

Faith Actors Motivating Empowerment (FAME)

A Toolkit for faith actors to engage congregations and communities to end all forms of gender based violence (GBV)



NORWEGIAN CHURCH AID
actalliance

Copyrights

All the contents/data in this document including pictures, maps, diagrams, drawings, specifications, plans, statistics, calculations, databases, software and supporting records or materials are the absolute property of Norwegian Church Aid (NCA). Whereas parts or all of the toolkit may be used for the purposes of changing dominant social norms to end gender based violence (GBV), no part of the document shall be reproduced without the prior written consent of NCA. Such reproduction without necessary written permissions from NCA shall be in violation of trademarks and intellectual property.

Front page photo: Håvard Bjelland / NCA



NORWEGIAN CHURCH AID
actalliance

FAITH ACTORS MOTIVATING EMPOWERMENT (FAME)

A Toolkit for faith actors to engage congregations and communities
to end all forms of gender based violence (GBV)

First published 2021

Final edition 2022



Photo: Håvard Bjelland / NCA

Foreword

NCA is pleased to introduce our toolkit on working with faith actors in efforts to end gender based violence (GBV). The faith actors motivating empowerment (FAME) toolkit is meant to be used in conversations with congregations and communities to end this negative social norm. Contributing to ensure that women and girls live empowered lives free from all forms of GBV is one of NCA's priorities and is the main goal of our global programme to end GBV.

Recognizing NCA's strategic position as a faith-based organization, and the enormous influence that faith actors, especially religious leaders have on communities, NCA decided to develop this step-by-step guide on how to structure and facilitate discussions with congregations to discuss the sensitive issue of gender based violence (GBV), and any other harmful practices. Faith leaders are accorded a lot of respect by not only rights holders, but also duty bearers as they command respect and moral authority, and can influence processes and decisions. Faith leaders are very well positioned to advocate for legislation that protect women and girls from GBV.

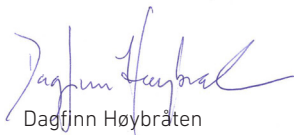
To continue leveraging NCA's unique position and access to religious actors, and to further leverage the enormous respect that religious actors command within communities, the toolkit will guide faith actors to work systematically to transform dominant norms to protect women and girls from harm.

The toolkit was developed with inputs and consultations with a variety of faith actors including representatives from:

- The World Council of Churches
- The All Africa Conference of Churches
- The inter-religious council of Kenya
- FECCLAHA
- Islamic faith actors
- And most of all, NCA colleagues from around the world.

The toolkit was piloted in South Sudan (October 2021) and Tanzania (February 2022). During the pilot trainings, one of the faith-based participants thanked NCA saying 'you made a manual that we really need, but we did not know that we needed it!'

I hope those using the toolkit will find it useful and inspiring, and that it will contribute to end GBV in communities, and to gender just communities where women and girls live lives free from all forms of GBV!



Dagfinn Høybråten

Secretary General, Norwegian Church Aid (NCA)

May 2022

TABLE OF CONTENTS

Acknowledgements	8
List of Abbreviations And Acronyms	9
Background to the NCA FAME toolkit	10
About the NCA FAME toolkit	11
Who should use the toolkit?	11
Contextualizing the toolkit for your setting	11
PART A. THEORY OF CHANGE	12
Introduction to the Theory of Change	13
The importance of a Theory of Change	13
FAME toolkit Theory of Change narrative outline	14
Contextualising the Theory of Change for local contexts	17
PARTB. OUTREACH WORK	18
Overview of outreach work	19
Theoretical framework for social norms	21
Measuring norms change	22
Who should use the Community Conversations Facilitators' guide?	23
How to implement the NCA FAME Community Conversation guide	24
Tips for facilitators	24
Criteria for selecting participants	25
PART C. COMMUNITY CONVERSATION MODULES	26
Overview of the Community Conversation modules	27
Module 1: Introduction to the GBV prevention community conversations	28
Module 2: The Concept of Gender	30
Module 3: The Concept of Equality	33
Module 4: Understanding Gender Based Violence	36
Module 5: Religious Reflections on GBV	41
Module 6: The Role of Faith, Faith Communities and Faith Leaders in GBV prevention	45
Module 7: Conclusion and Action Plans	48
Delivering Community Conversation modules	50

PART D. FACILITATOR'S GUIDE FOR LEADING COMMUNITY CONVERSATIONS	52
Module 1: Introduction to the GBV prevention community conversations	54
Module 2: The Concept of Gender.....	58
Module 3: The Concept of Equality	63
Module 4: Understanding Gender Based Violence	68
Module 5: Religious Reflections on GBV	78
Module 6: The Role of Faith, Faith Communities and Faith Leaders in GBV prevention	84
Module 7: Conclusion and Action Plans	89
APPENDIX	94
Appendix 1: Pre and Post Test.....	95
Appendix 1.1: Suggested introduction activities.....	96
Appendix 1.2: Team games/ activities and Ice breaker questions.....	96
Appendix 2.1: Differentiating between Sex and Gender Statements about men and women.....	98
Appendix 3.1: Universal religious principles	98
Appendix 3.2: Inequality between men and women.....	99
Appendix 4.1: Contact list for GBV services / Referral mechanisms	100
Appendix 4.2: National and local data on GBV.....	100
Appendix 4.3: National and local data on GBV.....	100
Appendix 4.4 Role play on power and the use of force.....	101
Appendix 4.5 Religious text / stories for discussion on consent and informed consent.....	101
Appendix 4.6: Bursting the myths on GBV	102
Appendix 4.7 Values and attitude clarification exercise	104
Appendix 5: Religious text for contextual study.....	105
Appendix 6: FAME toolkit list of contributors.....	109
Appendix 7: Toolkit pilot training participants	110

Acknowledgements

NCA would like to thank everyone who contributed to making this toolkit a success. NCA staff based in Norway, Ethiopia, Guatemala and Pakistan were instrumental in providing information and/or coordinating qualitative interviews with partners, including faith-based actors in the respective countries. Invaluable wisdom and insight were provided by a variety of people during the development of this toolkit and their contribution is acknowledged. A full list of individuals who contributed to the development of this toolkit, including pilot training participants is provided in appendices 6 and 7.

We further acknowledge the lead consultant, **Dr. Lucy Kanya**, for working with us to develop this toolkit. **Ms. Janet Munyasya** supported in the design of the toolkit.

The draft toolkit was piloted in South Sudan and Tanzania in 2021 and 2022 respectively. The pilot training targeted faith based partners, NCA staff and other program partners. After the training in South Sudan, two faith based partners piloted the draft materials among communities of different traditions. The contributions of all the training participants and the pilot exercise have been included in this final toolkit.

Content for this toolkit has been drawn from several sources, primarily: FECCLAHA's Contextual Bible Study Manual on Gender-Based Violence (Tamar Campaign)¹; SASA! Faith²; Created in God's image³; Save Toolkit⁴; Positive Masculinities and Femininities Handbook for Adolescents and Young People in Faith Communities in Nigeria⁵; Church Resource Manual on Sexual Gender Based Violence⁶; Restored: Ending Violence Against Women, Ending Domestic Abuse: A Pack for Churches⁷; Contextual Bible Study Manual on Transformative Masculinity⁸ among others. Biblical text used in this toolkit is taken from the New International Version (NIV)⁹. Qur'an text draws primarily from the translation by Abdullah Yusuf Ali.¹⁰

¹ Fred Nyabera and Taryn Montgomery (Eds). (2007). Tamar Campaign. Contextual Bible Study Manual on Gender-Based Violence. The Fellowship of Christian Councils and Churches in the Great Lakes and The Horn of Africa (FECCLAHA). Nairobi. Kenya.

² Lori Michau, Sara Sirbert and Margaret Cleary. (2016). SASA! Faith: A guide for faith communities to prevent violence against women and HIV. Raising Voices. Kampala, Uganda.

³ Daniela Gennrich. (2014). Created in God's Image. A Gender Transformation Toolkit for Women and Men in Churches. Revised Edition. Norwegian Church Aid. Pretoria. South Africa.

⁴ SAVE toolkit. A Practice Guide to the SAVE Prevention Methodology. The International Network of Religious Leaders Living with or Personally Affected by HIV and AIDS (INERELA+).

⁵ Helen Kunbi Labeodan, Godson Téyi Dogbeda Lawson-Kpavuvu, Ayoko Bahun-Wilson, Ezra Chitando (EDS). (2019). Positive Masculinities and Femininities. Handbook for Adolescents and Young People in Faith Communities in Nigeria. World Council of Churches.

⁶ Bongzi Zengele. (2014). Church Resource Manual on Sexual Gender Based Violence. We Will Speak Out. South Africa.

⁷ Restored. Ending Domestic Abuse: A Pack for Churches. Available at www.restoredrelationships.org.

⁸ Ezra Chitando and Nyambura J. Njoroge (Eds). (2013). Contextual Bible Study annual on Transformative Masculinity. The Ecumenical HIV and AIDS Initiative in Africa (EHAIA), a programme of the World Council of Churches, Harare.

⁹ THE HOLY BIBLE, NEW INTERNATIONAL VERSION®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide.

¹⁰ Holy Qur'an. (A.Y. Ali, Trans. & T. Griffith, Ed.). (2001). Wordsworth.

List of Abbreviations And Acronyms

AACC	All African Council of Churches
CC	Community Conversations
COs	Country Offices
EHAIA	Ecumenical HIV and AIDS Initiative in Africa
FECCLAHA	Fellowship of Christian Councils and Churches in the Great Lakes and Horn of Africa
FAME	Faith Actors Motivating Empowerment
FGM/C	Female Genital Mutilation / Cutting
GBV	Gender-based Violence
IPV	Intimate Partner Violence
IRC	International Rescue Committee
NCA	Norwegian Church Aid
ToC	Theory of Change
UN	United Nations
UNFPA	United Nations Population Fund
UNHCR	United Nations High Commissioner for Refugees
VAWG	Violence Against Women and Girls
WCC	World Council of Churches
WHO	World Health Organisation

Background to the NCA FAME toolkit

According to the World Health Organization (WHO), 35 percent of women worldwide have experienced either physical and/or sexual Intimate Partner Violence (IPV) or non-partner sexual violence¹. Gender Based Violence (GBV) is defined in many ways, including, violence that is directed at an individual based on his or her biological sex, gender identity, or perceived adherence to socially defined norms of masculinity and femininity. It includes physical, sexual, and psychological abuse; threats; coercion; arbitrary deprivation of liberty; and economic deprivation, whether occurring in public or private life. GBV takes on many forms and can occur throughout the life cycle. Types of GBV can include harmful practices such as female genital mutilation/cutting (FGM/C), and child early and forced marriage; domestic violence; female infanticide; child sexual abuse; sex trafficking and forced labour; sexual coercion and abuse; among others. Violence against women and girls (VAWG) is one of the most widespread, persistent and devastating human rights violations in our world today. GBV knows no social, economic or national boundaries, and increases drastically during conflict and other humanitarian crises.

Norwegian Church Aid (NCA) is an ecumenical diaconal organization that works for global justice, helping the poorest and those in need, regardless of their political or religious affiliation. NCA's vision is **"Together for a Just World"**.

NCA's GBV programme is set to work in an integrated manner, focusing on prevention and response, including empowering women and girls. The integrated approach aims to reduce GBV and empower women and girls, in both long-term development settings and in humanitarian contexts. Unequal power relations between women and men are the root cause of GBV and gender inequality which results in oppression of women and girls. Gender inequality exists in individual relationships between men and women and exists in, and is reinforced by, political, economic and social systems, practices, and institutions. This is referred to as 'structural' inequality. Inter-personal violence is underpinned and exacerbated by structural violence. NCA wants to work towards closing the gender gap through addressing unequal power relationships as all gender equality programming must first and foremost address the power imbalance between women and men.

NCA works in 21 countries globally, and 19 out of these have chosen gender-based violence (GBV) as one of their priority programmes for the period 2020-2024. Countries implementing the GBV programme are Afghanistan, Bangladesh, DRC, Ethiopia, Guatemala, Iraq, Lebanon, Malawi, Mali, Myanmar, Nigeria, Pakistan, Palestine, Somalia, South Sudan, Sudan, Syria, Tanzania, and Zambia.

NCA being a faith-based organization implements some of their work through local faith actors. Presently, NCA country offices (COs) and partners, including religious leaders use different methodologies and approaches in their work to end all forms of GBV including harmful practices. These include the Tamar campaign, SASA Faith, IMAGES and Created in God's Image, among other methodologies. Hence, NCA has developed a consolidated/hybrid toolkit composed of existing best practices and methodologies on how to engage with faith actors, including religious leaders, on norm transformative work within communities to end GBV. The aim of the toolkit is also to enhance NCA and partners' engagement with faith-based actors in conducting norm transformative work. The toolkit focusses on transforming dominant norms to protect women and girls from harm. The hybrid toolkit is flexible and easy to contextualize and can also be used with non-faith-based partners/institutions.

The toolkit will contribute towards NCA's Global Programme on GBV's overall aim which is for women and girls to live empowered lives free from GBV, and more specifically towards sub-goal 1: Dominant norms transformed to protect girls and women from violence and harmful practices. The sub-goal focuses on addressing harmful norms and requires us to address unequal power relations, harmful masculinities, legal, social, moral, and religious norms. NCA will promote working with faith actors, religious leaders, community leaders, and the community at large to change norms, including support religious leaders to re-frame religious narratives which harm and hold girls and women back from realising their human rights. NCA will address laws, policies using international conventions that protect women and girls from all forms of GBV and promote gender equality (legal norms), group rules that promote healthy, non-violent relationships and ways of being a man (social norms), the belief that GBV is morally wrong (moral norms) and re-framing religious norms through structured dialogues, community conversations and evidence-based research. Changing norms must include a critical mass of people across all levels of society, from religious leaders, community leaders, teachers, police, women, men, boys and girls, to maintain a norm change. The ultimate goal of norms change is to create a healthier and safer community for women and girls, and safer relationships between men and women, starting from the relationship between girls and boys.

¹ WHO estimate: Sexual and physical violence, by intimate partner or non-partner (unknown), this number does not include sexual harassment.

About the NCA FAME toolkit

The NCA FAME toolkit includes the following parts:

Part A. Theory of Change: This outlines the need that we are trying to address through this program of work, the outcomes we expect and the range of activities that will be conducted to achieve this change².

Part B. Outreach work: This section unpacks the different themes and related activities which when undertaken will lead to the expected change outlined in the theory of change. This includes:

- awareness raising on all forms of GBV
- theoretical framework of social norms

Part C. Community conversation modules: The different themes are structured into conversation modules to be discussed progressively. Beginning with definitions of the key terminologies, the conversations utilise the contextual study of religious text methodology to unpack otherwise difficult topics. The conversations culminate with the development of individual and joint action plans and a reflection on the measurement of impact within the respective communities.

Part D. Community conversation facilitators' guide: An interactive process will be adopted to bring together members of the community and encourage them to think, discuss and explore harmful norms that encourage inequalities and the different types of GBV affecting women and girls. These include religious, social, moral and legal norms, unequal power relations and harmful masculinities. This guide will be used to support these community conversations.

Who should use the toolkit?

The FAME toolkit is intended for use in community conversations primarily by religious leaders and faith actors in general working on preventing and addressing GBV. For this toolkit, the term 'faith actors' is used inclusively, and covers any person who works with faith communities and/or congregations.

These could include religious leaders, individuals trained in the theology of their faith, and those who are not trained, ordained and non-ordained clergy, and faith actors at all levels. For example, this could be high ranking religious leaders, religious leaders at different levels, faith group leaders such as women, men and youth group leaders and all community faith group leaders.

The toolkit resources can also be adapted for community conversations with a range of other stakeholders working on preventing and addressing GBV.

Contextualizing the toolkit for your setting

This toolkit has been developed in a generic manner to allow for contextualization. You will need to contextualize it with respect to the specific religious or faith community, country and Local legal setting, culture / socio-cultural dynamics

- Be aware of the sensitivities around: different terminologies, gender and age dynamics, language, minorities, intersectionalities, religious groups
- National and local data on: the range of inequalities prevalent in the setting, the types of GBV and prevalence of each; the religious, cultural, legal, economic or social perspectives and drivers of the different types of GBV; the range of support services for GBV survivors available within the local setting; barriers and enablers to GBV prevention efforts,
- National and international legal and technical agreements that support human-rights and rights-based approaches to GBV prevention

² Ellen Harries, Lindsay Hodgson and James Noble. Creating your theory of change. NPS's practical guide. November 2014. Available at: <https://s3.eu-west-2.amazonaws.com/golab.prod/documents/Creating-your-theory-of-change1.pdf>

PART A

Theory of
Change

Introduction to the Theory of Change

Religion and faith are integral parts of our societies with the potential to promote cohesion, solidarity and advance the course of different norms. Faith leaders are therefore key stakeholders in most societies. Religion also plays a key role in our construction of “gender”, including negative or toxic masculinities and femininities. Multiple interventions support the legitimacy of faith communities in tackling Gender-based Violence. Evidence also suggests that faith-based actors across different religious groupings are regarded as the most influential social agents of change with regard to GBV. However, faith and faith-based actors can also be enablers of GBV in different religious groupings. Further, in some settings, religious and socio-cultural practices are often practiced together, with one supporting the other and vice versa. Given the authority placed on religion and faith actors, engaging them in reflections on the theological and socio-cultural underpinnings of GBV is expected to lead to change in the dominant norms that promote the practice.

The outreach work outlined in the FAME resources aims to improve knowledge about the negative consequences of dominant norms related to GBV such as unequal power relations, harmful masculinities, legal, social, moral and religious norms. The programme level impact of this work will be faith communities and societies in which women and girls are free from all forms of GBV.

The importance of a Theory of Change

A ToC tool helps us describe the issue we are trying to address through the planned work, the outcomes we expect and the activities we plan to undertake to achieve the intended outcomes. The ToC tool maps the journey through the different activities to the attainment of the final goal. Researchers have identified the following four key benefits of ToC.¹

1 Strategy: TOC's help;

- a. Communities work together to achieve a shared understanding of the project and its aims.
- b. Make projects more effective
- c. Identify and open up “black boxes” in thinking

2 Measurement: TOC's;

- a. Help to determine what needs to be measured, and what does not, so we can plan our evaluation activities
- b. Encourage teams to engage with existing evidence base
- c. Act as the basis for claims about attribution

3 Communication: TOC's;

- a. Quickly communicate a project's aims
- b. Bring the process of change to the forefront

4 ToC's help with partnership working

¹ Creating your Theory of Change. NPC's practical guide. Ellen Harries, Lindsay Hodgson and James Noble. November 2014

FAME toolkit Theory of Change narrative outline

The outreach work outlined in the FAME toolkit aims to improve knowledge about the negative consequences of dominant norms related to GBV such as unequal power relations, harmful masculinities, legal, social, moral and religious norms. The programme level impact of this work will be faith communities and societies in which women and girls are free from all forms of GBV. The different elements of the FAME ToC are outlined below with a summary in presented in figure 1.

Ultimate Goal: Faith communities and societies in which women and girls are free from all forms of GBV.

Intermediate Goals

- 1 Power relations between men and women balanced and gender equity increases
- 2 Changed social norms with acceptance that all forms of GBV are unacceptable

Outcomes

- 1 Changes in dominant social norms related to equality and power relations, enhancing positive masculinity and femininities.
- 2 Changes in dominant social norms related to GBV, acknowledging that all forms of GBV are unacceptable.
- 3 Dominant norms transformed to protect girls and women from violence and harmful practices.
- 4 Women and girls survivors access safe spaces within the faith communities where they are supported as relevant
- 5 Faith actors and communities are accountable to women and girls for prevention, protection, mitigation, response and advocacy against all forms of GBV

Outputs

- 1 Improved knowledge about the negative consequences of dominant norms related to GBV
- 2 Beliefs, attitudes, behaviours and practices among members of the faith communities shift to recognise dominant social norms that contribute to GBV as unacceptable
- 3 Women and girls know their rights, are empowered and have increased autonomy in making decisions concerning their lives and livelihoods
- 4 Faith actors and communities have the capacity to prevent, mitigate, respond and advocate against all forms of GBV within their communities

Interventions

- NCA working with faith actors, religious leaders, community leaders, and the community at large to change norms, including support religious leaders to re-frame religious narratives which harm and hold girls and women back from realising their human rights.
- NCA will address laws, policies using international conventions that protect women and girls from all forms of GBV and promote gender equality (legal norms), group rules that promote healthy, non-violent relationships and ways of being a man (social norms), the belief that GBV is morally wrong (moral norms) and re-framing religious norms through structured dialogues, community conversations and evidence-based research.

The Problem

- Gender-based violence, especially against women and girls and the threat of such violence violates women' and girl's human rights, limiting their access to opportunities for the full enjoyment of livelihoods.
- Religion and faith play a key role in society with the potential to promote cohesion, solidarity and advance the course of different norms.
- Religion also plays a key role in our construction of "gender", including negative or toxic masculinities and femininities.

- Multiple interventions support the legitimacy of faith communities in tackling Gender-based Violence.
- However, faith and faith-based actors can also be enablers of GBV in different religious groupings.
- Some religious and socio-cultural practices are often practiced together, with one supporting the other and vice versa.
- Given the authority placed on religion and faith actors, engaging them in reflections on the theological underpinnings of GBV is expected to lead to change in the dominant norms that promote the practice.

FAME Theory of Change assumptions

The ultimate impact of this outreach work will be achieved if the following assumptions hold:

- 1 That community conversation attendees are carefully selected, identifying individuals that are committed to bringing about change in their respective communities
- 2 That faith actors are invited, and attend the community conversations
- 3 That faith actors invited for the community conversations command moral authority within their respective faith communities
- 4 That relevant support systems (e.g. referral mechanisms for GBV survivors) and institutions (e.g. legal systems) are functional and accessible within the communities
- 5 Relevant policies and laws are enacted and implemented to protect women and girls from violence
- 6 That communities are willing to change
- 7 That relevant government authorities support the planned work
- 8 The different religious institutions and faith actors use their authority to engage in advocacy efforts to end GBV
- 9 The different religious institutions and faith actors use their authority to challenge authorities to support and/or implement necessary mechanisms to assure and maintain change

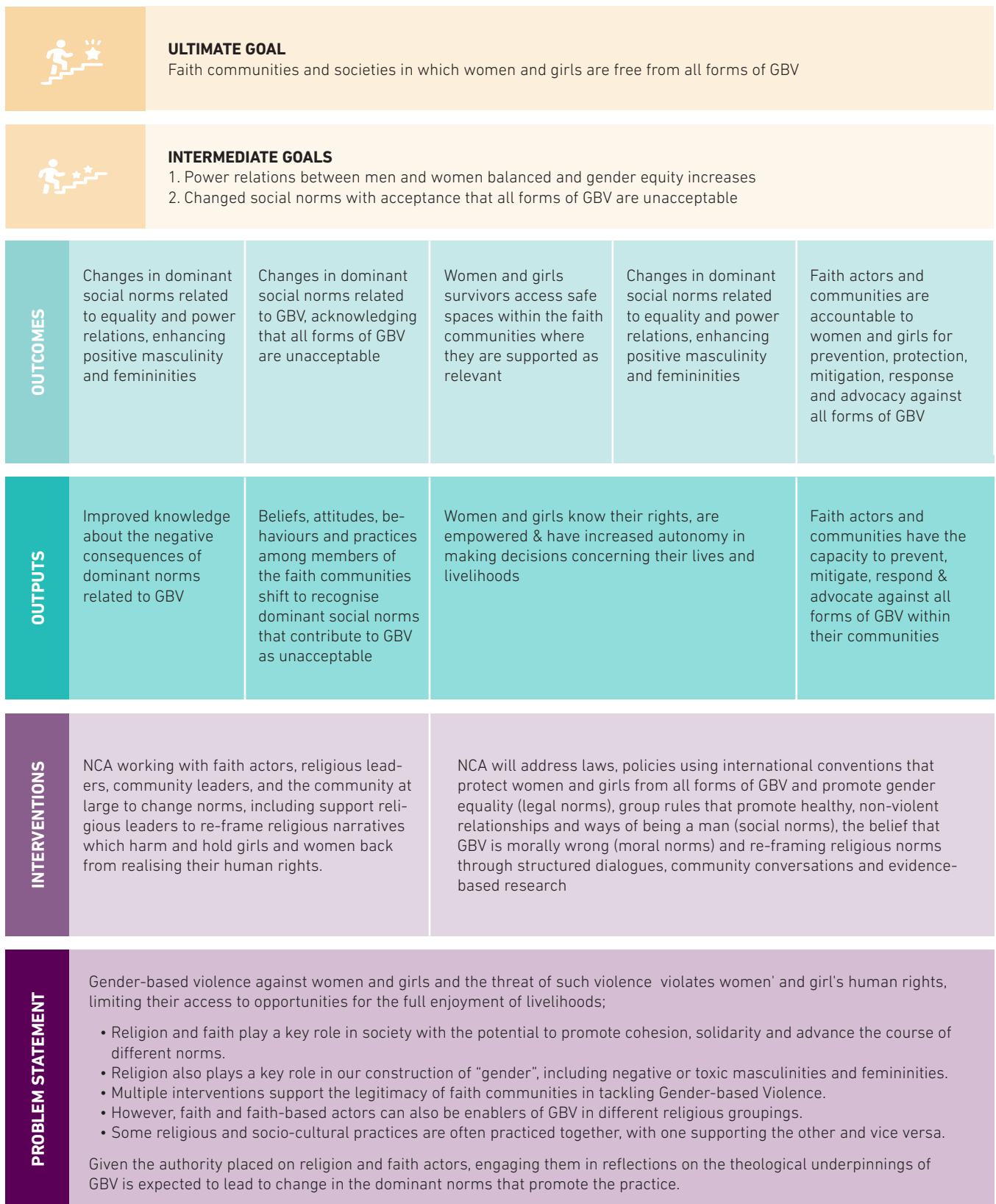
Key stakeholders

- 1 Faith actors including religious leaders
- 2 Community leaders including opinion leaders
- 3 Faith community leaders
- 4 Relevant institutions within the community e.g. legal, education, health, social services, as applicable
- 5 Relevant government authorities at the different levels

Potential risks

- Lack of resources to facilitate community conversation sessions
- Rigidity among faith actors in reframing harmful religious narratives that interplay with socio-cultural norms & enable different forms of GBV
- Lack of support from relevant institutions outside the faith communities e.g. the legal institutions
- Rigidity among community conversation participants selected and they are not interested in transforming negative social norms
- Backlash in the community against first adopters to change, which may discourage others from pursuing the cause
- In some settings, there may be a real threat to harm or violence to individuals, families or communities
- Ex-communication or alienation from certain faith communities by leadership that does not believe in the cause or are reluctant to change the dominant norms
- Disapproval for some in their respective communities following individual decisions to change attitudes and practices e.g. supporting equal power relations among women and men and contributing to outputs and outcomes that can reduce and ultimately end GBV in our faith communities.

