give you an idea of how open they will be, as well as their capacities (eg are there people who are illiterate or semi-literate in the group?) If possible, find out what other training on SGBV, human rights and related issues these participants have undergone. This will help you to 'pitch' the activities at their level and to use appropriate methods (eg visual and oral methods for those who are not literate).

Know your role

Your role is to create an open and respectful environment in which the participants feel comfortable sharing and learning from their own experiences. It is important for you to be friendly and create a rapport with the participants. As discussed above, the activities are designed to generate a process of reflection and participatory learning, a process that is facilitated, not taught.

There may be groups of participants who open up and express their feelings during the process, while others simply will not want to talk. The key factor is you. You should approach the activities with no prior judgements or criticisms about the attitudes, language or behaviour of the participants. It is up to you to pay attention to their comfort level and to be aware when particular participants need individual attention, and, in some cases, referrals to professional services or counselling.

Know your co-facilitator

If you are running this workshop/training with another facilitator, it is important that you meet in advance to plan your work together. This will include dividing activities between you. You'll also agree on how to support each other during the workshop. For example, you may want to decide that, when one of you is facilitating, the other stays in the room and helps by writing on a flipchart.

Read the manual

Read through the manual before you begin a workshop. Make sure that you have read through each activity again before you do it. If you are confused or concerned about any of the information in the manual, ask another facilitator about it.

Prepare materials

Prepare visual and written hand-outs and flipcharts in advance. Make sure you have enough copies of hand-outs for all the participants. Some activities require you to write or draw information on sheets of flipchart paper before beginning the activity. Make sure you have all the materials for each activity before you begin. A list of these materials is included in the description of each activity.

Find out about support services available

For some participants, a workshop/training on this theme may bring back painful memories, such as child sexual abuse or personal experience of sexual violence.

Some may face an increased risk of violence as a result of taking part in the workshop. It is important that facilitators identify support services available and are able to refer participants there if needed. Make information about available services easily accessible to participants: this can be done by printing out information on small cards and handing it out to participants. Be aware of how to do this sensitively, according to the context.

Put participants at ease

Make the training space a relaxed and comfortable environment for learning. As some of the sessions can be really difficult and heavy for the participants, make sure you check back with them constantly on energy levels and make arrangements to ensure they are relaxed and at ease. This could include providing snacks and drinks and taking breaks within the programme.

Evaluate the programme!

Make sure you are prepared to evaluate the programme, be it a workshop or training. This will help you improve key aspects of the programme. Plan for this in advance and you can keep improving the programme and learn how best to collect feedback too.

To recap the above:

- a. Monitor on the go: make adjustments if things/sessions aren't working well. Keep learning and refining so that your sessions make most sense to the participants.
- b. Evaluate the programme afterwards: this can be done through simple evaluation forms or evaluation activities, getting feedback from participants.
- c. Use the information from post-workshop evaluations to improve the next programme.

3. Facilitation tips

Learn the content and process well

It is imperative that the facilitators/trainers have been through this process themselves as participants, and understand the content and the process well. This will boost confidence and also help mitigate challenges during the programme. Going through the relevant materials (such as this manual) many times is key to making sure that the programme is meaningful to all.

Personal preparation

Personal preparation is crucial in order to understand your limitations and uncomfortable topics of discussion, and also to be aware of your own thoughts, biases and practices around this topic. Facilitators must take time to self-reflect and also understand the key message/purpose of the programme so they can deliver it efficiently.

Discussing challenges prior to the programme with co-facilitators or a mentor/technical adviser will be helpful. Discuss issues that you're uncomfortable facilitating and discuss why you feel that way before you carry out the programme. If you have a past experience that you feel will hinder you, or trigger a reaction, please talk to someone you trust and seek help so that you are prepared to deal with any situation that may arise during the programme.

Know your own power and privilege and be aware of how that impacts your interactions with your co-facilitator and the participants.

With your co-facilitator, agree on simple ways to bring you back on track during the sessions, and also to debrief at the end of the programme. You should commit to modelling accountability if you want your participants to do the same.

Active listening

Active listening is a basic skill for facilitating group discussions. It means helping people feel that they are being understood, as well as heard. Active listening helps people share their experiences, thoughts and feelings more openly. It is a way of showing participants that their own ideas are valuable and important when it comes to solving their problems.

Active listening involves:

- using body language to show interest and understanding. In most cultures, this will include nodding your head and turning your body to face the person who is speaking.
- showing interest and understanding to reflect what is being said. It may include looking directly at the person who is speaking. In some communities, such direct eye contact may not be appropriate until the people speaking and listening have established some level of trust.
- listening not only to what is said, but how it is said, by paying attention to the speaker's body language and tone of voice
- asking questions of the person who is speaking, in order to show that you want to understand
- summing up the discussions to check that what has been said was understood. Ask for feedback.

Being non-judgemental

Remember that information should be provided in non-authoritarian, non-judgemental and neutral ways. You should never impose, express or show your personal feelings to participants.

Effective questioning

Being able to ask effective questions is also a core skill for a facilitator. Effective questions help a facilitator to identify issues, get facts clear and draw out differing views on an issue. Skilful, effective questioning also challenges assumptions, shows you are really listening, and demonstrates that the opinions and knowledge of the group are valuable. Effective questioning also increases participation in group discussions and encourages problem-solving.

Ways to achieve effective questioning include:

- asking open-ended questions: Why? What? When? Where? Who? How?
- asking probing questions. Follow up with further questions that delve deeper into the issue or problem.
- asking clarifying questions by re-wording a previous question
- discovering personal points of view by asking how people feel and not just what they know

Facilitating group discussions

There is no single best way to facilitate a group discussion. Different facilitators have different styles and different groups have different needs, but some common aspects of good group facilitation are:

(a) Setting the rules

It is important to create 'ground rules' with which the group agrees to work. Ensure that ground rules are established during the introduction to the workshop regarding respect, listening, confidentiality and participation (eg turn off mobile phones, respect everyone's viewpoint, agree a signal if you want to speak, no sub-meetings or conversations).

(b) Involving everyone

Helping all group members to take part in the discussion is a really important part of group facilitation. This involves paying attention to who is dominating discussions and who is not contributing. If a participant is quiet, try to involve them by asking them a direct question. But remember that people have different reasons for being quiet. They may be thinking deeply! If a participant is very talkative, you can ask him/her to allow others to take part in the discussion and then ask the others to react to what that person is saying.

(c) Encouraging honesty and openness

Encourage participants to be honest and open. They should not be afraid to discuss sensitive issues. Encourage the participants to express what they think and feel honestly, rather than say what they think the facilitator(s) or other participants want to hear.

(d) Keeping the group on track

It is important to help the group stay focused on the issues being discussed. If it seems as if the discussion is going off the subject, remind the group of the objectives for the activity and get them back on track.

(e) Checking in

Have regular check-ins. Check-ins usually occur at the beginning of each session. It is a time when you can ask participants:

- How has it been since we last met?
- Has anything new happened?
- Have you talked to anyone about the issues we discussed in our last session?

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

(f) Managing conflict

Because a workshop of this nature looks at sensitive issues and difficult problems, there may well be disagreement between you and a participant, or between participants. People have strongly held views about gender and sexuality. This means that disagreement can easily turn into conflict.

Disagreement is healthy and should be welcomed. It is often through disagreement that we better understand our own thoughts and feelings, but conflict that becomes aggressive or hurtful is not healthy or productive. It distracts from the learning objectives of the work. Conflict drains energy away from an exploration of issues, putting energy instead into defending fixed positions. Managing such conflict is an important task for facilitators. A good way to deal with a participant challenging you is to turn the challenge into a question for the whole group or the participant.

(g) Dealing with difficult people

As the exercises make clear, people often take on certain roles within groups. Some of these roles can interfere with the learning of the workshop. Facilitating a group discussion may mean dealing with negative or disruptive people or someone who continues to interrupt the discussion. Reminding the group of the ground rules and asking everyone to be responsible for maintaining them is a good way to deal with difficult people. If someone is always complaining, you can ask for specifics, address the complaint, or refer the complaint to the group. If a participant is disruptive, you can involve the group by having its members ask the difficult person to help, rather than hinder, the group, or you can deal with him/her apart from the group.

(h) Achieving agreement

It will not always be possible to achieve agreement. But a good facilitator will highlight areas of agreement within the group, as well as points of disagreement that need further discussion. The facilitator should also sum up the main points of the discussion and any action points that have been agreed upon, as well as thank the group for their contributions to the workshop.

TIPS ON PRESENTATION SKILLS

Generally, trainers/facilitators will find themselves in a situation where they have to present their work/approach or relevant information. The following are some tips to help:

- Practise any presentation beforehand.
- Don't overload the presentation if using slides: use a maximum of three (short) points per slide, and 12 slides maximum, for a 15- to 20-minute presentation.
- Move out from behind the podium or table and into the audience: engage!
- Look at and listen to the person asking a question.
- Be aware of the sensitivities of your audience.
- Use humour, but do not wait for laughs.
- Never give a generic presentation. Try to customise it for the group, as there are many ways to cover the same material.

SOME DOS AND DON'TS: A SUMMARY OF FACILITATION TIPS

DO

- Respect the knowledge and experience of participants.
- Draw on the collective wisdom of the group.
- Build tolerance and patience for other participants' views.
- Actively involve everyone in the workshop.
- Vary your training methods so as to meet different learning styles and avoid predictability.
- Present each theme or issue clearly.
- Encourage people to ask questions.
- Plan your sessions thoroughly. Read through the whole training guide and prepare (with your co-facilitator, if you have one).
- Work out your timings accurately and stick to them.
- Make sure you have everything you need before the session starts.
- Always hang posters and/or newsprint on a flat, steady surface.
- Use the language that is best understood by most of the participants.
- Use familiar words, terms and examples.
- Be flexible; adapt your workshop to meet the needs of the participants.
- Always summarise important points raised.
- Have an energiser ready.
- Challenge individual behaviours/comments/attitudes that are harmful to women and girls.

DON'T

- Don't leave all your planning to the last minute.
- Don't stand on a stage above the people. Instead, create a semi-circle facing a side wall. In the same way, if the workshop is taking place outside, allow people to form a semi-circle around you next to a wall or a surface where you can put up posters and/or newsprint.
- Don't bore your participants by giving long lectures. Remember, adults learn best by doing.
- Don't play with money in your pockets or chew gum or speak with your hands in your pockets.
- Don't use unfamiliar jargon that no one understands.
- Don't allow any one person to dominate the discussions or to intimidate others.
- Don't be dogmatic about your own point of view: listen to others.
- Don't ignore harmful comments that are made about women/girls, or any other group. Address them and use them as discussion and learning points.

DEALING WITH DIFFICULT SITUATIONS

This manual addresses many topics that are very sensitive and difficult to discuss. The activities in this guide create ways for these topics to be discussed openly in a group setting. But it is likely that facilitators will have to deal with participants who make statements that are not in line with the views and values of the programme. These could include sexist, misogynistic or racist remarks or opinions. Everyone has a right to his or her opinion. But they do not have a right to oppress others with their views and thus these need to be addressed.

For example, a participant might say, *'If a woman gets raped, it is because she asked for it. The man who raped her is not to blame.'* It is important that the facilitators challenge such opinions and offer a viewpoint that reflects the philosophy of the programme. This can be difficult. But it is essential in helping participants work towards positive change. The following process is one suggestion for dealing with such a situation:

Step 1: Ask for clarification

'I appreciate you sharing your opinion with us. Can you tell us why you feel that way?'

Step 2: Seek an alternative opinion

'Thank you. So at least one person feels that way, but others do not. What do the rest of you think? Who here has a different opinion?'

Step 3: If an alternative opinion is not offered, provide one

'I know that a lot of people completely disagree with that statement. Most men and women I know feel that the only person to blame for a rape is the rapist. Every individual has the responsibility to respect another person's right to say no.'

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

'The facts are clear. The law states that every individual has a right to say no to sexual activity. Regardless of what a woman wears or does, she has a right not to be raped. The rapist is the only person to be blamed.'

Please note that, even after the facilitator takes these four steps to address the difficult statement, it is very unlikely that the participant will openly change his or her opinion. However, by challenging the statement, the facilitator has provided an alternative point of view that the participant will be more likely to consider and, it is hoped, adopt later.



Note: Please also refer to the 'Common resistance reactions' session of this manual (Activity 24) for further information on dealing with difficult/harmful comments or remarks.

CONCLUSION

Sexual and gender-based violence (SGBV) is one of the most common forms of violence worldwide. Globally, it affects 1 billion people. Tearfund has been working for more than ten years on the issue. To date, many government and civil society development programmes have focused on raising awareness of the issue and empowering and advocating for the rights of women, girls and SGBV survivors.

Yet what has been lacking is engagement with men and boys, who are the main perpetrators of violence, and are sometimes victims themselves. Also, because of the prevailing system, men hold positions of power and influence in many contexts and can be great allies for change. Therefore, rather than excluding men and boys from strategies to end SGBV, Tearfund calls on the church and other agencies to work with them as part of the solution – to re-imagine manhood in order to break the cycle of violence. If we are to stop SGBV, it is imperative that we understand the broader dynamics of gender and triggers of violence.

We need to examine male identities and roles and address men's experiences of becoming men, their experiences of trauma and violence within the family, and their vulnerabilities in an evolving social environment. We must examine aspects of the harmful historical and traditional values, behaviours and norms that have influenced society and allowed SGBV to breed within communities. This will serve both genders and is a crucial component of intervention programming if we are to succeed in ending SGBV. With the training of Gender Champions we put into practice and facilitate transformation at the individual and community level.

TRAINING OF GENDER CHAMPIONS



Key definitions for this section

Gender justice: Gender justice means equitable treatment and equal value of the sexes. Therefore, gender equality is a fundamental human right that is guaranteed in international and regional treaties, conventions and national legislation. It can also be defined as 'the ending of, and the provision of redress for, gender inequality'. Also, where gender justice is an outcome, it can be used to mean 'access and control over resources combined with agency, the freedom to make choices, and accountability, responsibility and answerability of social institutions to gender injustices'.

SGBV: SGBV refers to a wide range of acts that violate people's human rights, including the sexual abuse of children, sexual assault and harassment, domestic violence, rape and forced marriages. It includes any abusive act, attempted act or threat of a sexual, physical, emotional or economic nature

- directed at a person because of their gender identity
- using coercion, power/authority or force
- without consent/against their will
- having or likely to have harmful consequences.

Gender: Widely shared ideas and expectations about the economic, social and cultural attributes of women and men. Such ideas include stereotypical notions of feminine/female and masculine/male characteristics, roles and abilities, and commonly shared expectations that guide the behaviour of women and men.

Masculinities: This term conveys the fact that there are many socially constructed ways of being a man and that these can change over time and from place to place. 'Masculinities' refers to perceived notions and ideals about how men should or are expected to behave in a given setting. Masculinity and femininity are relational concepts; they only have meaning in relation to each other. The word 'masculinities' (plural) is used as opposed to 'masculinity' (singular) to emphasise that different forms of masculinities exist – shaped by class, ethnicity, race, culture and sexual orientation. Also, within masculinities, there are hierarchies: some are dominant or 'hegemonic' while others are subordinated, marginalised or complicit. Masculinities are normative practices, structured and shaped by gender relations. They are inherently historical and their making and remaking is a political process affecting the balance of interests in society and the direction of social change.

Gender equality: When rights, responsibilities and opportunities do not depend on whether individuals are born male or female. Gender equality implies that the interests, needs and priorities of both women and men are taken into consideration and are equally valued.

Community dialogues: A series of dialogues/discussions facilitated by the Gender Champions on issues such as gender, masculinities and SGBV with the aim of journeying with men and women, in single-sex groups and subsequently mixed groups, towards personal change. These dialogues will take place with a specific group of participants for a specified period, and then progress on to a new group. The dialogues will include contextualised scriptural studies and other sessions on gender and SGBV.

Accountable practice: Accountable practice underscores the need to listen to all voices, including the voices of women. It provides programme staff with ways to reflect on and change their own attitudes, beliefs and behaviours, as well as those of others in their communities.

This section focuses on the training of Gender Champions (facilitators) and provides a step-by-step activity guide to facilitating and training. The sessions can be adapted to fit the agenda and purpose of the training/workshop based on the context and time available, but it is recommended that at least three days are made available for this training of Gender Champions.

The activities and tools are adapted from various toolkits and interventions to engage men and boys that have proved effective. This activity guide has been adapted from existing material to include some faith-based scriptural reflections to complement the activities, to encourage participants to engage with the faith perspective, and to address some of the interpretations of scriptures that have often been used to support or condone violence and gender injustice.

The activities can be further adapted to suit the context and are a guide for Gender Champions to support them in carrying out their interventions within communities effectively.

KEY THEMES

These are the key themes discussed in the various sessions and activities.

Sexual and gender-based violence (SGBV)

Contextualising SGBV in the community and in relationship to faith. Understanding its root causes and why it needs to be addressed.

Gender, creation and gender equality

Understanding gender and drawing from the creation story. Exploring concepts of gender and gender equality and reflecting on scripture to link and provide a theological background to concepts of gender.

Gender, power and violence

Understanding the links between gender and power, and also exploring links to violence. Understanding how power and violence are inter connected and identifying the roots of SGBV in power inequalities based on gendered dynamics.

Alternative models, possibilities

Exploring and imagining alternative models for masculinities – alternative gender dynamics that promote the well-being and dignity of all. Using scriptures and biblical reflections to navigate this process.

Positive masculinities and gender equality

Using the Prophet Muhammad (PBUH) as the model for positive masculinities, reflecting on his life, characteristics, relationships and use of power to establish a model that can be adapted and promoted within our communities.

Dealing with common resistance reactions

Understanding common resistance reactions to transformative change and their dynamics. Brainstorming ways to address them in safe and non-harmful ways.

Community dialogues

Helping Gender Champions to consolidate their knowledge of the community dialogue process, the content, key questions related to this approach and what it entails.

Accountable practice

Promoting the concept of 'accountable practice', personally and in relationships. Starting with the Champions, their homes and the peers whom they will lead through this work – to foster a culture that promotes personal and relational accountability on this theme.

STRUCTURE OF THE ACTIVITY GUIDE



Learning objectives: The description of the expected outcome(s) for each activity and how it connects with the preceding or following activities. This gives facilitators an idea of what they should work towards.

Time: This indicates the recommended and/or minimum time for each activity. The facilitators will have to manage the key components of the activity accordingly so they manage their time well overall.

Materials and preparation: Details of preparation and materials needed for the activity. These include some specific instructions for materials that need to be prepared prior to the sessions and additional materials that may be needed for the activity.

Suggested steps: This is a step-by-step guide to facilitating the activity with details of key messages to share, what to emphasise and how to conclude. This is a guide and facilitators can add to or modify the steps to suit their need and context.



Notes: Suggestions, key messages and instructions not given elsewhere.

SAMPLE AGENDAS

Here are some samples of agendas for training sessions. You can decide the best format based on the time available for the programme, and then tailor it to meet your objectives. Remember: a four-day training is recommended, wherever possible.

SAMPLE AGENDA FOR A THREE-DAY PROGRAMME

DAY ONE	DAY TWO	DAY THREE
8.30 – 9.00am Welcome and introductions	8.30 – 9.15am Morning devotions: reflecting on creation	8.30 – 9.15am Morning devotions: a life of abundance
9.00 – 9.45am Goals and expectations	9.15 – 10.15am Gender boxes – 1	9.15 – 10.15am Gender fishbowl – safe space for conversations
9.45 – 10.15am Group agreements		
10.15 – 10.30am Tea break	10.15 – 10.30am Tea break	10.15 – 10.30am Tea break
10.30 – 12.00pm Why should we address SGBV?	10.30 – 10.45am Defining gender	10.30 – 11.30am An ideal community
12.00 – 12.45pm What is SGBV?	10.45 – 12.00pm Power and status	11.30 – 12.30pm Jesus as the model for positive masculinities
12.45 – 1.45pm Lunch break	12.00 – 1.00pm Persons and things	
1.45 – 2.45pm Root causes of SGBV	1.00 – 2.00pm Lunch break	12.30 – 1.30pm Lunch break
2.45 – 3.45pm SGBV in scriptures	2.00 – 3.00pm Gender and creation	1.30 – 2.15pm Working with people of other faiths
	3.00 – 3.30pm Gender boxes – 2	2.15 – 3.15pm Reflections on marriage and child spacing from a religious perspective
		3.15 – 3.45pm Common resistance reactions
3.45 – 4.00pm Tea break	3.30 – 3.45pm Tea break	3.45 – 4.00pm Tea break
4.00 – 4.30pm Wrapping up for the day	3.45 – 4.15pm Accountable practices	4.00 – 4.30pm Conclusion and next steps
	4.15 – 4.30pm Wrapping up for the day	

SAMPLE AGENDA FOR A FOUR-DAY PROGRAMME

DAY ONE: UNDERSTANDING SEXUAL AND GENDER-BASED VIOLENCE (SGBV)	DAY TWO: GENDER NORMS & SOCIALISATION
7.30 – 8.30am Arrival, breakfast & registration	7.30 – 8.15am Breakfast
8.30 – 9.00am Opening devotions (Islam)	8.15 – 9.00am Morning devotions (Christian)
9.00 – 9.30am Welcome and introduction to the programme	9.00 – 9.30am Key reflections and learning from day 1
9.30 – 10.00am Goals and expectations	9.30 – 10.30am Gender boxes (Part 1)
10.00 – 10.15am Morning break	10.30 – 10.45am Morning break
10.15 – 10.45am Group agreements	10.45 – 12.00pm Defining gender
10.45 – 12.00pm Why should we address SGBV?	
12.00 – 1.30pm Lunch & afternoon break	12.00 – 1.30pm Lunch and afternoon break
1.30 – 3.15pm What is SGBV?	1.30 – 3.00pm Power and status
3.15 – 3.30pm Tea break	3.00 – 3.30pm Tea break
3.30 – 4.45pm Root causes, consequences and contributing factors of SGBV	3.30 – 4.30pm Persons and Things
4.45 – 5.30pm SGBV in religious texts	4.30 – 6.00pm Gender and creation
5.30 – 6.00pm Debrief and closing	6.00 – 6.15pm Debriefing and closing for day 2

<p>DAY THREE: THE PERSONAL JOURNEY</p> <p>7.30 – 8.15am Breakfast</p> <p>8.15 – 9.00am Morning devotions</p> <p>9.00 – 9.15am Key reflections and learning from day 2</p> <p>9.15 – 10.30am Breaking the gender boxes (Gender boxes part 2)</p> <p>10.30 – 10.45am Morning tea break</p> <p>10.45 – 12.00pm Gender fishbowl – safe space for conversations</p> <p>12.00 – 1.30pm Lunch and afternoon break</p> <p>1.30 – 3.30pm Jesus Christ and the Prophet Muhammad (PBUH) as models of positive masculinities</p> <p>3.30 – 4.00pm Tea break</p> <p>4.00 – 4.30pm Working with people of other faiths for community flourishing</p> <p>4.30 – 5.45pm Reflections on marriage and child spacing from a faith perspective</p> <p>5.45 – 6.15pm Closing & debriefing</p>	<p>DAY FOUR: COMMITTING TO CHANGE</p> <p>7.30 – 8.15am Breakfast</p> <p>8.15 – 9.00am Morning devotions</p> <p>9.00 – 9.15am Key reflections from day 3</p> <p>9.15 – 10.30am Men's involvement in child spacing and positive parenting</p> <p>10.30 – 10.45am Morning tea break</p> <p>10.45 – 12.00pm Transforming Masculinities intervention, design and process</p> <p>12.00 – 1.30pm Lunch</p> <p>1.30 – 3.30pm Facilitation practice sessions*</p> <p>3.30 – 4.30pm Closing</p>
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*This session is not necessary for faith leaders, and their workshops are therefore shorter in length than the Gender Champion trainings

INTRODUCTION TO DETAILED ACTIVITIES

This section gives details of the various activities you could use in the different sessions that make up the four-day training. Depending on the context and the time you have, you can adapt the specific activities and the guidelines for each of the sessions. Following the chronology of the activities and the concepts they deal with as set out below will help create a coherent, step-by-step process that will facilitate understanding, learning, change and impact.

Write key definitions/concepts on a flipchart prior to the workshop and display it on the wall for participants to see and refer to throughout the programme.

DAY ONE: UNDERSTANDING SEXUAL AND GENDER-BASED VIOLENCE

ACTIVITY 1: WELCOME AND INTRODUCTIONS



Key definitions for this section

SGBV: SGBV refers to a wide range of acts that violate people's human rights, including the sexual abuse of children, sexual assault and harassment, domestic violence, rape and forced marriages. It includes any abusive act, attempted act or threat of a sexual, physical, emotional or economic nature

- directed at a person because of their gender identity
- using coercion, power/authority or force
- without consent/against their will
- having or likely to have harmful consequences.



Learning objectives:

- to provide participants with an overview of the programme as a whole, as well as the agenda for the day
- to create a space for participants to introduce themselves to each other
- to set the tone for the training

Time: 20–30 minutes

Materials:

Flipcharts and marker pens.

Preparation:

Have the agenda for day one pre-written on a flipchart that is visible to the participants. Make sure you and your co-facilitator have agreed on which sessions you will facilitate. While one of you is facilitating, the other can help to take notes/write on the flipchart etc.

Suggested steps:

1. Greet all participants and welcome them to the programme. Ask them how they are and how their journey to the training venue was. Ask if they are happy to participate in this training session. Get a couple of responses and acknowledge them. Let them know how excited/happy you are about this programme and their participation.
2. Introduce yourself, your organisation (if applicable), your role within the organisation and this programme.
3. Mention that some of the topics to be covered are sensitive. Tell participants that if, during any session, they feel it's affecting them or triggering negative feelings, they should let the facilitator/co-facilitator know, so you can provide support. (Make sure you have ready information about locally available resources, so that you can also refer them to a counsellor or other support locally, if necessary.)
4. If there's a protocol to follow before starting the programme, please do follow it. *For example: for training with Muslim leaders, it will be good to start with prayer and a time of devotion that can be linked to the theme.*

5. Explain that you will start with a quick exercise to help everyone get to know each other.
6. Ask the participants to get into pairs with someone next to them. These can be with someone of the opposite sex, or of the same sex, if more appropriate in the setting. Each pair should learn about their partners:
 - a. their name
 - b. something funny/unusual that no one else in the group knows about them
 - c. why responding to the issue of SGBV interests them
7. After about five minutes, ask each pair to introduce their partner to the rest of their group.
8. Allow this activity to create a relaxed environment, and also acknowledge participants' diversity and the will to bring about change to end SGBV.
9. Once introductions are complete, take the participants through the agenda for the day (which should be pre-written and ready to be displayed on a flipchart).
10. Ask them if they have any questions about the agenda and respond to them where applicable. If it's a question about something that will be addressed in a later session, make sure you communicate that to them.



Note: You can add anything to this list to make it relevant to your programme, but it's best not to add more than three questions/criteria.

Ask the participants if they need an energiser; if they say yes, pick an appropriate activity from 'Additional material for facilitators' in this manual. Alternatively, ask participants if anyone knows of a good energiser/song, and if they're willing to lead it.



ACTIVITY 2: GOALS AND EXPECTATIONS



Key definitions for this section

Positive masculinities: This term refers to masculine identities, knowledge, attitudes and practices that are not harmful to oneself and others and that are based on a commitment to gender equality, non-violence and equitable relationships. This is being aware of the power and privilege awarded to men by a patriarchal society, and therefore being accountable to oneself and others as to how this power and privilege impact others negatively, and living consciously. This also refers to practices that promote gender equality at home, in the community and in society, creating spaces for women to thrive, supporting women's autonomy, leadership and empowerment, and sharing power with women and girls in order to promote a healthy, happy and dignified life for all.

Gender equality: When rights, responsibilities and opportunities do not depend on whether individuals are born male or female. Gender equality implies that the interests, needs and priorities of both women and men are taken into consideration and are equally valued.

SGBV: SGBV refers to a wide range of acts that violate people's human rights, including the sexual abuse of children, sexual assault and harassment, domestic violence, rape and forced marriages. It includes any abusive act, attempted act or threat of a sexual, physical, emotional or economic nature

- directed at a person because of their gender identity
- using coercion, power/authority or force
- without consent/against their will
- having or likely to have harmful consequences.

Social norms: The informal rules that guide groups' values, beliefs, attitudes and behaviours. Social norms are expectations about a) how others in a reference group behave, and b) how others in the reference group think individuals ought to behave.

Gender inequality: When one sex is not treated equally to the other, for example, if women within the home and in society are treated as inferior to men and as second-class citizens, and their skills, experiences and lives are undervalued.

Community dialogues: A series of dialogues/discussions facilitated by the Gender Champions on issues such as gender, masculinities and SGBV with the aim of journeying with men and women, in single-sex groups and subsequently mixed groups, towards personal change. These dialogues will take place with a specific group of participants for a specified period, and then progress on to a new group. The dialogues will include contextualised scriptural studies and other sessions on gender and SGBV.



Learning objective:

- to understand participants' expectations and discuss, clarify and agree on key learning points for the training

* If you choose Option 3 'Hopes and fears' as your activity, please draw a 'Hopes' tree and a 'Fears' tree. Alternatively, you can have a flipchart with 'Hopes' as the heading and another with 'Fears' as the heading.

Time: 30–45 minutes

Materials:

Flipcharts, marker pens, sticky notes/flash cards or small pieces of paper (you could cut pieces of paper into eight), sticky tape or sticky tack for sticking paper to walls. There are different options for doing this activity: choose the most appropriate.

Preparation:

- * If you do the Option 1 'Group expectations' activity, write the title 'Expectations' on a flipchart so that you can record participants' expectations below.
- * If Option 2 'Expectations tree' is the chosen activity, please draw a tree with branches and roots but no leaves on the flipchart, and write 'Expectations tree' above as the title.

Suggested steps:

1. Tell participants that you are now going to introduce the programme and its objectives, but first you want to find out what their expectations are. What do they want to get out of this programme?

Option 1: Group expectations

2. Divide the participants into small groups, and ask them the following questions:
 - a. Why are you participating in this training?
 - b. What do you hope to learn/gain from this?

3. Ask the groups to write down their expectations and present two main expectations to the larger group. As they present their responses, capture the expectations on a flipchart in two columns: in column 1, write down expectations that fit the objectives of the programme and, in column 2, the expectations that are outside the scope of the training.

OR

Option 2: Expectations tree

4. Reveal the 'Expectations tree' which you have already drawn and displayed on a wall. Tell them that it's a tree without leaves, and that they will make sure that the tree eventually has leaves.
5. Distribute sticky notes/cut paper and pens to participants. Ask them to write two expectations on the paper/sticky note and stick it on the tree. Explain that at the end of each day and/or at the end of the training, they will get to revisit their expectations and add leaves to this bare tree.
6. Read out the written expectations and ask for clarification if anything is not clear. If any of the expectations don't fit with the scope of the training, explain this to the participants and also refer, if possible, to where they can find more information on that particular topic.

OR

Option 3: Hopes and fears

7. Ask participants to pair up, and discuss one or two hopes they have for the training and similarly one or two fears. Ask them to write them down on two different coloured flash cards/sticky notes and stick them on the 'Hopes' and 'Fears' trees or flipcharts.

After Option 1, 2 or 3, THEN continue:

8. Explain the Transforming Masculinities approach. (*You could also prepare a flipchart in advance with definitions of some of the key terms – see pp8–10 – and go through this to check participants understand them.*)
 - a. Transforming Masculinities is an approach to promote positive masculinities and gender equality as a complementary approach to addressing sexual and gender-based violence effectively within a faith-based context.
 - b. It is a programme that focuses on individual behaviour change and social norm change around gender, masculinities and faith to address negative masculinities and gender inequality.

- c. The activities used in Transforming Masculinities programmes are a mix of both contextualised scriptural reflections and best practice from other approaches focusing on engaging men and boys.
 - d. Even though the Transforming Masculinities approach is focused on addressing harmful interpretations of masculinity, it is designed to work with both men and women, as both sexes contribute to constructs/ideas of masculinities and have a role to play in preventing and responding to SGBV.
 - e. The Transforming Masculinities approach has the following key phases: engaging faith leaders; training and mobilising Gender Champions; community dialogues for transformation; and community-led/-owned activism.
9. Explain that the objective of this training is to:
 - a. train men and women (ie the participants) to be Gender Champions who will teach/lead/facilitate community dialogues on gender, masculinities and SGBV
 - b. take the Gender Champions on a journey of personal transformation in their own attitudes, knowledge and behaviours. This is key if they are to model and lead this work in their relationships, homes, mosques and communities.
 - c. equip the Gender Champions with tools, activities, resources and knowledge to enable them to do this work
 10. Explain (*and perhaps write these points up on a flipchart*) that, by the end of this training, participants will be able to:
 - a. demonstrate understanding of gender, masculinities and SGBV
 - b. demonstrate knowledge of root causes, consequences and contributing factors of SGBV
 - c. demonstrate knowledge of how to use contextualised scriptural reflections to address this issue
 - d. demonstrate clear understanding of the Transforming Masculinities approach and process
 - e. demonstrate knowledge of how to deal with challenging situations and acquire skills in facilitating the Transforming Masculinities approach
 11. Be sure to respond to any clarifications that participants may need before you move on.



ACTIVITY 3: GROUP AGREEMENTS



Key definitions for this section

Privilege: A right or benefit that is given to some people and not others.

Power: The ability to exert oneself in the world and/or control or influence other people and/or resources.



Learning objectives:

- to agree on key principles so that the training is productive, and to understand what will enable the group to work well together
- to teach the participants to be accountable to each other

Time: 20 minutes

Suggested steps:

1. Tell participants that you will be focusing on coming up with group agreements that you will ask everyone to adhere to during the training, so that everyone works well together.
2. Ask them whether talking about SGBV is hard or easy. What makes it hard to talk about it?
3. Ask them what kind of agreements you could make with each other that will make it easier to talk about this issue and help address any concerns raised.
4. Record their responses on a flipchart and then summarise by accepting that it is hard to talk about these issues. Explain that agreeing on some key principles will make it easier and more comfortable to talk on this subject.
5. Tell them that you can always revisit the group agreements and add more points if needed. Some examples of group agreements:
 - a. Respect, confidentiality, safety.
 - b. Listening to others, respecting their views.
 - c. Encouraging everyone to get involved and express themselves clearly.
 - d. Participation, punctuality.
 - e. Practise self-awareness (take responsibility for your reactions, responses and interactions).
 - f. Practise accountability (create an environment that feels safe and equal).
 - g. Be open to new thinking, to learn something new and 'unlearn' some other beliefs.
6. As a trainer/facilitator, ensure that you yourself do the following:
 - a. Speak from your own experience and about yourself.
 - b. Acknowledge your own bias and power/privilege: explain that we all have harmful biases and beliefs and ways in which we use power, and we need to recognise this. (For example: men are able to participate in programmes such as this and don't need to ask for permission from their spouse, but this may not be the same for the women participating in this programme. Or: is it possible that, as a leader, we sometimes misuse our power to get people to do things, even if they're wrong?)
 - c. Model positive behaviour. Tell participants that you will point out any harmful behaviour/attitudes you observe during the training. Explain that you will do so from a place of support and for the purpose of group learning, not from a place of judgement or anger.
- h. Be committed to personal growth and learning, and be aware of feelings and reactions and what contributes to them.
- i. Be fully present (no mobile phones or laptops to be used unless there is an urgent need/emergency). No side meetings/discussions that are irrelevant to the training when the programme is in session.
- j. Ask questions to clarify without reacting aggressively when there's a disagreement or conflict.



ACTIVITY 4: WHY SHOULD WE ADDRESS SEXUAL AND GENDER-BASED VIOLENCE?



Learning objective:

- to make SGBV relevant to their faith and cultural context as a critical issue that needs to be addressed both from a spiritual and social point of view

Time: 90 minutes

Materials:

Flipcharts, marker pens, sticky notes/flash cards or small pieces of paper (you could cut pieces of paper into eight), sticky tape or sticky tack for sticking paper to walls.

Preparation:

For Part 2: Draw a diagram of a mosque on a flipchart and write 'Qur'an 3:104, Qur'an 16:90 and Qur'an 4:135' as the title.

PART 1

Suggested steps:

Option 1: SGBV in my community – sharing stories

1. Ask the participants to get into groups. (Depending on the number of participants, divide them into groups of three to four. You can sort them into groups by going around the circle and giving everyone a number, ie 1, 2, 3... 1, 2, 3... People with the same number gather in the same group.)
2. Hand each group a flipchart and markers and give them the following instructions:
 - a. Think of an incident in your community/village/parish relating to domestic or sexual violence (rape, physical violence on women and girls, etc).



Note: Remind participants of the importance of maintaining confidentiality.

- b. Discuss this within your group (for five minutes).
- c. Select one story from your group that stood out or moved you.

- d. Write down or draw images on the flipchart to represent the following: What was the story? Where did it happen? Who was the person affected? Who was the perpetrator? How was the person affected (physical, emotional consequences) and finally how did your group feel about this?



Note: Please explain to the groups that they should not name specific people, but rather include just general information such as their gender, age and perhaps role, eg a student, a young girl of [x age] or a married man of [x age], or a police officer etc.

- e. After about 10–15 minutes, display your flipcharts on the wall along with those of other groups. Move around and take time to read the stories. Write or draw one feeling/reaction (a symbol/sad face/confused face etc) on the flipcharts of other groups.

Option 2: Story map

Follow the instructions for Option 1 above, up to and including 2c. Then instruct each group to do the following:

- f. Work together in your group to create a story map using the coloured pens. The story mapped is the story you have agreed on as the one you want to share.
- g. Clearly state/draw the different characters in the story, using either words or drawings/props to tell your story.



Note: Please explain to the groups that they should not name specific people, but rather include just general information such as their gender, age and perhaps role, eg a student, a young girl of [x age] or a married man of [x age], or a police officer etc.

- h. Ensure each person in your group is involved in constructing the story on your story map.
- i. After about 10–15 minutes, display your flipcharts on the wall along with those of other groups. Move around and take time to read the stories. Write or draw one feeling/reaction (a symbol/sad face/confused face etc) on the flipcharts of other groups.

3. After all groups have had a chance to see other groups' flipcharts, ask them to return to their seats. Ask for general reactions, emotions and feedback.
4. After listening to a few comments and reactions, tell them that we all know that this issue of SGBV, and particularly violence affecting women and girls, is not new or unheard of. It is very prevalent in our societies, and affects women and girls from all walks of life. It also affects their families, children and communities.
5. Briefly present global statistics on SGBV. For example: *The UN estimates that one in every three women and girls will experience either physical or sexual violence in their lifetime. That is roughly 1 billion women and girls living in our world today. This is not just a women's issue, but one that affects our entire world, our nations, communities, mosques and homes. It affects our loved ones.*
6. If you have statistics related to SGBV prevalence in your country, take five minutes to share them.
7. Explain that gender inequalities, conflicts and injustice break peace in communities. They are a driver of SGBV and also a consequence of it. In a sense, there can be no peace when women and children are abused regularly. Peacebuilding efforts must therefore include overcoming SGBV.
8. Conclude by saying that you know that it is highly probable that everyone in this group either knows or has heard of someone who has been affected by SGBV. This is one key reason why we must not be silent and why this training is so important to bring change.

PART 2

1. Ask the participants to remain in their small groups. Tell them that, as people of faith and good citizens and neighbours, we can't keep silent when these injustices happen around us.

Explain that, within the context of religious faith, the scriptures give us a mandate to act.

Read the following examples of key verses and invite reflections from participants:

Qur'an: 3:104

And from among you there must be a party who invite people to all that is good and enjoin the doing of all that is right and forbid the doing of all that is wrong.

Qur'an 16:90

Surely Allah enjoins justice, kindness and the doing of good to kith and kin, and forbids all that is shameful, evil and oppressive. He exhorts you so that you might be mindful.

Qur'an 4:135

Believers! Be upholders of justice, and bearers of witness to truth for the sake of Allah, even though it may either be against yourselves or against your parents and kinsmen, or the rich or the poor: for Allah is more concerned with their well-being than you are. Do not, then, follow your own desires lest you keep away from justice. If you twist or turn away from (the truth), know that Allah is well aware of all that you do.

'The believers in their mutual kindness, compassion, and sympathy are just like one body. When any part of the body suffers, the whole body feels pain.' Prophet Muhammad's hadith

Participants can be invited to share with the group other examples from scriptures that discuss these topics.

2. After the scriptures have been read, invite the groups to take ten minutes to reflect on the message in relation to the issue of SGBV and those affected by it. (Refer back to Part 1 of the exercise on how it has affected people.)
3. Now ask the group to write on sticky notes two responses to each of the following questions:
 - a. Why must Muslims be involved with this issue?
 - b. What is our responsibility towards those who are affected?
 - c. What should the community (ummah) be or do for those who have experienced SGBV in this context?

- Invite the participants to post their responses on the flipchart with sticky notes, and allow a few minutes of reflection.

Note: Key points to draw out may include:
 We are all one family, and what affects one person affects us all.
 There are no weak parts of the family: all are equal.
 Our scriptures tell us to speak out against injustice.
 Because we are one, no one is superior to another.

- Having reviewed the notes together, highlight that the community should be a safe space free of suffering, condemnation, stigma or rejection, and free of discrimination, judgement or abuse. As one body we must nurture, care for and support those affected. We can't ignore the suffering of women and girls, because we are like one body.
- Tell them that we will always come back to this whenever we are in doubt or debating why we should do this work so that we can remind ourselves that this is what is expected of us as people of faith and good citizens and neighbours. This is the work of the community.

Conclude this session by linking Parts 1 and 2, by underlining that the issue of violence against women and girls is something that has affected all our communities. We can see this from the stories, and we now understand that it affects our faith group. Therefore, as people of faith, it is our calling to break the silence and not be passive about this.

In conclusion, note that as we respond to the challenge of SGBV and injustice, we do so knowing this is what Allah calls believers to do.

Note that later in the manual, we will be exploring the life of Prophet Muhammad (PBUH) as an example of this mission.

Ask one of them to read:

Hadith No. 13 of Annawawi

None of you has faith until he loves for his brother, or his neighbour, what he loves for himself.

This hadith talks about brotherhood and sisterhood with the use of 'his brother' here including also sisters and so highlights the importance of loving both brothers and sisters as oneself.

As Muslims, it is our calling to break the silence and not be passive about this, as the Qur'an commands us:

Hadith 34

Whoever of you sees an evil must then change it with his hand. If he is not able to do so, then [he must change it] with his tongue. And if he is not able to do so, then [he must change it] with his heart. And that is the slightest [effect of] faith.

(Recorded in Muslim)

Ask people for any feedback, responses or additional comments, then conclude this session.



ACTIVITY 5: WHAT IS SEXUAL AND GENDER-BASED VIOLENCE?



Key definitions for this section

SGBV: SGBV refers to a wide range of acts that violate people's human rights, including the sexual abuse of children, sexual assault and harassment, domestic violence, rape and forced marriages. It includes any abusive act, attempted act or threat of a sexual, physical, emotional or economic nature

- directed at a person because of their gender identity
- using coercion, power/authority or force
- without consent/against their will
- having or likely to have harmful consequences.

Violence: The use of force or power to harm and/or control someone or to enforce/impose one's own preferences, decisions or wants on others. Violence can manifest in physical, emotional, verbal, sexual or economic ways, and includes both actual and threatened violence.

Sexual violence: Refers to any sexual act, attempt to obtain a sexual act, or other act directed against a person's sexuality using coercion, by any person regardless of their relationship to the victim, in any setting. It includes rape, defined here as any act of non-consensual sexual intercourse.

Gender: Widely shared ideas and expectations about the economic, social and cultural attributes of women and men. Such ideas include stereotypical notions of feminine/female and masculine/male characteristics, roles and abilities, and commonly shared expectations that guide the behaviour of women and men.



Learning objective:

- to help participants understand what SGBV is and to be able to differentiate between different forms of SGBV, and also to understand the concepts of gender and violence

Time: 45 minutes

Materials:

Flipcharts and marker pens.

Preparation:

On four large, coloured papers, write one of the following letters: S, G, B and V.

Suggested steps:

1. Ask the participants if they know what the letters S, G, B and V stand for. Give them time to respond and encourage participation.
2. Explain that you want to discuss key concepts in SGBV to help participants better understand and consolidate their knowledge.
3. Start by asking participants to define 'sex' (please refer to 'Definition of key concepts'), and then define what 'sexual' means. (*Explain: Sexual attempts or acts directed at a person's sexuality.*)
4. Write their correct responses on the paper with the letter 'S' written on it. S – Sexual.
5. Invite participants to reflect on 'violence' by asking them what violence means to them. Once they respond, follow up by asking what the key 'features' of violence are. (*Example: harmful, using force, has a negative consequence etc.*) Write down their responses on the paper with the letter 'V' written on it. Explain how violence can be a one-off incident or something ongoing. It can be big or small, planned or unexpected/circumstantial. Violence can happen in many settings and in many forms, but all forms of violence are harmful and are not okay.
6. Ask them what types of violence they are aware of. (*Examples: physical, sexual, emotional, economic. Try to group these different types in categories: intimate partner violence etc.*)
7. Now define 'sexual violence' using key words drawn from the sheets of paper headed 'S' and 'V'. Include intimate partner violence and domestic violence in your definition, making sure participants understand what these are and how they fit in within the wider framework of SGBV.