Figure 1: Theory of Change



Contextualising the Theory of Change for local contexts

The ultimate goal of having communities and societies in which women and girls are free from all forms of GBV is universal. However, we recognise that the approach to outreach work on transforming dominant social norms related to GBV depends on the setting and will need to be adapted as such. Similarly, the ToC recognises that the context is very critical for the successful engagement of faith communities in GBV prevention work. The following tips will be helpful when contextualising relevant elements of the ToC to suit your setting:

- 1** Keep the end in mind. In this case, keep the ultimate goal in mind when contextualising the ToC. The ultimate goal does not change, regardless of context.
- 2** It is best to involve other people when contextualising the ToC. These include other people and organizations working on GBV prevention efforts, faith actors, community leaders and other relevant institutions in your context.
- 3** Use available local evidence in developing your ToC. This includes evidence on the types, prevalence and magnitude of the different forms of GBV in your setting, national and regional legal provisions on the rights of women and girls, religious and social norms related to GBV, among others.
- 4** Keep the ToC simple and easy to understand and operationalise

PART B

Outreach
Work

Overview of outreach work

The outreach work covers the different themes which are aimed to improve knowledge about the negative consequences of dominant norms related to GBV such as unequal power relations, harmful masculinities, legal, social, moral and religious norms. Community conversation modules are designed to guide participants in the process of transforming dominant social norms which perpetuate GBV. The sessions are facilitated using the accompanying participatory training manual. By the end of the modules, participants will be able to develop action plans to prevent, mitigate, respond to and advocate against all forms of GBV. Five core themes are covered in this outreach work.

1. Gender

Gender is a cultural and social construct which refers to the differences between men and women. This is often wrongly construed to refer to sex. Sex refers to the biological and physiological differences between males and females. While sex is categorised into male and female, gender classifies one as being either masculine or feminine. Gender roles and expectations evolve and these may differ across time, religion and culture. However, sex remains the same regardless of time, religion and culture. A key attribute of the concept of gender that underpins discussions on GBV relates to the distinctions between masculine and feminine roles.

While sex is recreated by the reproduction or biological needs, gender distinctions are created by social norms. Some of the dominant social norms on gender are harmful, perpetuating GBV. However, as these norms are not static, they are amenable to change and conversations around these are designed to facilitate steps towards transforming them. For example, while masculinity and femininity as construed by the society could perpetuate GBV, positive transformations of the same roles could support efforts to prevent, mitigate, respond to and advocate against all forms of GBV.

2. Equality

The equality of men and women is ascertained in national and international legal documents. The principle of equality before the law provides for the equal treatment of men and women that are subject to the same laws or judicial system. The principles of fairness, equality and justice apply to both men and women and are regarded as rules of "fair play" in discussions on social justice. However, as with the concept of Gender, the interpretation of the concept of Equality often differs across settings, often leaving women exposed to injustice. In addition to legal definitions, the definition and interpretation of Equality is often influenced by socio-cultural contexts. Masculinity and femininity as conceived by the society has led to inequalities in power relations in the community which can lead to or exacerbate harmful practices and GBV. The understanding of equality is also influenced by religious beliefs. While religious doctrines provide for the equality of men and women, the same is often used to drive unequal relations between them. The interpretation and application of the concept of equality differs among and within the different faith communities. In addition, evidence suggests that the interplays between religion and culture further complicate the interpretation of the concept of Equality. Often, either religion or culture is used to justify the inequalities meted on women and girls.

With the definition and interpretation of Equality influenced by the legal provisions, socio-cultural interpretations and religious reflections, the ensuing confusion creates loopholes that have often led to violations of the rights of women and girls in many settings.

3. Gender Based Violence

The United Nations defines violence against women as any act of gender-based violence that results in, or is likely to result in, physical, sexual, or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.^{1,2} Gender-based violence manifests itself in many forms, which are broadly categorized into physical, sexual, psychological/emotional, economical and harmful practices.³ However, these forms are so intricately linked that combination of two or more of these forms may occur at the same time. Further, gender-based violence, within these five broad categories, can occur in the forms of intimate partner violence, economic violence, sexual violence, psychological violence, sexual violence, forced and early marriage, female genital mutilation, honour killing, wife inheritance, trafficking among others.^{4,5}

Gender-Based Violence (GBV) is a global problem affecting millions of girls and women. This epidemic affects all women regardless of race, religion or socio-economic status. It is estimated that one in three women will experience sexual and/or physical violence, mostly by an intimate partner.⁶ GBV contributes significantly to ill-health, disabilities and death, with the majority of those affected being in females.

Having considered how the interpretation of the concepts of gender and equality might contribute to violations of the rights of women and girls, this section delves deeper into the different types of GBV and their drivers. It is evident that religious and socio-cultural legal interpretations contribute to GBV. While legal provisions are supposed to protect women from these, the implementation of laws is not always clear and in some settings the laws do not exist.

4. Religious reflections on GBV

In addition to the other methodologies used in previous discussions on the concepts of Gender and Equality, contextual reflections of religious text are used in the community conversations. The session on religious reflections on GBV outlines what the scriptural texts used by different faith communities provide with regard to the concepts of Gender and Inequality. The religious reflections cover a total of ten GBV related sub-themes. Discussions begin with a reflection on the role of religion in GBV and GBV prevention efforts.

Delving deeper into the drivers of GBV in the communities, incidences of violations of women and girls in the different religious texts are unpacked. These include discussions on:

- 1 Power relations between men and women
- 2 Exploring positive masculinities and femininities
- 3 Respect for women
- 4 Gender based violence including sexual violence, physical violence, psychological or emotional violence, economic violence and harmful practices (e.g. FG, early child and forced marriages and other harmful traditional practices)

5. The role of faith, faith communities and faith leaders in GBV Prevention

Having considered the concepts of Gender and Equality and reflected on how the understanding of these from a social and religious context impact on GBV, the role of faith in prevention is discussed. Religion plays a key role in society with the potential to promote cohesion, solidarity and advance the course of different norms. Faith leaders are therefore key stakeholders in most societies. Faith leaders are instrumental change agents in society. Therefore, faith leaders need to be integral for making the desired change in mindset particularly for young boys and men in patriarchal societies. Multiple interventions support the legitimacy of Faith-based Organisations (FBOs) and local faith communities (LFCs) in tackling GBV. Evidence suggests that faith-based actors across different religious groupings are regarded as the "most influential social agents of change with regard to GBV. This therefore gives them voice to advocate for the prevention, mitigate, respond to and advocate against all forms of GBV.

However, in some settings, faith-based actors are also seen as enablers of GBV in the respective religious groupings.

¹ United Nations, "Declaration on the Elimination of Violence against Women", New York, 1993.

² S. A. Bartels et al., "Making sense of child, early and forced marriage among Syrian refugee girls: A mixed methods study in Lebanon," *BMJ Glob. Heal.*, vol. 3, no. 1, p. e000509, Jan. 2018.

³ S. Walby et al., "Conceptualising Violence and Gender," in *The concept and measurement of violence*, 1st ed., Bristol University Press, 2017, pp. 31–56.

⁴ S. Walby et al., "Different Forms Of Violence," in *The concept and measurement of violence*, 1st ed., Bristol University Press, 2017, pp. 57–102.

⁵ Source: The Gender-Based Violence Classification Tool. UNFPA, UNHCR, IRC. http://gbvims.com/wp/wp-content/uploads/Chapter-3-v6_31Jan11.pdf

⁶ WHO, "Addressing Violence Against Women Key achievements and priorities," Geneva, 2018.

The development of this work on engaging faith actors in GBV prevention is in recognition of the key role that they play in their communities. Faith actors, including religious leaders, have an accessible community. In addition, GBV occurs within faith communities, with faith leaders the first confidants that survivors run to. With socio-cultural and religious norms that do not strongly condemn GBV, support for survivors is likely to be compromised.

Having gone through the previous modules, this semi-final one brings home the discussion on GBV occurring within our faith communities. Participants reflect on the different religious and social norms that perpetuate GBV, identifying opportunities for engagement in GBV prevention. Some of the ways in which faith actors can be involved including in education, prevention, support and care for survivors, advocacy and addressing injustice. They could also be involved in monitoring and evaluating GBV cases in their faith communities with the intention of influencing change.

This outreach work concludes with the development of Specific, Measurable, Achievable, Realistic and Timely (SMART) action plans that will guide faith communities in transforming harmful social norms that perpetuate GBV. The above outreach work will be attained through community conversations. Community conversations will bring members of the community together to think, discuss and explore harmful norms that encourage inequalities and the different types of GBV affecting women and girls. These include religious, social, moral and legal norms, unequal power relations and harmful masculinities. The following guide has been developed to support these community conversations.

Theoretical framework for social norms

Social norms are customary rules of behaviour, values, beliefs and attitudes that coordinate and govern interactions between individuals and their reference groups in a given society.⁷ These norms assert preferred actions and power dynamics for individuals and institutions. Social norms determine what is considered “normal” and appropriate behaviour for a particular group and therefore influence individual responses. The social norms theory suggests that people comply with what people do in a certain situation for one or all of three reasons^{8,9}:

- 1 Because they believe what others do in a particular situation (descriptive norms)
- 2 Because they believe that others think they should do something or react in a particular way (injunctive norms)
- 3 Desires for approval (seeking positive sanctions) and the fear of disapproval (fear of negative sanctions)

To illustrate these reasons, consider a fictional community X where the proportion of girls who are supported to pursue their full educational goals is significantly lower than that of boys. In this community, girls are married off young. While twelve-year-old Sofia in this community excels in her primary school studies and desires to pursue secondary education and pursue a career in engineering, her parents are not supportive of her ambitions and terminate her studies. Sofia’s parents argue that this is what others do in their community, in other words, this is the norm (descriptive norms). In addition, they are convinced that this is what the society expects them to do (injunctive norms). When an elderly man in the community asks for twelve-year old Sofia’s in marriage, her parents agree, contrary to Sofia’s wishes. It is likely that as individuals, Sofia’s parents do not believe that the decision to marry her off is best but living in this community where the marriage of young girls is accepted, they desire approval from the community (seeking positive sanctions). Sofia’s mother does not want to be the subject of gossip among women in the community while her father does not want to lose his seat in the village council.

Social norms are not universal and only apply within a given “reference group”¹⁰. Different groups hold different social norms which govern the actions of only the people in that community. For example, among traditional Kamba communities in Eastern Kenya, men do not shake hands with their daughters-in-laws. This, however, is not the case in other communities in the country, failure to shake hands would be regarded as disrespectful. The social norms which govern how people treat women and girls also vary across communities or reference groups. As such, if young Sofia above was raised by the same parents in a different community where education for the girl child is highly regarded, she would have been supported to complete her studies.

⁷ Heise, L. (2013) ‘Social Norms. Introduction’, Presentation at the Expert workshop on empowering adolescent girls, 26/4/2013, London.

⁸ Cialdini, R. B., Reno, R. R., & Kallgren, C. A. (1990). A focus theory of normative conduct: Recycling the concept of norms to reduce littering in public places. *Journal of Personality and Social Psychology*, 58(6), 1015-1026.

⁹ Bicchieri, C. (2006). *The Grammar of Society*. Cambridge: Cambridge University Press

¹⁰ Ben Cislighi and Lori Heise. 2016. Measuring Gender-related Social Norms, Learning Report 1. Learning Group on Social Norms and Gender-related Harmful Practices of the London School of Hygiene & Tropical Medicine.

The focus of this outreach work is to improve knowledge about the negative consequences of dominant norms related to GBV. These include:

- 1 Unequal power relations between men and women in the society
- 2 Harmful masculinities and negative femininities
- 3 Legal, social and religious norms

Gender based violence is influenced by the interaction of a wide range of factors encompassing societal norms and belief systems, individual and contextual factors. Key in this is the understanding that GBV is intricately connected to its key determinant – inequality and its varied manifestations.

Applying the social norms theory in GBV prevention work will involve three key steps: 1) identifying the dominant social norms that contribute to GBV in the specific community; 2) understanding why these social norms persist or the drivers of the dominant social norms and; 3) engaging with members of the community to transform these norms.

The planned community conversation sessions will engage members of the community in discussions to identify the dominant norms which contribute to the above negative consequences. The conversations have been structured along the following core themes: a) Gender, b) Equality, c) Gender Based Violence, d) Religious reflections on GBV and d) the role of faith, faith communities and faith leaders in GBV prevention) with activities that guide participants to reflect on the related social norms, identifying the dominant and harmful ones. As participants reflect on these, they also think through and discuss actions they can take to transform these social norms. The community conversation guide is presented in the next section.

Measuring norms change

Social norms are maintained by the influence of the community or society in which they are practiced. Transforming dominant social norms is therefore a collective effort. The process of transforming dominant norms can be lengthy. What matters most is that the process is initiated, monitored and supported.

Several activities have been suggested within the community conversations to identify and measure the social norms prevalent in the different faith communities. For example, in understanding the concept of gender and its application within the community, participants reflect on the roles assigned to men and women, and how they feel about these. It is likely that some community members will argue that they agree or act in accordance with their assigned roles because either 1) this is what they see others in their community doing; 2) this is what the community expects of them or 3) they act in certain ways to gain approval from members of the community or avoid sanctions.

A simple qualitative approach for measuring social norms at this formative stage would build on the specific norms identified by the participants. For example, in measuring descriptive norms, participants may list activities such as wife beating or marrying off young girls as norm in their community. The magnitude of these norms can be captured qualitatively by asking a question such as:

"How prevalent do you think this activity (specific e.g. wife beating) occurs in your community?"

Responses: *"very prevalent, sometimes, rarely, I don't know"*

Similar questions could be asked of dominant norms that involve attitudes, for example, to what extent do the following attitudes exist in your community?

"A man needs to be tough enough to command respect from his family and / or community".

Responses: *"to a great extent, to some extent, these attitudes do not exist, I do not know".*

The measurement of norms change should be incorporated in GBV prevention efforts from the onset. Based on their research, CARE International suggests the following stages and methods for measuring norms change. The specific tools and questions would need to be context specific.

Table 1: Norms change measurement stages & methods¹

STAGE	PURPOSE	METHODS
Formative research	Identify possible social norms, sanctions and reference groups	Literature review, informal discussions with community ²
Baseline	Verify social norms, assess strength, identify "cracks" in norms & opportunities for interventions	Quantitative surveys, qualitative interviews, and vignettes in FGDs
Monitoring	Observe signs of norm change; monitor backlash	Activity monitoring, observation
Endline	Changes in social norms, correlate with changes in behaviour and attitudes	Quantitative surveys, qualitative interviews, and vignettes in FGDs

While an understanding and application of the social norms theory can help in changing harmful practices that contribute to GBV, it is important to recognise that this cannot happen in isolation. Other factors beyond addressing social norms are necessary for successful norm transformation. For example, if institutional mechanisms such as budgetary support to support the education of girls are not in place, then a transformation of negative norms which currently impede the full participation of girls in education may actually lead to frustrations. This could easily be counter-productive as it may further drive negative femininities.

Who should use the Community Conversations Facilitators' guide?

The FAME community conversation facilitator's guide is intended for use primarily by faith actors in engaging with their faith communities to prevent and address GBV. For the FAME resources, the term 'faith actor' is used inclusively, and covers any person who works with faith communities or congregations. These could include individuals trained in the theology of their faith, and those who are not trained, ordained and non-ordained clergy or religious leaders, and faith actors at all levels. For example, this could be high ranking religious leaders, religious leaders at different levels, faith group leaders such as women, men and youth group leaders and all community faith group leaders. The community conversations can also be adapted for discussions with a range of other stakeholders working on preventing and addressing GBV.

¹ Applying Theory to Practice: CARE's Journey Piloting Social Norms Measures for Gender Programming. Copyright 2017 Cooperative Assistance and Relief Everywhere, Inc. (CARE). Used by Permission.

² Informal discussions could be the community conversations.

How to implement the NCA FAME Community Conversation guide

The NCA FAME community conversation guide is split into seven core modules, beginning with a general introduction and ending with the conclusion session during which participants develop action plans. These community conversations can be delivered in a focused workshop during which all the modules are covered sequentially. The community conversations can also be covered in split sessions, maintaining the sequence as outlined in the manual as the learning is progressive. If the community conversations are held over a series of consecutive days, we advise that the total duration does not exceed 3 months to maximise retention and ensure action.

The first module introduces the community conversations objectives and is also an opportunity for participants to know each other. Participant expectations and ground rules are also set during this module. The proposed logical order of the modules culminates in the development of action plans for the required change. It is important for the facilitator to review and summarize the content from previous modules for participants especially when the community conversations are not delivered in a single focused workshop. All the participants are expected to take part in all the modules, regardless of whether these are offered in one focused workshop or over several sessions. Finally, it is recommended to keep the same participant cohort for all the community conversations to ensure uniformity of learning. Some specific considerations regarding the sessions:

- 1** Aim for a minimum of 15 and maximum of 30 participants for meaningful discussions;
- 2** Group composition will depend on the settings and specific modules; consider dynamics such as age, sex, audience type (and seniority), experience with GBV issues, opinion leader, topic experts and where feasible, diversity of opinion on the different themes;
- 3** Aim for a minimum of 90 minutes and a maximum of 2 hours per session for meaningful engagement. Depending on the number of participants, you may wish to adjust the time to allow for extensive discussions;
- 4** Different sessions could be facilitated by experts in the field. However, this will depend on the context and acceptability of such persons. All facilitators and note-takers if applicable should familiarise themselves with this manual before the sessions.
- 5** A range of activities and resources are suggested for each section. The application of these will depend on context, audience, and available resources.
- 6** Methodologies that can be used during the community conversation guides include:
 - Self-reflection worksheets
 - Interactive presentations
 - Guest or expert speakers
 - Large and small group discussions
 - Contextual study of religious text / reflections on context
 - Role plays, exercises, games, activities or ice breakers

Tips for facilitators

- Prior preparation is essential for effective delivery of the community conversations. Go through the materials for each module in advance and ensure that all the required resources are available in sufficient quantities and that you understand the objectives of each module clearly.
- Prior preparations will also help in contextualising the discussions and ensuring effective engagement. For instance, you will need to be aware of the sensitivities around certain topics in your setting and determine in advance how you may navigate these. You will also need to understand the GBV context and your audience too.
- Understand your participants. Establish some basic information about your participants in advance. For example, the participant names, religious community /faith actor category/ level, their congregation etc.
- Create the right environment: Ensure that you have sufficient space to allow for all the planned activities e.g., small group discussions. It may help also to have enough space to allow for informal seating arrangements if this is feasible.
- As the facilitator, you are responsible for ensuring that the environment in which these community conversations are held is safe. Work with the relevant institutions to establish and ensure this.
- Always ensure the expected outcome(s) or objectives are clear: Review these at every community conversation session if this workshop is split.

- Always review participant expectations and the parking list at the beginning of every module and check that issues have been addressed at the end of the module.
- Test your technology, and plan for alternatives in case these do not work.
- Be creative or ready to adapt depending on the participants and / or module.
- Energize the group throughout the meeting. Pay attention to the participant's moods during the training. You may need to introduce some fun activities or ice breakers during the session to re-energize the group. Some group games / fun activities are included in Appendix 1.2. The choice of this will depend on the participant group.
- Inform the participants of the duration of the community conversations and specific modules so they can plan their time accordingly. It is important to ensure that planned community conversation days are agreeable with the participants. This is especially the case where social calendars e.g., market days, health clinic days, planting and harvest days etc. are significant in the particular community.
- Manage participation ensuring everyone engages / contributes to the community conversations.
- Adjust your facilitation style depending on your audience
- Keep conversations on track and manage the time appropriately
- During the conversation sessions, keep juxtaposing participant views and concerns: This helps people articulate what they really believe in and give a deeper understanding of their thoughts
- Take nothing at face value. Instead probe for complete responses where these are not clearly articulated by participants.
- Always validate participants responses e.g., by saying "... Just to clarify, this.... is what I understood from your statement"
- Listen for where people get stuck and provide more time e.g., by asking for a response from a different participant to allow them time to frame their response.
- Watch out for your own preconceived views about different issues – you should not be judgmental.
- Remember to note down all the relevant discussions or contributions during the community conversations. You will need to refer to these in guiding participants to develop their action plans. It may help to assign a note -take from among your co-facilitators to assist you.

Criteria for selecting participants

While no hard criteria are suggested for the selection of community conversations participants, carefully consider how the different participants may impact and/ or influence group learning. In your planning, consider how the participant mix may impact on the effectiveness of the different sessions. For example, depending on the religious grouping, would men and women comfortably participate in the same community conversations?. Think about the age and inter-religious dynamics too. Some prior understanding of basic information about your participants will help you prepare for and deliver effective community conversations.

It may also help to communicate with participants in advance about the nature of the community conversations, eliciting their preferences for the group mix. Your participants must feel safe and comfortable for them to engage in an honest reflection on addressing and preventing Gender Based Violence .

PART C

Community
Conversation
Modules

Overview of the Community Conversation modules

The community conversation sessions are split into 7 core modules summarized below and detailed in the next section:

Module 1: INTRODUCTION TO GBV PREVENTION COMMUNITY CONVERSATIONS. Participants are introduced in this session during which the purpose of the community conversations on GBV prevention is discussed. The objective and structure of the community conversations is presented, and participants share their expectations. The session concludes with a pre-test on GBV issues that will be covered during the community conversations.

Module 2: CONCEPT OF GENDER. In this session the concepts of gender and sex are discussed. Participants reflect on how the conceptualisation of these concepts impact on the lives and livelihoods of individuals in the community. The session also includes discussions on how these concepts affect relationships with men and women in our communities.

Module 3: EQUALITY. The goal of this session is to define equality and discuss this concept in relation to religious beliefs, cultural perspectives, our national and other international treaties that the country has signed up to.

Module 4: UNDERSTANDING GENDER BASED VIOLENCE. Having defined and discussed the concepts of equality and gender, this session explores Gender-based Violence. Discussions in this session examine what the different faiths say about GBV. The session also covers discussions on power relations and the use of force in participant relationships and the place of consent and the informed consenting process. This then leads to a discussion on the types, causes and contributing factors for GBV in our communities. Finally, participants reflect on the social-cultural perspectives on GBV, concluding with a facilitated discussion on the legal perspectives on GBV.

Module 5: RELIGIOUS REFLECTIONS ON GBV. In this session, a faith-based reflection of religious text methodology is used to discuss GBV. This involves a reflection based on different social contexts as portrayed in religious texts. The contextual study of religious texts helps to unpack the different types of GBV prevalent in the different faith communities. This also presents an opportunity for participants to reflect on actions they could take to prevent and address GBV.

Module 6: THE ROLE OF FAITH, FAITH COMMUNITIES AND FAITH LEADERS IN GBV PREVENTION. This session highlights the role that religion plays in the society, including the potential of faith actors to contribute towards GBV prevention efforts. In this session, participants also explore and develop some of the activities that faith actors could be employ in GBV prevention efforts in their communities.

Module 7: CONCLUSION AND ACTION PLANS. In this final session, participants develop SMART goals and define how the impact of their plans will be measured.