8. Likewise, continue by defining 'gender'. (*Example: social constructs/ideas and expectations that define women and men*) and explain what gender-based violence is, linking to the explanation of 'gender'. For example: gender-based violence is violence that occurs because of the gender of the person targeted, such as a woman being beaten because she didn't cook properly, children not being sent to school because they are girls (economic violence), boys being told not to cry like girls (emotional violence), etc. You may need to explain that gender-based discrimination is a form of gender-based violence (see definition of SGBV throughout).
9. Acknowledge that gender-based violence affects men and boys in many ways too, but that it affects women and girls disproportionately.
10. Ask participants to explain briefly what they understand by SGBV, and paraphrase and underline key concepts to help them understand the correct concepts in defining SGBV. Invite them to list acts of SGBV and record them on a flipchart. (*Examples: rape, sexual abuse/assault, domestic violence, denial of food and resources, humiliation, physical beating, early or forced marriage, etc.*)
11. Write the working definition of SGBV on a flipchart as defined by the participants (see the example at the beginning of this section) and place it where everyone can see it.
12. Conclude the session. Ask participants how they are feeling and if they need an energiser. If they say yes, ask someone from the group to lead everyone in the energiser.



ACTIVITY 6: WHAT ARE THE ROOT CAUSES AND CONSEQUENCES OF SGBV?



Key definitions for this section

Perpetrator: A person who directly causes violence or abuse of another against his/her will.



Learning objectives:

- to learn and understand the root causes of SGBV
- to be able to differentiate between causes, contributing factors and consequences

Time: 60 minutes

Materials:

Flipcharts, marker pens, sticky notes/flash cards or small pieces of paper (you could cut pieces of paper into eight), sticky tape or sticky tack for sticking paper to walls.

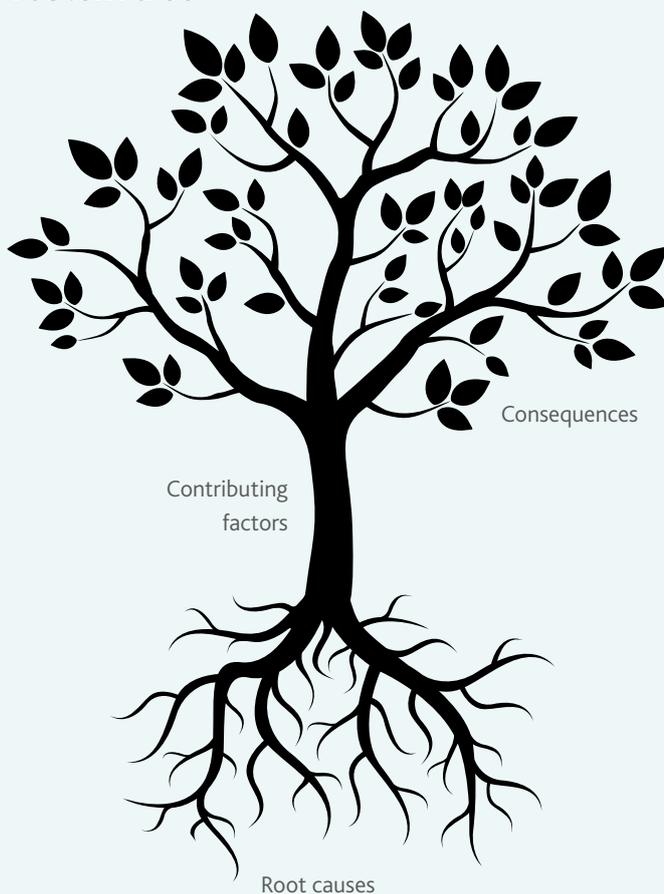
Preparation:

Draw a picture of a tree with roots, and title it 'Problem tree'. Write 'consequences' on the branches and 'root causes' on the roots.

Suggested steps:

1. Explain to participants that you are now going to work as a group to identify the root causes of SGBV. Stress the importance of understanding the root causes if we are to respond effectively to SGBV. You can explain this using a simple analogy: *'When you are unwell and perhaps running a temperature, you go to the doctor and he/she asks you questions to understand the cause of the fever and to diagnose the medical condition. This is important so he/she can prescribe the correct medicine to cure the illness quickly and properly.'* It is also important to discuss the consequences of SGBV and the different layers of its impact on an individual's or the community's life.

Problem tree



Problem tree activity: an explanation

A problem tree provides an overview of all the known causes and effects of an identified problem. This is important in planning a community engagement or behaviour change project as it establishes the context in which a project is to occur. Understanding the context helps reveal the complexity of life and this is essential in planning a successful project.

A problem tree involves writing causes expressed in negative words (eg lack of knowledge or money, etc). Reversing the problem tree, by replacing negative statements with positive ones, creates a solution tree. A solution tree identifies the means to end a problem, and provides an overview of the range of projects or interventions that need to occur to solve the core problem.

2. Divide the participants into groups of three to four and ask them to look at the examples of SGBV they have listed. Give each group a flipchart and ask them to categorise the acts of violence into the following categories: physical, emotional, sexual and economic. It's important to understand and distinguish between the different types of SGBV, such as intimate partner violence (among married couples/intimate partners), non-partner violence/rape, child abuse.
3. After they have done this, display the flipcharts for all to see and proceed with the 'Problem tree' activity (see explanation above).
4. Ask the group why they think violence occurs in our society. Who do they think are the perpetrators? Does it happen disproportionately against women and girls?
5. In their groups, ask them to brainstorm the consequences and root causes of violence. Give them ten minutes to discuss this. Explain to them that the root causes have different layers, such as structural, political and social.
6. After the discussion, ask the groups to list three main consequences of SGBV and three main root causes of SGBV on separate sticky notes/pieces of paper. Invite them then to present these ideas to the larger group and then stick the sticky notes on the relevant section of the 'Problem tree'.

(NB: Make sure that, when discussing consequences, the subject of marital rape is mentioned, as this will make space for further discussion later on in the programme.)

7. Categorise the different types of consequences of SGBV according to the following types: economic, physical, social, sexual, political, emotional, etc. Help participants to understand and acknowledge that the consequences of SGBV are multiple; therefore, our response should be the same and not just focusing on one aspect. Faith communities are in a great position to address more than one aspect, and therefore can play a pivotal role in helping/supporting survivors.
8. Take time to ask other groups to question, challenge or ask for clarification on these responses.
9. Explain key points:
 - a. Generally, the 'victims' of SGBV are women and girls, and the perpetrators are men and boys.
 - b. SGBV happens because of harmful beliefs and attitudes about men and women.
 - c. Women and girls are considered inferior to men and boys in many contexts, and this is embedded in our day-to-day lives.
 - d. SGBV is often used to reinforce and demonstrate male power, dominance and control over women's lives.
 - e. This happens because we live in a world that says it's okay for men to harm women and to blame women for this, and because some aspects of our culture and beliefs support such harmful norms.

- f. Invite participants to share examples of scriptures from their own faith that are misinterpreted/used to promote harmful beliefs/practices.



Note: Do this in a safe way so that no one feels that their faith is being singled out or judged.

10. If any contributing factors (such as alcohol or armed conflict) are presented as root causes, ask the following questions to help participants understand the difference between the two:
 - a. Start by saying that, despite all the factors that may contribute to male violence, ultimately the perpetrator chooses to behave in an abusive way and he alone is responsible for his behaviour. Violence is not acceptable under any circumstances.
 - b. Take one of the contributing factors mentioned and ask: If it didn't exist, would SGBV still happen? *(Example: Would SGBV still happen if men weren't poor, drunk or angry?)* Share examples of where men still beat their wives even though they don't drink or even though they do have money, etc. Violence is not about anger or drinking too much. It's about choice: choosing to exert power over another person in harmful ways.
 - c. Acknowledge that alcohol can be a trigger for violent behaviour based on an individual's pre-existing norms and beliefs.
 - d. If people give 'the way a woman is dressed' as a cause, ask the group: 'Why then are small girls/elderly mothers/women who are at home in rural areas still raped?' Lead the conversation/discussion back to the fact that harmful beliefs are the root cause.
 - e. SGBV happens because most often men can commit violence without facing consequences, as if it were acceptable, because of gender and social norms that normalise such behaviours and practices.
 - f. This is why the Transforming Masculinities approach focuses on addressing harmful masculine behaviours and social norms to end SGBV.
11. Conclude this discussion and explain that we will discuss this further in the session on 'Power and status'.



ACTIVITY 7: SGBV IN RELIGIOUS COMMUNITIES



Learning objective:

- to draw from the previous discussions to give a contextual understanding of SGBV in faith settings

People are often not aware that there is a story of rape in the Bible. This will also support discussion (based on scriptures) about the harmful masculine behaviours that led to the rape and other forms of abuse.

Time: 60 minutes

Suggested steps:

1. Ask the participants how they are feeling. Do an energiser. Invite a participant to share and lead an activity with the group.
2. Tell participants that sexual violence is not something that just started happening recently: this has been going on for centuries and the underlying causes have remained the same. Tell them that we are going to read a story adapted from the Bible that some of us may not have come across before to illustrate this.
3. Ask participants to each read two verses of the story below out loud in plenary and reflect on it.

Arma Ya'u and Talle

In the course of time, Arma Ya'u son of Dahe fell in love with Talle, the beautiful sister of Abashe son of Dahe.

Arma Ya'u became so obsessed with his sister Talle that he made himself ill. She was a virgin, and it seemed impossible for him to do anything to her.

Now Arma Ya'u had an adviser named Madugu son of Chindo, Dahe's brother. Madugu was a very shrewd man. He asked Arma Ya'u, 'Why do you, the king's son, look so haggard morning after morning? Won't you tell me?'

Arma Ya'u said to him, 'I'm in love with Talle, my brother Abashe's sister.'

'Go to bed and pretend to be ill,' Madugu said. 'When your father comes to see you, say to him, "I would like my sister Talle to come and give me something to eat. Let her prepare the food in my sight so I may watch her and then eat it from her hand."' So Arma Ya'u lay down and pretended to be ill. When the king came to see him, Arma Ya'u said to him, 'I would like my sister Talle to come and make some special bread in my sight, so I may eat from her hand.'

Dahe sent word to Talle at the palace: 'Go to the house of your brother Arma Ya'u and prepare some food for him.' So Talle went to the house of her brother Arma Ya'u, who was lying down. She took some dough, kneaded it, made the bread in his sight and baked it. Then she took the pan and served him the bread, but he refused to eat.

'Send everyone out of here,' Arma Ya'u said. So everyone left him. Then Arma Ya'u said to Talle, 'Bring the food here into my bedroom so I may eat from your hand.' And Talle took the bread she had prepared and brought it to her brother Arma Ya'u in his bedroom. But when she took it to him to eat, he grabbed her and said, 'Come to bed with me, my sister.'

'No, my brother!' she said to him. 'Don't force me! Such a thing should not be done in Namuduka! Don't do this wicked thing. What about me? Where could I get rid of my disgrace? And what about you? You would be like one of the wicked fools in Namuduka. Please speak to the king; he will not keep me from being married to you.' But he refused to listen to her, and since he was stronger than she, he raped her.

Then Arma Ya'u hated her with intense hatred. In fact, he hated her more than he had loved her. Arma Ya'u said to her, 'Get up and get out!'

'No!' she said to him. 'Sending me away would be a greater wrong than what you have already done to me.'

But he refused to listen to her. He called his personal servant and said, 'Get this woman out of my sight and bolt the door after her.' So his servant put her out and bolted the door after her. She was wearing an ornate robe, for this was the kind of garment the virgin daughters of the king wore. Talle put ashes on her head and tore the ornate robe she was wearing. She put her hands on her head and went away, weeping aloud as she went.

Her brother Abashe said to her, 'Has that Arma Ya'u, your brother, been with you? Be quiet for now, my sister; he is your brother. Don't take this thing to heart.' And Talle lived in her brother Abashe's house, a desolate woman.

When King Dahe heard all this, he was furious. And Abashe never said a word to Arma Ya'u, either good or bad; he hated Arma Ya'u because he had disgraced his sister Talle.



4. Ask participants to answer the following questions on a flipchart:
 - a. What is this story about?
 - b. Who are the main characters and what are their roles in this story?
 - c. What caused the rape of Talle?
 - d. What were the roles of men in the story?
 - e. What were the consequences for Talle?
 - f. What did Dahe do? Was what he did just, as far as Talle was concerned?
 - g. What does the story tell us about the community in which all of this happened?
5. Give the participants 20 minutes to discuss the questions and then invite them to present their conclusions to the larger group.
6. Ensure you underline these key messages:
 - a. The rape of Talle was planned and her role as a woman in that household made her vulnerable to exploitation. (She couldn't refuse to serve Arma Ya'u or cook for him, and had no voice despite being a king's daughter. After being raped, she was disgraced, traumatised and shunned.)
 - b. Arma Ya'u used his position and power over Talle to get what he wanted, despite the harm it caused her. He chose to violate her.
 - c. The impact on Talle's life was devastating, as was the loss of dignity.
 - d. Madugu gave bad counsel to Arma Ya'u. (An example of how men and boys don't intervene or model positive behaviours even if they themselves don't perpetrate violence.)
 - e. Abashe Talle asked Talle to be silent, and did not help her get justice. (Compare with how many survivors today are silenced and asked to suffer in silence, without getting the help and support they need.)
 - f. Dahe wanted to maintain the honour of his house, rather than protect his daughter. He also silenced her and didn't act as a fair king or father should have.
 - g. Dahe had a legacy of sexual violence: he had previously used his power and privilege as the king of Israel to have sex with Bathsheba (she was not in a position to refuse even though she was married to someone else), then he had her husband killed. Remember, SGBV is not always using physical force; most often it's the use of power and coercion, where the 'victims' are made vulnerable and powerless.
7. Ask the groups to take five minutes to present an alternative scenario. What could the male characters in this story have done differently so that Talle could have had a different outcome? Ask them to present a brief response.
8. Conclude by making the links between this passage and the previous session on how violence is a choice, and is often not contested. Make the point that often other men don't intervene to stop the abuse. Also emphasise that Allah condemns SGBV as it causes harm and undermines human life and dignity, contravening Maqasid al-Shariah (the objectives of Islamic law) and so such behaviour is not acceptable.

OPTIONAL ACTIVITY 7A: VIOLENCE IN EVERYDAY LIFE



Learning objective:

- to better understand the ways in which women's (and men's) lives are limited by male violence and/or the threat of men's violence, especially sexual violence

Time: 45–60 minutes

Suggested steps:

Draw a line down the middle of a flipchart paper from top to bottom. On the one side, draw a picture of a man; on the other, a picture of a woman. Let the participants know that you want them to reflect on a set of questions in silence for a moment.

Ask the questions:

1. What do you do on a daily basis to protect yourself from sexual violence?
2. What do you lack in order to protect yourself?

Ask the men in the group to share their answers to the questions. It is likely that none of the men will identify doing anything to protect themselves. Ask the women to share their answers.

Conclude by showing how violence affects women more than men and how women live in fear on a daily basis.

RECAPPING AND CLOSING FOR THE DAY



Learning objective:

- to recap on the day, remind everyone of what has been learnt and emphasise key learning points

Time: 15 minutes

Suggested steps:

1. Thank the participants for their active participation during the day, and acknowledge their input.
2. Recap by taking them through the agenda for the day and by summarising key points discussed in each session.



Note: Ask your co-facilitator to take notes, and write them on a flipchart to revise at the end of the day or the morning of the following day.

3. Give a brief outline of the programme for the following day.
4. Take them through the group agreements and ask for feedback, questions, additions and reflection.
5. Close the day with prayer, and invite different people from different denominations/faiths to pray.



DAY TWO: GENDER NORMS, SOCIALISATION AND POWER

ACTIVITY 8: MORNING DEVOTIONS AND REFLECTIONS ON CREATION



Learning objective:

- to set the tone for the day and help participants understand the faith perspective on gender equality from the creation story. If a different arrangement is made for devotions and reflections, this activity can be used as an alternative to the 'Gender and creation' activity

Time: 45 minutes

Suggested steps:

- Welcome the participants and ask them how they are feeling. Break the ice by asking them if they slept well, and what they did last evening. Give them time to respond and acknowledge their responses.
- Take them through the agenda for the day and then ask for feedback/learning from the previous day.
- Tell them that you are going to start a session of reflection and devotion, and that you want each of them to reflect on the following scriptures: Qur'an 2:30–39 & 4:1.

Qur'an 2:30–39

30. Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood? - whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."

31. And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell me the names of these if ye are right."

32. They said: "Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom."

33. He said: "O Adam! Tell them their names." When he had told them, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?"

34. And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith.

35. We said: "O Adam! dwell thou and thy wife in the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression."

36. Then did Satan make them slip from the (garden), and get them out of the state (of felicity) in which they had been. We said: "Get ye down, all (ye people), with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood – for a time."

37. Then learnt Adam from his Lord words of inspiration, and his Lord Turned towards him; for He is Oft-Returning, Most Merciful.

38. We said: "Get ye down all from here; and if, as is sure, there comes to you Guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve.

39. "But those who reject Faith and belie Our Signs, they shall be companions of the Fire; they shall abide therein."

Qur'an 4:1

O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah ...

- After asking a participant to pray and bless the day, ask them to reflect individually on the following points from the scriptures read:
 - How did Allah create man and woman? ('In a unique form; 'from one soul'.)
 - What does it mean that Allah created one 'who will make mischief therein and shed blood' for men and women?
 - What does it mean for men and women to be made in a unique form, especially as vicegerents?
- Ask the participants to get into groups of three and share their thoughts on the above.

Invite the groups to share back their reflections in plenary. Summarise the discussions.

Add the following points to the summary if they have not been raised:

They're made differently, but are equal in dignity, power and worth.

They are not supposed to be violent with each other

Allah is relational: Allah exists as One, which is a loving relationship. Allah creates people to love, who will love in return. We are created to love Allah, each other and creation, and to be in relationship with each other.

- Thank the participants for their honest and active participation and tell them you will revisit this discussion later in the day.

ACTIVITY 9: GENDER BOXES (PART 1)



Key definitions for this section

Gender socialisation: The process by which people learn and internalise expectations and stereotypes about how males and females should behave, what kinds of jobs they should hold, and how they are perceived and treated by others.

Power: The ability to exert oneself in the world and/or control or influence other people and/or resources.

Privilege: A right or benefit that is given to some people and not others.



Learning objective:

- to reflect on gender socialisation and power/privilege so that participants have a clear understanding of broader gender dynamics and how they are connected to violence

Time: 45–60 minutes

Materials:

Flipcharts, marker pens, sticky notes/flash cards or small pieces of paper (you could cut pieces of paper into eight), sticky tape or sticky tack for sticking paper to walls.

Preparation:

Draw two boxes on a flipchart, and label one box 'Act like a man' and the other 'Act like a woman'.

Suggested steps:

- Start by telling participants that you would like to expand on the issue of gender so that everyone understands better what this means. Say you will look at the different ways in which men and women are seen in our society.
- Divide the group into two groups (mixed), and tell one group that they will discuss 'acting/being like a man' and the other group will discuss 'acting/being like a woman'.
- 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'. (*Be tough, not emotional, decision-maker, protector, provider, adviser, the person who disciplines, can have multiple partners, shouldn't ask for help, controls the finances and the women in the house, etc.*) Write these down on coloured sticky/flash cards and stick them on the flipchart in the relevant box.
 - Where (eg home, schools, etc) and whom do these messages come from?
 - How are these messages given, sent or conveyed (eg sermons, TV/radio, school, etc)?
- Ask Group 2 to discuss and answer the following three questions:
 - Give examples of messages that women/girls are given when they are told to 'act like a woman/girl'. (*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.*)
 - Where and from whom do these messages come?
 - How are these messages given, sent or conveyed?

5. Ask the groups to share 10 to 12 key messages and record them in the relevant 'Gender box' on the flipchart.
6. Now ask the participants the following questions, and record their responses outside the respective boxes:
 - a. What happens to men/boys and women/girls who don't conform to these ways? (*Beaten, raped, shamed, stigmatised, harassed, coerced to do things they don't want to, etc.*)
 - b. How are men and women kept within these boxes? What strategies/tools/actions are used?
 - c. Are there men and women who don't conform to these messages? How do they do that?
 - d. Are there messages here that are harmful to men and women? (Refer to what happens when they don't conform to messages.)
 - e. Are there specific consequences for women and girls who don't conform?
7. Now ask both groups to reflect on how women and girls might feel when they experience these harmful actions/words because they don't conform or when they are forced to conform.
8. You can also ask about how men and boys feel when forced to conform to these 'boxes'.
9. Ask the participants to share their thoughts on this and conclude by saying that we can now begin to see how society creates very different rules for the behaviours of men and women. Explain that these rules are sometimes called 'gender norms' because they define what is 'normal' for how men and women should 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.



ACTIVITY 10: DEFINING GENDER



Learning objective:

- to help participants consolidate their knowledge of what gender is, and understand the difference between gender and sex

Time: 30 minutes

Suggested steps:

'Sex versus gender' activity

1. Explain to the participants that you will be reading a series of statements on sex and gender. After reading each statement, they will decide whether it refers to sex or gender. Different sections of the room are assigned to different responses to the statements (ie: if they think it's about sex, then they go to the left corner of the room; if they think it's about gender, they go to the right corner; if they aren't sure, they stay in the middle).
2. Read the following statements:
 - a. Women give birth to babies: men don't.
 - b. Girls should be gentle: boys should be tough.
 - c. Globally, women or girls are the primary caregivers for those sick with AIDS-related illnesses in more than two-thirds of households.
 - d. Women can breastfeed babies: men can bottle-feed babies.
 - e. Many women do not make decisions with freedom, especially regarding sexuality and couple relationships.
 - f. Women are better at caring for children than men.
 - g. Most people who drive vehicles are men.
 - h. Women get paid less than men for doing the same work.

3. After each statement is read, and participants have moved to different parts of the room, invite one or two participants to explain their response. And then continue until all statements have been read out.
4. Ask the participants how they understand what it means to be a man or a woman in society.
5. Are the ideas about being a man or a woman listed in the boxes based on biology/sex or based on social ideas that are learnt/taught?
6. Introduce/remind participants of the definitions of sex and gender to help them answer that question:



Sex: Sex is the difference in biological characteristics of males and females, determined by a person's genes. Sex is not the same as gender. Sex is assumed to be a natural fixed binary rooted in biological difference, whereas gender is seen as socially constructed.

Gender: Widely shared ideas and expectations about the economic, social and cultural attributes of women and men. Such ideas include stereotypical notions of feminine/female and masculine/male characteristics, roles and abilities, and commonly shared expectations that guide the behaviour of women and men.

7. Ask the participants to name the places, people and things that teach us about what it means to be a woman or a man. Examples: school teachers, religious leaders and institutions, parents, families, friends, neighbours, culture, TV, newspaper, radio, etc.
8. Explain that, from the moment we are born, we begin learning about different rules and norms for women and men, and these are then reinforced over time, and through different channels. This is why we say gender is a social construct.



ACTIVITY 11: POWER AND STATUS



Key definitions for this section

Gender socialisation: The process by which people learn and internalise expectations and stereotypes about how males and females should behave, what kinds of jobs they should hold, and how they are perceived and treated by others.

Power: The ability to exert oneself in the world and/or control or influence other people and/or resources.



Learning objective:

- to create an understanding of how status in society gives power to individuals and how people use power to interact with others

Time: 60–75 minutes

Materials:

Option 1: The card game

Part 1: A pack of playing cards.

Part 2: Two flipcharts with titles 'More power' and 'Less power' written on them.

Option 2: Power and status – community roles

Cut paper/labels with the respective community roles written on them.

Also:

Flipcharts and marker pens.



Note: There are two different activities to choose from, so read through when preparing and select the most appropriate/practical activity for your group.

Option 1: The card game

PART 1 – Status

Suggested steps:

Explain that you are now going to discuss status by playing a game.

- Shuffle the pack of playing cards.
- Explain that the highest value in the deck is the ace, then the king, queen, jack, 10, 9 and so on. If they're not familiar with the order, explain it, or remove the ace and make the king the highest-value card.
- Ask the participants to choose a card from the deck, and to keep it face down without looking at it.
- Now ask each of them to hold up the cards on their foreheads for others to see. They are still not allowed to look at their own card or to tell others what *their* card is. Explain that when you give the command/clap, they will be invited to get up from their seats and mingle with each other. Before they get up, give them the rules and make sure they understand them:

Do not talk, except to greet others according to the status or social position of their card. For example: the king will be treated with much respect, while the person with the lowest card (eg a 2 or 3) may be ignored or excluded.
- Encourage participants to greet each other and react to others' status through gestures and facial expressions, not words.
- After a few minutes of interaction, ask the participants to organise themselves into a line, with the highest status at one end and the lowest at the other end, still without talking.
- While they are in the line, ask them to look at the line and their position in it, and then to guess what their card value is, and to explain how they arrived at this conclusion.
- Ask the participants to look at their cards now. Ask for feedback using the following questions:
 - How did it feel, especially for those with higher cards?
 - How did it feel not to be treated well, especially for those with lower cards?
 - How did it feel to be in the middle?
- Ask people to take their seats and reflect on whether this happens in their communities. Are some people in our families and communities treated differently according to social status? For example from different ethnic groups, or different age groups?
- Explain that status is one's social standing in community. This refers to how they are viewed by others in the community and how much power they are perceived to have.

11. Emphasise the following to consolidate their understanding:
 - a. Status is not something that we as individuals necessarily determine. It is usually determined by social norms, as the 'Gender box' exercise showed.
12. Ask them how they think this affects women, given that they generally have a lower status in homes, communities and wider society.
13. Ask them how they think this affects their relationship with people of other religions.

PART 2 – Power

Suggested steps:

1. Explain to the participants that you will build on the previous activities on 'Gender boxes' and status to look at power.
2. Ask them how power is connected to our discussion on SGBV. Refer back to the discussion on root causes of SGBV.
3. Now ask them how important they think it is to address power in preventing and responding to SGBV.
4. Review their responses and highlight the fact that:
 - a. Inequality in power and status is one of the root causes of SGBV, so it is important to understand how power operates in society, in relationships and individually.
 - b. Working to end SGBV requires that we understand how gender socialisation is connected to SGBV.
5. Write the word 'Power' on a flipchart and ask the following questions:
 - a. What do you think of when you hear the word 'power'?
 - b. How do you know if someone has power?
 - c. Who decides who has more power and who has less power?
 - d. What are some different types of power you know of?
6. Introduce the following concepts:
 - a. **Power over:** this refers to controlling the actions or choices of another person or group of people, limiting their freedom or opportunities, or devaluing them as a person.
 - b. **Power with:** this refers to working in equal partnership with others, supporting those in need and those coming together to bring change, asking for support or help.
 - c. **Power to:** this refers to experiencing the freedom to make your own decisions, voice your opinions, work, go to school and advance yourself as a person, and believing within yourself that you have the right to these things.
7. Ask them to look at the 'Gender box', and to think about who has more power and who has less power.
8. Ask them to share and write down their responses on the flipcharts. (*More power: men, adults, employers, the wealthy, politicians, imams, gunmen, majority ethnic groups*
Less power: women, children, youth, the poor, refugees, minorities, mosque members.)
9. Now ask them to think about and reflect silently on which groups they belong to. They also need to reflect on how they felt when they had less power, and how it felt to be in that position. Invite them to reflect on times when they had more power and what that felt like.
10. Tell them that you will reflect on how power and privilege are being used in this training among participants, especially on how the men interact with women in the group.
11. Conclude by reviewing what has been covered: that we all have different levels of power, and that power is relative. Some groups or individuals tend to have more power and opportunities. The same can be said about people who have less power: there might be situations in which they can have more power than others.
12. Stress that higher-status groups tend to have more power.



Option 2: Power and status – community roles

- Ask participants each to represent a role in a community:
 - male subsistence farmer
 - mosque leader
 - married mother of six children
 - male village leader
 - adolescent girl in primary school
 - male village moneylender
 - male landless labourer
 - unmarried woman living with HIV
 - female primary school teacher
 - survivor of sexual violence/or intimate partner violence
- Give each participant a label identifying his or her role.
- Ask them to line up side by side, with plenty of space in front of them.
- Call out a phrase that relates to activities and opportunities. If the participants in their role feel that the phrase is true for them, they step forward one pace.
- Other phrases are called out and the process is repeated.

Examples of phrases:

- you are first to speak in a meeting
 - you control the money you earn
 - you can vote
 - you have free time
 - you are literate
 - you own land
 - you have formal education
 - you are free to wear what you like
 - you are free to travel
 - you have access to transport
 - you are able to speak your mind
 - you have influence over your community
 - you can choose where you go at whatever time
 - people listen to you and respect you
- After all these questions, ask everyone to look around and see where the different people are now standing. Some will have taken many steps forward: some will be left behind. Facilitate a discussion using questions such as 'Who is most powerful/has most access to education, services, opportunities?', 'Who has least access/power?' 'Who has the highest/lowest status?'
 - Repeat the exercise but this time, call out a list of skills and attributes. Ask participants, still in role, to take a step forward if they believe they would have that skill.

Examples of skills/attributes:

- planning
 - cooking
 - writing
 - organising events
 - teaching
 - physical strength
 - childcare
 - report writing
 - budgeting
 - reading
 - resourcefulness
 - local knowledge
 - persuasive powers
 - networking
 - listening
 - vegetable gardening
 - public speaking
 - negotiation
 - sewing
 - organising groups
- Conclude with a further discussion using questions such as 'Did people with less power move further in the second part of the activity compared with the first?' 'Does this surprise you?' 'Why?'

The activity reveals different levels of power, status, access and disadvantage, as well as diverse skills, expertise and knowledge. The least powerful may have very useful skills. And the most powerful have influence and status in society, but sometimes because of our gender, ethnic groups or status in society, people treat/interact with us differently: either with respect and dignity or without. These are social norms that govern how one group/person interacts with another. There are unwritten rules that govern our communities and sometimes they can be harmful for those with less status and power.

Attitude checklist:

- Ask probing questions to see why certain people have moved and others have not.
- Ensure that the activity is not seen as a competition. In fact, it should be emphasised that God created everyone with unique skills, and we all play a role and together we can function as a healthy community and society.

This activity has several benefits, as it helps:

- build understanding within the group
- identify people with useful skills
- increase people's understanding of local power structures and how these need to be taken into account in subsequent activities.

ACTIVITY 12: PERSONS AND THINGS



Learning objectives:

- to understand the presence of power in our interactions in our communities, families and in general, and how that impacts individuals and relationships between people of different faiths
- to help participants understand that when there's an imbalance of power, the risk of violence is high

Time: 60 minutes

Materials:

Flipcharts and marker pens.

Suggested steps:

1. Divide the participants into three equal groups.



Note: If the number of participants does not allow for equal numbers, assign the 'extra' participants to the third group which, as described below, will be the observers.

2. Tell the participants that the name of this activity is 'Persons and things'. Choose, at random, one group to be the 'things', another to be 'persons', and a third to be 'observers'.
3. Read the following directions to the group:
 - a. **THINGS:** You cannot think, feel or make decisions. You have to do what the 'person' tells you to do. If you want to move or do something, you have to ask a 'person' for permission.
 - b. **PERSONS:** You can think, feel and make decisions. Furthermore, you can tell the 'things' what to do, and you have power over your 'thing'.
 - c. **OBSERVERS:** You just observe everything that happens.
4. Assign each 'person' a 'thing' and tell him or her that they can do whatever they want with the 'thing' within the space of the room.
5. Give approximately five minutes for the 'persons' and 'things' to act out their roles and interact.
6. After five minutes, tell the 'persons' and 'things' that they will switch and that now the 'persons' will be 'things' and 'things' will be 'persons'. Give them another five minutes to play the new roles.
7. Finally, ask the groups to go back to their places in the room and use the questions below to facilitate a discussion.
 - a. How did your 'person' treat you? How did you feel? Did you feel powerless? Why or why not?
 - b. 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?
8. Also point out the controlling, dominant and sometimes violent ways the 'persons' treated 'things'. Ask them why they acted in such ways. Were they asked to behave in a harmful way?
9. 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, most often they tend to remodel the behaviour and are sometimes even more harmful.*)
10. Explain how usually when there's an imbalance of power, those with more power tend to use it in harmful ways over those without power, voice or rights. We see these dynamics between men and women in our homes, communities and relationships.
11. We also can see how our children repeat some of these behaviours: boys learn how to be a man by seeing and hearing, and girls learn how to be a woman in the same manner. They learn that one is more powerful and dominant over the other, and that they may have no voice to change things. Generally, they accept this situation as the norm and perpetuate it themselves.
12. Point out that sometimes women exert power over women and also men, and that, when the power shifts, roles shift too. Today, these roles are changing due to the changing economic and social environment, and women are increasingly becoming the primary breadwinners. Men can increase their involvement in care-giving roles, allowing their spouses to earn an income, and they can work together for the well-being of the family. This change in economic power can cause conflict at home if it is not discussed and agreed on in an equitable way.

- c. Why did the 'things' obey the instructions given by the 'persons'?
- d. Were there 'things' or 'persons' who resisted the exercise?
- e. In your daily lives, do others treat you like 'things'? Who? Why?
- f. For the 'observers': How did you feel not doing anything? Did you feel like interfering with what was happening? If yes, what do you think you could have done?
- g. For the 'observers' again: Why didn't you do anything, even though you said you felt uncomfortable, sad and sometimes angry at the way the 'person' was treating their 'thing'?
- h. If you had been given the chance to choose between the three groups, which would you have chosen to be in and why?
- i. Why do people treat each other like this?
- j. In your communities, do men most often belong to one of these three groups? Which group? Do women most often belong to one of these three groups? Which group? Why do you think this is?
- k. How does society/culture perpetuate or support these kinds of relationships?
- l. What can we do to make sure that different groups such as men and women live in a fair world where they can enjoy the same opportunities, equal treatment and equal rights?

13. 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 widespread that most people don't even acknowledge it as rape. A part of the Quranic verse 2:187 ('Permitted for you is intercourse with your wives on the night of the fast') is sometimes used to justify such beliefs, while taking it out of context and misunderstanding its message. Reading the entire verse not only explains the purpose of intimate relations but also their reciprocity:

Qur'an 2:187

Permitted for you is intercourse with your wives on the night of the fast. They are a garment for you and you a garment for them.

However, it is absolutely unlawful (haram) for a man to harm his wife. The Prophet Muhammad (PBUH) prohibited harming others in general including one who is one's 'garment', and who lives under one's care and shepherding, as mentioned in a prophetic tradition. Also, see Qur'an 30:21:

And among His signs is that He created for you spouses from among yourselves, so that you may find tranquility in them; and He planted between you love and compassion. In this are signs for people who reflect.

Therefore, rape, abuse, ill treatment, and inflicting harm – be it physical, verbal or psychological – are completely unacceptable in such a relationship from a faith perspective.

14. Draw attention to the fact that men who aren't violent often do nothing to intervene, or engage their peers, when violence occurs, so they are just like the 'observers'. This is mainly because this use of power is acceptable behaviour and that the unwritten rules in our communities hold us back from speaking out when we see something that is not right. Yet, as Muslims we are called to stand out for justice. Again we reflect on this scripture:

Qur'an 4:135

O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.

15. Still reflecting on this exercise, we are going to look at how power and status in our communities is affected by the religion we belong to. Invite participants to reflect on the following questions and share with others in the group. Based on the dynamics and sensitivities of the group you can invite them to share in small groups or in plenary with the whole group. You may wish to write these questions on a flipchart, if available.
- a) Does religious affiliation or position give some people power or status over other people in your community?

- b) Have you ever been discriminated against because of your religion, or seen someone else being discriminated against on the basis of their religious beliefs? How did this make you or that person feel?
- c) Have you looked down on another person because of their religious beliefs? What do you think made you do so?
- d) Why is the assumed power held by different religions important when thinking about building peace in communities?

End this part by explaining that power imbalance in communities can lead to conflict and lack of peace. This is also true for power imbalance and unequal status between men and women. Men rape and abuse women because they have the power and the status to do so. As a result women live in fear and do not enjoy peace most of the time. This is conflict in itself.

In conclusion, ask them to continue to reflect on this activity and their behaviour during role-play in relation to their own behaviour at home, with the women/girls in their lives, and with those who have less power in their community as well as those from a different culture, belief system or faith.

It is clear how differing levels of power and status due to gender can lead to violence in our relationships, communities and society. This is why we need to address gender norms, especially masculine norms that centre on power and control, if we are to be effective in preventing violence against women and girls or SGBV in our communities.

We can see how sometimes we have been a perpetrator, victim and an observer. Even though we have experienced traumatic events, this somehow doesn't always prevent us from using violence on others, or when we see violence, we tend not to do anything about it, despite knowing how it feels.

You can also follow up with this activity if you have time:

Here's a self-reflective exercise that makes the participants aware of their own position and power and how this affects others. It gives them a chance to reflect on how they can act in ways that empower others and do not dominate them.

- Ask each person to make a poster entitled 'Who am I?' They draw themselves in the centre and then list their attributes, identities, characteristics, roles – everything that might affect how others see and experience them, eg sex, age, education status, ethnicity, language, roles/jobs (economic and in the household and community), if they are a parent, membership of groups, how they dress, if they are confident/shy etc.
- Then ask them to present it to their small group and discuss the ways in which these attributes might affect others.
- Ask them to discuss how they might act to empower others, so others feel comfortable and confident (eg how they speak, how they dress, how they listen).
- You can ask for a couple of people to present back to the whole group to ensure key points are covered.

ACTIVITY 13: GENDER AND CREATION



Learning objectives:

- to follow on from the earlier discussion on gender boxes and link it to the creation story
- to help participants understand that current gender norms, which are harmful, aren't compatible with the creation story
- to debunk the myth that men and women were not created as equals

Time: 45–60 minutes

Materials:

Flipcharts, marker pens, sticky notes/flash cards or small pieces of paper (you could cut pieces of paper into eight), sticky tape or sticky tack for sticking paper to walls.

Last activity flipcharts to be visible for easy reference.

Suggested steps:

1. Tell the participants that you are now going to look again at scriptures and reflect on what you discussed in the last activity.
2. Refer to the morning devotion, and the passage 49:10–13 is also appropriate. Ask a participant to read the passage for everyone to hear.

Qur'an 49:10–13

10. The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy.

11. O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong.

12. O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it...But fear Allah: For Allah is Oft-Returning, Most Merciful.

13. O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).

Qur'an 30:20–22

20. Among His Signs in this, that He created you from dust; and then, - behold, ye are men scattered (far and wide)!

21. And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect.

22. And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know.

3. Display the two 'Gender boxes' from Activity 9, the characteristics of men and women and their roles and responsibilities, and ask the participants whether they see a pattern. Allow for a few responses. Follow up by asking if they think these are based on equality. How do they relate with notions of equality from the Qur'an? Do they reflect the equal value of both men and women? Do they reflect the equal status and power of men and women?
4. Divide them into groups of three to four and ask them to reflect on these questions and to write down five key thoughts per group. Give them about ten minutes to discuss and five minutes for each group to present.
5. The message that needs to be emphasised is that, based on what we see and what we know from our lived experience, men and women aren't considered, treated or thought to be equal. Men are considered to be superior to women, and this is reflected in the messages seen in the 'Gender box'.
6. Ask the groups to discuss the following based on the scripture reading and to present their thoughts to the larger group. Give them 15 minutes.
 - a. If Allah created man and woman in a unique form, in the image of the uniqueness, are they equal?
 - b. Did Allah create men to be superior to women? Where did this inequality come from?
 - c. Is the intention of Allah in creation (with everyone created equal and to have dominion over all of creation together) reflected in the gender roles we currently see in our communities and homes?

Facilitators note:

A facilitator needs to be aware of one verse that some may mistakenly quote in the room to prove that God meant for a male to be superior. The word QAWWAMUNA below is translated in different ways and constructed in communities sometimes as a duty of women to obey a man, who some believe is more superior to woman. The below verse also is quoted by some (non-religious/non-practising/misunderstanding) abusers to justify violence.

Qur'an 4:34

'Men are the protectors and maintainers [QAWWAMUNA] of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all).'

Scholars have argued that in fact this gradual process to addressing conflict recognised contemporary expressions of intimate partner violence and sought to limit and protect women from it. As Muslims, the key guiding principle is how the Prophet (PBUH) lived his life. As the Prophet Muhammad said, 'None hits except the worst amongst you (shirārukum)' (Ibn Sa'd, Ṭabaqāt al-Kubrā, 10516). The Prophet (PBUH) himself highlighted the harmful impact on marriage of using violence: 'How could any of you strike his wife like striking a stallion camel and then hope to embrace her?' Ṣaḥīḥ Bukhārī 6042⁶

Key messages:

- We were created in a unique form, equal in power and value, different in our skills and talents.
- We were created for companionship with Allah and one another.
- Ask them to read the following scripture:

Quran 49:9–11 & 71

9. If two groups of believers fight each other, reconcile between them. But if one group aggresses against the other, fight the aggressing group until it complies with God's command. Once it has complied, reconcile between them with justice, and be equitable. God loves the equitable.

10. The believers are brothers, so reconcile between your brothers, and remain conscious of God, so that you may receive mercy.

11. O you who believe! No people shall ridicule other people, for they may be better than they. Nor shall any women ridicule other women, for they may be better than they. Nor shall you slander one another, nor shall you insult one another with names. Evil is the return to wickedness after having attained faith. Whoever does not repent—these are the wrongdoers.

71. The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise.

- Ask participants to share scriptures they know that promote gender equality and write them down on flipcharts and stick them on the wall.
7. We were created from the same source; our relationships with Allah were restored after the work of Shaitan, and we have been made aware of the need for restoring relationships with one another, man and woman. We can see this in that the Prophet (PBUH) interacted with women as full human beings. In Islam we are able to be restore those broken relationships; even though it is hard, we must work towards this by the grace of Allah who makes all things possible.

Qur'an 66:4

If you repent to God, then your hearts have listened. But if you collaborate against him, then God is his Protector, as are Gabriel and the righteous believers. In addition, the angels will support him.

⁶ Source: <https://yaqeeninstitute.org/safiah-chowdhury/women-in-islamic-law-examining-five-prevalent-myths>

ACTIVITY 14: GENDER BOXES (PART 2)



Learning objective:

- to help participants imagine/explore an alternative model for being a man and a woman – a model based on equality and equitable relationships

Time: 30–45 minutes

Materials:

Flipcharts and marker pens.

Preparation:

The 'Gender boxes' flipcharts with 'Act like a man' and 'Act like a woman' lists.

Another flipchart with two columns labelled 'Transformed man' and 'Transformed woman'.

Suggested steps:

1. Ask the participants how they are feeling and do an energiser. Invite one of them to lead the group in an energiser activity or you can lead with one from the list of energisers in 'Additional material for facilitators'.
2. Tell them that we are going to revisit the 'Gender boxes' but we want to end the day on a positive note.
3. Divide them into groups of three to four, and ask them to discuss the following:
 - a. How can you, in your own lives, challenge some of the non-equitable ways men are expected to act? How can you challenge some of the non-equitable ways that women are expected to act?
 - b. What are ways that men and women can be different? What would the roles of men and women be in an ideal world?
4. After about ten minutes of discussion, ask each group to come up with five characteristics each of men and women who are living outside of these 'Gender boxes'. What do these men and women do? etc. Ask them if they know anyone in their real life who is doing this, and can use them as an example.
5. After giving them another five to ten minutes, ask for their responses and record these in the respective columns in the 'Transformed man' and 'Transformed woman' flipcharts.
6. Stress that change is not impossible and that, with time, persistence and faith we can become these 'transformed' men and women. It is important to commit to this process of change.
 - a. Ask them: if there was one thing they could change about themselves, what would they want it to be?
 - b. Ask them to share what they will do to work towards this change.
 - c. What challenges might participants face if they chose to live out these transformed values? How can we address these challenges and support each other? What can we ask God to help us change?
7. Conclude the session by thanking them for their active participation.

RECAPPING AND CLOSING FOR THE DAY



Learning objective:

- to recap on the day, remind everyone of what has been learnt and emphasise key learning points

Time: 15 minutes

Suggested steps:

1. Thank the participants for their active participation during the day and acknowledge their input.
 2. For homework, ask them to consider the following:
 - a. What is your personal reflection on gender, power and the Qur'an from today's sessions?
 - b. Share this reflection with your spouse/partner or a member of the opposite sex in your family and ask them how they feel about how you relate to them in this regard.
 3. Recap by taking them through the agenda for the day and by summarising key points from each session.
 4. Give a brief idea of the programme for the following day.
 5. Take them through the group agreements and ask for feedback, additions and reflection.
 6. Close the day with prayer.
- c. Share your two pledges about personal and relational accountability with your partner/spouse/colleague and be ready to report back on their response the following day.
 - d. When sharing with your partner/spouse, give some context for these reflections. You can talk about how you're attending a programme conducted by your mosque/place of worship on improving the well-being of the family and relationships at home and in your community, and explain this is a reflective exercise to facilitate this process of change.