MODULE 1: INTRODUCTION TO THE GBV PREVENTION COMMUNITY CONVERSATIONS

Session objectives

By the end of the session, you will be able to;

1. Familiarise yourself with other participants including some background information on other religions represented in the group
2. Understand the objectives of the community conversations, including the structure
3. Share your expectations of the community conversations, including any concerns that you may have
4. Set some ground rules that the group will adhere to during the sessions
5. Take the pre-test survey

Session duration

45 minutes

- Introduction: 15 minutes
- Expectations and parking lot: 15 minutes
- Setting group norms: 10 minutes
- Session conclusion: 5 minutes

Session materials



Flipchart or whiteboard



Sticky notes



Paper or index paper and pen



Notebook



Handouts

- Pre-test survey forms (Appendix 1)

OVERALL AIM OF THE COMMUNITY CONVERSATIONS:

To improve knowledge about the negative consequences of dominant norms related to GBV such as unequal power relations, harmful masculinities, legal, social, moral and religious norms.

- 1 Introduce yourself to other participants. The facilitator may suggest an activity to use in introducing yourself. Relevant instructions for this will be provided.
- 2 Write down your name on a piece of paper, fold it into a name tag and place it Infront of you for all to see. Feel free to write the name, including title, that you would like to be referred by.
- 3 The facilitator will share some background information on GBV prevention efforts with faith actors. By the end of the community conversations, you will be able to
 - a. Understand the impact of all forms of GBV on women and girls within your community;
 - b. Understand the impact of power relations and inequality on GBV;
 - c. Understand the role of faith, faith actors and religion in GBV prevention efforts;
 - d. Develop action points to prevent, mitigate, respond to and advocate against all forms of GBV.
- 4 The facilitator will share an overview of the community conversations including the session formats and duration.
- 5 Write down your expectations for the community conversations and post them on the flipchart or whiteboard. Use the following statements as a guide:
 - a. What I expect from this community conversations is ...
 - b. During the community conversations, I hope to ...
 - c. By the end of the training, I will be able to ...
- 6 Participate in the group activity: Setting ground rules.
- 7 Take the pre-session test on the GBV issues that will be discussed during the community sessions.
- 8 The facilitator will conclude the session.

MODULE 2: THE CONCEPT OF GENDER

Session objectives

By the end of the session, you will be able to;

1. Differentiate between the concepts of sex and gender
2. Understand the concepts of masculinity and femininity, including how these impact on our interactions with each other
3. Explore the gender roles assigned by society and how these affect us

Session duration

4 hours

- Introduction: 15 minutes
- Self-assessment: 20 minutes
- Definitions of Gender: 30 minutes
- Exploring Masculinity and Femininity: 60 minutes
- Cultural/societal reflections on Gender and gender roles: 90 minutes
- Facilitated summary of gender and gender roles: 20 minutes
- Session conclusion: 5 minutes

Session materials



Flipchart or whiteboard



Sticky notes



Paper or index paper and pen



Notebook



Handouts

- Exercise 1 (appendix 2.1)

In this session we will define the concepts of gender and sex and reflect on how these impact on our lives and livelihoods. We will also discuss how these concepts affect our relationships with men and women in our communities.

INTRODUCTION

15 minutes

- 1 Write down a maximum of three expectations related to this session on a piece of paper. You will be invited to share these in plenary.
 - a. During this session, I hope to ...
 - b. By the end of the session, I will be able to ...

SELF-ASSESSMENT

20 minutes

- 1 What are the advantages and disadvantages of my gender? Write down two of each.
Important: Remember to respect each other's views during the discussions
- 2 When invited by the facilitator, share your thoughts on the advantages and disadvantages of your gender.

DEFINITIONS OF GENDER

30 minutes

- 1 You have been given a handout bearing statements about men and women
- 2 Work through this exercise, indicating which of these statements refer to sex or gender

Exercise [Appendix 2.1]:

Differentiating between Sex and Gender Statements about men and women. For each of the following statements, indicate whether these refer to Sex or Gender

- 3 You will be invited to share your responses to these statements one at a time with discussions in plenary. The facilitator will clarify between sex and gender

EXPLORING MASCULINITY AND FEMININITY*60 minutes*

- 1 Working in small groups (same sex where feasible), discuss the following questions.
 - **Masculinity (for men participants)**
 - a. What does masculinity mean to me?
 - b. How do I treat women? For example, do I value their opinions? Why or why not?
 - c. How do I treat other men? For example, do I value their opinions? Why or why not?
 - **Femininity (for women participants)**
 - a. What does femininity mean to me?
 - b. How do I treat men? For example, do I value their opinions? Why or why not?
 - c. How do I treat other women? For example, do I value their opinions? Why or why not?
- 2 You will be invited to share your deliberations in plenary and contribute to discussions from other groups.

CULTURAL/SOCIETAL REFLECTIONS ON GENDER AND GENDER ROLES*90 minutes*

- 1 Working in the same small groups (same sex where feasible), discuss the following question: What does society expect of me or how does society treat me with regard to:
 - a. Domestic roles and duties
 - b. Educational opportunities
 - c. Employment opportunities and remuneration
 - d. Treatment at work and leadership opportunities
 - e. Social freedom
 - f. Sexual freedom
 - g. Legal rights
- 2 You will be invited to share your deliberations in plenary. **Important:** Remember to observe the agreed group rules.
- 3 Reflect on the first exercise in this session on the advantages and disadvantages of your gender and discuss these with the larger group. Consider the following questions:
 - a. In what ways is my gender advantaged in relation to the above (domestic roles, educational opportunities, etc)
 - b. In what ways is my gender disadvantaged in relation to the above (domestic roles, educational opportunities, etc)
- 4 The facilitator will share local or national data on the gender differences you have discussed and conclude the session.

MODULE 3: THE CONCEPT OF EQUALITY

Session objectives

By the end of the session, you will be able to;

1. Understand the concept of equality as covering both men and women
2. Outline the constitutional (national) and international provisions for the rights of women
3. Explore inequalities in key areas and discuss how these affect men and women in society

Session duration

4 hours

- Introduction: 15 minutes
- Religious reflections on equality: 60 minutes
- Legal reflections on equality: 90 minutes
- Cultural reflections on equality: 70 minutes
- Session conclusion: 5 minutes

Session materials



Religious book (Bible, Quran, Other)



Flipchart or whiteboard



Sticky notes



Paper or index paper and pen



Notebook

In this session we will define the concepts of gender and sex and reflect on how these impact on our lives and livelihoods. We will also discuss how these concepts affect our relationships with men and women in our communities.

INTRODUCTION

15 minutes

- 1 Write down a maximum of three expectations related to this session on a piece of paper. You will be invited to share these in plenary.
 - a. During this session, I hope to ...
 - b. By the end of the session, I will be able to ...

RELIGIOUS REFLECTIONS ON EQUALITY

60 minutes

- 1 You have been given a religious text on equality. Reflect on it and write your thoughts on the following questions in your notebooks;
 - a. What does this text say about the equality of men and women?
 - b. What is expected of me based on this text?
 - c. In what ways does the message in this text differ from everyday experiences?
 - d. Why do these differences exist?
- 2 Discuss the same questions and your reflections in pairs.
- 3 You will be invited to share your thoughts in plenary.

LEGAL REFLECTIONS ON EQUALITY*90 minutes*

- 1 Discuss the following questions in your groups;
 - a. Do men and women have equal rights in our country?
 - b. What rights do men have?
 - c. What rights do women have?
 - d. Are these rights protected in the constitution/ are they legally protected?
 - e. Are there differences in the rights that men and women have? What are these?
 - f. How are violations of men and women's rights addressed?
 - g. Are there differences in the manner in which these rights are addressed?
 1. Which violations are reported most, and which ones are reported least? Why is this the case?
 2. In your opinion, in which of these cases is justice served?
 3. When does justice appear not to have been served?
 4. Which cases are addressed faster than others? Why do you think this happens?
 5. Which violations are almost never addressed? Why do you think this happens?
- 2 You will be invited to share your group deliberations with other participants.
- 3 The facilitator will share some data on inequalities in your setting and you will be invited to discuss this.
- 4 A presentation on human rights, international treaties and legal provisions in your country's constitution will be given.

CULTURAL/SOCIETAL REFLECTIONS ON EQUALITY*70 minutes*

- 1 In this exercise, you will reflect on what we can do to ensure that men and women have the same starting point to livelihoods e.g., education, employment.
- 2 In groups, discuss one of the issues below, answering the questions in each of the categories and share your deliberations in plenary with all members contributing to the discussion;

Education opportunities

 - a. Do men and women have the same starting point for education opportunities?
 - b. What barriers exist for women as related to education?
 - c. What are some of the things we can do to ensure the same education opportunities for women?

Employment opportunities

 - a. Do men and women have the same starting point for employment opportunities?
 - b. What barriers exist for women as related to employment opportunities?
 - c. What are some of the things we can do to ensure the same employment opportunities for women?
- 3 You will be invited to share your deliberations in plenary with others contributing to the discussion.
- 4 The facilitator will summarise the session with a discussion on what we can do to ensure equal starting points for men and women in our society.

MODULE 4: UNDERSTANDING GENDER BASED VIOLENCE

Session objectives

By the end of the session, you will be able to;

1. Appreciate the prevalence of the different types of GBV in society
2. Reflect on the religious, socio-cultural and legal perspectives on GBV
3. Understand how power dynamics contribute to GBV
4. Examine the concepts of consent, and informed consent and the role of this in understanding GBV
5. Understand the national and international legal provisions protecting women from GBV

Session duration

6 hours

- Religious reflection: 20 minutes
- Power and use of force: 60 minutes
- Consent and informed consent: 40 minutes
- Self-awareness / reflection on GBV: 10 minutes
- Types, causes and contributing factors for GBV in our communities: 75 minutes
- Social-cultural perspectives on GBV: 70 minutes
- Legal perspectives on GBV: 40 minutes
- Value and attitude clarification exercise: 20 minutes
- Session conclusion: 5 minutes

Session materials



Flipchart or whiteboard



Sticky notes



Paper or index paper and pen



Notebook



Handouts

- Referral contacts
- Bursting myths on GBV
- Values and attitude clarification exercise

Having defined and discussed the concepts of equality and gender, in this session we will explore Gender-based Violence. As we have seen in the previous session, the different faiths affirm the equality of men and women. We will examine what our faiths say about GBV. We will also discuss power relations and the use of force in our relationships and the place of consent and the informed consenting process. This will then lead to a discussion on the types, causes and contributing factors for GBV in our communities. Finally, we will reflect on the social-cultural perspectives on GBV and conclude with a facilitated discussion on the legal perspectives on GBV.

IMPORTANT: As we delve deeper into discussions on GBV, it is likely that these may be uncomfortable for some of us. It is possible that some of us may have some unresolved issues emanating from GBV experiences. Some of us may also be dealing with these presently within our families or faith communities. Please remember that we have agreed to treat information shared in our sessions with confidence. Even then, you do not have to share any information that you are not comfortable sharing. We have also identified some resource persons or facilities that you can reach out to if you need to discuss any GBV related issue. Referral contact details have been shared.

INTRODUCTION

20 minutes

- 1 Write down a maximum of three expectations related to this session on a piece of paper. You will be invited to share these in plenary.
 - a. During this session, I hope to ...
 - b. By the end of the session, I will be able to ...

RELIGIOUS REFLECTION ON HOW MEN AND WOMEN OUGHT TO TREAT EACH OTHER

20 minutes

- 1 Self-reflection: Consider the religious text on the golden rule regarding how we treat each other. Reflect on this text and consider the following questions;
 - a. What does this text mean to me?
 - b. Based on this text, how I'm I supposed to relate with others, and especially those of the opposite sex?
 - c. How I'm I supposed to treat women (if a man) or men (if a woman)
- 2 You will be invited to share your thoughts on this golden rule with other participants and discuss each other's contributions.

UNDERSTANDING POWER AND USE OF FORCE

60 minutes

- 1 Discuss the following questions in your small group;
 - a. What does power mean to me?
 - b. How do men and women exert their power?
 - c. In what ways can power be used negatively?
 - d. What are some outcomes of the negative use of power?
 - e. In what ways can power be used positively?
 - f. What are some of the outcomes of the positive use of power?
 - g. Share experiences of the use of force in our communities? (P.S. This does not have to be your own experiences). Why did this happen? What was the outcome?
- 2 You will be invited to share your discussions with others in the plenary session

- 3** You will be invited to participate in a role play. A handout detailing the role play will be provided. Following the role play, and depending on your role in the play, you will be invited to share your experience.
- a. Share your thoughts on the following with the group:
 - i. What did you feel about this character?
 - ii. Why did you feel this way?
 - iii. What do they think the other person felt?
 - iv. Do you think the other person was justified in feeling the way they did?
 - v. What could I have done differently?
 - b. Contribute to the discussion on the following questions;
 - i. Which of these characters do we identify with?
 - ii. Why is this so?
 - iii. Do we have these characters in our congregations?
 - iv. How do we support both characters?
- 4** Role play / activity on negative femininities.
- a. This activity is in two parts. For the first activity, write down what you believe to be;
 - i. The qualities of a good wife
 - ii. Attributes that I expect of my daughter(s) and/or daughter(s)-in-law
 - iii. What makes a woman socially 'good' or 'bad'
 - b. From the list of career
s presented by the facilitator, which of these do I consider:
 - i. an ideal job for a wife or a husband;
 - ii. an ideal job for my daughter or daughter-in-law;
 - iii. an ideal job for my son or son-in-law;
 - iv. an ideal job for a man and;
 - v. an ideal job for a woman.
 - c. You will be invited to share your reflections on the two parts (a) and (b).
 - d. The facilitator will invite all the participants to discuss the reasons for their choices using the following questions:
 - i. What makes this a good quality or attribute for a wife?
 - ii. Why are you imparting these values in your daughter? Why do you want to see these values in your daughter-in-law?
 - iii. What makes this a "bad" quality for a woman?
 - iv. What is the basis of this judgement?
 - v. Who makes this judgement?
 - vi. What are the consequences of not conforming to this "good" attributes?
 - vii. Why would you prefer this job for 1) yourself? 2) Your daughter or daughter-in-law? 3) Your husband, son or son-in-law?
- 5** The facilitator will present a summary of the discussions, pointing out the negative femininities presented in the reflections and the role of these in perpetuating GBV. The facilitator will also summarise the discussions on power and the use of force in relation to GBV.

UNDERSTANDING CONSENT AND INFORMED CONSENT*40 minutes*

- 1 Discuss the following questions in your groups;
 - a. What do you understand by the term "consent" and "informed consent"?
 - b. In what situations does consent apply?
 - c. In your community, are there situations in which consent does not apply? Which ones?
- 2 In small groups read the scriptural text on violations of consent for 5 minutes then reflect on the following questions;
 - a. Who are the characters in this story?
 - b. What is going on in this story?
 - c. Which of these characters do you identify with (if any)?
 - d. Do all the characters consent to what happens to them? Explain.
 - e. Do we have these characters in our congregations? Please explain.
- 3 You will be invited to share your group deliberations in plenary based on the same questions.
- 4 The facilitator will summarise the deliberations on consent.

SELF-AWARENESS / REFLECTION: UNDERSTANDING OF GBV*10 minutes*

- 1 Self-reflection: Consider the following questions and note these in your notebooks;
 - a. What does the term Gender-based Violence mean to me?
 - b. Which types of GBV am I aware of?
 - c. Which types of Gender-based Violence have I ever encountered at a personal level, family level, faith community?
- 2 You will be invited to share your reflections in plenary (Important: Remember to share your reflections only if you feel comfortable to do so.)

TYPES, CAUSES AND CONTRIBUTING FACTORS FOR GBV IN OUR COMMUNITIES*75 minutes*

- 1 Discuss the following questions in your group;
 - a. Which types of GBV are common in this country, and our local setting?
 - b. How prevalent are these GBV types?
- 2 You can also write down different types of GBV on yellow stickers and post them on the wall or a section identified by the facilitator.
- 3 The facilitator will summarise the discussion on the different types of GBV. Data on the prevalence of each of the above types of GBV at a national and local setting will be presented.
- 4 Where this is available, the evidence on the impact of these types of GBV at both the national and local level will be shared.
- 5 In small groups, discuss the root causes and factors contributing to GBV in your community followed by a plenary discussion. The facilitator will clarify the difference between root causes and factors contributing to GBV. Using the flip chart pages and marker pens provided, note down the deliberations on the questions below;

Discussion questions

 - i. What are the root causes of GBV in this community?
 - ii. For each root cause, why do you think this happens?
 - iii. What factors contribute to GBV in this community?
 - iv. How do each of these factors contribute to GBV in this community?
 - v. What are the consequences of GBV for the individual, family and society levels?
- 6 You will be invited to discuss your deliberations in plenary along these themes:
 - a. Root causes of GBV;
 - b. Factors contributing to GBV;
 - c. Consequences of GBV at the individual, family, society levels
- 7 The facilitator will guide participants in pointing out common themes and work with you to classify these into either religious socio-cultural or legal causes of GBV.

SOCIO-CULTURAL PERSPECTIVES ON GBV*70 minutes***1** Bursting the myths on GBV Exercise

Understandings of violence against women vary among cultures, regions and people and, unfortunately, many inaccuracies about the subject are taken as truths. Religious leaders can help set the record straight by rejecting myths and sharing real facts about violence against women. These are just a few of those myths, and religious communities should always look out for other falsities about this global crisis, and then help set the record straight.¹

- a. Work through the exercise on bursting the myths on GBV for 10 minutes (Appendix 4.6.1)
- b. The facilitator will read out the statements in plenary and you will discuss whether they are facts or myths and the reason behind your choices.
- c. The facilitator will then summarise this discussion by clarifying the myths and facts.

1 Discussion on inequitable gender norms, unequal power relations in the community related to GBV, harmful masculinities and negative femininities and their effect on GBV.

- a. Discuss the following questions in your group. Note down your discussions in flip chart pages using marker pens provided;
 - i. What are some of the roles expected of men or women only in our community?
 - ii. What drives these definitions of roles?
 - iii. What do I feel about these definitions of roles?
 - iv. In what ways are these societal norms harmful?
 - v. How do these contribute to the different forms of GBV?
- b. You will be invited to share your discussions in plenary or post the flip chart page with your deliberations
- c. The facilitator will conclude this discussion by summarising your deliberations, building from the myths bursting exercise.

LEGAL PERSPECTIVES ON GBV*40 minutes*

This session will be facilitated by legal expert who will cover the following broad themes:

- a. Human rights
- b. International Conventions
- c. National Laws (Contextual)

Feel free to ask any related questions on this subject.

VALUES CLARIFICATION AND ATTITUDE EXERCISE*20 minutes*

This session will be concluded with the values and attitude clarification exercise, detailed in appendix 4.7. The purpose of this exercise is to help you to reflect on your attitudes and actions. The facilitator will lead you through this exercise. After this exercise, you will be expected to answer the following questions in your notebooks;

- a. What did you feel going through this exercise?
- b. What are some of the lessons you learnt from participating in this exercise?
- c. Did anything surprise you? Why?
- d. Following this exercise, what would you do differently?

¹ Restoring Dignity Toolkit for Religious Communities to End Violence Against Women. <https://www.rfp.org/resources/restoring-dignity-toolkit-for-religious-communities-to-end-violence-against-women-2/>. Additional material from UN Women Asia. <https://eca.unwomen.org/en/news/stories/2019/01/10-myths-about-violence-against-women-and-girls>

MODULE 5: RELIGIOUS REFLECTIONS ON GBV

Session objectives

By the end of the session, you will be able to;

1. Understand the use of the contextual study of religious text to discuss difficult topics
2. Appreciate the recognition of these difficult issues in our religious books
3. Reflect on different texts in religious books in GBV discussions

Session duration

12 hours

- Introduction: 20 Minutes
- Self-reflection: 30 Minutes
- Understanding the contextual study of religious text methodology: 30 Minutes
- Contextual study of religious text on power relations between men and women: 60 Minutes
- Contextual study of religious text on positive masculinities and femininities: 60 Minutes
- Contextual study of religious text on respect for women: 60 Minutes
- Contextual study of religious text on different forms of gender based violence: 7.5 hours
- Session conclusion: 10 Minutes

Session materials



Religious book (Bible, Quran, Other)



Flipchart or whiteboard



Sticky notes



Paper or index paper and pen



Notebook



Handouts

- Referral contacts
- Bursting myths on GBV
- Values and attitude clarification exercise

This is the longest module in the community conversations on GBV. It is also the core of these discussions. We will use a faith-based or contextual study of religious text methodology to discuss GBV. This involves a reflection based on different social contexts as portrayed in religious texts. The contextual study of religious texts helps to unpack the different types of GBV prevention in our faith communities. This also presents us with an opportunity to reflect on actions we could take to prevent and address GBV within our faith communities.

IMPORTANT: As we delve deeper into discussions on GBV, it is likely that these may be uncomfortable for some of us. It is possible that some of us may have some unresolved issues emanating from GBV experiences. Some of us may also be dealing with these presently within our families or faith communities. Please remember that we have agreed to treat information shared in our sessions with confidence. Even then, you do not have to share any information that you are not comfortable sharing. We have also identified some resource persons or facilities that you can reach out to if you need to discuss any GBV related issue. Referral contact details have been shared.

INTRODUCTION

20 minutes

- 1 Write down a maximum of three expectations related to this session on a piece of paper. You will be invited to share these in plenary.
 - a. During this session, I hope to ...
 - b. By the end of the session, I will be able to ...

SELF-REFLECTION: WHAT IS THE ROLE OF RELIGION IN GBV AND GBV PREVENTION EFFORTS?

30 minutes

- 1 Working in small groups, discuss the following questions;
 - a. Does GBV exist in my faith community?
 - b. What is the role of my religion on GBV?
 - c. What is the role of my religion in GBV prevention efforts?
 - d. What forms of GBV occur within my faith communities?
 - e. Do we discuss GBV within my faith communities? Why or why not?
 - f. How do we discuss GBV in my faith communities? Do we have tailored sermons, messages and materials etc?
 - g. Who leads these discussions on GBV?
- 2 You will be invited to share your deliberations in plenary and contribute to the discussions from other groups.

UNDERSTANDING THE CONTEXTUAL STUDY OF RELIGIOUS TEXT METHODOLOGY*30 minutes*

The facilitator will lead a session on the contextual study of religious text methodology. You can ask for clarification on any aspect of this that you do not understand.

CONTEXTUAL STUDY OF RELIGIOUS TEXT ON POWER RELATIONS BETWEEN MEN AND WOMEN*60 minutes*

- 1** The facilitator will share religious text or story that reflects power relations between men and women. Sample religious texts are provided in Appendix 5.1. You are also welcomed to identify relevant text from your faith communities for these sessions.
- 2** Read the text individually, then discuss the following questions within your small groups;
 - a. What do you think this text is about?
 - b. What does this text mean to you? For example, for the Christians, what does created in God's image mean?
 - c. Are men and women equal in the eyes of God?
 - d. Are men and women equal in my faith community?
 - e. How does this text apply in your context? Within the faith community?
 - f. What could we do to remedy similar situations in our faith communities?
- 3** You will be invited to share your deliberations in plenary and contribute to the discussions from other groups.

CONTEXTUAL STUDY OF RELIGIOUS TEXT ON POSITIVE MASCULINITIES AND FEMININITIES*60 minutes*

Discussions in this study will cover:

- a. Redemptive masculinities and partnerships between men and women
 - b. Promoting gender equality
 - c. Group rules that promote healthy, respectful, non-violent relationships and ways of being a man
- 1** The facilitator will share religious text or story that reflects positive masculinities and femininities. Sample religious texts are provided in Appendix 5.1. You are also welcomed to identify relevant text from your faith communities for these sessions.
 - 2** Read the text individually, then discuss the following questions within your small groups.
 - a. What do you think this text is about?
 - b. What does this text mean to you?
 - c. Who are the characters in this story?
 - d. What do you think about their roles in this context?
 - e. What do you feel about the treatment of the woman in this text?
 - f. How does this text apply in your context? Within the faith community?
 - g. Do similar events occur in our faith communities? How do we handle them?
 - h. Do we have similar characters in your congregations? How do we treat them?
 - i. In what ways would the application of this text impact on GBV in your faith community?
 - j. What could we do to remedy similar situations in our faith communities?
 - 3** You will be invited to share your deliberations in plenary and contribute to the discussions from other groups.

CONTEXTUAL STUDY OF RELIGIOUS TEXT ON RESPECT FOR WOMEN*60 minutes*

Discussions in this study will cover.

- a. Women's autonomy in decision making
- b. Marriage, including forced marriages, early marriages / child brides
- c. Consensual relationships

- 1 The facilitator will share religious text or story that reflects respect for women. Sample religious texts are provided in Appendix 5.1. You are also welcomed to identify relevant text from your faith communities for these sessions.
- 2 Read the text individually, then discuss the following questions within your small groups;
 - a. What do you think this text is about?
 - b. What does this text mean to you?
 - c. Who are the characters in this story?
 - d. What do you think about their roles in this context?
 - e. What do you feel about the treatment of the woman in this text?
 - f. How does this text apply in your context? Within the faith community?
 - g. Do similar events occur in our faith communities? How do we handle them?
 - h. Do we have similar characters in your congregations? How do we treat them?
 - i. In what ways would the application of this text impact on GBV in your faith community?
 - j. What could we do to remedy similar situations in our faith communities?
- 3 You will be invited to share your deliberations in plenary and contribute to the discussions from other groups.