DAY THREE: THE QUEST FOR GENDER TRANSFORMATION – A PERSONAL JOURNEY

ACTIVITY 15: MORNING DEVOTION AND REFLECTION: 'A LIFE OF ABUNDANCE'



Learning objectives:

- to help participants reflect on the need, importance and benefit of gender equality, linking it to scriptures
- to help them understand what this would look like in their own lives, families and relationships

Time: 45 minutes

Suggested steps:

1. Welcome the participants for the day. Ask them how they are, and if they have any experiences to share or anything to report back.
2. Take them through the day's agenda, and also reflect on their expectations, without taking much time on this. Ask participants to assess whether any of their expectations have been met.
3. Explain that you are going into a time of devotion, and that you will focus on what you discussed/learnt yesterday, but with the aim of moving forward.
4. After taking a few minutes to pray, and giving space for the participants to pray, invite them to share their reflections from their homework of the previous day. Facilitate a discussion around it and on personal and relational change in their own lives, families etc. Emphasise how this reflection is important, and must become a daily exercise in their lives.
5. Inform them that you are going to reflect on scriptures relating to their feedback, and also look forward to your goal of a life of abundance and dignity for all, a life where there's no gender inequality, SGBV or harmful masculinities.
6. Ask a participant to read:

Hadith No.13 of An-Nawawi

None of you has faith until he loves for his brother, or his neighbour, what he loves for himself.

Qur'an 33:9
7. Divide the participants into groups of three to four and ask each group to reflect on the following:
 - a. What does Hadith No.13 mean practically in the context of SGBV in communities and homes?
 - b. What does a life favoured and protected by Allah look like for women and men, and for our communities? And, in the context of SGBV, especially for women and girls? For survivors?
 - c. What does it mean to love in this context? In our communities/families, what should relationships look like? What does loving your wife/husband like Allah loves us mean? What must change from what it is like now?
 - d. How should this be reflected in our relationships? Is it reflected right now? If not, what must change?
8. After giving them about 15 minutes to discuss/reflect as a group, give time for each group to share key points from their discussions.
9. Emphasise the following points:
 - Women and children cannot enjoy healthy and peaceful lives while living in fear of SGBV.
 - Love cannot be shown through abusive and violent means.
 - Men, women and children cannot enjoy healthy and peaceful lives in communities separated through conflict.
10. We can see that gender equality is not a foreign concept or one that is alien to Islam. It was Allah's intention from creation. We were made for companionship with Allah and with one another, for love and for enrichment of each other's lives.



Note to facilitator:

Remind the group that this hadith refers also to sisters and female neighbours.

ACTIVITY 16: GENDER FISHBOWL – SAFE SPACE FOR CONVERSATIONS



Learning objective:

- to create a safe space for participants to listen to each other, especially for the men to listen to the women, and for women to listen to men on their experiences, expectations and hopes

Time: 90 minutes

Preparation:

Arrange the chairs/seating in such a way that there's an inner circle and an outer circle, both facing the centre.

Suggested steps:

1. Divide the participants into one group of men and one of women.
2. Invite the women to come to sit first in the inner circle. Instruct that only the inner group is to talk and the outer group (men's group initially) must listen and observe without interrupting.
3. Facilitate a discussion for 30 minutes, starting with the women's group talking. Then (without discussion between the groups) invite them to swap places, and facilitate a 30-minute discussion, this time with the men in the inner circle talking, and the women in the outer circle listening and observing. For the women's group, it will be important for the female facilitator to facilitate, and likewise the male facilitator for the men's group.
4. If you do not have time for all the questions, the questions in bold are important questions to ask.

QUESTIONS FOR WOMEN

- a. **What is the most difficult thing about being a woman/girl in... [insert the country or community name as appropriate]?**
- b. **What do you want to tell men that will help them better understand women?**
- c. What do you find difficult to understand about men?
- d. **How can men better support women's empowerment?**
- e. How can men be better allies with women?
- f. Is there something you never want to hear said again about women?
- g. What rights are hardest for women to achieve in... [insert the country/community as appropriate]?
- h. What do you remember about growing up as a girl in...? What did you like about being a girl? What did you not like? What was difficult about being a girl?
- i. **Who are some positive male influences in your life? Why are they positive?**
- j. **Who are some positive female influences in your life? Why are they positive?**
- k. **Is there one verse in the Qur'an that you feel uplifts, protects or supports women?**
- l. Is there one verse in the Qur'an that you feel disempowers women or is used against women because of misinterpretations?



QUESTIONS FOR MEN

- a. **What is the most difficult thing about being a man/boy in... [insert the country or community name as appropriate]?**
 - b. **What do you want to tell women that will help them better understand men?**
 - c. What do you find difficult to understand about women?
 - d. **How can men better support women's empowerment?**
 - e. How can men be better allies with women?
 - f. **What do you remember about growing up as a boy in... [country/community]? What did you like about being a boy? What didn't you like? What was difficult about being a boy?**
 - g. **Who are some positive male influences in your life? Why are they positive?**
 - h. **Who are some positive female influences in your life? Why are they positive?**
 - i. **Is there one verse from the Qur'an that you feel uplifts, protects or supports women?**
 - j. Is there one verse from the Qur'an that you feel disempowers women or is used against women because of misinterpretations?
5. After both groups have finished their discussions, ask the following questions to facilitate a discussion between both groups:
 - a. What surprised you about this activity?
 - b. How did you feel about talking when others were listening? Did you feel you were heard?
 - c. What did you learn?
 6. You can tell them how this activity and similar discussions in the same format can be facilitated in communities through community dialogues for a mixed group.
 7. It is important to create a safe space, so that what is said is not harmful to anyone, and so that truth is spoken in order for you to work together towards a solution. In a world where most women don't have a voice, or aren't listened to, it is important that we create a safe space for them to speak out, and to be heard.



Note: remember the group agreements around confidentiality, respect etc during your discussion.

8. To conclude this activity, explain how most of what we know and learn about one other is shaped, influenced and challenged by stereotypes and gender and social norms, which then are re-emphasised and reinforced by many sources, such as the media and even our sermons at the mosque. It is important to create safe spaces for dialogue to better understand each other in our homes, mosques, schools and communities. Dialogues are important to work towards a society free of violence, free of SGBV.

ACTIVITY 17: PROPHET MUHAMMAD (PBUH) – THE MODEL FOR POSITIVE MASCULINITIES



Learning objectives:

- to teach an alternative model for masculinities that can be modelled and promoted in the community dialogues
- to explore the characteristics of the Prophet Muhammad (PBUH) as a model to aspire to

Time: 90 minutes

Materials:

Flipcharts and marker pens.

Suggested steps:

1. Ask the group if they would like an energiser, and if they do, start a quick energiser or ask a volunteer from the group to facilitate one.
2. When everyone is settled in their seats, tell them that you are going to focus on the concept of positive masculinities.
3. Ask for suggestions from the group. Can they think of any good examples for positive masculinities? Give a few participants the opportunity to share their views.
4. Now you can introduce the title of the session: 'Prophet Muhammad (PBUH) as the model for positive masculinities'.
5. You can tell them that we are going to look at Prophet Muhammad's life as a model for men to aspire to.
6. State that, in many instances the ultimate model for a Muslim can be found in the life of the Prophet Muhammad (PBUH). We can see how he interacted with women, those who were oppressed, the needy, those in authority and his family. Prophet Muhammad (PBUH) showed us the model for social and gender relations. He advocated for social justice, inclusive of justice in the family and fairness between women and men, supporting women's rights and interests. He included women in his teachings and prayers. At times, he was mocked by others because of the principles and causes he stood for in his times and for humanity in the longer term. He said:

'O Allah, I declare inviolable the rights of two [physically] weak ones: the orphans and women.' (An-Nasa'i Riyad al Saliheen, Chapter 33, 270)

'Assuredly, women are the twin halves of men.' (Narrated by Abu Dawood 234)

'O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers.' (The last sermon of Prophet Muhammad)

It is important to note that men are reminded of their responsibilities to care for their families in a situation where many men still abandon their families, leaving women to struggle alone.

Men are expected to always act in ways that are not harmful to women, but should rather show mercy at all times.

Divide participants into three groups. Ask each group to discuss the following and present back key points to the larger group, giving them 20 minutes to discuss/reflect:

- a. **Group 1:** Looking at relationships.
 - How did the Prophet Muhammad (PBUH) interact with his family, friends, colleagues, and the women who followed him? Ask participants to refer to actual incidences or sacred texts to illustrate points made.

If men today were to be like the Prophet Muhammad (PBUH), how would they treat women? Girls? Daughters? Sisters? Wives? Mothers? What kind of fathers/husbands would they be?
- b. **Group 2:** Looking at stigmatised and marginalised people.
 - How did the Prophet Muhammad (PBUH) interact with and treat those who were stigmatised by their community, such as women who were rejected and discriminated against?
 - If men today were to be like the Prophet Muhammad (PBUH), how would they respond to survivors of abuse – the women who are abused/violated in their communities/homes/mosques? Would they blame the 'victims'? Would they stigmatise them? Reject them? Allow them to be abused again?

c. **Group 3:** Looking at leadership.

- What kind of leader was the Prophet Muhammad (PBUH)? How did he lead? How did he teach? How did he interact with those he led?
- If men/women want to be leaders like the Prophet Muhammad (PBUH), how should they lead? How would they lead to end SGBV? How would they address gender inequality? Polygamy? Harmful practices at home, in our mosques, in our community? What would they do to respond to what they see?
- Ask them also to reflect on what kind of 'leadership' they have seen in their homes (fathers/husbands and mothers/wives), mosques, community, province and country.

7. Make the point that we can see the Prophet Muhammad (PBUH) was a great role model for positive masculinities. Others wanted to be like him. Even in circumstances that weren't always fair or right, he maintained self-control. He became upset but was never violent. In fact, he spoke against violence. He protected women and girl-children. He communicated without aggression and he was patient, meeting people at their point of need. Most importantly, he defied all social, religious and cultural norms for being a man of that time.

Also, thanks to Prophet Muhammad's Sunnah we can better understand scriptures such as the Qur'an 4:34.

Qur'an 4:34

Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all).

As much as women are asked to be obedient firstly to God and, within reciprocal familial rights and responsibilities, to their spouses, so are men called to be obedient to Allah and so be kind and respectful to their wives according to the prescripts of the Qur'an.

In situations of women's disobedience, ie sexual lewdness, men are advised to take on a three-fold approach: 1) consult their wife, if this doesn't work then; 2) refuse to share a bed with her, and if this doesn't work then; 3) do something which in Arabic is called 'wadribuhunna' and is interpreted in various ways in different translations of the Qur'an, including lightly hitting and striking, separating, departing, travelling, ignoring, abandoning, and blocking ears, to name a few (see "The End to Hitting Women: The Qur'anic Concept of Ḍarb ('hitting')". By Imām Abdullāh Hasan).

Religious interpretations should be critically read from the perspective of practices promoted by the Prophet Muhammed (PBUH), who never violated his family members.

8. Ask participants to reflect on how they can promote this model in their communities, mosques and homes and how they personally can model such behaviour. Give them five to ten minutes to brainstorm and then invite groups to present five key ideas each.

ACTIVITY 18: WORKING WITH PEOPLE OF OTHER FAITHS FOR COMMUNITY FLOURISHING



Learning objective:

- to create space for participants to reflect on how they can promote social cohesion in their communities through working with people of other religions

Time: 30 minutes

Suggested steps:

1. Explain to participants that they live in multi-religious communities and that SGBV affects people of all religions. Emphasise that it is important for them as trusted leaders to collaborate with other leaders for the efforts to end SGBV and promote gender equality to have maximum impact.

'No Arab has any superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab. Nor does a white man have any superiority over a black man or the black man any superiority over the white man. You are all the children of Adam, and Adam was created from clay.'
(al-Bayhaqi and al-Bazzaz)

2. Divide participants into groups and ask them to answer the following questions and put the answers on a flip chart:
 - a. Identify five values/beliefs that you have in common with other faith leaders about women and girl-children.

- b. Are there messages about ending SGBV that you can communicate jointly in your communities as religious leaders, irrespective of your religious affiliation? Give three examples.
- c. What practical activities can you do jointly with leaders of other religions to end SGBV and promote gender transformation?

3. Put the flipchart with responses on a wall for all to see. Then pick up on key messages from the groups and summarise the discussions. Allow for comments and questions when necessary.

The following should emerge:

- Values: love, compassion, caring, created equal, women's dignity, peace, justice.
 - Actions – campaigns, joint community rallies, address events together, collaboration with government services, engaging traditional and political leaders, etc.
4. Encourage participants to think about how and when they can put these suggestions into action in their communities in collaboration with other faith leaders.



ACTIVITY 19: REFLECTIONS ON CHILD SPACING FROM A FAITH PERSPECTIVE



Learning objective:

- to reflect on texts in scripture that support child spacing

Time: 60 minutes

Materials:

Flipchart paper, Qur'an, marker pens.

Introduce this session on the benefits of child spacing with this activity:

1. Invite all participants to stand up:
 - Ask participants to sit down if a member of their family has died due to childbirth or maternal health complications.
 - Ask participants to sit down if a friend of theirs has died due to childbirth or maternal health complications.
 - Ask participants to sit down if someone they know of has died due to childbirth or maternal health complications.
2. Invite the group to look around the room and see the fatal impact of not prioritising maternal health. Let the group know that in today's sessions we will be looking at child spacing from a religious perspective, and its benefits.

Reflections on child spacing from a religious perspective

(suggested time: 60 minutes)

These reflections will enable couples to discuss the benefits of child spacing for women, children and men. They will help couples see how God created men and women in partnership with a plan and a purpose, and understand that each person has great value and to respect that value in planning our families with our partner.

Suggested steps:

1. Remind participants about the discussions in previous sessions. Ask them to recap some of the key lessons from those sessions. These should include:
 - Men and women are equally created in from a single source.
 - They are not to harm each other, but to support each other
 - Couples should dialogue together to make decisions together that affect their family and lives together.
 - They both have responsibility over creation.

2. Read out the definition of child spacing from this guide:

'Child spacing enables couples to determine the number and timing of pregnancies, including the voluntary use of methods for preventing pregnancy that are harmonious with their values and beliefs.'

3. Ask participants to reflect on what this means for them. Tell them that this session is going to explore this topic further. Acknowledge that there may be diverse views in the room. Assure participants that this is a safe space where all views will be heard. Encourage them to be open to learning from each other and from the sacred texts.

What are the benefits of child spacing?

4. Ask the group to share some of the benefits of child spacing and capture these on the flipchart.

These are some points that should be emphasised if not brought out by the group:

- maternal health
- welfare of the child (health, financial and emotional support)
- economic capacity of men
- benefits to the whole community because of reduced numbers of neglected children.

Highlight children in society who are not cared for, and the health burdens on women often arising out of pregnancy. Avoid discussions slipping into debates on methods. Tell them it will be for the discussion in the week when a health worker will present all child spacing methods.

5. Once everyone has shared their thoughts, read out the following to the group:

Every two minutes, a woman dies from pregnancy or childbirth-related causes somewhere in the world. Most of these deaths can be prevented with adequate maternal health care and with the use of child spacing methods for the healthy timing and spacing of pregnancies. It is estimated that there are 80 million unintended pregnancies every year worldwide. Child spacing has an important effect on women's and children's health, family well-being and harmonious family life. Men should be more involved in child spacing as supportive partners and as users themselves, to reduce the currently unequal and unfair burden of responsibility on women and girls worldwide. The benefits of child spacing go beyond individual families and have a positive impact on wider society. Child spacing is not just important for health-related reasons, but it will also greatly benefit marital relationships.

A scriptural perspective on child spacing

6. Ask participants to read the texts below and reflect on them individually.

Quran 16:72

And Allah has made for you mates (and companions) of your own nature, and made for you, out of them, sons and daughters and grandchildren, and provided for you sustenance of the best: will they then believe in vain things, and be ungrateful for Allah's favours?

Quran 42:49

To Allah belongs the dominion of the heavens and the earth. He creates what He wills (and plans). He bestows (children) male or female according to His Will (and Plan).

7. Ask them to discuss in groups what these texts tell them about:

- children
- children and Allah

Invite them to share back with the rest of the group. Put their responses on a flipchart for further referencing.

8. Note the following key messages as part of the conclusion:

- Children are a blessing from Allah.
- Both male and female children matter as it is God who decides which sex to give.
- 'Men determine the sex of a baby depending on whether their sperm is carrying an X or Y chromosome. An X chromosome combines with the mother's X chromosome to make a baby girl (XX) and a Y chromosome will combine with the mother's to make a boy (XY).'
- These blessings are given to us through the spouses. This means that both men and women are important in child birth.

9. Ask participants to reflect on the questions below in pairs. Thereafter, allow the pairs to share and allow discussions from the groups. Take notes from the feedback, preferably on a flipchart.
- a. Should married couples be encouraged to practise child spacing?
 - b. Are there religious messages in our communities and sacred texts that we can use to support this process?

**Notes for the facilitator:**

Highlight the context of uncared-for children in society and the health burdens on women often arising out of pregnancy.

Avoid discussions slipping into debates on contraceptives; tell them this will be for the next session.

In groups ask participants to discuss:

10. What responsibility do we have as parents for children God has entrusted to us?

How do we know if we are doing this duty well? What more could we do to fulfil this role?

If it is true that God gave us the wisdom to live responsibly, does this also include the number of children we have and spacing between births?

11. After all groups have shared, emphasise in conclusion that we plan when making an important decision, such as buying/building a house, making a large investment or deciding to move to a different area. For matters that are important to us, we are careful to make the right decision. Likewise, because children are precious, it is important to plan for them responsibly, through dialogue and agreement with both the man and woman. Responsible planning of family size and number of children will not only mean a healthy pregnancy and child but also a healthy relationship between the man and woman, and a healthy community.

ACTIVITY 20: MEN'S INVOLVEMENT IN CHILD SPACING AND POSITIVE PARENTING



Learning objective:

- to learn about the role male partners can play in supporting couples' child spacing and safe motherhood

Time: 69 minutes

Materials:

Qur'an, flipchart, marker pens.

Men's support for child spacing

This reflection looks at how men can be involved in child spacing and support their partner and existing family in this way, as well as highlighting harmful actions to avoid. The next part will address how men can be supportive through pregnancy and childbirth.

Suggested steps:

1. Remind the group that child spacing is an important determinant of women's and children's health, family well-being and a healthy family life.
2. Remind the group that child spacing is also a critical area in which men can be involved as supportive partners, where a couple can discuss and agree this together. Men can also use child spacing methods themselves.

Unfortunately, men can also block access to child spacing within their families, including through using physical violence that makes women too afraid to use child spacing methods.

Involving men in child spacing can also support greater equality between men and women, including improving a couple's communication and decision-making.

3. Ask the group:
 - a. What specific things can men do to support the use of child spacing?
 - b. What are the ways in which men can hinder the use of child spacing?

Give them five to ten minutes to respond and write up the responses on the flipchart.

4. Ask the men in the group:

How do you support your partner to access child spacing?

Give time for the men to respond, and then ask the women:

How would you like your partner to be involved in supporting child spacing? Or would you prefer he was not involved?

5. Remind the group of the following if it has not been covered in discussions:

Ways in which men can support child spacing:

- financial support (eg by helping her pay for the method)
- emotional support (eg by accompanying her to the clinic, discussing the reasons for choosing one method over another, and/or supporting her choice of method)
- help with the method if she wants it (eg by helping insert the spermicide, if needed, or reminding her when to use it)
- support by using an alternative method (such as withdrawal or condoms) in case she forgets to use or has an unexpected problem with her chosen method

Ways in which men can hinder child spacing:

- withholding the types of support described above
- using or threatening violence to discourage her from using any method
- forbidding the women to use any method, thereby forcing her to use one secretly if she chooses
- not allowing her the time to use the method before sex
- complaining about or criticising her for the inconvenience of her method of choice
- pressurising her to use a method that may be harmful to her health
- pressurising her to have sex during her fertile periods

Male partners should be encouraged to be full partners in a couple's reproductive life. One way to do this is to have respect for their partner and their partner's contraceptive choices. In all cases, men should consider which method is most beneficial for their partner and for themselves.⁷

Men's support for safe motherhood

Suggested steps:

1. Remind participants of the previous discussions about children being a blessing from God.
 - Because pregnancy comes through the spouse given to men by God, we must take care of the mother and baby. Thus, planning before and during a pregnancy is important. Remember: this involves *both* partners, both men *and* women, the husband *and* the wife. Men play a key role in deciding whether and when a pregnant woman seeks emergency care and by what means of transport she arrives at a health facility – factors that can have a direct impact on outcomes for the mother and the child. Men should be encouraged and informed to play a positive role in supporting safe motherhood.

⁷This information has been adapted from *Men's reproductive health curriculum: Management of men's reproductive health problems*, EngenderHealth, 2013.

- Men's responsibility and involvement do not end when the baby is conceived. It must continue throughout pregnancy and raising the child. This is a gift of Allah to both parents so both must be involved in taking care of this gift.
2. Ask the group:
 - a. What do men in your congregation do to support safe pregnancy?
 - b. What things can couples do to make sure the pregnancy is safe for both the mother and the baby?
 - Give them five to ten minutes to respond and write up their responses on the flipchart.
 3. After allowing 20 minutes for discussion around the flipchart, stress the importance of both men and women being involved. The couple must work together as companions, as in the creation passages we read from the Qur'an: 2:30–39; 30:20–22; 49:10–13. This is a gift to both parents so the responsibility lies with both individuals. Men can support their wives by attending clinic visits with them and getting more information on practical steps they can take to keep mother and child safe.

The couple can also spend time at the start or end of the day to pray together throughout the pregnancy. This will help the bond between the partners to grow strong and healthy.

Positive parenting



Learning objective:

- to improve participants' ability to be positive parents and positive role models for parenting in their communities

Time: 30 minutes

Materials:

Qur'an, flipchart, marker pens.

This reflection will focus on addressing some aspects of parenting, especially involvement of the father in childcare. As we have discussed in the Transforming Masculinities sessions, existing social norms do not encourage men to be involved in childcare, as it is perceived to be the 'job of women/mothers'. But we have discussed that we are aspiring to be godly men, men like the Prophet Muhammad (PBUH).

It is important for the whole family that the father is involved in childcare. Childcare does not just mean taking care of the child but also showing love and encouragement. This will build the bond between the child and the father. Studies show that boys witnessing their fathers being involved in childcare and household jobs are more likely to do the same in later life. This will help fathers be a positive role model for youth and other men in the community.

Suggested steps:

1. Explain to the group that this reflection is going to focus on positive parenting, particularly men's involvement in childcare or positive fatherhood. We are discussing 'positive' parenthood because we know that sometimes children are abused or don't grow up in a healthy environment at home. They are not treated as the precious gift they are. Therefore, they grow up believing they are not important or have no value. This is not true, and as parents we have the God-given responsibility to ensure our children know that they are loved and valued and have worth to their parents and to their creator God.
2. Explain to the participants that evidence shows that, if children know they are valued and loved by their parents, they are less vulnerable to abuse and to behaviours that are harmful to them and others.