CONTEXTUAL STUDY OF RELIGIOUS TEXT ON THE FOLLOWING GENDER-BASED VIOLENCE THEMES*7.5 hours*

This study involves unpacking relevant religious scriptures on each of the following:

- a. Sexual violence: including Rape, Marital rape, Incest [Duration: 90 minutes]
- b. Physical violence (including intimate partner violence) [Duration: 90 minutes]
- c. Psychological / Emotional violence [Duration: 90 minutes]
- d. Economic Violence [Duration: 90 minutes]
- e. Harmful practices (including FGM, early, child and forced marriages and other harmful traditional practices) [Duration: 90 minutes]

- 1 The facilitator will share religious text or story that reflects the different types of GBV. It is possible that more than one type of GBV will be addressed in the text. For example, sexual violence often involves physical violence and psychological/emotional violence. You could go through more than one religious story / text. Sample religious texts are provided in Appendix 5.1. You are also welcomed to identify relevant text from your faith communities for these sessions.
- 2 Read the text individually, then discuss the following questions within your small groups;
 - a. What do you think this text is about?
 - b. What does this text mean to you?
 - c. Who are the characters in this story?
 - d. What do you think about their roles in this context?
 - e. What do you feel about the treatment of the woman in this text?
 - f. How does this text apply in your context? Within the faith community?
 - g. Do similar events occur in our faith communities? How do we handle them?
 - h. Do we have similar characters in your congregations? How do we treat them?
 - i. In what ways would the application of this text impact on GBV in your faith community?
 - j. What could we do to remedy similar situations in our faith communities?
- 3 You will be invited to share your deliberations in plenary and contribute to the discussions from other groups..

SESSION CONCLUSION*10 minutes*

The facilitator will conclude the session by addressing any issues noted in the parking lot.

MODULE 6: THE ROLE OF FAITH, FAITH COMMUNITIES AND FAITH LEADERS IN GBV PREVENTION

Session objectives

By the end of the session, you will be able to;

1. Understand who faith leaders are and the moral authority placed on them by their congregations
2. Understand the role of faith, faith communities and faith leaders in GBV prevention
3. Identify and develop some core GBV prevention messages to be used with their congregations
4. Explore some methodologies that could be used to deliver GBV prevention messages

Session duration

5 hours

- Introduction: 10 minutes
- Understanding our faith: 40 minutes
- Identifying faith actors: 20 minutes
- Reframing religious norms on all forms of GBV: 60 minutes
- The role of faith actors in GBV prevention: 2.5 hours
- Session conclusion: 20 minutes

Session materials



Religious book (Bible, Quran, Other)



Flipchart or whiteboard



Sticky notes



Paper or index paper and pen



Notebook



Handouts

- Post-sessions test
- Sample sermons (Appendix 6)

In this session, we will reflect on the role of our faith and faith leaders in GBV and GBV prevention. Religion plays a key role in society with the potential to promote cohesion, solidarity and advance the course of different norms. Faith leaders are therefore key stakeholders in most societies. Multiple interventions support the legitimacy of Faith-based Organisations (FBOs) and local faith communities (LFCs) in tackling GBV. Evidence suggests that faith-based actors across different religious groupings are regarded as the “most influential social agents of change with regard to GBV. However, in some settings, faith-based actors are also seen as enablers of GBV in the respective religious groupings. In this session, we will consider these in detail. We will also explore some of the activities that faith actors could employ in GBV prevention efforts in our faith communities.

INTRODUCTION

40 minutes

- 1 Write down a maximum of three expectations related to this session on a piece of paper. You will be invited to share these in plenary.
 - a. During this session, I hope to ...
 - b. By the end of the session, I will be able to ...

UNDERSTANDING OUR FAITH

30 minutes

- 1 In your small groups, discuss the core tenets of your faith and the structure of the faith communities;
 - a. For example, the majority of Christians believe in the Holy Trinity: God the Father, God the Son, and God the Holy Spirit. They believe in the virgin birth of the Saviour Jesus Christ, salvation through the redeeming blood of Jesus Christ, resurrection and life after death. Within the Christian faith communities, there are smaller groupings e.g., of women, youth, men separately or together (e.g., cell groups in some congregations).
 - b. Muslims believe that Prophet Muhammad is the last of the Prophets “Laa ilaaha illallaah”, meaning ‘There is no one worthy of worship but Allah’ is the foundation of the Islamic faith and a phrase used as an expression of belief which differentiates between a believer and a non-believer

Use the questions below to guide your discussions;

1. What is my holy book?
2. What are the core tenets of my faith?
3. How are our faith communities structured?

- 2 You will be invited to share your deliberations in plenary. **Important:** Remember to respect each other’s opinions and beliefs during the discussions.

IDENTIFYING FAITH ACTORS*20 minutes*

- 1 This is an interactive session aimed at exploring who faith actors are, and their role in preventing GBV in our communities. The following questions will guide our deliberations;
 - a. Who are faith actors in our faith communities? For example, in the Christian communities, these may be
 - Ordained leaders including clergy at all levels
 - Non-ordained leaders including religious group leaders, church workers
 - b. What is the leadership structure in our faith community?
 - c. What is the jurisdiction of the different faith actors?
 - d. What is the role of faith leaders/ actors in the community in preventing GBV?
- 2 The facilitator will lead the discussion based on the above questions.

REFRAMING RELIGIOUS NORMS ON ALL FORMS OF GBV*60 minutes*

- 1 Discuss the following questions in your group;
 - a. What are some of the norms in my faith that may contribute to any form of GBV?
 - b. What is the basis of these norms?
 - c. Consider specific religious text discussed in earlier sessions.
 - How does this text influence GBV?
 - How might this text influence the prevention of GBV?
 - d. How do these norms impact on how we interact with others in our congregations?
 - e. What is the role of our faith/ religious norms in preventing GBV?
 - f. How might the negative norms be changed to support GBV prevention?
 - g. What is my role as a faith actor or leader in preventing GBV?
- 2 You will be invited to share your group deliberations in plenary and discuss these.

IN WHAT WAYS CAN FAITH ACTORS BE INVOLVED IN GBV PREVENTION*2.5 hours*

- 1 The facilitator will lead a discussion on ways in which faith actors can be involved in GBV prevention within our communities
- 2 You will be invited to contribute to these discussions
- 3 The facilitator will assign one of the suggested ways to your small group.
- 4 In your small group, develop this suggestion further. For example, if the suggestion was for faith actors to create messages or sermons sharing information on how to protect women and girls from all forms of GBV, you could develop examples of these messages further (see examples in Appendix 6).
- 5 You will be invited to share your group output in plenary.
- 6 The facilitator will conclude the session with a presentation on rights-based approaches to GBV prevention efforts.
- 7 You will also be invited to complete the post-sessions test which is aimed at reflecting on your learning through these modules.

MODULE 7: CONCLUSION AND ACTION PLANS

Session objectives

By the end of the session, you will be able to;

1. Develop SMART action plans at three levels: Personal, Religious grouping, community
2. Define a common set of indicators to be tracked to measure norm change in your faith community
3. Agree on the measurement of the impact of their plans

Session duration

2 hours 20 minutes

- Introduction: 10 minutes
- Self-assessment: 40 minutes
- Facilitated session on SMART plans: 20 minutes
- Exercise on SMART plans: 30 minutes
- Session conclusion and participant graduation: 40 minutes

Session materials



Religious book (Bible, Quran, Other)



Flipchart or whiteboard



Sticky notes



Paper or index paper and pen



Notebook



Handouts

- SMART goals handout

In this final session, we will develop some SMART goals and define how the impact of these will be measured.

SELF-ASSESSMENT

40 minutes

- 1 Reflect on the following questions and write your responses in your notebooks or on a piece of paper.
 - a. Three things I have learnt
 - b. Three things I will change
 - c. What will be the measure of change?
- 2 Working in pairs or small groups, discuss the following¹.
 - a. Where are we now as regards GBV / What is the status of GBV in our community? (Situational Analysis)
 - b. What do we hope to achieve in terms of preventing, mitigating and responding to GBV in our community? (Objectives)
 - c. How will we get to where we want to be as a community as far as preventing, mitigating and responding to GBV in our community is concerned? (Activities)
 - d. What do we need to achieve our objectives? (Resources and Partnerships)
 - e. What might get in the way of us achieving our objectives (Obstacles)
 - f. How can we counter these obstacles?
- 3 You will be invited to share your group deliberations in plenary, contributing to presentations by other groups.
- 4 The facilitator will guide the group in identifying and agreeing on:
 - a. The situational analysis
 - b. Your objectives
 - c. The activities that you need to undertake to achieve your objectives
 - d. The resources and partnerships you require to achieve these objectives
 - e. Any obstacles that may be in the way of your achieving these objectives
 - f. Suggestions on how you may tackle these obstacles

DEVELOPING SMART ACTION PLANS

20 minutes

- 1 A facilitated session on developing SMART action plans will be presented
- 2 Working in the same groups as in the earlier session, develop SMART action plans at a personal, religious and community level:
 - a. Action plans based on the previous analysis
 - b. What are the potential alternatives to these action plans?
 - c. Impacts and effects: What is the expected outcome of these actions?
 - d. Monitoring and Evaluation: How will these action plans be monitored and evaluated
- 3 You will be invited to share your group deliberations in plenary. Contribute to the presentations from other groups and work towards harmonized SMART action plans for your community.

SMART Goals

Specific
Measurable
Achievable
Realistic
Timely

¹Restoring Dignity Toolkit for Religious Communities to End Violence Against Women. <https://www.rfp.org/resources/restoring-dignity-toolkit-for-religious-communities-to-end-violence-against-women-2/>. Additional material from UN Women Asia. <https://eca.unwomen.org/en/news/stories/2019/01/10-myths-about-violence-against-women-and-girls>

Delivering Community Conversation modules

The 7 core conversation modules are further split into sub-sections to be delivered over a 2-hour session. With the following suggested breakdown, all the community conversations can be delivered over a period of between 17–20 days.

MODULE	SESSION	Suggested delivery days	
1: Introduction to the GBV prevention community conversations	All	1 day	
2: The concept of Gender	Introduction Self-assessment Definitions of gender Exploring Masculinity and Femininity	1 day	
	Cultural / societal reflections on gender and gender roles Facilitated summary of gender and gender roles Session conclusion	1 day	
3: The concept of Equality	Introduction Religious reflections on equality	1 day	
	Legal reflections on equality	1 day	
	Cultural reflections on equality Session conclusion	1 day	
4: Understanding Gender Based Violence	Introduction Power and use of force Consent and informed consent Self-awareness / reflection on gender-based violence	1 day	
	Types, causes and contributing factors for GBV in our communities	1 day	
	Socio-cultural perspectives on GBV	1 day	
	Legal perspectives on GBV Value clarification and attitude exercise Session conclusion	1 day	
	5: Religious reflections on GBV	Introduction Self-reflection Understanding the religious reflection methodology Contextual study of religious text on power relations between men and women	1 day
		Contextual study of religious text on positive masculinities and femininities Contextual study of religious text on respect for women	1 day
Contextual study of religious text on sexual and physical violence		1 day	
Contextual study on religious text on psychological, emotional and economic violence Contextual study on harmful practices Session conclusion		1 day	
6: The role of Faith, Faith communities and Faith Leaders in GBV prevention		Introduction Understanding our faith Identifying faith actors Reframing religious norms on all forms of GBV	1 day
	The role of faith actors in GBV prevention Session conclusion	1 day	
	7: Conclusion and action plans	All	1 day
TOTAL		17 DAYS	

The following facilitator's guide provides a step-by-step guidance on how to implement the above community conversations. Facilitators are encouraged to familiarise themselves with the details prior to the different sessions. Suggestions for contextualising the sessions are provided in an earlier section.

This is the end of the community conversation modules. Thank you for attending the training, and congratulations on successfully completing the sessions.



Photo: Håvard Bjelland / NCA

PART D

Facilitator's
Guide for leading
Community
Conversations

OVERALL AIM OF THE COMMUNITY CONVERSATIONS:

To Improve knowledge about the negative consequences of dominant norms related to GBV such as unequal power relations, harmful masculinities, legal, social, moral and religious norms.

FACILITATOR NOTE

You may need to go over this introduction again if the training is split. In particular, you will need to remind participants of the aim of the community conversations, the expected structure and the group norms and regulations.

MODULE 1: INTRODUCTION TO THE GBV PREVENTION COMMUNITY CONVERSATIONS

Session objectives

By the end of the session, participants will be able to;

1. Know each other, including some background information on other religions represented in the group
2. Provide some background on GBV prevention work and an overview of the community conversations
3. Understand the objectives of the community conversations, including the structure
4. Share their expectations of the community conversations, including any concerns that they may have
5. Set some group rules that the group will adhere to during the training
6. Conduct a pre-test on the GBV issues to be discussed in these community sessions

Session duration

45 minutes

- Introduction: 15 minutes
- Expectations and parking lot: 15 minutes
- Setting group norms: 10 minutes
- Session conclusion: 5 minutes

Session materials



Flipchart or whiteboard



Sticky notes



Paper or index paper and pen



Notebook



Handouts

- Pre-test survey forms (Appendix 1)

PRE-SESSION PREPARATION

- 1 Have a notebook, pen, paper, index cards and some sticky notes on the desks for each participant.
- 2 For the participants' expectations session, post the following statements on a flipchart or whiteboard:
 - a. During this training, I hope to ...
 - b. By the end of the training, I will be able to ...

Note: Ask the participants to focus on the overall training at this point. This exercise can be repeated for all sessions with specific reflection on the other sessions.
- 3 For the parking lot, have a separate flipchart clearly marked and posted on one wall (or a whiteboard) in the room which will run throughout the training.
- 4 Have a separate flipchart page for the group norms. This will be posted on one wall of the room and referred to throughout the training.

INTRODUCTION

15 minutes

- 1 Introduce yourself and welcome participants to the training session. Invite co-facilitators to introduce themselves too.
- 2 Participant introduction and ice breaker: Using an activity, have participants introduce themselves and break ice. A range of activities are proposed, the choice will depend on your audience and the respective context and dynamics (Appendix 1.1). As a minimum, participants should share their name, their faith community (e.g., Christian or Muslim if a mixed group), and their designation e.g., Priest, Imam or youth group leader).
- 3 Finally, ask participants to write down their names on a piece of paper, and fold this into a name tag which is to be displayed in front of them. Participants are free to write the name, including the title, that they would like to be referred by.
- 4 Provide some background information on GBV prevention with faith actors.
 - a. Why focus on engaging faith actors in the protection of women and girls from all forms of GBV?
 - b. Using the PowerPoint slides, provide a brief overview of why these resources were developed, and an overview of the community conversation sessions.
 - c. The overall aim of the community conversations is to improve knowledge about the negative consequences of dominant norms related to GBV such as unequal power relations, harmful masculinities, legal, social, moral and religious norms.
 - d. By the end of the community conversations, participants will be able to:
 - i. Understand the impact of all forms of GBV on women and girls within their communities;
 - ii. Understand the impact of power relations and inequality on GBV;
 - iii. Understand the role of faith, faith actors and religion in GBV prevention efforts;
 - iv. Develop action plans to prevent, mitigate, respond to and advocate against all forms of GBV.

- 5 Share the following overview of the structure of the community conversations
 - a. Session formats will include self-reflection worksheets, interactive presentations, guest speakers or experts, large and small group discussions, contextual study of religious texts or reflections on context and role plays
 - b. This community conversations comprises 7 sessions, including this introduction. The sessions are further subdivided into sub-sessions which will take a minimum of 90 minutes to 2 hours each.
 - c. All participants are encouraged to take part in all the sessions, eventually "graduating" together. Graduation will only be achieved by attending and completing all the sessions.

PARTICIPANT EXPECTATIONS AND PARKING LOT

15 minutes

- 1 Ask participants to write down their expectations on a piece of paper or their notebooks, following the structure posted on the flipchart (5 minutes). This could be done in pairs too.
- 2 Following the individual exercise, invite participants to share their expectations. (Note: only participants that are comfortable sharing their expectations should do so.) Summarise these expectations on the flip chart.
- 3 While summarising participants' expectations, share your own expectations for the community conversations as the facilitator. In addition, take the opportunity to clarify participant expectations that can be covered during these conversations, flagging any issues that may need to be followed up that are outside the scope of the conversations e.g., the request for related sessions outside the scope of this one, requests for specific guest speakers, other sections of the community or authorities.

Facilitator note: You can invite participants to write about their expectations at the beginning of every session and follow the same process.

FACILITATOR NOTES

- 1 Revisit the parking lot at the end of every session, confirming expectations that have been met.
- 2 You can add items to the parking lot at the beginning of every session, revisiting this at the end of each.

SETTING GROUND RULES*5 minutes*

- 1 Finally, invite participants to set ground rules. Discuss and agree on a ground rule in plenary before writing it down on the flipchart or whiteboard. This will be displayed throughout the course of the training and referred to by all.
- 2 The following are suggestions of ground rules that you may suggest if they are not raised by the participants.
 - a. Respect for each other. Everyone's input is valued.
 - b. Giving everyone the opportunity to speak, without speaking over or discounting individual contributions.
 - c. Focus discussions or criticisms on the issues, and not individuals
 - d. Honesty
 - e. Confidentiality: Everything that is discussed during the training is to be held in confidence and cannot be shared with others. Confidentiality must be adhered to by all participants.
 - f. Non-judgemental attitude: Participants are not to judge each other
 - g. Time keeping: We must all adhere to the agreed timings. Facilitator note: If participants are willing, you could identify a timekeeper.
 - h. The sessions are participatory: We all learn from each other and therefore it is important for everyone to contribute.
 - i. Phone calls are not allowed unless in an emergency. All phones must be switched to silent mode.

CONDUCTING A PRE-SESSION TEST ON THE GBV ISSUES TO BE DISCUSSED IN THESE COMMUNITY SESSIONS*10 minutes*

- 1 Distribute the pre-test survey forms and invite participants to complete them.
- 2 Collect the completed pre-test survey forms

SESSION CONCLUSION*5 minutes*

- 1 Discuss any relevant general housekeeping issues e.g., Fire alarms, exits to be used in the event of an emergency, emergency contacts, restrooms, and planned breaks etc.
- 2 Thank the participants for participating in this first session. Give them a 10-minute break before starting the next session.

MODULE 2: THE CONCEPT OF GENDER

Session objectives

By the end of the session, participants will be able to;

1. Differentiate between the concepts of sex and gender
2. Understand the concepts of masculinity and femininity, including how these impact on our interactions with each other
3. Explore the gender roles assigned by society and how these affect us

Session duration

4 hours

- Introduction: 15 minutes
- Self-assessment: 20 minutes
- Definitions of Gender: 30 minutes
- Exploring Masculinity and Femininity: 60 minutes
- Cultural/societal reflections on Gender and gender roles: 90 minutes
- Facilitated summary of gender and gender roles: 20 minutes
- Session conclusion: 5 minutes

Session materials



Flipchart or whiteboard



Sticky notes



Paper or index paper and pen



Notebook



Handouts

- Exercise 1 (appendix 2.1)

PRE-SESSION PREPARATION

- 1 Have the following flipchart pages, developed in the introductory session, displayed visibly on one wall (or on a whiteboard) throughout the conversation sessions.
 - a. Participant expectations
 - b. Parking lot of issues
 - c. Group norms
- 2 For the participants' expectations session, post the following statements on a flipchart or whiteboard:
 - a. During this session, I hope to ...
 - b. By the end of the session, I will be able to ...
- 3 Have additional pages on hand for additional expectations and parking lot issues specific to this session.

Note: Ask the participants to focus on this specific session at this point. Remember to revisit the expectations and parking lot at the end of the session.
- 4 Have sufficient copies of handout 2.1 ready for distribution to the participants.
- 5 Have some national and/ or local data on various indicators e.g., education enrolment by sex, employment (or unemployment) rates by sex, types of jobs taken by both sexes, remuneration differences by sex etc, as available in your context.

INTRODUCTION

15 minutes

- 1 Provide an overview of the session and share the session objectives above (5 minutes).
 - In this session, we will consider the concepts of gender and sex and reflect on how these impact on our lives and livelihoods. We will also reflect on how these concepts affect men and women in our communities.
- 2 Using the structure outlined in session 1, invite participants to reflect on specific expectations related to this session (5 minutes).
 - a. Ask participants to write these down on a piece of paper and/or their notebooks and share them in the plenary session. (Note: only participants that are comfortable sharing their expectations should do so.)
 - b. Summarise these expectations on the flip chart. While summarising participants' expectations, share your own expectations for the session as the facilitator. In addition, take the opportunity to clarify participant expectations that can be covered during this session, confirming any that will be covered in subsequent sessions, and, flagging any issues that may need to be followed up that are outside the scope of this training e.g., the request for other related trainings, requests for specific guest speakers, other sections of the community or authorities.
- 3 Parking lot: Invite participants to write a maximum of 3 of their expectations on sticky notes and post these on the parking lot. Remember to revisit the parking lot at the end of the session (5 minutes).

SELF-ASSESSMENT: MY GENDER*20 minutes*

- 1 Ask participants to write down two advantages and disadvantages, of their gender (10 minutes).

Exercise: The advantages and disadvantages of my gender

Write down:

- a. Two advantages of my gender
- b. Two disadvantages of my gender

Facilitator: If the participants are mixed sex, ask participants to exchange their notes with a member of the other sex or with any other member if the same sex.

- 2 Ask participants to share their thoughts on the advantages or disadvantages of their gender in plenary. **Do not allow discussions on these at this point** (10 minutes).

Facilitator note: Remind participants to respect each other's views.

- 3 Ask participants to keep these notes for a discussion later.

DEFINITIONS OF GENDER*30 minutes*

- 1 Distribute handout 2.1 on statements about men and women.
- 2 Ask the participants to work through this exercise, indicating which of these statements refer to sex or gender (10 minutes).

Exercise [Appendix 2.1]:

Differentiating between Sex and Gender Statements about men and women. For each of the following statements, indicate whether these refer to Sex or Gender

- 3 Invite participants to share their responses to these statements one at a time. Facilitate this discussion in plenary, clarifying between sex and gender. Use table 1 below to summarise the discussion (20 minutes).

Table 2: Core differences between Sex and Gender (adapted from pedia.com)

Sex refers to the biological and physiological differences between males and females.	Gender refers to the social and cultural differences between men and women
Sex is categorised into two; Male or Female	Gender is categorised into two: masculine and feminine
Sex remains the same regardless of time, religion and culture.	Gender roles and expectations may differ across time, religion and culture
Sex is recreated by the reproduction needs, i.e., biological needs.	Gender distinctions are created by social norms

EXPLORING MASCULINITY AND FEMININITY*60 minutes*

- 1 Divide the participants into small groups (separating the sexes where possible) for this exercise. Ask participants to discuss the following questions. Hand out flip chart pages and marker pens for participants to note down their discussions (15 minutes)..

Masculinity (for men participants)

- What does Masculinity mean to me?
- How do I treat women? For example, do I value their opinions? Why or Why not?
- How do I treat other men? For example, do I value their opinions? Why or Why not?

Femininity (for women participants)

- What does femininity mean to me?
- How do I treat men? For example, do I value their opinions? Why or Why not?
- How do I treat other women? For example, do I value their opinions? Why or Why not?

- 2 Invite participants to share their deliberations in a plenary session, one group at a time (45 minutes). Explore the basis of the different beliefs on masculinity and femininity. Ask the question, "What is the basis of this belief? / Why do I believe this about men and women?".
- 3 Invite other participants to contribute to this discussion. Remind participants of the relevant group norms.

CULTURAL/SOCIETAL REFLECTIONS ON GENDER AND GENDER ROLES*90 minutes*

- 1 Working in the same small groups (same sex where feasible), ask the participants to discuss the following questions¹. Hand out flip chart pages and marker pens for participants to note down their discussions (20 minutes)
What does society expect of me or how does society treat me with regard to:

- a. Domestic roles and duties
- b. Educational opportunities
- c. Employment opportunities and remuneration
- d. Treatment at work and leadership opportunities
- e. Social freedom
- f. Sexual freedom
- g. Legal rights

- 2 Invite participants to share their deliberations in plenary, one group at a time. Open this to a discussion, allowing contributions from other groups (other sex) on each of the above points. **Note:** Remind participants of the agreed group rules (40 Minutes).
- 3 Ask participants to reflect on the first exercise in this session on the advantages and disadvantages of their gender and discuss these with the larger group. Ask the following question (20 minutes):
 - a. In what ways is my gender advantaged in relation to the above (domestic roles, educational opportunities etc)
 - b. In what ways is my gender disadvantaged in relation to the above (domestic roles, educational opportunities etc)
- 4 Share any data (national or local) on the gender differences as relates to issues such as education enrolment, employment opportunities, domestic roles (unpaid care), pay gaps etc. Use this information to reaffirm or dispel participant reflections as shared above (10 minutes)

¹ Adapted from refworld resources: <https://www.refworld.org/pdfid/3f4cdf792.pdf>

FACILITATED SUMMARY OF GENDER AND GENDER ROLES*20 minutes*

Summarise the session by reiterating the following key points

- 1 Sex describes the biological sex a person was assigned at birth. It is based on biological characteristics of maleness or femaleness as indicated by chromosomes, gonads, hormones and genitals. WHO
- 2 Gender refers to the socially constructed characteristics of women and men, such as norms, roles, and relationships of and between groups of women and men. It varies from society to society and can be changed. WHO
- 3 Gender roles in some societies are more rigid than those in others.
- 4 Gender roles are not set in stone.
- 5 Gender roles and gender stereotypes are highly fluid and can shift substantially over time.
- 6 In many societies, gender roles are determined from birth
- 7 Gender roles influence:
 - a. Access to opportunities e.g., education, employment, leadership
 - b. The distribution of resources
 - c. Social freedom
 - d. Sexual freedom
 - e. The division of labour
- 8 Labour is valued differently based on who does it
- 9 The different roles, work and valuing of work create differential access to decision-making, services and benefits
- 10 Differential valuing of work & access support existing power relations, which further reinforce gender roles

SESSION CONCLUSION*5 minutes*

- 1 Go over the expectations and parking lot to see what issues have been addressed, and which ones remain.
- 2 Thank the participants for actively participating in this session and invite them to the next session, indicating the time when this will start.

FACILITATOR NOTE: If the training is continuous, give a long break after this session (30 minutes).

MODULE 3: THE CONCEPT OF EQUALITY

Session objectives

By the end of the session, participants will be able to;

1. Understand the concept of equality as covering both men and women
2. Outline the constitutional (national) and international provisions for the rights of women
3. Explore inequalities in key areas and discuss how these affect men and women in society

Session duration

4 hours

- Introduction: 15 minutes
- Religious reflections on equality: 60 minutes
- Legal reflections on equality: 90 minutes
- Cultural reflections on equality: 70 minutes
- Session conclusion: 5 minutes

Session materials



Religious book (Bible, Quran, Other)



Flipchart or whiteboard



Sticky notes



Paper or index paper and pen



Notebook

PRE-SESSION PREPARATION

1 Have the following flipchart pages developed in the introductory session displayed visibly on one wall (or on a whiteboard) throughout the training.

- a. Participant expectations
- b. Parking lot of issues
- c. Group norms

2 For the participants' expectations session, post the following statements on a flipchart or whiteboard:

- a. During this session, I hope to ...
- b. By the end of the session, I will be able to ...

3 Have additional pages on hand for additional expectations and parking lot issues specific to this session.

Note: Ask the participants to focus on this specific session at this point. Remember to revisit the expectations and parking lot at the end of the session.

4 Write relevant text on the equality of men and women as depicted by different faiths represented in your participant group on a flip chart or whiteboard posted in the class (Appendix 3.1 highlights religious texts from different faiths on the equality of men and women).

Examples of relevant text in the bible:

*"So, God created man in His **own** image; in the image of God, He created him; male and female He created them."*
Genesis 1:27

*"There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all **one** in Christ Jesus."* Gal 3:28

Examples from the Quran

"Who so does that which is right, and believes, whether male or female, him or her will We quicken to happy life"
(Qur'an 16:97)

"Women have the same rights (in relation to their husbands) as are expected in all decency from them, while men stand a step above them." (Quran 2:228)

5 Familiarise yourself with the legal provisions on equality in your context, as well as regional and international treaties that your country has signed up to. A sample outline is provided in the PowerPoint Slides for you to adapt to your local setting.

6 Have some national and / or local data on the range of inequalities in your context. This could also be linked to the data collected or presented in the previous session on gender differences. This could be presented as a map or table showing the most recent (available) data.

7 Where a guest speaker is facilitating, make sure you present them with an overview of your participants in advance of the session. Go over the group expectations and norms with your guest speaker to ensure flow in their session. Introduce your speaker to the participants, providing any relevant background information, e.g., their work in relation to GBV prevention and contacts, if this is agreed in advance.

8 Display the inequality diagram on a wall (Appendix 3.2).

INTRODUCTION*15 minutes*

- 1 Provide an overview of the session and share the session objectives above (5 minutes).
In this session, we will define equality and discuss this concept in relation to our religious beliefs, cultural perspectives, our national constitutions and other international treaties that our country has signed up to.
- 2 Using the structure outlined in session 1, invite participants to reflect on specific expectations related to this session (5 minutes).
 - a. Ask participants to write these down on a piece of paper and/or their notebooks and share them in plenary session.
(Note: only participants that are comfortable sharing their expectations should do so.)
 - b. Summarise these expectations on the flip chart. While summarising participants' expectations, share your own expectations for the session as the facilitator. In addition, take the opportunity to clarify participant expectations that can be covered during this session, confirming any that will be covered in subsequent sessions, and, flagging any issues that may need to be followed up that are outside the scope of this training e.g., the request for other related trainings, requests for specific guest speakers, other sections of the community or authorities.
- 3 Parking lot: Invite participants to write a maximum of 3 of their expectations on sticky notes and post these on the parking lot. Remember to revisit the parking lot at the end of the session (5 minutes).

RELIGIOUS REFLECTIONS ON EQUALITY*60 minutes*

- 1 Share a relevant religious text on equality from the different faith communities or invite participants to identify such text. Ask the participants to reflect and write their thoughts on the following questions in their notebooks / on a piece of paper (10 minutes).
 - a. What does this text say about the equality of men and women?
 - b. What is expected of me based on this text?
 - c. In what ways does the message in this text differ from everyday experiences?
 - d. Why do these differences exist?
- 2 Ask participants to discuss the same questions in pairs. (10 minutes).
- 3 Ask participants to share their discussions in plenary (30 minutes). If a multi-faith group ensure that all faith communities share their reflections, one at a time, with different members from the respective faiths contributing to the discussion.
Note any differences in understanding or interpretation of the religious text among adherents and facilitate a discussion on this where feasible. Where it is not possible to reconcile different interpretations, request to keep this in the parking lot.

FACILITATOR NOTE

Be sure to address all the issues on the parking lot. Where the relevant information is not immediately available, consult widely and inform participants of the progress with your consultation. In some cases, you may need to follow up after the training. It is possible that there will be conflicting opinions on some issues. It is always best to avoid conflicts in the first place. However, as this are likely beyond your control, you need to address these before moving on to the next session. Some conflict resolution strategies include encouraging participants to compromise, to be accommodating and to collaborate where feasible. Where these strategies do not work, you may need to speak to the affected parties individually.

LEGAL REFLECTIONS ON EQUALITY*105 minutes*

Tip: This can be delivered by a guest speaker who would then handle related legal questions / facilitator should be well versed with the relevant national and international instruments that protect the rights of women, as well as their application in the local context. Some local statistics on the relevant discussion questions (e.g., percentage of the different violations reported that are resolved, some reasons why this may be the case etc) below, will enrich discussions.

- 1** Introduce the guest speaker to facilitate or deliver this session. If you are facilitating the session, continue the session as below.
Note: The guest speaker can use these activities too (5 Minutes).
- 2** Split the participants into two (or more) mixed groups where feasible. Hand out flip chart pages and marker pens for participants to note down their discussions. Have them discuss the following questions. Move around the groups, contributing to the discussions and also picking up any contentious issues (20 minutes).
- 3** **Facilitator:** Pick key and contentious issues from the small group and plenary discussion sessions and include these in the summary discussion.

Discussion questions:

- a. Do men and women have equal rights in our country?
- b. What rights do men have?
- c. What rights do women have?
- d. Are these rights protected in the constitution/ are they legally protected?
- e. Are there differences in the rights that men and women have? What are these?
- f. How are violations of men and women's rights addressed?
- g. Are there differences in the manner in which these rights are addressed?
 - i. Which violations are reported most and which ones are reported least? Why is this the case?
 - ii. In your opinion, in which of these cases is justice served?
 - iii. When does justice appear not to have been served?
 - iv. Which cases are addressed faster than others? Why do you think this happens?
 - v. Which violations are almost never addressed? Why do you think this happens?

- 3** Have the groups present their deliberations and invite other participants to discuss these (20 Minutes).
- 4** Share some data on the inequalities in your setting based on the above. This could also include recent debates on certain rights e.g., on specific violations of women's rights and how these are handled (15 Minutes).
- 5** Conclude with a facilitated session on human rights, international treaties and legal provisions in your country's constitution. Remind participants that we will consider these again in the next session on GBV (30 Minutes).

CULTURAL/SOCIETAL REFLECTIONS ON EQUALITY*75 minutes*

- 1 In this exercise, invite participants to reflect on what we can do to ensure that men and women have the same starting point to livelihoods e.g., education, employment.
- 2 Hand out flip chart pages and marker pens for participants to note down their discussions.
- 3 Display the diagram (figure 1 – Appendix 3.2) on inequality.
- 4 Split the participants into different groups with each discussing one issue (access to educational opportunities for women, employment opportunities, other rights pertaining to livelihoods). Ask participants to discuss the following questions within their groups (20 minutes):

Education opportunities

- a. Do men and women have the same starting point for education opportunities?
- b. What barriers exist for women as related to education?
- c. What are some of the things we can do to ensure the same education opportunities for women?

Employment opportunities

- a. Do men and women have the same starting point for employment opportunities?
- b. What barriers exist for women as related to employment opportunities?
- c. What are some of the things we can do to ensure the same employment opportunities for women?

FACILITATOR NOTES

- 1 Ask the same question about other issues discussed under 1 above, e.g., human rights, seeking justice for different violations etc.
- 2 Invite participants to share their deliberations in plenary with all members contributing to the discussion (30 minutes).
- 3 Using the figure on inequality, summarise the discussion on what we can do to ensure equal starting points for women with regard to the social issues discussed (10 minutes).
- 4 In conclusion, go through the expectation list and discuss which of these have been met (5 minutes).
- 5 Go through the parking lot and identify issues that have been covered, highlighting those that will be covered in subsequent sessions (5 Minutes).

SESSION CONCLUSION*5 minutes*

- 1 Thank the participants for the active participation in the session and invite them for the next one.

MODULE 4: UNDERSTANDING GENDER BASED VIOLENCE

Session objectives

By the end of the session, participants will be able to;

1. Appreciate the prevalence of the different types of GBV in society
2. Reflect on the religious, socio-cultural and legal perspectives on GBV
3. Understand how power dynamics contribute to GBV
4. Examine the concepts of consent, and informed consent and the role of this in understanding GBV
5. Understand the national and international legal provisions protecting women from GBV

Session duration

6 hours

- Religious reflection: 20 minutes
- Power and use of force: 60 minutes
- Consent and informed consent: 40 minutes
- Self-awareness / reflection on GBV: 10 minutes
- Types, causes and contributing factors for GBV in our communities: 75 minutes
- Social-cultural perspectives on GBV: 70 minutes
- Legal perspectives on GBV: 40 minutes
- Value and attitude clarification exercise: 20 minutes
- Session conclusion: 5 minutes

Session materials



Flipchart or whiteboard



Sticky notes



Paper or index paper and pen



Notebook



Handouts

- Referral contacts
- Bursting myths on GBV
- Values and attitude clarification exercise

PRE-SESSION PREPARATION

- 1 Have the following flipchart pages developed in the introductory session displayed visibly on one wall (or on a whiteboard) throughout the training:
 - a. Participant expectations
 - b. Parking lot of issues
 - c. Group norms
- 2 For the participants' expectations session, post the following statements on a flipchart or whiteboard:
 - a. During this session, I hope to ...
 - b. By the end of the session, I will be able to ...
- 3 Have additional pages on hand for additional expectations and parking lot issues specific to this session.

Note: Ask the participants to focus on this specific session at this point. Remember to revisit the expectations and parking lot at the end of the session.
- 4 Keep this text on the equality of men and women as depicted by different faiths represented in your participant group on a flip chart or whiteboard posted in the class (This is from the previous session. Appendix 5.1 highlights religious texts from different faiths on the equality of men and women).
- 5 Familiarise yourself with the data or evidence on the prevalence of the different types of GBV at a national level and in your local setting. This could be a map or table showing the most recent (available) data.
- 6 Have some data on the effects of these types of GBV in the community e.g., evidence of impact on individuals, families and communities including morbidity, mortality rates, orphaned and vulnerable children, etc.
- 7 You could invite guest speakers to facilitate some sessions, for example:
 - a. A health care worker to facilitate a session on the health impacts of GBV;
 - b. A social worker to facilitate a session on the social impacts of GBV;
 - c. Legal expert to discuss the legal perspectives on GBV;
 - d. Law enforcement, civil society, researchers etc for relevant sessions.
- 8 Where a guest speaker is facilitating, make sure you present them with an overview of your participants in advance of the session. Go over the group expectations and norms with your guest speaker to ensure flow in their session. Introduce your speaker to the participants, providing any relevant background information, e.g., their work in relation to GBV prevention and contacts, if this is agreed in advance.
- 9 This section may evoke emotions among some of the participants either due to unresolved issues they may have experienced, or those that they are going through or dealing with presently. Where feasible, identify potential referral points e.g., for psychological counselling and/or legal help (Appendix 4.1). Post information on these referral points on the flip chart page. It may distribute copies of these referral / resource points to all participants at the beginning of the session.
- 10 It is also important to define how to deal with disclosure within the provisions of your legal setting. It is critical to ensure that perpetrators of GBV may be in the same sitting too.
- 11 Display any relevant visuals on GBV, for example incidence maps, clips from news articles etc. (See Appendix 4.2 for some examples).
- 12 Have enough copies of the bursting myths on GBV exercise (Appendix 4.6.1 and 4.6.2)
- 13 Have enough copies of the crossing the line exercise for distribution (Appendix 4.7)

INTRODUCTION*20 minutes*

- 1** Provide an overview of the session and share the session objectives above (10 minutes).
 - a. Having defined and discussed the concepts of equality and gender, in this session we will consider Gender Based Violence. As we have seen in the previous session, the different faiths affirm the equality of men and women. We will examine what our faiths say about GBV. We will also discuss power relations and the use of force in our relationships and the place of consent and the informed consenting process. This will then lead to a discussion on the types, causes and contributing factors for GBV in our communities. Finally, we will reflect on the social-cultural perspectives on GBV and conclude with a facilitated discussion on the legal perspectives on GBV.
 - b. As we delve deeper into discussions on GBV, it is likely that these may be uncomfortable for some of us. It is possible that some of us may have some unresolved issues emanating from GBV experiences. Some of us may also be dealing with these presently within our families or faith communities. Please remember that we have agreed to treat information shared in our sessions with confidence. Even then, you do not have to share any information that you are not comfortable sharing. We have also identified some resource persons or facilities that you can reach out to if you need to discuss any GBV related issue. Referral contact details have been shared.
- 2** Using the structure outlined in session 1, invite participants to reflect on specific expectations related to this session (5 minutes).
 - a. Ask participants to write these down on a piece of paper and/or their notebooks and share them in plenary session. (Note: only participants that are comfortable sharing their expectations should do so.)
 - b. Summarise these expectations on the flip chart. While summarising participants' expectations, share your own expectations for the session as the facilitator. In addition, take the opportunity to clarify participant expectations that can be covered during this session, confirming any that will be covered in subsequent sessions, and, flagging any issues that may need to be followed up that are outside the scope of this training e.g., the request for other related trainings, requests for specific guest speakers, other sections of the community or authorities.
- 3** Parking lot: Invite participants to write a maximum of 3 of their expectations on sticky notes and post these on the parking lot. Remember to revisit the parking lot at the end of the session (5 minutes).

RELIGIOUS REFLECTION ON HOW MEN AND WOMEN OUGHT TO TREAT EACH OTHER*20 minutes*

- 1** Share the relevant religious texts on the golden rule regarding how we treat each other (See appendix 4.3 for examples of religious text on this).
- 2** Self-reflection: Ask the participants to reflect on this text and consider the following questions (10 minutes);
 - a. What does this text mean to me?
 - b. Based on this text, how I'm I supposed to treat others, and especially those of the opposite sex?
 - c. How I'm I supposed to treat women (if a man) or men (if a woman)
- 3** Invite participants to share their thoughts on this golden rule with an open discussion involving the entire group. Allow for representation from all faith communities represented (10 Minutes).

UNDERSTANDING POWER AND USE OF FORCE*60 minutes*

- 1 Small group discussion. Split the participants into small groups (same sex if possible) to discuss the following. Hand out flip chart pages and marker pens for participants to note down their discussions (20 minutes).
 - a. What does power mean to me?
 - b. How do men and women exert their power?
 - c. In what ways can power be used negatively?
 - d. What are some outcomes of the negative use of power?
 - e. In what ways can power be used positively?
 - f. What are some of the outcomes of the positive use of power?
 - g. Share experiences of the use of force in our communities? (P.S. This does not have to be the participants' own experiences). Why did this happen? What was the outcome?
- 2 Invite participants to share their discussions (10 minutes).
- 3 Depending on the audience, you could have a 5-minute role play here involving a man and a woman. See Appendix 4.4 for role play details. Following the role play, discuss the following (20 minutes):
 - a. Have each character share their experience acting this role:
 - i. What did you feel about this character?
 - ii. Why did you feel this way?
 - iii. What do they think the other person felt?
 - iv. Do you think the other person was justified in feeling the way they did?
 - v. What could I have done differently?
 - b. Open the discussion to the rest of the participants.
 - i. Which of these characters do we identify with?
 - ii. Why is this so?
 - iii. Do we have these characters in our congregations?
 - iv. How do we support both characters?
- 4 Role play/activity on negative femininities. Use this activity to highlight negative femininities, helping participants clarify their attitudes towards women, and question related norms. Both men and women can take part in this role.
 - a. This activity is in two parts. For the first activity, ask participants to write down what they believe to be
 - i. The qualities of a good wife
 - ii. Attributes that they expect of their daughters and/or daughters-in-law
 - iii. What, in their opinion, makes a woman socially 'good' or 'bad'
 - b. Write down different types of careers in different strips of paper. Include careers or roles regarded traditionally as "male jobs" as well as those that are regarded as "female jobs". (examples: Doctor, Nurse, Electrician, Tailor, Mason, Cook, Carpenter, Bus Driver, Teacher/head teacher, Housekeeper, Gardener, Security Officer)
 - c. Invite the participants to pick or identify 1) an ideal job for their wives or husbands; 2) an ideal job for their daughter(s) or daughter(s)-in-law (s); 3) an ideal job for their son or son-in-law 4) an ideal job for men and 5) an ideal job for women.
 - d. Invite participants to share their reflections on the two parts (a) and (c). Do not interrupt or open this to discussion during the presentations.
 - e. Note down in separate sheets of paper, the responses to parts (a) and (c), differentiating this by either male or female participant. Where responses are repeated by different participants simply mark this as a multiple.
 - f. When everyone has contributed, invite them to discuss the reasons for their choices. Ask the following questions:
 - i. What makes this a good quality or attribute for a wife?
 - ii. Why are you imparting these values in your daughter? Why do you want to see these values in your daughter-in-law?
 - iii. What makes this a "bad" quality for a woman?
 - iv. What is the basis of this judgement?
 - v. Who makes this judgement?
 - vi. What are the consequences of not conforming to this "good" attributes?
 - vii. Why would you prefer this job for 1) yourself? 2) your wife/husband? 3) your daughter or daughter-in-law? 3) your son or son-in-law?
 - g. Summarise the discussion by pointing out the negative femininities presented in their reflections and the role of these in GBV. Below are some additional points to raise.

Some social norms, including negative femininities have been identified as enablers of violence against women and girls. These norms are held by men and women and are based on shared beliefs and expectations on how they should behave¹. Below are some examples of such negative social norms held by women.

- **Women must be submissive to male family members in all aspects of her life:** Rigid gender roles often result in the expectation that women be submissive to male family members. When married, women are expected to obey their husbands, act according to their wishes and not strive for equal decision making. If they transgress these norms, they may face physical violence used by husbands as punishment or discipline.
- **Men are expected to exercise coercive control:** Whilst women and girls are expected to be submissive, men are expected to exercise power and control in their families and relationships, which can manifest in various ways. In dating relationships, male dominance can appear in the form of monitoring mobile phones and social media.
- **Men have the right to discipline women for 'incorrect' behaviour:** There is strong belief, among both women and men, that violence is acceptable, and even necessary, when used by men to discipline women for not delivering on their perceived responsibilities or when their behaviour transgresses social norms.
- **Women cannot deny their male partner sex:** In intimate relationships, women's and girls' choices over their bodies are dominated and controlled by their male partners and the belief that women's bodies should always be available to men. These norms contribute to intimate partner rape and other forms of abuse, which are the most common form of violence against women and girls.
- **Sexual harassment is normal:** Dominant patterns around male sexual entitlement over women's bodies contribute to sexual harassment and other forms of sexual violence. In Colombia, a young woman stated, "I believe that everything arises from the fact that men see us as sexual objects and as the persons they need to fulfil their sexual needs."
- **All women should become mothers:** Violence against women and girls is rooted in the patriarchal power imbalance between men and women, and in the dominant belief that men protect and provide for and have authority over their family and good women prioritise their family's health and wellbeing. After marriage, women's most important roles are to serve their husbands and to have and to raise their children.
- **Girls are valued as wives not as individuals:** For girls, the social expectation to demonstrate submissiveness can lead to early marriage, which is also used to control their sexuality. Girls' bodies are often seen as assets that can depreciate or appreciate in value depending on community perceptions and notions about 'honor' contributing to early marriage.

5 Facilitate a discussion on power and the use of power in relation to GBV² (10 minutes)

- a. Power is the ability to influence your own or others' experiences. It is important for us to be aware of how we use the power we possess. The power we exert over others is a negative use of power. When men use power to control women it is a negative use of power, and the driving force behind violence against women.
- b. There are many varieties of positive power such as: the fundamental power we discover within when we learn to accept and love ourselves, the power we share with others when we support and respect each other, and the power we use to take action and positively influence our lives and the lives of others. While negative power is at the root of violence against women, positive power holds the solution.
- c. Some people are afraid that balancing power means men will lose power and women gain power. Power is not in limited quantity; if one person gains power, it doesn't have to be at another person's loss. We all have power within ourselves, we can join our power with others and we have the power to create positive change. Positive use of power—by women and men—means we all become stronger, safer, and more respected within our relationships.

¹ Adapted from OXFAM international. <https://www.oxfam.org/en/ten-harmful-beliefs-perpetuate-violence-against-women-and-girls>

² Adapted from the GBV Prevention Network. <https://preventgbvafrica.org/understanding-vaw/shared-analysis/using-power/>

UNDERSTANDING CONSENT AND INFORMED CONSENT*60 minutes*

- 1** Invite participants to discuss the meaning of the terms “consent” and “informed” consent, picking the key aspects of informed consent. Working in small groups, invite them to reflect on the following questions. (10 minutes)
 - a. What do you understand by the term “consent” and “informed consent”?
 - b. In what situations does “consent” apply?
 - c. In your community, are there situations in which consent does not apply? Which ones?
- 2** Point out these principles of informed consent, opening discussions on each where feasible (5 minutes).
 - a. Individuals must have full information to offer informed consent
 - b. Individuals must make their own decision based on the information that is presented, it must be given freely and without any coercion.
 - c. Individuals must be made aware of alternatives to the proposals.
 - d. Individuals must be aware of the risks involved in the decisions that they are supposed to take.
- 3** Religious based reflection on consent. Share relevant religious stories on the violations of consent (See appendix 4.5 and 5.1 for examples of religious stories or text).
- 4** Split the participants into small groups (based on faith groups but could be mixed sexes) and ask them to read the text for 5 minutes then reflect on the following questions (10 minutes). Hand out flip chart pages and marker pens for participants to note down their discussions:
 - a. Who are the characters in this story?
 - b. What is going on in this story?
 - c. Which of these characters do you identify with (if any)?
 - d. Do all the characters consent to what happens to them? Explain.
 - e. Do we have these characters in our congregations? Please explain.
- 5** Invite participants to share their deliberations in plenary based on the same questions. Make sure all faith groups have presented. Highlight the negative use of power and lack of consent in the story and the outcome of this (10 minutes)
- 6** Summarise the discussion on Consent by highlighting the following: (5 Minutes)
Consent is when a person makes an informed choice to agree freely and voluntarily to do something. A few important points about consent to keep in mind:
 - a. A minor is unable to give their consent.
 - b. Many countries have laws which set an age of consent.
 - What is the legal age of consent in your setting?
 - Are minors married in this setting?
 - Would these minors have legally consented to their marriage?
 - c. There is no consent when agreement is obtained through:
 - the use of threats, force or other forms of coercion, abduction, fraud, manipulation, deception, or misrepresentation
 - the use of a threat to withhold a benefit to which the person is already entitled, or
 - a promise is made to the person to provide a benefit

SELF-AWARENESS / REFLECTION: UNDERSTANDING OF GBV*10 minutes*

- 1 Self-reflection. Ask participants to think about the following questions and note these in their notebooks / papers.
 - a. What does the term Gender Based Violence mean to me?
 - b. Which types of GBV am I aware of?
 - c. Which types of Gender Based Violence have I ever encountered at a personal level, family level, faith community?
- 2 Invite participants to share their reflections in plenary. Remind participants that they do not have to share if they do not want to.