In groups

3. Divide the participants into groups of three or four. Ask them to reflect for 15–20 minutes on the following questions, and then report back to the larger group:
 - a. What was your experience as a child with your parents? What was good, and what was not so good?
 - b. Did your father ever help with household chores? Do you as a man/does your husband share household chores?
 - c. How do you think that parenting can play a positive role in the lives of your children?
 - d. What can men do to be better fathers, following the Prophet's (PBUH) example?
 - e. Do you as parents talk with each other? Do you discuss family matters with your partner before making decisions? How can you improve on this?

After the group discussion

4. Emphasise how important a role parents play in a child's life and future. This experience during childhood can decide the future of a child, even in terms of sexual and gender-based violence: studies show that children who have traumatic childhoods are at risk of abusive relationships/intimate partner violence.

If children are a gift from God, then this gift must be taken care of responsibly, nurtured and loved, by both men and women.
5. Close by asking someone to pray for all participants as they commit to strengthen and support their families and marriages.

DAY FOUR: COMMITTING TO A GENDER-EQUAL AND SGBV-FREE COMMUNITY

ACTIVITY 21: MORNING REFLECTION ON AN IDEAL COMMUNITY: A LIFE OF ABUNDANCE FOR ALL



Learning objective:

- to create a vision of an ideal community where every member is able to aspire to a life of abundance and dignity – a community without violence against women and girls, and in which there is peace between neighbours

Time: 60–90 minutes

Materials:

Flipcharts and marker pens.

Preparation:

Write on a flipchart the title 'An ideal community'.

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 we 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. Later they will share with one another what they have imagined and what they felt or experienced.
- Read out this narrative:

'When you wake up tomorrow, you find you are living in a community in which there is no violence against women and girls. All members of this community enjoy a life of abundance – individually, in their relationships and in their community. Therefore, this is a community where women and girls are safe and respected and can aspire to be anything they want. They have no worries about violence happening to them, their daughters or mothers, their friends or sisters. Gender inequality, harmful masculinities and violence against women and girls have ended!

[Pause for 10 to 20 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 at the mosque? In their house?

[Pause for 10 seconds]

How are women treated? What is a woman's relationship with her husband, her father, her brother and her children?

[Pause for 10 seconds]

How do men act in this community? What kind of qualities do they have? How do they treat women? What kind of fathers are they? What kind of husbands are they?

[Pause for 10 seconds]

How do men and women interact with people of a different religion to them? How do they communicate and work together?

[Pause for 10 seconds]

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 discussion that follows.
- Ask them to summarise in one word 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.

10. Divide the participants into groups of three or four and ask them to discuss the following and present back to the larger group. Give 15 minutes (max 20 minutes) for the discussion.
- What would need to change in order for this 'ideal community' to become a reality?
 - How would men act in this world without SGBV?
 - What kinds of qualities would they have?
 - How would they treat women?
 - Are you interested in creating such a community? Is it at all possible? If not, what are the barriers?
 - Does this resonate with the teachings of the scriptures?
11. After the presentation and discussion, conclude by saying that in order to build such a community, we will all have to work together, especially to change harmful 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, places of worship, schools and community.



ACTIVITY 22: PERSONAL ACCOUNTABILITY



Key definitions for this section

Accountability: Accountability is an active process of identifying and challenging harmful ideas and norms in order to bring about social change.



Learning objectives:

- to introduce the concept of accountable practice to participants, and provide an overview of the concept and expectations
- to help them understand why this is important, and encourage them to practise it in their personal lives and relationships

Time: 30 minutes

Materials:

Flipcharts, marker pens, sticky notes/flash cards or small pieces of paper (you could cut pieces of paper into eight), pre-printed pledge cards (optional).

Accountable practice: Accountable practice underscores the need to listen to all voices, including the voices of women. It provides programme staff with ways to reflect on and change their own attitudes, beliefs and behaviours, as well as those of others in their communities.

Suggested steps:

1. Explain that you are going to discuss briefly the concept of 'accountable practice' and why this is important, both at individual and community levels.
2. Ask the group what they understand by the word 'accountability'. What is the first word that comes to their mind? Write down their responses.
3. After listing the responses, provide the following working definition:

Accountability is an active process of identifying and challenging harmful ideas and norms in order to bring about social change.

- a. It requires a recognition that power and privilege lead us to prioritise our own entitlement and to discount the perspectives, needs and priorities of disadvantaged groups.
- b. Accountability requires self-awareness and a commitment to individual action.

4. Explain to the participants the following types of accountability:

- a. **Personal:** Refers to the ways in which we learn about and challenge our own personal biases and beliefs. Continual self-reflection works to identify, assess and transform the everyday beliefs, attitudes and interactions (big and small) that support violence against women and girls. It focuses on transformational change and learning for us as facilitators, so we can model change for others.
- b. **Relational:** Refers to the ways in which we interact with others and assess dynamics of power and privilege. It requires us to reflect on how we work with participants, with our co-facilitator and supervisor, with community members, and with colleagues. It focuses on being an ally to women and girls, starting with you as participants of this training/workshop. This includes our relationships at home and in our workplaces, places of worship and community.

5. Ask the participants to break into small groups of three to four and reflect on the following questions:

- a. How does this definition relate to the reality of your community? Families? Personal life? What does this bring to mind for you?
- b. What happens when there's no accountability in our lives, families, workplaces, mosques and communities? Especially to women?
- c. Who needs to be held accountable in your community? In your context?

6. After giving them ten minutes to discuss, invite them to share their discussions. After the presentations, emphasise that accountability is a crucial part of our work with men and boys, to end impunity at all levels with reference to SGBV. The need is for it to start with us individually, and for us to model behaviour that will lead to a change of culture and practice that is more accountable, especially on this issue.
7. Ask them to write down individually two points for each of the types of accountability that they will start to practise as a result of this programme (two each for 'personal' and 'relational').
 - a. Personal accountability – a daily reflection about how you interacted with others, the words you used, your body language. And whether you used your power/status in a harmful way. For example, ask yourself 'Have I criticised anyone harshly today?' and 'Did I make anyone feel uncomfortable today?'
 - b. Relational accountability – allowing yourself to be held accountable by those you interact with. Asking them how they felt and whether there is anything you can do to improve. Giving them permission to challenge you when you misuse your power or privilege. For example, 'When I next give my child instruction at home with my wife present, I will ask her afterwards how she felt about it and whether I could have improved the way I taught my child' and 'When I next ask my wife to do something for me, I will ask her afterwards how she felt about what I asked for and the way I asked for it'.
8. Ask those who are comfortable and willing to share their thoughts with the wider group. They can hold on to these cards and come back to them occasionally to check where they are at. They can also share within their small groups of three or four, to hold themselves accountable.



Note: It would be good to have some pre-printed pledge cards and get them to sign them. They could then keep them to remind them of the pledges they have made.



ACTIVITY 23: COMMUNITY DIALOGUES – A PEER-FACILITATED CHANGE PROCESS



Key definitions for this section

Gender: Widely shared ideas and expectations about the economic, social and cultural attributes of women and men. Such ideas include stereotypical notions of feminine/female and masculine/male characteristics, roles and abilities, and commonly shared expectations that guide the behaviour of women and men.

Masculinities: This term conveys the fact that there are many socially constructed ways of being a man and that these can change over time and from place to place. 'Masculinities' refers to perceived notions and ideals about how men should or are expected to behave in a given setting. Masculinity and femininity are relational concepts; they only have meaning in relation to each other. The word 'masculinities' (plural) is used as opposed to 'masculinity' (singular) to emphasise that different forms of masculinities exist – shaped by class, ethnicity, race, culture and sexual orientation. Also, within masculinities, there are hierarchies: some are dominant or 'hegemonic' while others are subordinated, marginalised or complicit. Masculinities are normative practices, structured and shaped by gender relations. They are inherently historical and their making and remaking is a political process affecting the balance of interests in society and the direction of social change.

SGBV: SGBV refers to a wide range of acts that violate people's human rights, including the sexual abuse of children, sexual assault and harassment, domestic violence, rape and forced marriages. It includes any abusive act, attempted act or threat of a sexual, physical, emotional or economic nature

- directed at a person because of their gender identity
- using coercion, power/authority or force
- without consent/against their will
- having or likely to have harmful consequences.



Learning objective:

- to give the Gender Champions more detailed knowledge about the process of community dialogues and their objectives

PART 1: (20 minutes)

Suggested steps:

1. Explain to the participants that you are moving into an exciting phase of the training. You will now focus on what is really expected from them as Gender Champions, and how they can use these tools, activities, skills and knowledge to facilitate transformation in their communities, through what you will call community dialogues.
2. If they are to be effective, they need first to understand the process and the thinking behind it. Tell them that the first part of this session will focus on understanding the process and objectives of community dialogues.

3. Explain the following:

What are community dialogues?

Community dialogues are sessions facilitated by men and women trained as Gender Champions using this manual. The process is a way of engaging your whole community (men and women) over nine weeks, creating a safe space where people can learn how to change unhelpful behaviour, attitudes and norms that lead to SGBV. As a result of individuals changing, the hope is that entire communities will be transformed.

How are the dialogues organised?

Dialogues lasting 90–120 minutes are led by trained Gender Champions who invite their peers to take part. The dialogues are held in formal and informal settings in their communities or mosques. The maximum number of participants in each dialogue should be eight to ten people. Dialogues are held each week for five weeks, with a women's and a men's group running in parallel. The men's group is led by a male Gender Champion, and the women's group by a female Gender Champion. Male and female groups come together on weeks 6 to 9 for a time of reflection, commitment and a 'graduation' of sorts. Subsequently, the process is repeated with other groups.

How are participants selected?

These are not perpetrators' or survivors' groups. This process is primarily focused on facilitating behaviour change among men and women in the community, around gender, masculinities and SGBV, using scriptural and other accepted activities.

As mentioned above, each group should consist of only eight to ten members: these can be identified by the local imam, lay leaders or the Gender Champion. These participants will be chosen on the basis of their interest, will and commitment to this work and process. They need to be able to commit to 90–120 minutes per week for nine weeks, and to personal and relational accountability. After the groups finish the nine weeks, the facilitators will take a break to reflect, to debrief with their organisations and address any challenges that arose, and to adapt the activities. They will then start another series of dialogues with new groups. It is advisable that each facilitator facilitates a maximum of two groups per week: in other words, the female facilitator can facilitate a maximum of two groups, and likewise the male facilitator. The limit on the number of participants needs to be strictly observed in order to maintain efficiency and confidentiality.

The men and women participating in parallel groups do not have to be from the same families, or a couple. Participants need to be selected carefully, with an emphasis on commitment to the process and participation. Confidentiality also needs to be addressed before the dialogues start. The *Community dialogues* manual explains how to do this and offers suggestions for selection criteria for participants.

How often should the facilitators in each community meet?

Each community will have one female and one male facilitator/ Gender Champion. They should plan to meet prior to starting their community dialogue groups, and at least once a week after the dialogues begin – preferably soon after the dialogues to debrief, share concerns, provide support/brainstorm and to be responsive to what the women say. Once the nine weeks are completed, they need to meet with their supervisor – often a trained project staff member overseeing the community dialogue process – to share outcomes and discuss plans for the following dialogues.

What are the key discussion topics for each week?

Week 1: Introduction and SGBV root causes

Week 2: Gender roles and norms in daily life

Week 3: Power, status and SGBV

Week 4: Faith and SGBV

Week 5: Moving forward by reflecting on the past

Week 6: Looking ahead, working towards a world free of violence together

Week 7: Child spacing and the holy scriptures

Week 8: Men's involvement in positive parenting and health talk

(NB: Weeks 1–5 are for single-sex groups; weeks 6–9 is when both groups come together.)



Note: The *Community dialogues* manual has a detailed plan for each week's sessions for the community dialogues. Alternatively, you can use the activities from this manual to facilitate your discussions and adapt them to suit the context and participants' literacy levels.



How to choose the time and location

The time and location for the dialogues need to be agreed prior to the first session and have to be convenient for everyone. It doesn't have to be the same place every week, but it does need to be a safe and accessible place.

What safety measures need to be taken?

When facilitating such sensitive discussions, you need to take precautions to protect those who might be exposed to risk. With the women's groups, if there are any concerns shared they need to be raised immediately with the relevant supervisor. (For example: if a woman is a survivor and the perpetrator feels threatened by her meeting in groups, or if a woman has an abusive husband who doesn't like her participating and threatens to harm her.) Information on safety and support, including counselling, needs to be obtained and agreed upon prior to starting the dialogues, so that participants can be referred to these services when the need arises.

How can we create a safe space?

Set up group agreements to protect the privacy of participants and allow people to be open. Don't tolerate harmful comments and behaviour by participants in the group. Give space for people to engage, reflect and be honest. Be genuinely interested in their lives and their struggles. Refer participants to those who can offer them professional help if needed (such as police, counsellors, hospitals etc).

PART 2: (60–75 minutes)**Suggested steps:**

1. Ask the participants if they have any questions about the approach, the process and its objectives. Tell them it's imperative that they understand this clearly and are familiar with it.
2. Divide the participants into groups of four and ask each group to role play the following mock community dialogue:
 - a. Group 1: Root causes of SGBV
 - b. Group 2: Gender equality in the Qur'an
 - c. Group 3: The Prophet Muhammad (PBUH) as a positive role model for masculinities
3. Give them 10 to 15 minutes to plan and discuss, and tell them that they have to role play for five to seven minutes per group.
4. Take the rest of the time to ask the group the following questions:
 - a. How was it to do the role-play?
 - b. What did you find easy to do? What was hard?
 - c. Do you think there will be resistance to organising such discussions in the community? If so, what kind of resistance?
 - d. How will you deal with resistance or unwillingness?
5. Conclude this session by saying that you will discuss how to deal with resistance in the next activity. Underline that facilitating a group will take practice and they need to be very familiar with the theme and content of each group discussion before they start dialogues within their communities.

ACTIVITY 24: COMMON RESISTANCE REACTIONS



Key definitions for this section

Common resistance reactions: There are types of attitudes and beliefs that commonly arise when people are asked to think differently about gender, race and violence (among other themes). In this manual these are referred to as 'common resistance reactions'. These reactions occur when long-held beliefs are challenged or perceived to be threatened. While they can be difficult to address, they are also positive because they present opportunities for growth and learning. While this can be hard, it is a vital part of helping participants work toward positive change.⁸



Learning objective:

- to equip participants with tools to deal with resistance during discussions on sensitive topics

Time: 30 minutes

Suggested steps:

1. Explain to the participants that you are now going to focus on an important section of the training: how to deal with resistance. Tell them that as SGBV is a sensitive issue, they are bound to come up against some resistance during the community dialogues and in any other workshops and training sessions where the activities are used.
2. Remind them of the previous activity and highlight again some of the types of resistance they mentioned after their role-plays.
3. Ask them to regroup as previously to brainstorm on the following questions (five to ten minutes):
 - a. What types of resistance would you expect?
 - b. As facilitators, how would you deal with them?
 - c. What skills would you use?
4. After they have discussed and presented their responses, you can brief them on some of the common resistance reactions they can expect:
 - a. **Denial:** asserting that something is not true or not the problem:
 - i. 'That is not an issue.'
 - ii. 'Violence is a normal part of any relationship.'
 - iii. 'This is a Western cultural perception: women in our society don't have an issue with this.'
 - iv. They also might try and leave the room.
 - b. **Minimising:** making something out to be smaller or less serious than it is:
 - i. 'I don't know why women make such a big deal of such things.'
 - ii. 'As men, we face violence all the time.'
 - iii. Laughing or making jokes about violence against women and girls or sexual and gender-based violence.



⁸ This definition is adapted from the IRC EMAP training guide.

- c. **Justification:** stating something is right or reasonable:
- 'The Qur'an says women should respect men, so when they don't respect men, it's natural for them to be disciplined with violence.'
 - 'Women need to know their place and listen to their husbands. If they don't, you can't blame a man for using violence with the woman.'
 - 'She asked for it, or deserved it.'
 - 'You can't blame the animal for acting like one: she should have been careful.'
- d. **Blaming the victim:** stating or implying that the victim is at fault for the violence that she experienced:
- 'Well, if she had listened to her husband, this wouldn't have happened.'
 - 'She asked for it with her behaviour or her dress.'
 - 'She shouldn't have provoked him: he didn't have a choice.'
- e. **Comparing victimhood:** changing the focus of the discussion/situation by stating that another group also experiences the same problem:
- 'Men experience violence too.'
 - 'Both men and women are victims of violence: why is it always about women?'
 - 'Women can be abusive too.'
- f. **Remaining silent:** choosing to keep quiet or not speak up in the face of injustice:
- Not speaking up when violence occurs.
 - Ignoring something or pretending it didn't happen.
 - Staying silent about harmful behaviour or comments by peers.
- g. **Reinforcing norms:** engaging in behaviours that support harmful beliefs and attitudes, and that support men having more power than women:
- Taking control of women's work around this issue in the community.
 - Perpetuating violence/discrimination.
 - Behaving/acting out harmful practices (for example, making comments such as 'She should know, she's a woman' or 'You're a man, so act like one').
- h. **Colluding:** men supporting the harmful behaviour and attitudes of other men:
- Agreeing with any of the above responses – by verbal expression or silence.
 - Believing or supporting excuses and justification of violence.
 - Laughing at harmful comments that other men express.
5. Here are some ways they could address the types of resistance discussed above:
- Ask for clarifications:** summarise the statement or comment being made and identify for yourself which common resistance reaction is being expressed. You can ask clarifying questions such as: 'So, it sounds like you're saying... Is that correct?' or 'Thank you for sharing your opinion. Can you tell us why you feel that way?'
 - Seek an alternative opinion:** repeat the question/comment back to the group as an open question: 'What do you all think about this comment? Or about this reaction or attitude?' or 'To me, this statement seems like... (mention one of the common resistance reactions). What do you all think?'
 - If nobody has an alternative opinion, provide one:** you can give your view on this without being angry or lashing out. Emphasis should be on the key message that refutes such behaviour/comment.
 - Draw from the training content/programme:** remind them of the learning from the training or an activity. Ask them: 'How do you think people started thinking in such ways? Who taught us these attitudes or norms? How does this idea reinforce some of the harmful behaviours we have discussed here?'
 - Offer facts that support a different point of view and emphasise a helpful perspective:** you can refer to statistics or laws that can help make this point.
 - You can offer to discuss this one-on-one if that's helpful:** if the participant is not willing to acknowledge another point of view, you could say that you would be willing to make time to meet with them separately to discuss this, and that, for the sake of others, you need to move on.
6. Tell your participants that it is very unlikely that the person showing resistance in their group will openly change his/her opinion, even after they work through all of these steps. But the Gender Champion will have provided an alternative and possibly new point of view just by challenging them. They will have not only demonstrated their commitment to creating a safe space for learning, but also their accountability to women and girls by not tolerating/ignoring harmful comments/behaviours, which is very important.

ACTIVITY 25: CONCLUSION AND NEXT STEPS



Learning objective:

- to conclude the programme and agree on next steps

Time: 30 minutes

Materials:

Pens, sticky notes/flash cards or small pieces of paper (you could cut pieces of paper into eight).

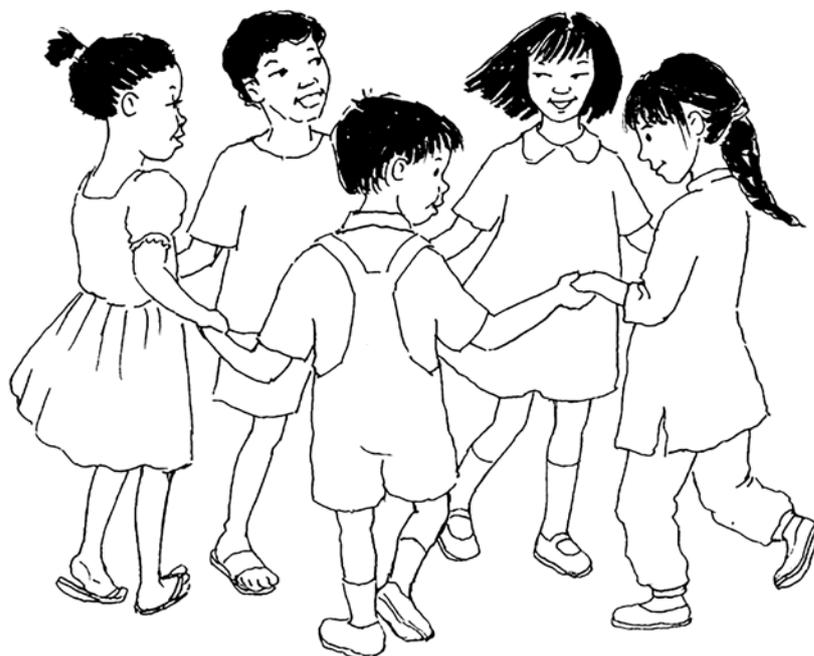
A ball/ball-like object for the feedback session.

Suggested steps:

1. It is time to conclude the training programme/workshop. Tell participants how the programme has been for you and say you hope that it has been productive and life-changing for them, too.
2. Thank them all for their active participation and tell them that they will have an opportunity to share their feedback in writing and also verbally before you close.
3. Give them the opportunity to revisit their expectations and fill out the 'Expectations tree', as appropriate, on their own.
4. Explain the process and logistics of starting the community dialogues:

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 nine-week cycle.

5. Discuss specific aspects of the projects. (Such as refresher training for those who are continuously involved, and how long the project will run/how many cycles of these nine-week dialogues will be implemented.)
6. Allow for them to share their reflections on this programme, using the ball to ensure that everyone can contribute, in the following way:
 - a. Invite them to sit or stand in a circle (as space allows).
 - b. Tell them that you are going to call out the name of a participant and toss the ball to them. That person will share their personal reflection then pass the ball on in the same manner (calling out a name and throwing the ball to that person). You will continue to do this until everyone has shared his or her reflections.
7. Hand out the reflection, evaluation and feedback forms for participants to fill out. You can ask them to fold their pieces of paper and put them in a box to ensure they are confident of confidentiality. There are separate personal reflection forms for men and women. All the forms can be found in 'Additional material for facilitators'.
8. Thank them one more time, and close in prayer with a commitment pledge. You can use the pledge below from We Will Speak Out – a global coalition of faith-based organisations working to end SGBV – and ask them to read it out in unison. It is suitable for mixed-faith groups.



We Will Speak Out pledge

We recognise our failure to respond adequately to sexual and gender-based violence, and our role in marginalising those who have experienced its devastating consequences. We recognise that responding to SGBV is essential in our work, in our communities and in our world. We commit to addressing SGBV in our contexts to the best of our abilities, aiming to end it in all its forms, together.

And so...

We will speak out.

We will be silent no more.

We stand together in solidarity with the most vulnerable and affected.

We dedicate ourselves to finding lasting solutions, mobilising leadership at all levels.

We will promote laws that model, protect and promote justice, enable healthy relationships and challenge those that don't.

We will work to ensure these laws are enforced. We commit to take action together to see all girls, women, boys and men free from the threat and impact of SGBV across the world.