TYPES, CAUSES AND CONTRIBUTING FACTORS FOR GBV IN OUR COMMUNITIES*75 minutes*

- 1 Invite a discussion on the types of GBV common in this setting. You could begin with the same at a national level before focussing on the local context. Discussion questions (15 minutes)
 - a. Which types of GBV are common in this country, and local setting?
 - b. How prevalent are these GBV types?
- 2 Note down the responses on the flip chart. You can also invite participants to write different types of GBV on yellow stickers and post them on a designated wall or section.
- 3 Facilitated discussion on the following types of GBV focussing on definitions and prevalence globally and locally. This session could be facilitated by a guest speaker(s) well versed with the subject and local setting (15 minutes).
 - a. Show figure 1 which summarises different types of GBV. Identify any that may not have been mentioned in earlier discussions.
 - b. Provide definitions of each of these types of GBV and invite discussions as may be necessary. These definitions are adapted from "The Gender-Based Violence Classification Tool"³

1. Sexual Violence: including Rape, Marital rape, Incest

- Sexual Violence – any form of non-consensual sexual contact that does not result in or include penetration. Examples can include but are not limited to: attempted rape, unwanted kissing, unwanted stroking, unwanted touching of breasts, genitalia and buttocks, and female genital cutting / mutilation. This type of GBV does not include rape since rape involves penetration.
- Rape – non-consensual penetration (however slight) of the vagina, anus or mouth with a penis or other body part. Also includes non-consensual penetration of the vagina or anus with an object. Examples can include but are not limited to: gang rape, marital rape, sodomy, forced oral sex. This type of GBV does not include attempted rape since no penetration has occurred.

2. Physical violence (including intimate partner violence – IPV)

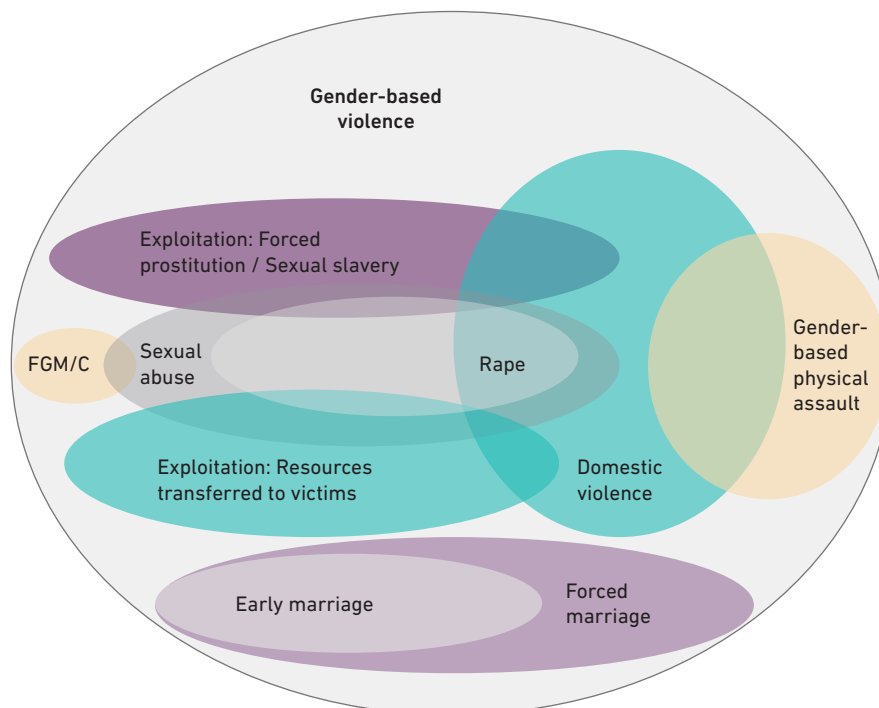
- Physical Violence – physical violence that is not sexual in nature. Examples can include but are not limited to: hitting, slapping, choking, cutting, shoving, burning, breast ironing, shooting or use of any weapons, acid attacks or any other act that results in physical pain, discomfort or injury. This type of GBV does not include female genital cutting / mutilation, or honor killing.

3. Psychological / Emotional violence

- Psychological/Emotional Abuse – infliction of mental or emotional pain or injury. Examples can include but are not limited to: threats of physical or sexual violence, intimidation, menstrual shaming, humiliation, forced isolation, stalking, verbal harassment, unwanted attention, remarks, gestures or written words of a sexual and/or menacing nature or destruction of cherished things.

³ Source: The Gender-Based Violence Classification Tool. UNFPA, UNHCR, IRC. http://gbvims.com/wp/wp-content/uploads/Chapter-3-v6_31Jan11.pdf

Figure 2: Types of Gender-Based Violence



4. Economic Violence or denial of resources, opportunities or services

- Denial of Resources, Opportunities or Services – denial of rightful access to economic resources/assets or livelihood opportunities, education, health or other social services. Examples can include but are not limited to: a widow prevented from receiving an inheritance, earnings taken by an intimate partner or family member, a woman prevented from using contraceptives or a girl prevented from attending school.

5. Harmful traditional practices (including FGM, early, child and forced marriages and other harmful traditional practices)

- Harmful Traditional Practices are defined by the local social, cultural and religious values where an incident takes place.
- Forced Marriage – the marriage of an individual against her or his will. Child marriage is a human rights violation. Despite laws against it, the practice remains widespread: Globally, one in every five girls is married, or in union, before reaching age 18. In the least developed countries, that number doubles – 40 per cent of girls are married before age 18, and 12 per cent of girls are married before age 15⁴.
- “Honour” killings are defined as “the murder of a woman by a close family member or partner as a result of (suspected or alleged) shame being brought on a family by the action (a suspicion or allegation will be enough) of the woman”. “Honour”-based violence defined as any form of violence “exercised in the name of traditional codes of honour.
- Female genital mutilation (FGM) is a practice that involves altering or injuring the female genitalia for non-medical reasons, and it is internationally recognized as a human rights violation. Globally, it is estimated that some 200 million girls and women alive today have undergone some form of FGM. An estimated 68 million girls are at risk of being mutilated by 2030⁵.

⁴ End VAW Now. UN Women. <https://www.endvawnow.org/en/articles/731-defining-honourcrimes-and-honour-killings>.

⁵ UNFPA <https://www.unfpa.org/female-genital-mutilation>

- 4 Present the data on the prevalence of each of the above types of GBV at a national and local setting. Note: If a guest speaker facilitating, invite them to cover this session (10 minutes). You could also begin by asking the participants which of these types of GBV are prevalent in their community.
- 5 Where this is available, share the evidence on the impact of these types of GBV at both the national and local level.
- 6 Split participants into small groups for a discussion on the root causes and factors contributing to GBV in the community followed by a plenary discussion. Clarify the difference between root causes and factors contributing to GBV. Hand out flip chart pages and marker pens for participants to note down their discussions. (20 minutes)
Discussion questions:
 - i. What are the root causes of GBV in this community?
 - ii. For each root cause, why do you think this happens?
 - iii. What factors contribute to GBV in this community?
 - iv. How do each of these factors contribute to GBV in this community?
 - v. What are the consequences of GBV for the individual, family and society levels?
- 7 Plenary discussion on each of these themes. (15 minutes).
 - a. Root causes of GBV
 - b. Factors contributing to GBV
 - c. Consequences (individual, familial, societal)
- 8 Invite participants to write down their deliberations. Point out common themes and work with the participants to classify these into either religious, socio-cultural or legal causes of GBV.

SOCIO-CULTURAL PERSPECTIVES ON GBV

70 minutes

- 1 Bursting the myths on GBV Exercise.
 - a. Understandings of violence against women vary among cultures, regions and people and, unfortunately, many inaccuracies about the subject are taken as truths. Religious leaders can help set the record straight by rejecting myths and sharing real facts about violence against women. These are just a few of those myths, and religious communities should always look out for other falsities about this global crisis, and then help set the record straight. .
 - b. Distribute handouts on bursting the myths on GBV (Appendix 4.6.1)
 - c. Ask participants to work on these individually first for 10 minutes
 - d. In a plenary session, read out the statements and invite participants to discuss whether they are facts or myths. Conclude the discussion on each of the statements by stating the facts and lastly circulate the handout on both myths and facts (Appendix 4.6.2) (15 minutes).
- 2 Split participants into small mixed groups to discuss the following based on what has been covered in this session. Hand out flip chart pages and marker pens for participants to note down their discussions.
 - a. Group discussion on inequitable gender norms, unequal power relations in the community related to GBV, harmful masculinities and negative femininities and their effect on GBV (Duration: 15 minutes)
 - i. What are some of the roles expected of men or women only in our community?
 - ii. What drives these definitions of roles?
 - iii. What do I feel about these definitions of roles?
 - iv. In what ways are these societal norms harmful?
 - v. How do these contribute to the different forms of GBV?
 - b. Invite participants to share their discussions in plenary. Note down the discussions on a flip chart. You could also invite participants to post the flip chart page with their deliberations (15 minutes).
 - c. Facilitate a summary discussion of the themes one at a time, building from the myths bursting exercise. Conclude session by reiterating the facts on GBV (bursting the myths) (15 Minutes)

LEGAL PERSPECTIVES ON GBV*40 minutes*

Note to facilitator: Familiarise yourself with the key legal instruments related to the prevention of GBV from an international and a national perspective. This section could also be facilitated by a legal expert who would be able to address any questions arising from the discussion.

1 Facilitated session on legal perspectives on GBV (25 minutes): PPT slides and slides outline

- a. Human rights
- b. International Conventions
- c. National Laws (Contextual)

Invite participants to ask any related questions they may have.

2 Plenary discussion highlighting the link between equality and GBV. Using the diagram on inequality between men and women (appendix 3.2), discuss how the different legal perspectives presented address violations of men and women. (15 Minutes)

(Tip: An additional guest speaker could be a law enforcement officer (familiar with the related laws) explaining how violations are handled).

VALUES AND ATTITUDE CLARIFICATION EXERCISE*20 minutes*

Depending on the audience and how open they are, you could use this values and attitude clarification exercise. See appendix 4.7 for details on the exercise.

The purpose of this exercise is to help participants to reflect on their attitudes and actions. A discussion is not necessary following this exercise. Instead, following the exercise, ask participants to answer the following questions in their notebook.

1. What did you feel going through this exercise?
2. What are some of the lessons you learnt from participating in this exercise?
3. Did anything surprise you? Why?
4. Following this exercise, what would you do differently?

CONCLUSION*5 minutes*

Thank the participants for attending and contributing to this session and invite them to the next session. **Facilitator note:** This is a very long session. Give the participants a long break (at least 1 hour). If training is run over a few days this could be the last session of the day.

MODULE 5: RELIGIOUS REFLECTIONS ON GBV

Session objectives

By the end of the session, participants will be able to;

1. Understand the use of the contextual study of religious text to discuss difficult topics
2. Appreciate the recognition of these difficult issues in our religious books
3. Reflect on different texts in religious books in GBV discussions

Session duration

12 hours

- Introduction: 20 Minutes
- Self-reflection: 30 Minutes
- Understanding the contextual study of religious text methodology: 30 Minutes
- Contextual study of religious text on power relations between men and women: 60 Minutes
- Contextual study of religious text on positive masculinities and femininities: 60 Minutes
- Contextual study of religious text on respect for women: 60 Minutes
- Contextual study of religious text on different forms of gender based violence: 7.5 hours
- Session conclusion: 10 Minutes

Session materials



Religious book (Bible, Quran, Other)



Flipchart or whiteboard



Sticky notes



Paper or index paper and pen



Notebook



Handouts

- Referral contacts
- Bursting myths on GBV
- Values and attitude clarification exercise

PRE-SESSION PREPARATION

- 1 Have the following flipchart pages developed in the introductory session displayed visibly on one wall (or on a whiteboard) throughout the training:
 - a. Participant expectations
 - b. Parking lot of issues
 - c. Group norms

- 2 For the participants' expectations session, post the following statements on a flipchart or whiteboard:
 - a. During this session, I hope to ...
 - b. By the end of the session, I will be able to ...

- 3 Have additional pages on hand for additional expectations and parking lot issues specific to this session.

Note: Ask the participants to focus on this specific session at this point. Remember to revisit the expectations and parking lot at the end of the session.

- 4 Keep relevant text on the equality of men and women as depicted by different faiths represented in your participant group on a flip chart or whiteboard posted in the class (Appendix 3.1 highlights religious texts from different faiths on the equality of men and women).

Examples of relevant text in the bible:

*"So, God created man in His **own** image; in the image of God, He created him; male and female He created them."*
Genesis 1:27

*"There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all **one** in Christ Jesus."* Gal 3:28

Examples from the Quran

"Who so does that which is right, and believes, whether male or female, him or her will We quicken to happy life"
(Qur'an 16:97)

"Women have the same rights (in relation to their husbands) as are expected in all decency from them, while men stand a step above them." (Quran 2:228)

- 5 Familiarise yourself with the core religious stories/ text relevant for this session. Appendix 5.1 outlines some examples of religious stories/ texts that you could use, depending on the faith community and topic. Please note that it is possible to use one story/ text to discuss multiple issues. If necessary, identify suitable religious leaders who can facilitate this session.
- 6 Display the different relevant religious stories / texts on flip charts visibly in the room.

INTRODUCTION*20 minutes*

- 1 Provide an overview of the session and share the session objectives above (10 minutes).
 - a. In this session, we will use a faith-based reflection of religious text methodology to discuss GBV. This involves a reflection based on different social contexts as portrayed in religious texts. The contextual study of religious texts helps to unpack the different types of GBV prevalent in our faith communities. This also presents an opportunity for us to reflect on actions we could take to prevent and address GBV. Each of the below contextual religious text study / religious reflections will be structured in this format:
 - b. Introduction to the text
 - c. Individual reading of the relevant text
 - d. Group discussion of the text including:
 - Summary of the main characters and reflection of their roles in the context;
 - Identification of the GBV issue highlighted in the text;
 - e. Additional discussion questions.
- 2 Using the structure outlined in session 1, invite participants to reflect on specific expectations related to this session (5 minutes).
 - a. Ask participants to write these down on a piece of paper and/or their notebooks and share them in plenary session. (Note: only participants that are comfortable sharing their expectations should do so).
 - b. Summarise these expectations on the flip chart. While summarising participants' expectations, share your own expectations as the facilitator. In addition, take the opportunity to clarify participant expectations that can be covered during this session, confirming any that will be covered in subsequent sessions, and, flagging any issues that may need to be followed up that are outside the scope of this training e.g., the request for other related trainings, requests for specific guest speakers, other sections of the community or authorities.
- 3 Parking lot: Invite participants to write a maximum of 3 of their expectations on sticky notes and post these on the parking lot. Remember to revisit the parking lot at the end of the session (5 minutes).

FACILITATOR NOTE

Participants will be presented with an opportunity to read the text individually before facilitated plenary discussions. Depending on the setting and specific issue, role plays could also be held. In concluding each session, the highlights the key messages and discuss them further with participants to ensure uniformity and consensus in the message. In addition, at the end of each sub-session, ask participants to identify the specific GBV types in the community. Note down any suggestions on possible interventions in a separate sheet. You will ask participants to reflect on these in writing their action plans

SELF-REFLECTION: WHAT IS THE ROLE OF RELIGION IN GBV AND GBV PREVENTION EFFORTS?*30 minutes*

- 1 Split participants into small groups. These could be faith based and mixed. Ask participants to discuss the following questions (15 minutes).
 - a. Does GBV exist in my faith community?
 - b. What is the role of my religion on GBV?
 - c. What is the role of my religion in GBV prevention efforts?
 - d. What forms of GBV occur within my faith communities?
 - e. Do we discuss GBV within my faith communities? Why or why not?
 - f. How do we discuss GBV in my faith communities? Do we have tailored sermons, messages and materials etc?
 - g. Who leads these discussions on GBV?
- 2 Invite participants to share their deliberations in plenary. Ensure that all faith communities have contributed and note down all the discussions on a flip chart (15 minutes).

UNDERSTANDING THE CONTEXTUAL RELIGIOUS TEXT STUDY METHODOLOGY*30 minutes*

Activity: Facilitated presentation on the contextual bible study methodology (adapted from the TAMAR resources)

1 Facilitate a discussion on the contextual study of religious text¹ (30 Minutes)

Note: Use the provided PPT slides on this.

The Contextual study of religious text follows five core steps:

1. Choosing a theme or issue that the community is dealing with.
2. Finding a relevant religious text. Two approaches are used here: Reading text that you are familiar with but also bringing text and resources that are less familiar to you. This means that you will be reading familiar texts in an unfamiliar way (by approaching them differently) and also reading unfamiliar texts (those that are neglected or forgotten). The two approaches allow you to engage with aspects and parts of your religious text to which you have not previously had access. In this way. This methodology enables groups to establish lines of connection between their own context and community and new discoveries within religious texts.
3. Questioning and Reading. This involves two kinds of questions: the study begins and ends with contextual questions that provide the framework for the study. These contextual questions are also called "community consciousness questions" because they draw on resources of the community. They draw on the lived experience and the embodied theologies of the participants themselves. Within this framework of contextual questions, we construct carefully formulated "textual questions" which force the group to constantly engage with the religious text. These textual questions are also called "critical consciousness questions" because they draw on systematic and structured resources of religious scholarship. The challenge is therefore to construct questions that open up the biblical text in such a way that it has the potential to address the context of the participants.
4. Articulating and Owning: This methodology allows participants to articulate and own theological understandings of their context. The combination of contextual and textual questions has the potential to establish lines of connection between the religious text and the embodied local / contextual theologies of the participants. This connection often gives the participants an increased capacity to articulate these incipient (partially formed) and inchoate (not yet clear) embodied local theologies.
5. Developing a plan of action. The contextual study of religious texts always ends with action. Small and large groups are required to develop an action plan.

2 Contextual study of religious text on the following issues.

Split the participants into small groups. These could be faith based and mixed, depending on the context. Hand out a flip chart and marker pen for participants to note down their discussions.

CONTEXTUAL STUDY OF RELIGIOUS TEXT ON POWER RELATIONS BETWEEN MEN AND WOMEN*60 minutes*

1 Identify a religious text or story that reflects power relations between men and women. Sample religious texts are provided in Appendix 5.1 and participants are welcome to identify relevant text from their faith communities for these sessions. Where possible and feasible, contextualise these within the provisions of your faith and adapt as feasible. The key idea is not to lose the message in the scripture while also ensuring that it relates to the discussion issue.

2 Ask participants to begin by reading the text individually, then discuss the following questions within their small groups (30 minutes).

Discussion questions (30 minutes)

- a. What do you think this text is about?
- b. What does this text mean to you?
For example, for the Christians, what does created in God's image mean?
- c. Are men and women equal in the eyes of God?
- d. Are men and women equal in my faith community?
- e. How does this text apply in your context? Within the faith community?
- f. What could we do to remedy similar situations in our faith communities?

3 Invite participants to share their deliberations on this text in plenary. Ensure all faith communities present their deliberations. Note down the discussions. You could also invite group members to present their discussions and post their flip chart page (30 minutes).

¹ Adapted from the Tamar Campaign: Contextual Bible Study Manual on Gender-Based Violence. FECCLAHA. <http://www.fecclaha.org/index.php/en/gallery/miscellaneous-experiences>

CONTEXTUAL STUDY OF RELIGIOUS TEXT ON POSITIVE MASCULINITIES AND FEMININITIES*60 minutes*

Discussions in this study will cover:

- Redemptive masculinities and partnerships between men and women
- Promoting gender equality
- Group rules that promote healthy, respectful, non-violent relationships and ways of being a man

1 Identify a religious text or story that reflects positive masculinities and femininities. Sample religious texts are provided in Appendix 5.1 and participants are welcome to identify relevant text from their faith communities for these sessions. Where possible and feasible, contextualise these within the provisions of your faith and adapt as feasible. The key idea is not to lose the message in the scripture while also ensuring that it relates to the discussion issue.

2 Ask participants to begin by reading the text individually, then discuss the following questions within their small groups (30 minutes).

Discussion questions (30 minutes)

- What do you think this text is about?
- What does this text mean to you?
- Who are the characters in this story?
- What do you think about their roles in this context?
- What do you feel about the treatment of the woman in this text?
- How does this text apply in your context? Within the faith community?
- Do similar events occur in our faith communities? How do we handle them?
- Do we have similar characters in your congregations? How do we treat them?
- In what ways would the application of this text impact on GBV in your faith community?
- What could we do to remedy similar situations in our faith communities?

3 Invite participants to share their deliberations on this text in plenary. Ensure all faith communities present their deliberations. Note down the discussions. You could also invite group members to present their discussions and post their flip chart page (30 minutes).

CONTEXTUAL STUDY OF RELIGIOUS TEXT ON RESPECT FOR WOMEN*60 minutes*

Discussions in this study will cover:

- Women's autonomy in decision making
- Marriage, including forced marriages, early marriages / child brides
- Consensual relationships

1 Identify a religious text or story that reflects respect for women. Sample religious texts are provided in Appendix 5.1 and participants are welcome to identify relevant text from their faith communities for these sessions. Where possible and feasible, contextualise these within the provisions of your faith and adapt as feasible. The key idea is not to lose the message in the scripture while also ensuring that it relates to the discussion issue.

2 Ask participants to begin by reading the text individually, then discuss the following questions within their small groups (30 minutes).

Discussion questions (30 minutes)

- What do you think this text is about?
- What does this text mean to you?
- Who are the characters in this story?
- What do you think about their roles in this context?
- What do you feel about the treatment of the woman in this text?
- How does this text apply in your context? Within the faith community?
- Do similar events occur in our faith communities? How do we handle them?
- Do we have similar characters in your congregations? How do we treat them?
- In what ways would the application of this text impact on GBV in your faith community?
- What could we do to remedy similar situations in our faith communities?

3 Invite participants to share their deliberations on this text in plenary. Ensure all faith communities present their deliberations. Note down the discussions. You could also invite group members to present their discussions and post their flip chart page (30 minutes).

FACILITATOR NOTE

See suggested breakdown of these sessions under 'delivering community conversation modules. As with the previous activity, this involves unpacking relevant religious scriptures on each of the following:

- a. Sexual violence (including rape, marital rape, incest) (90 minutes)
- b. Physical violence (including intimate partner violence) (90 minutes)
- c. Psychological / Emotional violence (90 minutes)
- d. Economic violence (90 minutes)
- e. Harmful practices (including FGM, early, child and forced marriages and other harmful traditional practices) (90 minutes)

CONTEXTUAL STUDY OF RELIGIOUS TEXT ON THE FOLLOWING GENDER-BASED VIOLENCE THEMES

7.5 hours

Religious text

- 1** Identify religious texts or stories that reflect the different types of GBV. It is possible that more than one type of GBV will be addressed in the text. For example, sexual violence often involves physical violence and psychological/emotional violence. You could go through more than one religious story / text. Aim to cover religious text on all of the above types of GBV if possible. The religious texts or stories discussed in the previous exercises could be used again here if relevant. Additional religious texts are provided in Appendix 5.1 and participants are welcome to identify relevant text from their faith communities for these sessions. Where possible and feasible, contextualise these within the provisions of your faith and adapt as feasible. The key idea is not to lose the message in the scripture while also ensuring that it relates to the discussion issue.
- 2** Ask participants to begin by reading the each of the texts or stories individually, then discuss the following questions within their small groups (45 minutes).
Discussion questions:
 - a. What do you think this text is about?
 - b. What does this text mean to you?
 - c. Who are the characters in this story?
 - d. What do you think about their roles in this context?
 - e. What do you feel about the treatment of the woman in this text?
 - f. How does this text apply in your context? Within the faith community?
 - g. Do similar events occur in our faith communities? How do we handle them?
 - h. Do we have similar characters in your congregations? How do we treat them?
 - i. In what ways would the application of this text impact on GBV in your faith community?
- 3** Invite participants to share their deliberations on this text in plenary. Ensure all faith communities present their deliberations. Note down the discussions. You could also invite group members to present their discussions and post their flip chart page (45 minutes).

SESSION CONCLUSION

10 minutes

- 1** Go through the expectations list and parking lot confirming what has been covered and highlighting any pending issues.
- 2** Thank the participants for attending and contributing to the different sessions and invite them to the next session.

FACILITATOR NOTE: These are very long session. Give the participants a long break

MODULE 6: THE ROLE OF FAITH, FAITH COMMUNITIES AND FAITH LEADERS IN GBV PREVENTION

Session objectives

By the end of the session, participants will be able to;

1. Understand who faith leaders are and the moral authority placed on them by their congregations
2. Understand the role of faith, faith communities and faith leaders in GBV prevention
3. Identify and develop some core GBV prevention messages to be used with their congregations
4. Explore some methodologies that could be used to deliver GBV prevention messages

Session duration

5 hours

- Introduction: 10 minutes
- Understanding our faith: 40 minutes
- Identifying faith actors: 20 minutes
- Reframing religious norms on all forms of GBV: 60 minutes
- The role of faith actors in GBV prevention: 2.5 hours
- Session conclusion: 20 minutes

Session materials



Religious book (Bible, Quran, Other)



Flipchart or whiteboard



Sticky notes



Paper or index paper and pen



Notebook



Handouts

- Post-sessions test
- Sample sermons (Appendix 6)

PRE-SESSION PREPARATION

1 Have the following flipchart pages developed in the introductory session displayed visibly on one wall (or on a whiteboard) throughout the training:

- a. Participant expectations
- b. Parking lot of issues
- c. Group norms

2 For the participants' expectations session, post the following statements on a flipchart or whiteboard:

- a. During this session, I hope to ...
- b. By the end of the session, I will be able to ...

3 Have additional pages on hand for additional expectations and parking lot issues specific to this session.

Note: Ask the participants to focus on this specific session at this point. Remember to revisit the expectations and parking lot at the end of the session.

4 Write relevant text on the equality of men and women as depicted by different faiths represented in your participant group on a flip chart or whiteboard posted in the class (Appendix 3.1 highlights religious texts from different faiths on the equality of men and women).

Examples of relevant text in the bible:

*"So, God created man in His **own** image; in the image of God, He created him; male and female He created them."*
Genesis 1:27

*"There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all **one** in Christ Jesus."* Gal 3:28

Examples from the Quran

"Who so does that which is right, and believes, whether male or female, him or her will We quicken to happy life"
(Qur'an 16:97)

5 Where a guest speaker is facilitating, make sure you present them with an overview of your participants in advance of the session. Go over the group expectations and norms with your guest speaker to ensure flow in their session. Introduce your speaker to the participants, providing any relevant background information, e.g., their work in relation to GBV prevention and contacts, if this is agreed in advance.

CONTEXTUAL STUDY OF RELIGIOUS TEXT ON THE FOLLOWING GENDER-BASED VIOLENCE THEMES

7.5 hours

1 Provide an overview of the session and share the session objectives above (5 minutes).

In this session, we will reflect on the role of our faith and faith leaders in GBV and GBV prevention. Religion plays a key role in society with the potential to promote cohesion, solidarity and advance the course of different norms. Faith leaders are therefore key stakeholders in most societies. Multiple interventions support the legitimacy of Faith-based Organisations (FBOs) and local faith communities (LFCs) in tackling GBV. Evidence suggests that faith-based actors across different religious groupings are regarded as the "most influential social agents of change with regard to GBV. However, in some settings, faith-based actors are also seen as enablers of GBV in the respective religious groupings. In this session, we will consider these in detail. We will also explore some of the messages that we could employ in GBV prevention efforts in our faith communities.

2 Using the structure outlined in session 1, invite participants to reflect on specific expectations related to this session (5 minutes).

- a. Ask participants to write these down on a piece of paper and/or their notebooks and share them in plenary session. (Note: only participants that are comfortable sharing their expectations should do so.)
- b. Summarise these expectations on the flip chart. While summarising participants' expectations, share your own expectations as the facilitator. In addition, take the opportunity to clarify participant expectations that can be covered during this session, confirming any that will be covered in subsequent sessions, and, flagging any issues that may need to be followed up that are outside the scope of this training e.g., the request for other related trainings, requests for specific guest speakers, other sections of the community or authorities.

2 Parking lot: Invite participants to write a maximum of 3 of their expectations on sticky notes and post these on the parking lot. Remember to revisit the parking lot at the end of the session (5 minutes).

UNDERSTANDING OUR FAITH*40 minutes*

- 1** Split the participants into small groups, depending on faith groups. Mix different sexes, if acceptable. Ask participants to discuss the core tenets of their faith and the structure of the faith communities. Hand out flip chart pages and marker pens for participants to use for this discussion.
 - a. For example, the majority of Christians believe in the Holy Trinity, God the Father, God the Son, and God the Holy Spirit. They believe in the virgin birth of the Saviour Jesus Christ, salvation through the redeeming blood of Jesus Christ, resurrection and life after death. Within the Christian faith communities, there are smaller groupings e.g., of women, youth, men separately or together (e.g., cell groups in some congregations).
 - b. Muslims believe that Prophet Muhammad is the last of the Prophets ... "Laa ilaaha illallaah", meaning 'There is no one worthy of worship but Allah' is the foundation of the Islamic faith and a phrase used as an expression of belief which differentiates between a believer and a non-believer.

Discussion questions (20 minutes)

1. What are the core tenets of my faith?
2. What do we believe in?
3. How are our faith communities structured?

- 2** Invite participants to share their deliberations in plenary. Ensure that all faith communities have an opportunity to present. Open the discussion for members of different faith communities to seek clarification of the beliefs of others (20 minutes). Remind participants to respect the opinions of others, and their beliefs.

IDENTIFYING FAITH ACTORS*20 minutes*

Religious text

- 1** Facilitate an interactive session to explore who faith actors are, and their role in preventing GBV in our communities. Ensure participation from all faith communities and different levels of faith leaders.

Discussion questions (20 minutes)

1. Who are faith actors?
2. Identify the faith actors in our faith communities. For example, in the Christian communities, these may be:
 - Ordained leaders including clergy at all levels
 - Non-ordained leaders including religious group leaders, church workers
3. What is the leadership structure in our faith community?
4. What is the jurisdiction of the different faith actors?
5. What is the role of faith leaders/ actors in the community in preventing GBV?

- 2** Note down the discussions. Invite participants to help with the documentation of responses for each faith community. Build on the write-ups from the previous discussion.

REFRAMING RELIGIOUS NORMS ON ALL FORMS OF GBV*60 minutes*

- 1 Small group activity on reframing religious norms on GBV. Split the participants into small groups by faith communities. The groups could be mixed sex and religious leader levels. However, note the potential impact of mixing senior leaders with their juniors, or ordained and non-ordained leaders in the groups.

Discussion questions (30 minutes)

1. What are some of the norms in my faith that may contribute to any form of GBV?
2. What is the basis of these norms?
3. Consider specific religious text discussed in earlier sessions.
 - How does this text influence GBV?
 - How might this text influence the prevention of GBV?
4. How do these norms impact on how we interact with others in our congregations?
5. What is the role of our faith/ religious norms in preventing GBV?
6. How might the negative norms be changed to support GBV prevention?
7. What is my role as a faith actor in preventing GBV?

- 2 Invite participants to share their deliberations on this text in plenary. Ensure all faith communities present their deliberations. Note down the discussions. You could also invite group members to present their discussions and post their flip chart page (30 minutes).

IN WHAT WAYS CAN FAITH ACTORS BE INVOLVED IN GBV PREVENTION*2.5 hours*

- 1 Invite participants to discuss some ways in which they can be involved in GBV prevention efforts (30 minutes). Note down the discussions. (Facilitator note: In the next exercise, you will ask participants to work on these suggestions). Suggestions may include:
 - a. Creating messages and materials (including sermons and theological reflections) that protect women and girls from all forms of GBV
 - b. Equipping / supporting faith leaders in my congregation to empower their respective audiences
 - c. Creating safe spaces for women and girls within religious groups [
 - d. Adopting a rights-based approach: Supporting women to claim their rights
 - e. Strengthened referral systems
 - Creating awareness of available support (Suggested activities: Mapping local support and resources – this could also be homework from the previous session)
 - Adopting strategies for effective referrals of women and girls
 - f. Linkages and collaboration with relevant authorities
- 2 Split the participants into small groups, based on their faith communities. You could have sub-groups within each of these. Assign one of the suggested ways in which faith communities can be involved in GBV prevention efforts to the different groups. Ask the groups to develop each of these concepts further (60 minutes). Hand out flip charts and marker pens for the different groups to use.
- 3 Invite the different groups to share their discussions in plenary, with other members of the group, contributing to the discussions (30 minutes). Post the different group discussions.

4 Facilitate a discussion on a rights-based approach to GBV prevention¹ (30 minutes). [PPT Slides]

A rights-based approach begins with the acknowledgement of women as rights holders. This approach involves turning principles into practice. Adopting a rights-based approach may involve the following:

Education

- a. Sensitization/ awareness campaigns: This could be structured to tackle negative femininity and empowerment of women and girls as rights holders:
- b. Facilitate education for healing and leadership building.
- c. Support religious and inter-religious educational programs for people of faith.
- d. Conduct religious and spiritual educational events.
- e. Develop and disseminate relevant educational and awareness materials

Prevention

- a. Encourage involvement of both men and women
- b. Collaborate with other religious leaders and Communities
- c. Incorporate violence against women into religious gatherings/ teachings/ sermons
- d. Focus on talking to youth

Support and care

- a. Listen to survivors' stories
- b. Form support groups / becoming an ally
- c. Link to health care agencies or organizations
- d. Provide guidance and support to individuals living in fear of aggression
- e. Creating safe spaces within your faith communities or congregations for women and girls

Advocacy

- a. Act to recover religion as a force for peace
- b. Hold a community meeting
- c. Speak with community and government leaders
- d. Advocating for the rights of women and girls and the protection of women from all forms of GBV. This could also include advocating for the protection of GBV prevention activists;
- e. Schedule lobbying days e.g., 16 days of activism again GBV, Thursdays in Black etc
- f. Encourage men in your faith community to support women and advocate for their rights

Addressing injustice

- a. Take a strong stance
- b. Preserving religion as a source for good
- c. Connect with rehabilitation agencies or organizations
- d. Call the government to take action.

Monitoring & Evaluation

- a. Establish a plan for collecting and reporting data
- b. Establish a plan on reviewing the theory of change and revising pathways if need be
- c. Reference established objectives
- d. Incorporate findings into future program planning
- e. Share results with partners

SESSION CONCLUSION

20 minutes

- 1** Thank the participants for attending the sessions this far.
- 2** Administer the post-sessions test (Appendix 1) which is aimed at helping the participants reflect on their learning through these modules.
- 3** Invite participants for the final session in which they will focus on developing action plans.

¹ Restoring Dignity Toolkit for Religious Communities to End Violence Against Women. <https://www.rfp.org/resources/restoring-dignity-toolkit-for-religious-communities-to-end-violence-against-women-2/>. Additional material from UN Women Asia. <https://eca.unwomen.org/en/news/stories/2019/01/10-myths-about-violence-against-women-and-girls>

MODULE 7: CONCLUSION AND ACTION PLANS

Session objectives

By the end of the session, participants will be able to;

1. Develop SMART action plans at three levels: Personal, Religious grouping, community
2. Define a common set of indicators to be tracked to measure norm change in your faith community
3. Agree on the measurement of the impact of their plans

Session duration

2 hours 20 minutes

- Introduction: 10 minutes
- Self-assessment: 40 minutes
- Facilitated session on SMART plans: 20 minutes
- Exercise on SMART plans: 30 minutes
- Session conclusion and participant graduation: 40 minutes

Session materials



Religious book (Bible, Quran, Other)



Flipchart or whiteboard



Sticky notes



Paper or index paper and pen



Notebook



Handouts

- SMART goals handout

PRE-SESSION PREPARATION

- 1 Have the following flipchart pages developed in the introductory session displayed visibly on one wall (or on a whiteboard) throughout the training:
 - a. Participant expectations
 - b. Parking lot of issues
 - c. Group norms
 - d. Ways in which faith actors can be involved in GBV prevention
- 2 For the participants' expectations session, post the following statements on a flipchart or whiteboard:
 - a. During this session, I hope to ...
 - b. By the end of the session, I will be able to ...
- 3 Have additional pages on hand for additional expectations and parking lot issues specific to this session.

Note: Ask the participants to focus on this specific session at this point. Remember to revisit the expectations and parking lot at the end of the session.

- 4 Write relevant text on the equality of men and women as depicted by different faiths represented in your participant group on a flip chart or whiteboard posted in the class (Appendix 3.1 highlights religious texts from different faiths on the equality of men and women).

Examples of relevant text in the bible:

*"So, God created man in His **own** image; in the image of God, He created him; male and female He created them."*
Genesis 1:27 (NIV)

*"There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all **one** in Christ Jesus."* Gal 3:28 (NIV)

INTRODUCTION

10 minutes

- 1 Provide an overview of the session and share the session objectives above (5 minutes).
In this final session, we will develop some SMART goals and define how the impact of these will be measured.
- 2 Using the structure outlined in session 1, invite participants to reflect on specific expectations related to this session (5 minutes).
 - a. Ask participants to write these down on a piece of paper and/or their notebooks and share them in plenary session. (Note: only participants that are comfortable sharing their expectations should do so.)
 - b. Summarise these expectations on the flip chart. While summarising participants' expectations, share your own expectations as the facilitator. In addition, take the opportunity to clarify participant expectations that can be covered during this session, confirming any that will be covered in subsequent sessions, and, flagging any issues that may need to be followed up that are outside the scope of this training e.g., the request for other related trainings, requests for specific guest speakers, other sections of the community or authorities.
- 3 Parking lot: Invite participants to write a maximum of 3 of their expectations on sticky notes and post these on the parking lot. Remember to revisit the parking lot at the end of the session (5 minutes).

SELF-ASSESSMENT*40 minutes*

- 1 Ask the participants to reflect on the following questions and write their responses in their notebooks or on a piece of paper (10 minutes).
 - a. Three things I have learnt
 - b. Three things I will change
 - c. What will be the measure of change?
- 2 Working in pairs or small groups, preferably based on faith communities, ask participants to discuss the following¹: (30 minutes)
 - a. Where are you now? (Situational Analysis)
 - b. What do you hope to achieve (Objectives)?
 - c. How will you get there? (Activities)
 - d. What do you need? (Resources and Partnerships)
 - e. What might get in the way (Obstacles)
- 3 Facilitate a plenary discussion on the above. Aim to get agreement on the above especially at a community level.

DEVELOPING SMART ACTION PLANS*20 minutes*

- 1 Facilitate a session on developing SMART action plans. Use the PPT slides Exercise on SMART Plans (30 Minutes)
- 2 Ask participants to work in the same groups to finalise this section. Develop SMART action plans at a personal, religious and community level:
 - a. Action plans based on the previous analysis
 - b. What are the potential alternatives to these action plans?
 - c. Impacts and effects: What is the expected outcome of these actions?
 - d. Monitoring and Evaluation: How will these be monitored and evaluated
- 3 Invite participants to share their SMART action plans in plenary. Facilitate the discussion with the intention of arriving at harmonized SMART action plans for the community.

**SESSION CONCLUSION AND PARTICIPANT GRADUATION***40 minutes*

- 1 Go through the parking lot and expectations list and use these to summarise the training (30 minutes).
- 2 Consider what has been covered, highlighting any issues that were not covered in the training. Direct participants to additional resources for any issues that have not been captured.
- 3 Thank the participants for attending the training. Congratulate them on the successful completion of this training (10 Minutes).
- 4 Resources permitting, you can have a mini-graduation session with participants celebrating the conclusion of the community conversation sessions.

¹ Restoring Dignity Toolkit for Religious Communities to End Violence Against Women. <https://www.rfp.org/resources/restoring-dignity-toolkit-for-religious-communities-to-end-violence-against-women-2/>. Additional material from UN Women Asia. <https://eca.unwomen.org/en/news/stories/2019/01/10-myths-about-violence-against-women-and-girls>





Photo: Håvard Bjelland / NCA

APPENDIX

Appendix 1: Pre and Post Test

Facilitator note: Same test will be used at the beginning of the conversations and at the end.

Provide a response for each of the following questions. Please note that this is not an assessed test, rather an exercise that you can reflect back on during the sessions and use to gauge your learning through the modules.

1. Gender is about women's issues Yes No
2. Men and women in our society have equal rights Yes No
3. List 2 rights each that women and men have in your society

Men Right to: _____

Right to: _____

Women Right to: _____

Right to: _____

4. List 2 roles designated for men and women in your society.

Men Role 1: _____

Role 2: _____

Women Role 1: _____

Role 2: _____

5. For each of the above roles, please indicate in brackets whether this role is a) biological; b) prescribed by my religion or; c) prescribed by society
6. Match the following characteristics with men or women. Indicate M for Male or F for Female or Both for those that you associate with both men and women.

Characteristic	Male	Female	Both
Dependent			
Independent			
Rational			
Emotional			
Ambitious			
Submissive			

7. List 2 types of GBV that you are aware of

a) _____

b) _____

8. I am aware of GBV incidences in your faith congregation Yes No
9. It is the responsibility of women and girls to protect themselves from sexual violence True False
10. I know where to go for GBV support in my faith community? Yes No
11. I am aware of ways I could support GBV survivors in my faith community. Yes No

Appendix 1.1: Suggested introduction activities

Note to facilitator: You could use either of the activities below, depending on your audience.

1. Ask participants to introduce themselves, indicating their name, faith community, designation and the name they would prefer to by.
2. Pair up the participants and ask them to introduce themselves to each other, sharing the same information (Duration: 3 minutes). In plenary, ask the pairs to introduce each other.
3. Ask participants to introduce themselves, sharing the same information. In addition, they could add an adjective reflecting their character, to their name based on the first letter of their name e.g., Marvellous Michael, Joyous Joyce etc.
4. For younger audiences, you could have a more interactive activity. Use a ball to select who introduces themselves next. Start with yourself. After you have shared the details about yourself, throw the ball randomly to any of the other participants. The participant then introduces themselves and passes on the ball to another member. This goes on until everyone has introduced themselves.
5. Finally, ask participants to write down their names on a piece of paper, and fold this into a name tag which is to be displayed in front of them. Participants are free to write the name, including the title, that they would like to be referred by.

Appendix 1.2: Team games/ activities and Ice breaker questions

Two sides of a coin activity

For this activity, have the participants in pairs and ask one person to share a recent, negative experience. Then have them discuss and identify something positive that came from the experience. Switch to the other partner. This will help everyone get into a more optimistic and problem-solving mindset before the meeting.

Problem-Solution activity

Give everyone a few minutes to select a handful of the biggest problems related to the training. (Variation: You could also share a GBV related newspaper heading). Then have people freely share ideas – no matter how big or small – on how to solve the problems. This encourages fresh perspectives on problems others may not have even been aware of in the first place. Make sure to make it reiterate the confidentiality group norm. Remind participants that there are no bad suggestions so everyone should participate.

Don't judge me activity

Have each team member anonymously write something they felt guilty about during the week – whether it's work or personal. Then have everyone share words of encouragement and forgiveness. By practicing vulnerability, the participants (and possibly teams within them) will build trust with each other while also getting the guilt off their chest. A win-win!

Encouragement Circle

Have everyone say one encouraging thing to the person next to him or her. This could be based on their interaction so far with the person e.g. something they've learned from that person prior to or in the course of the training, something the person has shared with the group, something based on their participation in the session or it can be a characteristic they admire.

One Word activity

The One Word ice activity allows you to provide initial context into a session's topic and get everyone in the right mindset for discussion. To play, you'll want to divide meeting participants into smaller groups. This could be introduced with any of the small group discussion activities. Then, tell them to think for a minute or two, and then share with their group one word that describes X e.g. Gender or Equality or GBV. Once they've shared within their groups, you can invite them to share their word with the entire room. This game encourages everyone to think about a certain topic in smaller groups ahead of time, which could increase participation during the meeting.

One Common Thing activity

This is a great activity if you want to get people moving around the room.

Give everyone a list with each person's name on it. Set a timer and have people go around and find one commonality with each person in the room. The key is you cannot share the same commonality with anyone else. If everyone in the room comes from the same community / faith group, that commonality wouldn't count. This is a way to get people exploring beyond what they already know about each other.

Activity on Misunderstanding

The game Misunderstanding helps drive creative communication.

What you'll need: Two or more participants; Chairs; Various objects

Have two people sit back-to-back. Person A has an object and must describe it (without explicitly saying what the object is) to person B. Person B must then draw it based on person A's description.

This game is effective for finding new ways to communicate around barriers. It also helps build problem-solving skills and effective communication strategies.

For larger groups, make it a competition by deciding which team created the most accurate drawing in a set amount of time.

Telephone activity

This activity illustrates why listening is such an important skill, and why we shouldn't ignore any opportunities to improve it.

Split the participants into two even lines. At opposite ends of each line, whisper a phrase or short sentence to the person on the end and tell them to pass it on using only whispers, one person at a time. They can only repeat the phrase or sentence once.

While participants are busy passing the message along to the next person in line, play music or engage them in conversation to create some noise. This will make it a bit more difficult but it will mimic real-life conditions, where distractions abound.

When the messages have made it to the end of each line, have the last person to receive the message in each line report out on what they heard. Next, have the first person to receive the message in each line report the original message and compare it to the final message received.

Power of Body Language activity

This activity will help your participants work on their body language skills.

Tell the participants that you are going to give them a series of instructions and you want them to follow them as fast as they can. State the following actions as you engage in them:

1. Put your hand to your nose.
2. Clap your hands.
3. Stand up.
4. Touch your shoulder.
5. Sit down.
6. Stamp your foot.
7. Cross your arms.
8. Put your hand to your mouth (but while saying this one, put your hand to your nose).

Observe how many participants copied what you did instead of what you said.

Share this observation with your group and lead a discussion on how body language can influence our understanding and our reactions. It can reinforce what we hear or it can interfere with the verbal communication we receive. The more aware we are of this possibility, the better communicators we become. It's vital to keep your own body language in mind, just as it's vital to notice and understand others' body language.

Some Ice breaker questions

1. What is your proudest accomplishment?
2. If you could write a book, what would it be about?
3. What is the happiest moment in your life? What made it so special?
4. What is the best gift you've ever given/received?
5. What is your dream job?
6. What is something you were known for in college/high school?
7. What's the best piece of advice you've ever been given?
8. If you could travel anywhere, where would you go?
9. What career did you dream of pursuing as a child?
10. If you could change something in this world, what would it be? Why?
11. If you could change your name, which one would you pick? Why?
12. If you're stranded on a desert island and have the option of bringing three items with you, what three items would they be?
13. If you could have a conversation with any famous person, dead or alive, whom would you choose?
14. If you were given a million dollars that you had to spend in a week, what would you buy?

Appendix 2.1: Differentiating between Sex and Gender Statements about men and women

For each of the following statements, indicate whether these refer to Sex or Gender by ticking in the relevant box

Statement	Sex	Gender
Only women can give birth		
Men are strong and aggressive.		
Only men can impregnate		
Men should not be emotional		
Housekeeping and childcare are a woman's responsibility		
The highest level of education and professional jobs are important for men only.		
Women have breasts whereas men have flat chests		
Boys are expected to play sports and do well in school while girls should stay at home and partake in household activities such as cooking and cleaning.		
Women should be sensitive and emotional.		
Men are leaders in the family and society with women following them		

Appendix 3.1: Universal religious principles

Baha'i faith: The Baha'i faith upholds an egalitarian model of men and women in the religion. Violence against women is considered a disruption of the social order that must be corrected. Bahá'u'lláh, the founder of Baha'i, himself stated, "Women and men have always been and will always be equal in the sight of God." All of humanity is considered part of one single race so aggression to any individual damages the well-being of the whole human family.

Buddhism: According to its teachings, non-violence is an essential part of Buddhism and is the first of five precepts that the Buddha instructed to observe. The Buddhist scripture, Sutta Nipata, states, "Do not injure any being, either strong or weak in the world" and violence against women today clearly disrupts that principle. Women in Buddhism are highly valued as religious leaders, as pillars of family and as deserving of great respect and honor.

Christians: Christians believe human beings are created in the likeness of God, which demands a concern for the dignity and inherent rights of women and girls. The cornerstone of Christian belief is in the example of the life of Jesus Christ, who demonstrated high regard for the inviolable dignity of women, respected them, and entrusted them with his mission. Living Christian faith warrants ending all forms of violence against women and girls.

Hinduism: One of the central tenets of Hinduism is non-injury, thus violence against women is seen as a serious breaking of this principle. Mahatma Gandhi affirmed this Hindu belief in his statement, "Non-violence is not a garment to be put on and off at will. Its seat is in the heart, and it must be an inseparable part of our being." Within the faith it is also taught that women should be worshipped and treated with the utmost affection, respect and kindness.

Islam: Islam values very highly the equality between women and men. According to the Qur'an, God does not love fasad, violence, and one of God's names is peace, promoting a society that values respect and cooperation and does not tolerate violence against women. "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" (Qu'ran: 9:71).

Jainism: Lord Mahavira brought an enlightened view of women to Jainism, and upheld that there is a universal light inside every individual, men and women included. Women play their part in liberation and are spiritual equals to men. Lord Mahavira also preached that, "Nonviolence is the supreme religion. One who looks on the creatures of the Earth, big and small, as one's own self, comprehends this immense world."

Judaism: Judaism teaches that men and women were both made in the image of God and thus both must be equally valued and esteemed. Chesed, or the act of loving-kindness is central to the religion, and upholding this standard requires the fair and equal treatment of all people. Another key tenet is tikkun olam which requires people to repair the world. All people must be engaged in this work of ending violence against women to perfect the world for all.

Sikhism: Guru Nanak Dev, the founder of Sikhism, surprised his contemporaries by preaching that women are worthy of praise equal to men. This view is an important part of the faith. According to Sri Guru Granth Sahib, "She is the most noble of all family. She counsels and advises the elders and youngsters. She is the ruler and God has made us her courtiers." Guru Nanak also subscribed to a philosophy of non-violence and made harmony the basis of its pursuit.

Zoroastrianism: Zoroastrianism does not discriminate between men and women, holding that both were created by the same source and both should be seen as equals under religious values. Zarathushtra said, "Put down fury, check violence, you who wish to strengthen the promotion of good mind through righteousness," in the spirit of preserving a peaceful world for all.¹

Appendix 3.2: Inequality between men and women

Figure 3: Inequality between men and women

Facilitation steps for this activity

1. Display this diagram and have participants reflect on it in the exercise on inequality between men and women.
2. Ask participants to name some of blocks missing from the woman.
3. Split the participants into smaller groups and assign each group one of the identified blocks.
4. Ask participants in the small groups to discuss ways in which the respective missing block could be constructed
5. Ask participants to identify some causes of the ridge between the man and the woman.
 - What might lead to a widening of this ridge / gap?
 - What are some of the things we could do to reduce this ridge / gap?
6. Invite the groups to share their discussions in plenary



¹ Restoring Dignity Toolkit for Religious Communities to End Violence Against Women. <https://www.rfp.org/resources/restoring-dignity-toolkit-for-religious-communities-to-end-violence-against-women-2/>. Additional material from UN Women Asia. <https://eca.unwomen.org/en/news/stories/2019/01/10-myths-about-violence-against-women-and-girls>

Appendix 4.1: Contact list for GBV services / Referral mechanisms

Facilitator note: Please list the contact details of any national and local GBV services. Where feasible, provide details of the physical location in addition to telephone contact details.