Alternatively, you can read out this pledge written for Communities and Muslims groups, asking participants to repeat the phrases after you.

The Transforming Masculinities pledge

I commit to promoting positive masculinities and gender equality in my life, home, workplace, mosque 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 to maintaining personal and relational accountability practices so that I'm accountable for my thoughts and actions. (REPEAT)

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

I commit not to blame victims of SGBV, 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 mosque to work towards a community free of SGBV. (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 Allah created us equal and in a unique form. (REPEAT)

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

I believe that through the Prophet Muhammad (PBUH) 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 mosque, my community, my faith and myself. (REPEAT)

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

Read the prayer and ask participants to repeat it after you. Christian participants can read out a similar version of this prayer from their corresponding manual.

Prayer

We pray and ask for wisdom, grace and strength from Allah, (REPEAT)

who is our ultimate Creator, Helper, Healer and Lord. (REPEAT)

We believe that in and through Allah (swt.), all things are possible (REPEAT)

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

We commit ourselves in the name of Allah (swt.), Amen. (REPEAT)

Prayer – Surah Al-Fatihah (The Opening)

In the name of Allah, most gracious, most merciful (repeat)

Praise be to Allah, the cherisher and sustainer of the worlds (repeat)

Most gracious, most merciful (repeat)

Master of the day of judgement (repeat)

You alone we worship and you alone we ask for help (repeat)

Show us the straight way (repeat)

The way of those on whom you have bestowed your grace, not the way of those whose (portion) is your wrath, nor those who go astray (repeat)

Ameen (repeat)

Or recite Surah 49 verses 9–11

APPENDIX 1

SAMPLE AGENDA FOR A FOUR-DAY PROGRAMME

Purpose of the training:

- strengthen participants' understanding of the Transforming Masculinities (TM) intervention
- help participants to internalise the TM model
- create a platform for participants to reflect deeper on the TM model so that they are better prepared for its implementation in their communities
- enhance joint interfaith reflections SGBV by faith leaders

DAY ONE: UNDERSTANDING SEXUAL AND GENDER-BASED VIOLENCE (SGBV)

TIME	SESSION	PROCESS GUIDE
07.30 – 08.30	Arrival, breakfast & registration	
08.30 – 09.00	Opening devotions (Islam)	
09.00 – 09.30	Welcome and introduction to the programme	<ul style="list-style-type: none"> ● Welcoming of the participants ● Introduction of the programme and objectives for the 4 days ● Administer the pre-training assessment form
09.30 – 10.00	Goals and expectations	<ul style="list-style-type: none"> ● Participants articulate their expectations and what they hope to get from the training ● Their expectations and hopes are matched against the pre-set objectives
10.00 – 10.15	Morning break	
10.15 – 10.45	Group agreements	<ul style="list-style-type: none"> ● Collective agreement on how the participants conduct themselves during the training programme
10.45 – 12.00	Why should we address SGBV?	<ul style="list-style-type: none"> ● Participants reflect on their experiences or observations of SGBV/SV in their local contexts ● Participants explore connections to SGBV and their faith
12.00 – 13.30	Lunch & afternoon break	
13.30 – 15.15	What is SGBV?	<ul style="list-style-type: none"> ● Discuss definition of key concepts: <ul style="list-style-type: none"> ○ sexual and gender-based violence ○ forms of violence; the characteristics of violence
15.15 – 15.30	Tea break	
15.30 – 16.45	Root causes, consequences and contributing factors of SGBV	<ul style="list-style-type: none"> ● Use the problem tree analysis to <ul style="list-style-type: none"> ○ explore the root causes and consequences of SGBV ● Differentiate between root causes and contributing factors to SGBV ● Make the connection between SGBV, gender inequality and power
16.45 – 17.30	Debrief and closing	<ul style="list-style-type: none"> ● Check how participants feel after the first day ● Allow space for participants to ask any clarity seeking questions about the day

DAY TWO: GENDER NORMS & SOCIALISATION

TIME	SESSION	PROCESS GUIDE
07.30 – 08.15	Breakfast	
08.15 – 09.00	Morning devotions (Christian)	
09.00 – 09.30	Key reflections and learning from day 1	<ul style="list-style-type: none"> ● Recap from day 1 ● Reflections from the group on their key take away for day one
09.30 – 10.30	SGBV in religious texts	<ul style="list-style-type: none"> ● Reflections from the story of Tamar to provide biblical context and reflections on examples of SGBV in the Bible ● Parallels drawn from Islamic texts
10.30 – 10.45	Morning break	
10.45 – 12.00	Gender Boxes – 1 (gender & socialisation)	<ul style="list-style-type: none"> ● Use the act like a man / act like a woman activity to: <ul style="list-style-type: none"> ○ deepen participants' understanding of the concepts of gender and gender norms ● Defining gender: help participants to understand the difference between gender and sex
12.00 – 13.30	Lunch and afternoon break	
13.30 – 15.00	Power and status	<ul style="list-style-type: none"> ● An interactive activity to demonstrate: <ul style="list-style-type: none"> ○ how power and status interplay in society to shape social norms and inform our interactions with each other ○ links between power, privilege and violence
15.00 – 15.30	Afternoon tea break	
15.30 – 16.30	Power and status, continued	<ul style="list-style-type: none"> ● 'Persons and things' activity to help participants understand the interplay of power and violence, linking to gender inequality and SGBV ● Invoke religious value to conclude about how people should treat each other
16.30 – 18.00	Gender and creation	<ul style="list-style-type: none"> ● Reflecting on creation in scripture and how these narratives are used to shape norms around gender, gendered roles and relationships
18.00 – 18.15	Debriefing and closing for day 2	<ul style="list-style-type: none"> ● Check how participants feel after the first day ● Allow space for participants to ask any clarity seeking questions about the day

DAY THREE: THE PERSONAL JOURNEY

TIME	SESSION	PROCESS GUIDE
07.30 – 08.15	Breakfast	
08.15 – 09.00	Morning devotions	With Islam reflections
09.00 – 09.15	Key reflections and learning from day 2	<ul style="list-style-type: none"> ● Reflections from the group on their key take away for day 2
09.15 – 10.30	Breaking the Gender boxes (Gender boxes part 2)	<ul style="list-style-type: none"> ● Participants go through activities that help them to identify harmful gender practices in their own spaces ● Participants explore the roles they can personally play in changing the current situation
10.30 – 10.45	Morning tea break	
10.45 – 12.00	Gender Fishbowl – safe space for conversations	<ul style="list-style-type: none"> ● A safe space is created for participants to reflect on their own journeys, their childhood and experiences as boys and girls, men and women
12.00 – 13.30	Lunch and afternoon break	
13.30 – 15.30	An ideal community / vision of a more gender-equal society	<ul style="list-style-type: none"> ● Participants are led through a process of envisioning a world free of SGBV and gender inequality <ul style="list-style-type: none"> ○ What will women, men, girls & boys be feeling like? ○ What would their roles be like? ○ How will relationships be?
15.30 – 16.00	Tea break	
16.00 – 18.00	Jesus and the Prophet Muhammad as models of positive masculinities	<ul style="list-style-type: none"> ● Scriptural reflections to understand how Jesus and the Prophet Muhammad (PBUH) responded to the marginalised
18.00 – 18.15	Closing & debriefing	<ul style="list-style-type: none"> ● Check how participants feel after the first day ● Allow space for participants to ask any clarity seeking questions about the day

DAY FOUR: COMMITTING TO CHANGE

TIME	SESSION	PROCESS GUIDE
07.30 – 08.15	Breakfast	
08.15 – 09.00	Morning devotions	From Christian scriptures
09.00 – 09.15	Key reflections from day 3	<ul style="list-style-type: none"> ● Recap of learnings from day 3
09.15 – 10.30	My family	<ul style="list-style-type: none"> ● Exploring accountability: what is it and how does it affect our work? ● Reflections on being good stewards of creation ● Perspectives on marriage, intimacy & family (connect to the vision of an ideal community)
10.30 – 10.45	Morning tea break	
10.45 – 12.00	Transforming Masculinities intervention, design and process	<ul style="list-style-type: none"> ● In-depth understanding of the three key phases: <ul style="list-style-type: none"> ○ transforming leaderships ○ Gender Champions ○ community dialogues ● The importance of working with people from other faiths for community flourishing ● Tips and guide on the use and application of community dialogues facilitators guide ● Outlining the role of faith leaders and Gender Champions in the process
12.00 – 13.30	Lunch	
13.30 – 15.30	Facilitation practice sessions	<ul style="list-style-type: none"> ● Group work for Gender Champions to practise facilitating community dialogue sessions and receive peer feedback*
15.30 – 16.30	Closing	Debriefing & closing remarks Filling in of evaluation forms Administering of post-training survey

*This session is not necessary for faith leaders, and their workshops are therefore shorter in length than the Gender Champion trainings.

APPENDIX 2

LAWS IN PLATEAU STATE, NIGERIA, THAT PROTECT WOMEN AGAINST SEXUAL AND GENDER-BASED VIOLENCE AND INTIMATE PARTNER VIOLENCE

1. The Constitution of the Federal Republic of Nigeria 1999 as amended

Section 42 reads:

- (1) A citizen of Nigeria of a particular community, ethnic group, place of origin, sex, religion or political opinion shall not, by reason only that he is such a person:
 - (a) be subjected either expressly by, or in the practical application of, any law in force in Nigeria or any executive or administrative action of the government, to disabilities or restrictions to which citizens of Nigeria of other communities, ethnic groups, places of origin, sex, religions or political opinions are not made subject; or
 - (b) be accorded either expressly by, or in the practical application of, any law in force in Nigeria or any such executive or administrative action, any privilege or advantage that is not accorded to citizens of Nigeria of other communities, ethnic groups, places of origin, sex, religions, or political opinions.
- (2) No citizen of Nigeria shall be subjected to any disability or deprivation merely by reason of the circumstances of his birth.
- (3) Nothing in subsection (1) of this section shall invalidate any law by reason only that the law imposes restrictions with respect to the appointment of any person to any office under the State or as a member of the armed forces of the Federation or member of the Nigeria Police Forces or to an office in the service of a body, corporate established directly by any law in force in Nigeria.

2. Gender and Equal Opportunity Law 2011 (GEOL)

Section 13 Prohibition of Discrimination

- (1) No person, organ, or agency of government, public or private institution, commercial or corporate body, community, or other entity, or any representative of such organ or agency of government, public or private institution, commercial or corporate, community, or other entity shall either through words spoken, acts, inaction, omissions, laws, regulations, administrative procedures, discriminate against any person on the ground of gender.
- (2) Any law, regulation, custom or practice, which constitutes discrimination under this Law, shall be null or void.
- (3) No rule or directive of a public, corporate, social or communal entity which is a violation of the provision of this Law shall be enforced against any person.

Section 14 Promotion of Equality of all Persons

- (1) Every person, body, state institution, community, authority or private enterprise whether public organ body, public institution, individuals, communities or authority and private enterprise in the state shall take all appropriate measures, including regulatory, policy, fiscal and administrative measures, to ensure the full development of all persons, with special emphasis on women, girl child and the vulnerable persons in the society, for the purpose of guaranteeing to them the exercise and enjoyment of human rights and fundamental freedoms on a basis of non-discrimination and equality of all persons.
- (2) Every person, organ or agency of government, public or private institution, commercial or corporate body, community, or other entity, shall accord to women, children, and other persons equality before the law, and accordingly, shall on the basis of equality:
 - (a) Accord to women in civil matters a legal capacity identical to that of men and the same opportunities to exercise that capacity;
 - (b) Give women equal rights to conclude contracts and administer property;
 - (c) Treat women equally with men in all stages of procedures in court and tribunals;
 - (d) Ensure that no rule, regulations, agreement, protocol, contract or any other public or private instruments of any kind with a legal effect shall restrict, limit or in any way discriminate against any person in terms of legal capacity;
 - (e) Accord to men and women the same rights with regards to the law, regulations, directives, practices or customs relating to the movement of persons and the freedom to choose their residence and domicile;
 - (f) No practice of law enforcement agency or body shall restrict or limit the legal capacity of women to undertake surety or recognizance on behalf of any person;
 - (g) Desist from denying or limiting any privilege, respect, advantage or benefit due or accruable to women only on the basis that she is a woman.

3. Married Women Property Law of Plateau State 1988 provides as follows:

Section 3 states: Subject to the provision of this law, a married woman shall

- (a) be capable of acquiring, holding and disposing of any property;
- (b) be capable of rendering herself and being rendered liable in respect of any tort contract, debt or obligation;
- (c) be capable of suing and being sued, either in tort or contract, or otherwise, and
- (d) be subject to the law relating to the enforcement of judgments and orders, in all respect as if she were a feme sole.

Section 4 provides further; (1) subject to the provisions of the law all property which:

- (a) immediately before the passing of this law was the separate use in equity, or
- (b) belongs at the time of her marriage, to a woman married after passing of this law, shall belong to her in all respect as if she were a feme sole and may be disposed of accordingly.

Section 10 provides:

Every woman whether before or after the commencement of this Law shall have in her own name against all persons whosoever including her husband, the same civil remedies for the protection and security of her own property as if she were a feme sole. Provided that, except as aforesaid, no husband or wife shall be entitled to sue the other in tort.

Section 13(1) reads:

The will of a married woman made during coverture, whether she is or is not possessed of or entitled to any separate property at the time of making it, shall be construed with reference to all the property comprised in her estate.

Section 16 provides:

- (1) A married woman shall be able to acquire, as well from her husband, as from any other person, and hold any interest in property of any kind either solely or jointly with any other person (whether or not including her husband).....; and no interest in such property shall vest or be deemed to have vested in the husband by reason only of the acquisition by his wife.
- (2) A married woman is able, without her husband to disposing of any interest in real or personal property held by her solely or jointly with any other person (whether or not including her husband) as trustee or personal representative in like manner as if she were a feme sole.

Section 18 reads:

If any question arise as to the right of a husband or wife to money derived from any allowance made by the husband for the expenses of the matrimonial home or for similar purposes, or to any property acquired out of such money, the money or property shall, in the absence of the agreement between them to the contrary, be treated as belonging to the husband and wife in equal shares.

4. Administration of Criminal Justice Act 2015

Section 191:

A woman who has contracted a valid marriage shall have in her own name against all persons, including the husband of the marriage, the same remedies and redress by way of criminal proceeding for the protection and security of her person or her own separation property as if such property belonged to her as an unmarried woman.

APPENDIX 3

SGBV REFERRAL PATHWAY FOR MASCULINITIES, FAITH, AND PEACE PROJECT

Participants of the community dialogues or wider congregation who are SGBV victims and are willing to open up to the Gender Champions

At this stage, Gender Champion contacts the social worker from the Social Welfare department in the Ministry of Women Affairs and Social Development, Plateau State.

The known SGBV issue would be addressed by the social worker, who visits the family frequently to assess the situation and ensure the victim is not further traumatised by other investigative units. FIDA (International Federation of Women Lawyers) to be involved by state social worker if need arises.

It is Tearfund's intention to ensure that identified victims encourage each other and receive psychosocial support from the Ministry of Women Affairs and Social Development in collaboration with Tearfund.

Then victim becomes survivor: 'A stronger, resilient individual'.

Note: For rape cases and physical bruises, please contact the social worker who sees victims before proceeding to the nearest health care centre. The victim should not bathe nor change clothes. Case management follows afterwards.



GUIDING PRINCIPLES FOR GENDER CHAMPIONS

Female Gender Champions should respond to female victims and male Gender Champions to male victims.

Gender Champions should observe the *confidentiality, safety, respect, and dignity* of victims.

Gender Champions are not to take decisions for victims of abuse without their *informed consent*.

Gender Champions are to hold private discussions with victims.

Gender Champions should be patient, listen carefully, and should not judge.

A Gender Champion should not press for additional information that the victim is not ready to disclose.

Gender Champions should ask relevant questions that would not warrant repetition of a victim's story as this would further traumatise the victim.

Gender Champions should take every story seriously and never blame, mock or disrespect victims.

Gender Champions should prioritise the safety and security of the victims as well as the staff, volunteers and service providers.

APPENDIX 4

MFP FAMILY PLANNING HEALTH TALK

Lesson plan used by MFP family planning providers during Week 8 of the community dialogues

Please note: this health talk is not to be delivered by Gender Champions, but by the trained family planning providers. It is reproduced here for reference so Gender Champions are aware of the content covered in this talk.

Learning objectives:

- To inform couples of the benefits of child spacing methods available in their communities
- To describe the side effects of each child spacing method
- To dispel myths and misconceptions about each child spacing method
- To refer and direct couples to their linked clinic for further private counselling.

Time: 1 hour

Materials:

- Family planning flipchart (adapted from the USAID-funded Sustaining Health Outcomes through the Private Sector Plus (SHOPS+) Project)
- Referral card
- Health talk attendance and observation sheet

Instructions:

- Use the images on the flipchart to start each session.
- Highlight the definition of Healthy Timing and Spacing of Pregnancies (HTSP) as:

- An approach to family planning that helps women, men, and families delay, space or limit their pregnancies to achieve the healthiest outcomes for women, newborns, infants and children. HTSP works within the context of free and informed contraceptive choice and takes into account fertility intentions and desired family size.
- Use the family planning flipchart to discuss the child spacing methods available and practical information to help inform couples' shared decision-making regarding the healthy timing and spacing of pregnancies.
- Describe the side effects of each child spacing method while explaining that not all methods have side effects (specifically fertility awareness-based methods).
- Discuss the myths and misconceptions about each child spacing method:
 - Use the pre-populated list for this discussion, and/or
 - Ask couples what they have heard about child spacing methods and use their answers to lead the discussion and clarify any misconceptions/rumours.
 - Refer to the family planning flipchart for additional information.

Next steps:

- End the session by informing couples of where they can receive the family planning method of their choice.
 - All the facilities are listed at the back of the referral form.
 - Participants can choose any of the 13 health facilities listed.
- Distribute referral cards (two per couple – one for the man and one for the woman).
 - Tell participants to take the referral card with them to the health facility so that the project can track service utilisation.

Myths and misconceptions about child spacing methods⁹

The pill

MYTHS & MISCONCEPTIONS	TRUTH ABOUT PILLS
Pills cause cancer.	<ul style="list-style-type: none"> Scientific evidence has shown pills do NOT cause cancer. In fact, the pill, such as COCs, helps PREVENT cancer of the ovary and lining of the uterus.
Pills cause abnormalities in babies if the mother has taken the pill during pregnancy.	<ul style="list-style-type: none"> Studies have shown that the pill taken during pregnancy does NOT produce any abnormalities. The pills sold in pharmacy outlets have very low dosages of hormonal content. Abnormalities of babies could be due to other factors, such as: use of drugs that cause abortion; heredity; illnesses such as measles; and antibiotics.
The pill builds up in the body and forms stones or causes the growth of uterine tumours.	<ul style="list-style-type: none"> The pill is dissolved inside the body. The hormones from the pill are metabolised in the liver and eliminated from the body through the urine within 24 hours.
Women who take the pill will not be able to have a baby in the future.	<ul style="list-style-type: none"> Pills do NOT cause total infertility. Most women become pregnant soon after they stop taking the pill. Some women may take three to four months to get pregnant after stopping the pill — just as with women who do not take the pill.
The pill makes the woman weak so that she cannot do her work.	<ul style="list-style-type: none"> The pill prevents both pregnancy and the loss of too much blood during a woman's monthly period. This may even help a woman to be healthier and stronger.
If a woman uses the pill, she loses interest in sex and becomes cold.	<ul style="list-style-type: none"> When a woman uses the pill, she has no fear of becoming pregnant. She may enjoy sex more freely.

Bilateral tubal ligation/vasectomy

MYTHS & MISCONCEPTIONS	TRUTH ABOUT BILATERAL TUBAL LIGATION/VASECTOMY
Tubal ligation changes the woman's menstrual period.	<ul style="list-style-type: none"> Bilateral tubal ligation (BTL) does not affect the woman's menstrual cycle. The duration and length of the menstrual cycle can be affected by many things, like poor nutrition, obesity, abnormally-low body weight, stress, emotional trauma, hormone changes, travel, endometriosis, and ovarian cysts.
Ligated women lose their sexual desire.	<ul style="list-style-type: none"> This is not true. The woman will look and feel the same. She might even find that sex is better since she does not have to worry about pregnancy and this family planning method does not interrupt sex.
Ligated women become 'sex maniacs' or have higher sexual libido.	<ul style="list-style-type: none"> BTL has no direct effect on the sexual behaviour of the woman. Ligated women may enjoy sex more since they no longer fear pregnancy. The sense of security of not getting pregnant may increase the libido of the woman. Sexual activities are not interrupted by the chosen method.

⁹These responses to common myths and misconceptions about contraceptive methods are taken from BALANCED Project's 'A guide for training PHE community-based distributors', p110–113.

The procedure in tubal ligation is more painful than childbirth.	<ul style="list-style-type: none"> ● The operation is simple and minor. It only takes 30 minutes to perform. There is no pain during the operation due to the anaesthesia. ● Pain-relievers are given for any slight discomfort that may occur after the operation.
After tubal ligation, women become weak and cannot do their work.	<ul style="list-style-type: none"> ● The minor operation has no effect on the physical strength of a woman. Women continue to do their ordinary work after the operation. ● General body weakness of a woman could be due to factors such as illness, lack of sleep, or lack of nutrition.
Ligated women should not lift heavy objects or engage in strenuous activities.	<ul style="list-style-type: none"> ● This is not true. As soon as the skin incision is healed, the woman may resume her usual activities.
Vasectomy is castration.	<ul style="list-style-type: none"> ● The man who has a vasectomy does not lose his testicles, penis or any of his masculine characteristics and feelings. But he definitely will not make a woman pregnant.
Vasectomy makes a man lose his sexual desire and ability.	<ul style="list-style-type: none"> ● A man will look and feel the same as before. ● The vasectomy procedure does not affect his erection and ejaculation. Problems in achieving erection could be psychological.
Vasectomy causes impotency.	<ul style="list-style-type: none"> ● A vasectomy only stops the sperm from reaching and fertilising the female egg. The man continues to have erections and ejaculations during sexual intercourse.

Intrauterine device (IUD)

MYTHS & MISCONCEPTIONS	TRUTH ABOUT THE INTRAUTERINE DEVICE
IUDs can travel from the uterus to other parts of the body.	<ul style="list-style-type: none"> ● The IUD cannot travel to any part of the body. The uterus has a thick muscular wall. It only opens into the vagina through the cervix. ● An IUD is placed inside the uterus by a physician or a midwife and can only be taken out by them. If it does come out by itself, it is usually withdrawn through the vagina.
IUDs cause infection.	<ul style="list-style-type: none"> ● This is not true. The procedure of inserting an IUD is very sterile. The process can only be done by trained medical personnel who use a proper aseptic (absence of any infectious organism) technique. ● The IUD does not cause infection. The string of the IUD can be a carrier of a microorganism if there is an existing infection in the vagina.
The string of the IUD can wrap around the penis during sex.	<ul style="list-style-type: none"> ● This is not possible, the string is too short. (Show the client an actual sample of an IUD.) ● Permit the client to touch the flexible string of the IUD. Show the client how short the string will be cut after the IUD insertion.
A woman who gets pregnant while using an IUD will deliver with the IUD on the baby's forehead.	<ul style="list-style-type: none"> ● The fertilised egg implanted in the endometrium of the uterus will develop into a foetus. This foetus is enveloped in an amniotic sac. The IUD is outside this developing foetus. Thus, the IUD cannot be found on the baby's forehead during delivery.