Depending on the context, this should include the following:

1. GBV Helplines (some may be run by religious institutions, governmental and non-governmental organizations)
2. Religious organizations offering support to GBV survivors or those that are engaged in GBV prevention activities. Where feasible, provide contact details of the individuals involved in this work
3. Law enforcement centres. Include details of a specific gender desk if this exists in the context.
4. Media (if suitable) persons or desks focussed on GBV
5. Civil society organisations focussed on GBV. This may include the federation of women lawyers or other lawyers supporting GBV survivors
6. Health facilities where GBV services are offered
7. A local leader or champion advocating for human rights broadly or the rights of women and girls specifically.
8. Local leaders

Appendix 4.2: National and local data on GBV

Facilitator note: Collect this data in advance of the training and update the presentation slides appropriately. This information could also be presented by a guest facilitator. Be sure to check that the guest speaker has both national and local level data. You could also highlight challenges with obtaining data on GBV and use this as a conversation starter on the reporting of GBV within your community.

Appendix 4.3: National and local data on GBV

Christian context: example bible verses for self-reflection on the golden rule:

"So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets" Mathew 7:12 (NIV)

"Do to others as you would have them do to you." Luke 6:31 (NIV)

Quran context: example from the verses of Quran for self-reflection on the golden rule;

"By (the token of) Time (through the ages), Verily humankind is in loss, Except such have faith, and do righteous deeds, and (join together) in the mutual teaching of truth and of patience and constancy" (Qur'an 103:1-3)

"For each (such person) there are (angels) in succession before and behind him: they guard him by command of Allah. Verily never will Allah change the condition of a people until they change it themselves (with their own souls). But when (once) Allah willeth a people's punishment there can be no turning it back nor will they find besides Him any to protect." (Quran 13:11)

Appendix 4.4 Role play on power and the use of force

Facilitator note: Explain the character role for each of the people involved. Ensure that the audience can hear these explanations too. Depending on the audience, it may not be possible to have the characters play it out. However, it may be possible with a younger audience.

Four people are involved in this role play: 1) Sophie, 13 years old; 2) Sophie's Mother; 3) Sophie's brother: Kassim and 4) Kassim's friend, Isaack.

Isaac is a police officer who has been eyeing Sophie for several months now and would like to take her as his wife. Sophie is a primary school student in the community and aspires to be a teacher in the future. Sophie's mother is a housewife while Kassim runs a small-scale business in the community.

Isaac informs Kassim of his desire to marry Sophie. Kassim is indebted to Isaac who helped him out of a legal situation last month. Sophie's mother is not asked for her opinion in this matter.

Isaac abducts Sophie on her way from school and takes her as his wife. Kassim was aware of Isaac's plan to abduct his sister but he did not object or try to help his sister.

Appendix 4.5 Religious text / stories for discussion on consent and informed consent

Bible story

Judges 19: The story of the unnamed woman

²² While they were enjoying themselves, some of the wicked men of the city surrounded the house. Pounding on the door, they shouted to the old man who owned the house, "Bring out the man who came to your house so we can have sex with him."

²³ The owner of the house went outside and said to them, "No, my friends, don't be so vile. Since this man is my guest, don't do this outrageous thing. ²⁴ Look, here is my virgin daughter, and his concubine. I will bring them out to you now, and you can use them and do to them whatever you wish. But as for this man, don't do such an outrageous thing."

²⁵ But the men would not listen to him. So the man took his concubine and sent her outside to them, and they raped her and abused her throughout the night, and at dawn they let her go. ²⁶ At daybreak the woman went back to the house where her master was staying, fell down at the door and lay there until daylight.

²⁷ When her master got up in the morning and opened the door of the house and stepped out to continue on his way, there lay his concubine, fallen in the doorway of the house, with her hands on the threshold. ²⁸ He said to her, "Get up; let's go." But there was no answer. Then the man put her on his donkey and set out for home.

²⁹ When he reached home, he took a knife and cut up his concubine, limb by limb, into twelve parts and sent them into all the areas of Israel. ³⁰ Everyone who saw it was saying to one another, "Such a thing has never been seen or done, not since the day the Israelites came up out of Egypt. Just imagine! We must do something! So speak up!"

Judges 19:22-30 (NIV)

Quran story

Islam regards freewill and consent of paramount importance. In circumstances where consent is absent, such transaction may become invalid. It may lead to the other party to disable from enforcing his/ her rights. Some examples could be seen in matters concerning business transaction, marriage and in certain contemporary medical issues. Islamic law of contract has a wider application as compared to civil law of contract. A Muslim cannot conclude a contract with another Muslim without his/ her free will.

"O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded." Quran 24: 27

Appendix 4.6: Bursting the myths on GBV

Appendix 4.6.1 Exercise on bursting the myths on GBV¹

For each of the following statements on GBV, indicate whether these are myths or facts.

Statement	Myth	Fact
Violence against women is religiously sanctioned		
Violence against women is not that widespread.		
Violence against women is provoked by the victim		
There is nothing we can do to stop violence against women.		
The violence is inevitable because perpetrators are 'born that way' or are mentally ill.		
Victims who do not defend themselves have not been violated.		
Violence against women is an issue that only concerns women		
Men can't control their anger		
Violence only affects certain groups of women		
Domestic violence and sexual violence are the only types of violence affecting women		
Men have no role in ending violence against women		
Domestic violence is a private, family matter		
There is nothing wrong with sexist jokes.		
Survivors are unable to break the vicious cycle of violence.		
Sexual violence is more likely to be committed by a stranger		

Appendix 4.6.2 Myths and facts on GBV²

Understandings of violence against women vary among cultures, regions and people and, unfortunately, many inaccuracies about the subject are taken as truths. Religious leaders can help set the record straight by rejecting myths and sharing real facts about violence against women. These are just a few of those myths, and religious communities should always look out for other falsities about this global crisis, and then help set the record straight.

Myth: Violence against women is religiously sanctioned.

FACT: No faith condones violence against women or the degradation of women's dignity. Some perpetrators may try to use religion as an excuse to abuse women and girls or carry out harmful traditional practices, but this is misguided and wrong. Religion upholds the dignity of all life, and any abuse of women's rights is against religious teaching.

¹ Adapted from Restoring Dignity Toolkit for Religious Communities to End Violence Against Women. <https://www.rfp.org/resources/restoring-dignity-toolkit-for-religious-communities-to-end-violence-against-women-2/>. Additional material from UN Women Asia. <https://eca.unwomen.org/en/news/stories/2019/01/10-myths-about-violence-against-women-and-girls>

² Adapted from Restoring Dignity Toolkit for Religious Communities to End Violence Against Women. <https://www.rfp.org/resources/restoring-dignity-toolkit-for-religious-communities-to-end-violence-against-women-2/>. Additional material from UN Women Asia. <https://eca.unwomen.org/en/news/stories/2019/01/10-myths-about-violence-against-women-and-girls>

Myth: Violence against women is not that widespread.

FACT: Unfortunately, violence against women is alarmingly prevalent. One in three women worldwide will suffer from some form of violence. Violence against women occurs across all aspects of our societies regardless of race, class, religious beliefs, level of education, occupation, community position or cultural/ethnic background.

Myth: Violence against women is provoked by the victim.

FACT: Violence is NEVER the victim's fault. This mistaken belief holds that women "ask" to be violated through their actions or behaviour. For a victim, it is a humiliating and degrading act.

Myth: There is nothing we can do to stop violence against women. The violence is inevitable because perpetrators are 'born that way' or are mentally ill.

FACT: Violence against women is not the product of biology. Violence against women is the product of learned attitudes and norms and social inequalities. Just as violence-supportive attitudes can be learned, they can be unlearned. Domestic violence can be ended by eliminating gender stereotypes and promoting a culture of respect and equality in family and society.

Myth: Victims who do not defend themselves have not been violated.

FACT: An act of violence committed against a woman, regardless of whether or not she tried to defend herself, is a great offense and a crime. There are many reasons why a victim might not physically or verbally fight their attacker including shock, fear, threats or the size and strength of the attacker.

Myth: Violence against women is an issue that only concerns women

FACT: Violence affects the physical and mental health of women and children in the long run and leads to poverty and marginalization. It is an issue that concerns both women and men. We can all promote a culture of respect and non-violence.

Myth: Men can't control their anger

FACT: Feeling angry does not automatically lead to benign violence. Men who are violent towards women choose violence as a way of exerting power and control over their partners.

Myth: Violence only affects certain groups of women

FACT: Research has repeatedly shown that violence crosses all boundaries and can affect women from all social, economic, cultural and family backgrounds.

Myth: Domestic violence and sexual violence are the only types of violence affecting women

FACT: Physical abuse is just one of many forms of violence. International law defines violence against women as "any act of gender-based violence that results in, or is likely to result, physical, sexual, or mental harm or suffering to women".

Myth: Men have no role in ending violence against women

FACT: Men from around the world step up and demand ending violence against women. They participate in public events, look out for their friends, and raise their sons to treat women as equals. Men have a crucial role in ending violence against women.

Myth: Domestic violence is a private, family matter.

FACT: Violence against women is a human rights violation and a serious, widespread crime. It is a joint responsibility to end gender-based violence.

Myth: There is nothing wrong with a sexist joke

FACT: Sexist attitude and sexist jokes promote gender stereotypes and discrimination against women. We should not tolerate sexist jokes.

Myth: Survivors are unable to break the vicious cycle of violence.

FACT: While violence brings serious consequences, many survivors are able to recover and take a stand to help other women.

Myth: Sexual violence is more likely to be committed by a stranger

FACT: Just the opposite. In fact, two thirds of sexual assaults are committed by someone known to the survivor. According to some studies, only 2% of abusers are complete strangers.

Appendix 4.7 Values and attitude clarification exercise

Exercise on value and attitude clarification exercise

Instructions

1. Have a line on one side of the room with all the participants on one side of it.
2. Explain that the purpose of this exercise is to help us all reflect on some of the values and attitudes we hold regarding GBV.
3. Inform participants that you will read out a series of statements. Participants are expected to reflect on these statements and cross the line if they apply to them. Practice this using some basic statements such as "Cross the line if you are wearing glasses".
4. Participants will all come back to one side for the next statement.
5. Remind participants that this exercise is non-judgemental, and also that everything shared here is confidential and cannot be shared outside the group.
6. Encourage participants to be honest in their reflections and actions. Even then, if anyone does not feel comfortable participating in the exercise, their choice is respected too.
7. Please note: This exercise could also be an individual activity with participants checking against statements that they identify with.

Statements on GBV

Cross the line if this statement applies to you:

1. I have never encountered any type of GBV in my faith community.
2. A member of my faith community has reported GBV to me
3. I referred a member of my family or faith community for relevant GBV services
4. I chose to pray with a member of my family or faith community following a report of GBV
5. I did not believe a GBV report from a member of faith community
6. I have ignored a GBV case in or faith community
7. I have perpetrated a form of GBV in faith community knowingly or unknowingly
8. I have blamed a woman in faith community for an incidence of GBV meted on her
9. I have sided with a perpetrator of GBV in faith community
10. I have witnessed a form of GBV within my family or faith community
11. Some forms of GBV exist within my family or faith community
12. I have sanctioned some form of GBV through my actions or inactions within my family or faith community
13. I have discounted a form of GBV within my family or faith community

The purpose of this exercise is to help participants to reflect on their attitudes and actions. A discussion is not necessary following this exercise. Instead, following the exercise, ask participants to answer the following questions on their notebook.

1. What did you feel going through this exercise?
2. What are some of the lessons you learnt from participating in this exercise?
3. Did anything surprise you? Why?
4. Following this exercise, what would you do differently?

Appendix 5: Religious text for contextual study

Bible verses on the Equality of men and women / Power Relations

"So God created mankind in his own image, in the image of God he created them; male and female he created them"
Genesis 1: 27 (NIV)

"To the woman he said, 'I will make your pains in childbearing very severe; with painful labor you will give birth to children. Your desire will be for your husband, and he will rule over you.'" Genesis 3:16 (NIV)

"There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus"
Galatians 3:28 (NIV)

"¹¹Nevertheless, in the Lord woman is not independent of man, nor is man independent of woman. ¹²For as woman came from man, so also man is born of woman. But everything comes from God." 1 Corinthians 11:11-12 (NIV)

"For God does not show favoritism" Romans 2:11 (NIV)

"For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes." Deuteronomy 10:17 (NIV)

"Now let the fear of the Lord be on you. Judge carefully, for with the Lord our God there is no injustice or partiality or bribery".
2 Chronicles 19:7 (NIV)

"Wives, submit yourselves to your own husbands as you do to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Saviour. Now as the church submits to Christ, so also wives should submit to their husbands in everything. Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing[b] her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless". Ephesians 5:22 – 27 (NIV)

"Therefore I want the men everywhere to pray, lifting up holy hands without anger or disputing. I also want the women to dress modestly, with decency and propriety, adorning themselves, not with elaborate hairstyles or gold or pearls or expensive clothes, but with good deeds, appropriate for women who profess to worship God. A woman[a] should learn in quietness and full submission. I do not permit a woman to teach or to assume authority over a man;[b] she must be quiet. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner. But women[c] will be saved through childbearing – if they continue in faith, love and holiness with propriety." 1 Timothy 2: 8-15 (NIV)

Quran verses on the Equality of men and women

According to the Quran, men and women have the same spirit, there is no superiority in the spiritual sense between men and women *"O mankind! reverence your Guardian-Lord Who created you from a single person created of like nature his mate and from them twain scattered (like seeds) countless men and women; reverence God through Whom ye demand your mutual (rights) and (reverence) the wombs (that bore you): for God ever watches over you"* (Quran 4:1)

Islam holds no difference between men and women as far as their relationship to Allah is concerned because both are promised the same reward for good conduct and the same punishment for evil conduct

"Whoever works righteousness, Man or woman, and has Faith, Verily, to him will We give A new Life, a life That is good and pure, and We Will bestow on such their reward According to the best Of their actions" (Qur'an 16:97)

".. and women shall have rights similar to the rights against them according to what is equitable; but men have a degree (of advantage) over them and God is Exalted in Power Wise." (Quran 2:228)

To emphasize on equality, their Lord responded to them: *"And their Lord hath accepted of them and answered them: "Never will I suffer to be lost the work of any of you be he male or female: ye are members one of another;..."* (Quran 3: 195)

Quran: The Islamic faith is clear on how men and women are seen in the eyes of God and that how they should receive equal punishment for wrongdoing. These texts in Qur'an that demonstrate man and woman equal:

"The woman and the man guilty of adultery or fornication, - flog each of them with a hundred stripes..." (Qur'an 24:2)

"If any do deeds of righteousness be they male or female and have faith they will enter heaven and not the least injustice will be done to them." (Qur'an 4:124)

Additional Quran verses on equality

"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 God Is (he who is) the most Righteous of you. And God has full knowledge And is well acquainted (With all things)" (Quran 49: 13)

"Let the women live (In 'iddat) in the same Style as ye live, According to your means : Annoy them not, so as To restrict them. And if they carry (life In their wombs), then Spend (your substance) on them Until they deliver Their burden : and if They suckle your (offspring), Give them their recompense : And take mutual counsel Together, according to What is just and reasonable. And if ye find yourselves In difficulties, let another Woman suckle (the child) On the (father's) behalf." (Quran 65:6)

Bible verses against Negative / Toxic Masculinity and/or respect for women

"¹To the elders among you, I appeal as a fellow elder and a witness of Christ's sufferings who also will share in the glory to be revealed: ²Be shepherds of God's flock that is under your care, watching over them – not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; ³not lording it over those entrusted to you, but being examples to the flock" 1 Peter 5:1-3 (NIV)

"For everything God created is good, and nothing is to be rejected if it is received with thanksgiving, because it is consecrated by the word of God and prayer." 1 Timothy 4: 4-5 (NIV)

"... Treat younger men as brothers, ²older women as mothers, and younger women as sisters, with absolute purity." 1 Timothy 5:1-2 (NIV)

"Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers." 1 Peter 3:7 (NIV)

Quran verses against Negative / Toxic Masculinity and/or respect for women

A text from the Quran that shows that Islam admonishes men who oppress women

"O ye who believe! ye are forbidden to inherit women against their will. Nor should ye treat them with harshness that ye may take away part of the dower ye have given them except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing and God brings about through it a great deal of good." (Quran 4:19)

Quran verse on having harmonious and balanced relationships

The Quran states that people should be fair in dealings with each other. The verse quoted below is crystal clear

"God forbids you not, With regard to those who Fight you not for (your) Faith Nor drive you out Of your homes, From dealing kindly and justly With them : For God loveth Those who are just."(Quran 60:8)

Quran verses on justice and fair play

The Quran teaches justice applies to all human beings. In this regard,

"O ye who believe! stand out firmly for justice as witnesses to God even as against yourselves or your parents or your kin and whether it be (against) rich or poor: for God 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 God is well-acquainted with all that ye do." (Quran 4:135)

"O ye who believe! stand out firmly for God as witnesses to fair dealing and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to Piety: and fear God for God is well-acquainted with all that ye do." (Quran 5:8)

Quran verses on supporting the vulnerable and those in need

"²⁶. And render to the kindred Their due rights, as (also) To those in want, And to the wayfarer : But squander not (your wealth) In the manner of a spendthrift. ²⁷ Verily spendthrifts are brothers Of the Evil Ones ; And the Evil One Is to his Lord (Himself) Ungrateful." (Quran 17:26-27)

"The Believers, men and women, are protectors of one another: they enjoin what is just and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is exalted in power, Wise" (Quran 9:71)

Quran verses on compassion

"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." (Quran 30:21)

"Serve God and join not any partners with Him: and do good to parents kinsfolk orphans those in need neighbours who are near neighbours who are strangers the companion by your side the way-farer (ye meet) and what your right hands possess: for God loveth not the arrogant the vainglorious" (Quran 4:36)

Quran verses on women's rights to education

"Proclaim ! (or Read !) in the name Of thy Lord and Cherisher, Who created" (Quran 96: 1)

Bible verses and stories on women's autonomy in decision making

- i) The woman of valour (Proverbs 31: 10-31)
- ii) The creation of Eve as a suitable helper for man (Genesis 2:18)

Bible stories on Negative and/or toxic masculinity

- i) The story of the unnamed woman (and Lot's offer of his daughters to be raped) (Judges 19: 22-30)
- ii) David and Bathsheba (2 Samuel 11-12)
- iii) Amnon and his half-sister Tamar (2 Samuel 13: 1-22)
- iv) The rape of Dinah by Shechem (Genesis 34:1-3)

Bible stories On Incest

- i) Amnon and his half-sister Tamar (2 Samuel 13: 1-22)
- ii) Lot and his daughters (Genesis 19: 30-36)
- iii) Abraham and his half-sister Sara (Genesis 20:12-13)

Bible stories On Rape

- i) Amnon and his half-sister Tamar (2 Samuel 13: 1-22)
- ii) The story of the unnamed woman (and the old man's offer of his daughters to be raped instead of his male guest) (Judges 19: 22-30)
- iii) David and Bathsheba (2 Samuel 11-12)
- iv) The rape of Dinah by Shechem (Genesis 34:1-3)

Bible text on sexual violence and full inclusion of survivors of sexual violence

- i) John 4:1-30
- ii) 1 Corinthians 12:12-27
- iii) 2 Samuel 1-27

Bible text on Gender and restoring relationships

- i) Genesis 1:26-28

Bible text on eliminating stigma and discrimination

- i) John 8:1-11

Bible text on protecting the most vulnerable

- i) Judges 19:16-29

Bible verses on Godly marriage and family in contemporary society

- i) Ephesians 5:21-33

Bible illustration of compassionate masculinities

- i) Mark 5:24-34
- ii) Mathew 1:18-25

Bible on justice, advocating and restoration

- i) Nehemiah 4:1-20
- ii) Nehemiah 6:15-16

Appendix 6: FAME toolkit list of contributors

1. Florence Kimanzi, NCA Oslo, Norway
2. Silje Heitmann NCA Oslo, Norway
3. Patrice Quinlan NCA Oslo, Norway
4. Johan Hindahl NCA Oslo, Norway
5. Dora Arriola, NCA Oslo, Norway
6. Beza Bekele Belihu, NCA Ethiopia
7. Kidist Belayneh, NCA Ethiopia
8. James John, NCA Pakistan
9. Aaliya Tahirkheli, NCA Pakistan
10. Rozina Jabeen, NCA Pakistan
11. Monica Njoroge, Programme Officer, Fellowship of Christian Councils and Churches in the Great Lakes and Horn of Africa (FECCLAHA)
12. Dr. Nyambura Njoroge, World Council of Churches, Ecumenical HIV and AIDS Initiative in Africa (EHAIA), Geneva, Switzerland
13. The Revd Pauline W Njiru, World Council of Churches, Ecumenical HIV & AIDS Initiatives & Advocacy, Eastern Africa Regional Coordinator, Nairobi, Kenya
14. Rev. Dr. Lydia Mwaniki, Director, Gender, Women and Youth, All African Council of Churches (AACC), Gender, Women and Youth
15. Gerald Acho, ARIGATOU international

Appendix 7: Toolkit pilot training participants

Faith Actors Motivating Empowerment Toolkit Training

Landmark Hotel, Juba, S. Sudan
September 27, 2021 – October 1, 2021
Participant list

	Participant	Organization
1	Reverend Peter Tibii.	Resource centres for civil leadership (Reconcile International)
2	Kitea Harriet Atori	Daughters of Mary Immaculate (DMI)
3	Poni Nancy	NCA
4	Sister Nicholas Vasanthi	Society of daughters of Mary Immaculate (SDMI)
5	Oromo Jimmy	Itwak women empowerment
6	Andrew Apihny Macham	Christian Action for relief and development – CARD
7	Arek Malek Rual	South Sudan Council of Churches
8	Santino Mongu Nam	South Sudan Council of Churches
9	Yel Riing Makuach	Community Aid for Relief and Development Organization (CARD0)
10	Anastazia Vitalis Deopgrasias	The society of daughters of Mary Immaculate (DMI)
11	Sabila Sebit Ezen	NCA
12	Lucy Awate Dabi	Resource Centre for Civil Leadership (RECONCILE)
13	Davidica Ikai Grasiano	Itwak Women Empowerment Organization, Eastern Equatorial State
14	Laker Joyce Patra	The organization for children's harmony (TOCH)
15	Athieng Sarah	Community Aid for Relief and Development Organization (CARD0)
16	Apai John Arop	Christian Action for Relief and Development (CARD)
17	James Riing Jok	Daughters of Mary Immaculate (DMI)
18	Sr. Elena Balatti	Combini sisters
19	Ayen Yel Aleu	Head of GBV Programs, NCA Sudan
20	Florence Kimanzi	Senior Adviser for Gender Based Violence, NCA
21	Janet Munyasya	Consultant
22	Dr. Lucy Kanya	Consultant

Faith Actors Motivating Empowerment Toolkit Training

Mbezi Garden Hotel, Dar-es-alam, Tanzania

February 16, 2022 – February 24, 2022

Participant list

	Participant	Organization
1	Abdallah Ndimbo	Interfaith- Rufiji
2	Hulka C Mkingie	Interfaith- Rufiji
3	Emmanuel P Mbonde	Interfaith- Kilwa
4	Juma Bewa	Bakaid-Kigoma
5	Razack Abdillahi	Interfaith-Lindi
6	Abdulwahab M Nobu	Interfaith-Lindi
7	Cesilia Kalima	Caritas-Kigoma
8	Hamimu Malilo	Bakaid-Lindi
9	Rashid R Juma	Bakwata
10	Fatuma Mshangama	Interfaith-Mafia
11	Agatha F.S Lema	ELCT-ECD
12	James Kaijage	IELCT-MD
13	Rev. Samwel Sulle	ELCT-MD
14	Joshua Gasper	Interfaith Kibiti
15	Kenedy John	Interfaith-Lindi
16	Hussein Hamisi	Bakwata- Mbulu
17	Hagai Dominic	Kilwa-Interfaith
18	Patrisia T Mdemu	Kibiti-Interfait
19	Mahamudu Libandike	Kilwa-Interfaith
20	Zaria Said	Bakwata
21	Zawadi Kalist	TCRS-Kilwa
22	Zaria Mwenge	NCA Tanzania
23	Upendo Minja	NCA Tanzania
24	Sarah Shija	Programme Manager, NCA Tanzania
25	Florence Kimanzi	NCA, Oslo
26	Dr. Lucy Kanya	Consultant

TOGETHER FOR A JUST WORLD



NORWEGIAN CHURCH ALLIANCE
actalliance