Depo Medroxyprogesterone Acetate (DMPA) injections

MYTHS & MISCONCEPTIONS	TRUTH ABOUT INJECTIONS
Absence of menstruation as a result of using DMPA is bad for the health of women.	<ul style="list-style-type: none"> ● Absence of menstruation is an expected result of using DMPA. This is because women using DMPA do not ovulate and there is no shedding of the lining of the uterus. ● Use of DMPA prevents anaemia and frees women from the discomfort of monthly bleeding.
DMPA can cause abortion.	<ul style="list-style-type: none"> ● It does not cause abortion. DMPA inhibits ovulation. Thus, the union of egg and sperm does not take place. Hence, there is no abortion.
DMPA users will not get pregnant any more, even when they stop the injections.	<ul style="list-style-type: none"> ● The return to fertility is slow with DMPA-users. Women who have stopped using DMPA usually get pregnant about three months after the last injection. ● Some women may, however, take six to nine months before they get pregnant.
DMPA can cause cancer.	<ul style="list-style-type: none"> ● DMPA has not been shown to cause cancer in humans. In fact, it has been demonstrated to protect against ovarian and endometrial cancer.

Condoms

MYTHS & MISCONCEPTIONS	TRUTH ABOUT CONDOMS
Condoms will decrease sexual pleasure.	<ul style="list-style-type: none"> ● For some people, this might be true. However, this does not have to be the case. After all, the condom does not have to be applied until after the couple is already aroused. ● Also sometimes, just knowing that you cannot get pregnant or become infected with a sexually transmitted infection makes sex more enjoyable.
Some condoms cannot fit.	<ul style="list-style-type: none"> ● Most condoms can fit any size of penis as long as they are correctly used.
Condoms have holes where the sperm and microorganisms can pass through.	<ul style="list-style-type: none"> ● Every condom manufactured is tested electronically for holes and weak spots before it is released for sale.

APPENDIX 5

QUICK GUIDE TO MASCULINITIES, FAITH, AND PEACE

The goal of Masculinities, Faith, and Peace (MFP) is to see a reduction in sexual and gender-based violence (SGBV), an increase in the healthy timing and spacing of pregnancies (HTSP), and improved inter-religious relationships. It does so by addressing social norms that shape inequitable gender relations and prevent the use of modern methods of child spacing, in mixed Christian and Muslim communities in Plateau State, Nigeria.

MFP is carried out in one church and one mosque in each of the five implementation communities. It works with Christian and Muslim congregations to foster greater gender equality, positive masculinities, improved maternal health among young couples, and improved community relationships. MFP is a research-led project implemented by Georgetown University's Institute for Reproductive Health, and Tearfund in partnership with two local partner organisations, Faith Alive Foundation (FAF) and The ECWA Aids Ministry (TEAM).

The MFP intervention is designed to engage congregational leaders, young couples and their wider Christian and Muslim congregations. The intervention will last one year in the selected experimental congregations and comparison will then be made with the control congregations to assess its progress and impact. MFP includes one church and one mosque in each of the five control communities.

The intervention works with different groups. The approach is either workshops or structured small-group discussions, called community dialogues. It draws on scriptural reflections on gender equality, SGBV, positive masculinities, child spacing and inter-religious relationships.

Community dialogues

Community dialogues run for eight weeks and follow key themes in the order described in the diagram below. In the last session, in Week 8, a family planning provider will make a presentation to the group on modern child spacing methods, their side effects and common myths and misconceptions. During this presentation, the health worker will also distribute referral cards to participants to access further counselling and methods, if desired, from local health centres. Thirteen health centres in the target communities are included in this intervention. Health talks and referral cards are also given in the control congregations.



RELIGIOUS LEADERS: 4-day workshops for state- and congregational-level religious leaders, to engage them in personal reflection and to provide leadership and support for the MFP intervention. Refresher workshop held after first cycle of community dialogues (3 months).



GENDER CHAMPIONS: Religious leaders select key members of their congregations to be trained as facilitators of these community dialogues. Reflective workshops last 4 days, covering key themes including SGBV and faith, power and status, and the benefits of child spacing, and also include facilitation training and practice. Refresher workshop held after first cycle of community dialogues (3 months).



COMMUNITY DIALOGUES: Guided 2-hour small-group discussions, meeting weekly for 8 weeks. They are facilitated by Gender Champions for young couples within their congregations.

Week 8 of the community dialogues includes a brief health talk about modern child spacing methods with a referral card given to each participant.

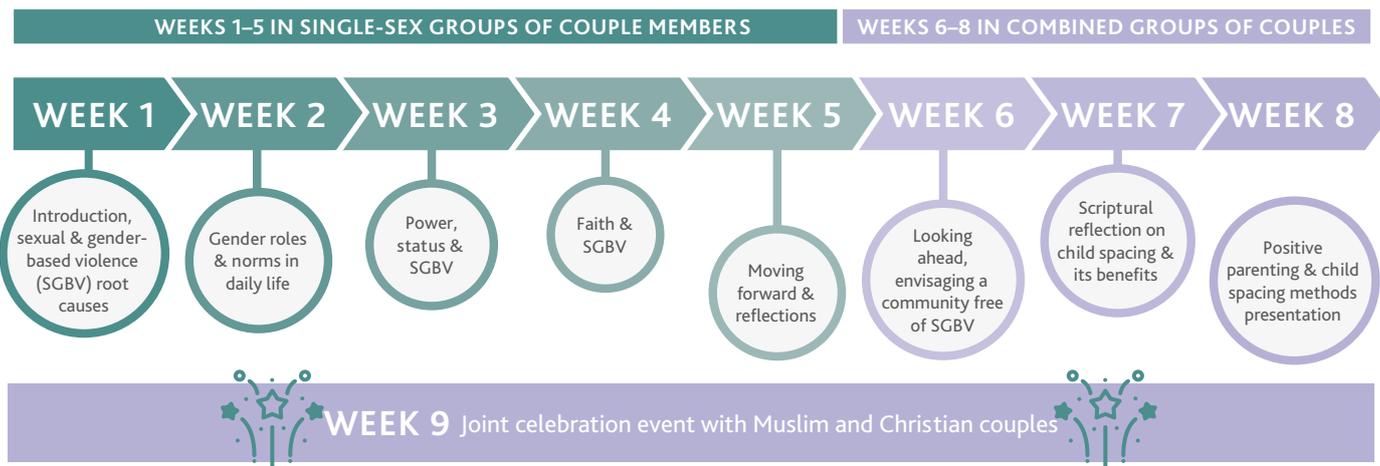


WIDER CONGREGATION: To bring about a change in social norms, MFP messages will be diffused beyond young couples involved in the community dialogues to all congregation members through:

- talks delivered by religious leaders at congregational meetings
- group discussions led by religious leaders
- couples sharing their stories of change in congregational meetings
- community mobilisation events focused on MFP themes.

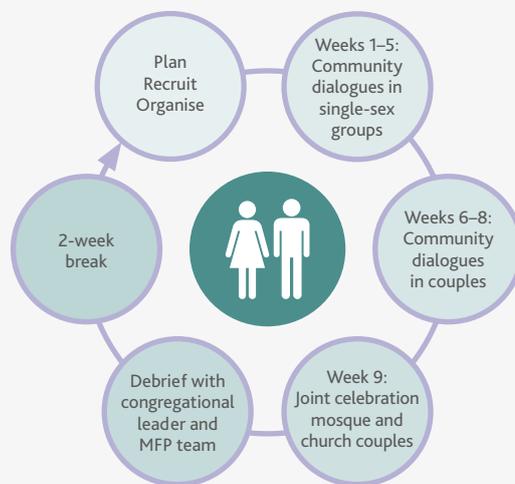
Gender Champions can refer individuals for additional support and care in relation to sexual and gender-based violence where needed.

The community dialogues close with a celebration event in Week 9, which brings together graduating couples from the mosque and church in each community, as an opportunity to share reflections and learnings together.



For each congregation, there is an equal number of male and female Gender Champions. Male-only sessions will be led by male Gender Champions and female-only sessions by female Gender Champions. Each Gender Champion facilitates a group with ten members in the separate sessions. Combined sessions, when couples rejoin their partner, will be led by one male and one female Gender Champion and will involve 20 members.

Gender Champions recruit couples to their congregation's community dialogue groups and arrange a weekly meeting time with the group. They work closely with FAF and TEAM and are debriefed at the end of each cycle. Gender Champions also coordinate with family planning providers to arrange the child spacing health talk at the end of Week 8, during which the family planning provider distributes the referral cards.



Improved inter-religious relationships

MFP aims to improve inter-religious relationships between the participating mosques and churches through the following social cohesion activities:

- Joint end-of-community-dialogues celebration with the participating mosque and church in each community
- Peacebuilding training for religious leaders
- Facilitated inter-religious conversations
- Community mobilisation events held jointly by the participating mosque and church in each experimental community to promote MFP messages to the wider congregations.

MFP toolkit

There are two key resources for the MFP intervention which guide scriptural reflections on the topics of SGBV, gender equality, child spacing, positive parenting and inter-religious relationships:

- **Transforming Masculinities** – Training manual used for faith leader workshops and to train Gender Champions
- **Community dialogues** – Guide used by Gender Champions to facilitate the community dialogues discussions.

ADDITIONAL MATERIAL FOR FACILITATORS

ICE-BREAKERS AND ENERGISERS

Ice-breakers

Ice-breakers can be used either at the start of the workshop for participants to get to know each other and feel relaxed and comfortable, or they can be used after a tense, sensitive discussion to help participants clear their minds or reconnect with one another.



Note: You will be aware of cultural sensitivities, so please don't use any of these if they are not culturally appropriate in your context; instead adapt them to make them fit your context.

MY FRIEND

In pairs, have people turn to the person next to them and share their name, how many children they have, and three other facts about themselves that others might not know. Then, have each pair introduce *their partner* to the group. This helps strangers get acquainted and helps people feel safe. They will get to know at least one other person, and do not have to share information directly with a big group at the beginning of the meeting.

TRUE OR FALSE

In a large group, have everyone write down two true statements about themselves and one false one. Then every person reads their statements and the whole group must guess which one is false. This helps participants get acquainted and relaxed.

MY FAMILY

- Ask the participants, individually, to think of a family member or close friend whom they admire for their love and compassion. It could be their mother, grandfather, former teacher, aunt, etc.
- Then ask the group to pair up with the person next to them and take turns to explain why they have chosen that particular caregiver and the things they admire about their actions, attitudes and values.
- After about five minutes, each participant will present to the group the family member or close friend chosen by the other person in the pair.

BALL GAME

In the first round, each person says his or her name before throwing the ball to someone else, who then says their name and throws the ball on to a third person. Continue to pass the ball until everyone has said their name. The facilitator begins in order to demonstrate the game, and the ball is passed back to the facilitator to end the first round of the game. Now repeat the whole game for a second round. This time, after a participant says their name, they should put their hand on their head to signal that they have had their turn. Continue the second round until everyone has had a go.

WHAT'S IN THE BAG?

Ask everyone to go and look in their bag and find one thing that represents them. Give them time to think about the items in their bags and what they will choose to say. Participants will take a turn in describing themselves through the item they chose. Give them a limit of three to five sentences per person.

ANIMAL GAME

- Have everyone in a circle (standing or sitting up).
- One person says their first name, the name of an animal that has the same first letter as their name, and a sound associated with that animal. (For example, 'I'm Dana, a duck, quack quack!')
- Then, the person next to her/him will need to repeat what the first person has said, before adding his/her own name, animal and sound. (For example, 'Dana, duck, quack quack! I'm Charlie, a cat, meow...')
- The third person will have to repeat what the first and second person said, then add her/his name, animal and sound. (For example, 'Dana, duck, quack quack! Charlie, cat, meow. I'm Barbara, bird, chirp chirp.'). And so on, until everyone in the circle has said their name. The game ends when the first person has said everyone's names, animals and sounds.

EXTREME EMOTIONS

- The object of this activity is to have each participant over-react to a situation and have the rest of the group guess what scenario the participant is reacting to.
- You need to determine if the participants will be allowed to speak or if they will just mime their reactions.
- You should prepare scenarios on sheets of paper ahead of time. Think of situations that would work for your participants. Scenarios can include:
 - you've just won the lottery
 - your hair is on fire
 - you just got your dream job
 - you're arguing with someone on the phone
 - you're about to give birth
 - your friends just threw you a surprise birthday party
- Then randomly give a scenario to each participant. One good way to do this is to put the folded sheets of paper in a box and ask everyone to select one and pass the box on.
- Give them time to plan their over-reactions.
- Then each one takes their turn in over-reacting to their scenarios, and everyone tries guessing.

WRITE YOUR NAME IN THE AIR

Ask participants to write their name in the air – first with their right hand then the left; and then with both hands, elbow, nose, knee or foot.

Energisers

Energisers can be used to raise energy levels among participants after an exhausting discussion or even after breaks. As a facilitator you need to be able to gauge people's energy levels or you can always ask if they would like to do an energiser. Some of the most interesting energisers always come from the group, so ask first if anyone would like to do an energiser for the group. If no one volunteers, you can choose one of the following or something you already know!



Note: Choose energisers that are most culturally appropriate in your context.

ENERGISER 1

- Tell group members to think silently about their favourite animal.
- Tell group members that, without talking, they need to arrange themselves in a line, from the largest to the smallest animals.
- Group members can only make gestures and the noise of their animal.
- After they have arranged themselves in a line, each group member announces what animal they were supposed to be. Check if the order of the line is correct!

ENERGISER 2

- Have participants stand in a tight circle, shoulder to shoulder.
- Explain that when you (the facilitator) say, 'Look down', everyone must look at the ground. And when you say, 'Look up', everyone must look up and stare directly at the face of another person. If two people look up and stare at each other, they must scream, or yell a pre-determined word (eg they can scream 'Out!' or 'Caught!'), and then step out of the circle. The rest of the participants who didn't make eye contact with another person will continue staring until the facilitator says, 'Look down' again. Play continues until there are only two or three people left in the circle.

ENERGISER 3

This is a fast-moving activity. Participants stand in a circle, both arms out to the side. They stand with left hand palm up, and the index finger of their right hand pointing down and touching their neighbour's outstretched left palm. The facilitator says, 'When I say the word "go", do two things: grab your neighbour's finger pointing down on your left hand, and prevent your right finger from being grabbed.' Then count down '3... 2... 1... [to add suspense] Go!' Repeat several times.

ENERGISER 4

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 choose 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.

ENERGISER 5

- Ask participants to walk around the room. They should spread out and walk in all directions, maintaining eye contact with other participants passing them.
- Give the following instructions while they are walking: Walk fast. Walk slowly. Walk like a man. Walk like a woman. Walk like a child. Walk like an old woman. Walk like an old man. (Add more variations here.)
- Change instructions every few minutes.
- Ask participants to share how they felt acting like a man/woman. Were they comfortable or uncomfortable? Encourage them to discuss reasons for how they felt.

ENERGISER 6

Fruit salad

- The facilitator stands so there is one chair less than the number of people playing the game. Everyone else is seated.
- Ask the participants to name their favourite fruits and choose any four fruits with the help of the participants, for example: apple, orange, guava and banana.
- Write the four fruits on the flipchart. Tell participants that they are now going to become a fruit. The facilitator goes around the group, giving each participant the name of one of the four fruits. For example, the first participant is an 'apple', the second is an 'orange', the third a 'guava' and the fourth a 'banana'. The next is 'apple' again, and so on.
- Tell the participants that they have to quickly change their seat if the name of their fruit is called out. So, if the facilitator calls out 'apples', all the 'apples' have to change their seats. If the facilitator shouts 'fruit salad', then all the participants change seats with each other. The facilitator also takes part and tries to get a seat after calling out. Whoever gets left without a seat calls out the names of fruit in the next round.

ENERGISER 7

- Ask the group to stand in a circle.
- Tell them that they are going to count from 1 to 50. The first participant calls out 1, the next calls out 2 and so on. Participants who get the number 5 or its multiples (10, 15, 20...) have to clap instead of calling out the number.
- If someone makes a mistake (for example calling out the number instead of clapping), he/she is out of the game and the next participant starts counting again from the number 1. If the next participant does not start the counting again from 1, he/she is also out.



Note: The facilitator should encourage participants to count at a brisk pace. Some other variations can also be used, for example: clap at number 7, multiples of 7 (14, 21, 28...) and at all the numbers ending with 7 (17, 27, 37...). Clap at 5 and numbers that end with a 5 (15, 25, 35 and so on....) but click at 10 and multiples of 10 (10, 20...).

ENERGISER 8

Ask the participants to pair with another. Now ask one person in the pair to make a fist, and the other to try and open it. Give them a few minutes to do so. Then ask them to reverse the roles. After a few minutes, ask who was able to open their partner's fist easily, and why. Did anyone find it difficult? Give time for responses.

After they have responded, ask them if anyone asked their partner to just open their fist. If yes, why? If no, why not? You can conclude by saying that sometimes, because of the way we have been raised, we think the only way to get things done is by the use of force, and sometimes even violence. We therefore forget to ask, to communicate and negotiate.

ENERGISER 9**Touch blue**

Ask participants to walk around. When you shout 'Touch blue', each player has to find something blue on another player and touch it. Then give other instructions: 'Touch... someone with a beard, wearing glasses, something yellow, someone wearing sandals, etc.' Each time, participants must touch what the leader calls out.

ENERGISER 10**Who is the leader?**

Participants form a circle. Someone volunteers to leave the room. A leader is chosen. Her job is to lead the group in a series of rhythmic actions or movements that the whole group copies (eg clapping, raising hands over head, swaying back and forth, etc). The volunteer then tries to guess who is leading the actions. The group protects the leader by not looking at her. The leader must change the action at regular intervals without getting caught. When the volunteer spots the leader, he joins the circle and the person who was the leader leaves the room while the group selects another leader.

ENERGISER 11**Who has it?**

Participants sit in a circle while one person stands in the centre. While he/she closes his/her eyes, participants pass a small object from person to person. The person at the centre gives a signal (like 'Stop!', a clap, or raising his/her hand), opens their eyes and tries to guess who has the object. He/she has three guesses. Meanwhile, the object continues to pass behind people's backs.

For more energisers, please visit the following website to get ideas and adapt them to your context and programme:

trainerbubble.com/downloads/category/free-energisers

PERSONAL REFLECTION, EVALUATION AND FEEDBACK FORMS

Personal reflection forms: female participants

This is to be filled in at the end of the programme. If participants are not able to read and write, the facilitator can help them do this.

Statements	Yes	No	N/A	Comments
I have spent time reflecting on my own behaviour, knowledge and attitudes on gender and masculinities, which are sometimes harmful.				
Based on these reflections I have tried to demonstrate positive behaviours this week (provide examples in comments).				
I was able to have an honest conversation with my husband/partner about gender and masculinities.				
I have reflected on the scriptures relating to gender, masculinities and SGBV as shared during this programme and understand them clearly.				
I feel empowered and that I have the space within my home, mosque and community to aspire to a life of abundance.				

Personal reflection form: male participants

This is to be filled in at the end of the programme. If participants are not able to read and write, the facilitator can help them do this.

Statements	Yes	No	N/A	Comments
I have spent time reflecting on my own behaviour, knowledge and attitudes on gender and masculinities, which are sometimes harmful.				
Based on these reflections I have tried to demonstrate positive behaviours this week (provide examples in comments).				
I was able to have an honest conversation with my wife/partner about gender and masculinities.				
I have reflected on the scriptures relating to gender, masculinities and SGBV as shared during this programme and understand them clearly.				
I know that the use of violence is unacceptable in any context, and the word of God condemns it.				
I understand the importance of an equal relationship, and that healthy relationships are not violent.				
I understand the alternative ways of being a man from the positive masculinities model, and from the Prophet Muhammad (PBUH) (please write one aspect that you have tried to change/model).				

Sample pre- and post-training questionnaire on participant knowledge, attitudes and practices

Please read the following statements and tick the appropriate box for your response.

Statements	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
	1	2	3	4	5
God created man and woman in his own image, as equals.					
Women were created as helpers for men, and therefore are inferior.					
Men have no role in promoting women's rights.					
Men shouldn't be involved in addressing sexual and gender-based violence issues.					
Men should be involved in household work such as cooking, cleaning and washing clothes.					
Being a good father means being stern and disciplining children, not showing emotions.					
Men are restricted from caring for their children and wife because of rigid gender roles.					
Headship means to control, dominate and correct when someone is wrong.					
Men and boys aren't affected by sexual and gender-based violence: it affects only women.					
I understand that gender inequality is the cause of sexual and gender-based violence in most instances.					
It is a woman's fault when she is raped.					
There is no such thing as marital rape: a man is entitled to a woman's body.					
Shared responsibilities is a better way for better relationships.					
The Prophet Muhammad (PBUH) sets the ultimate model for being a man, even for us in our current context.					
Gender equality is not a Muslim concept; it's a Western cultural idea.					
When we were saved, we were also saved from the harmful practices of our cultures.					
Gender equality is important to address SGBV in our communities.					
Change in harmful attitudes, behaviours and knowledge on gender and masculinities is important to end SGBV.					

Sample training/workshop evaluation form

Please rate your response on a scale of 1 to 5 as follows:

- 1: strongly disagree**
- 2: disagree**
- 3: neutral**
- 4: agree**
- 5: strongly agree**

The workshop was educational and informative. _____

The contents of the workshop were easy to grasp and well planned. _____

The information and knowledge from the workshop is relevant and applicable to my context. _____

The sessions were timely, and not too long. _____

The time management of the workshop was good. _____

This information has empowered me to engage men and boys in SGBV prevention even in small ways. _____

The content and discussions were useful and non-harmful. _____

The sessions had a good balance of scriptural reflections and other activities to train us. _____

The techniques and activities taught are very useful and can be easily replicated in my community/mosque. _____

The activities are adaptable to work with both Muslim and non-Muslim men and boys. _____

The facilitators communicated clearly, and used appropriate learning methods to conduct the training. _____

I understand now the key role men and boys play in preventing SGBV and their role in promoting gender equality. _____

I'm confident that I can conduct training/workshops for others using this Transforming Masculinities approach. _____

NOTES

NOTES



Transforming Masculinities
A training manual for Gender Champions
By Prabu Deepan

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