2024

Gender Justice Journey

GUIDEBOOK FOR FACILITATORS

COSME PILOT JULY 2024

THE COSME GENDER JUSTICE JOURNEY

Towards Gender Transformative Climate Adaptation

Implementation & Facilitation Guidebook

Contents

THE COSME GENDER JUSTICE JOURNEY 1

Background on the COSME Project 3

Guiding Project Indicators 3

What is the Gender Justice Journey? 4

Guidebook Contents 4

Roadmap of the Gender Justice Journey 5

Session Planning Aid 6

Knowledge, attitudes, practices and skills 7

Module One 8

Planning Session: Consulting women 9

Session 1: The Gender Balance Tree 13

Session 2: When Men are Allies 19

Session 3: The web of gender injustice 25

Session 4: Meeting my Gender Justice Group 30

Module Two 33

Session 5: The Wisdom of Emotions 34

Session 6: Grounding Skills and Practices for Emotional Resilience 39

Session 7: Emotion Exploration 46

Session 8: Finding my power within (Women) 50

Session 8: Men Engaging Men on Emotions (Men) 55

Module Three 60

Session 9: The Door to My Home (Boundaries) 62

Session 10: Setting and Respecting Boundaries 69

Session 11: Assertive Communication (Women) 78

Session 11: Vulnerability and Communication (Men) 87

Session 12: Responding to disagreements 93

Session 13: Healthy Relationships 99

Session 14: Equal Partnerships 107

Session 15: Men Engaging Men on Healthy Relationships (Men) 113

Module Four 116

Session 16: Understanding Power 119
Session 17: Power and Status in my Community 124
Session 18: Learning My Gender 130
Session 19: Fixed or Fluid? Being a Woman, Being a Man 138
Session 20: Living inside a box 144
Session 21: The Gender Rules of Emotions 152
Session 22: My Gender Equality Role Models 156
Session 23: Sisterhood and Solidarity (Women) 160
Session 23: Allyship for Gender Equality (Men) 167
Session 24: Myths about Gender-Based Violence 175
Session 25: Recognizing and Naming Violence (Women) 180
Session 25: Violent and Positive Masculinities (Men) 188
Session 26: Standing in Solidarity with GBV Survivors 196
Session 27: Sharing Responsibility 201
Session 28: Sharing Power 213
Session 29: Women's Economic Empowerment 222
Session 30: Inclusive Leadership and Solidarity for Women and Girls 230
Session 31: Gender Equality Rights 237
Session 32: My Gender Inheritance 244
Session 33: Men Engaging Men on Gender Equality Justice (Men) 248
Module Five 251
Session 34: Ecological Crisis and Gender Inequality 253
Session 35: Mother Earth Traditions 261
Session 36: The Wisdom of My Ancestors 266
Session 37: The Cycle of Mutual Care 269
Session 38: Imagining a Better Future 276
Session 39: Being a Good Ancestor 281
Module Six 285
Session 40: Visioning 286
Session 41: Dream-Sharing 293
Household Action Planning Workshop 296
Monitoring and Evaluating the Journey 301
Annex. Toolbox 302
The Wall of Gender Inequality (30 minutes) 302
The Gender Balance Tree (1 hour) 308

Background on the COSME Project

Plan International's Conservation and Sustainable Management of Coastal and Marine Ecosystems (COSME) project aims for improved climate-resilient, equitable economies within communities relying on coastal and marine ecosystems, in the coastal counties of Kenya (Kilifi and Kwale), and in cross-border forest eco-regions of Tanzania (Pwani and Tanga). It focuses especially on women within three Nature Based Solutions (NbSs) for climate adaptation and biodiversity conservation in selected eco-regions: mangrove restoration and conservation, sustainable seaweed farming, and locally-led forest management and conservation. COSME is part of the Government of Canada's Partnering for Climate initiative, a fund supporting climate change adaptation in Sub-Saharan Africa and other parts of the world, advancing the implementation of the Environment and Climate Action Area of Canada's Feminist International Assistance Policy (FIAP).

COSME is a gender transformative project that seeks to help meet the challenge of the climate crisis, through a rights-based approach that also leverages the power of gender equality and inclusion for the protection and restoration of nature. It aims to address barriers to women's participation and leadership in gender responsive and inclusive NbSs and climate adaptation, which in turn is expected to create co-benefits for both nature and people – supporting biodiversity, natural flood defences, food sources, and helping to diversity sustainable sources of economic empowerment for women. COSME's theory of change puts women's individual and collective agency at the heart of the project, by supporting their knowledge and decision-making capacity, by increasing their access to resilience-building assets and opportunities, and by creating a favourable social environment for women to engage in gender-responsive and socially inclusive NbSs, by engaging men and Change Agents.

The Gender Justice Journey is the core methodology for driving deep social norm change, towards the increased agency of women in all their diversity to participate in and lead gender-responsive nature-based solutions and climate adaptation. Together with other activities, it reinforces GE&I integration into the technical NbS and climate advocacy and governance pillars of the project.

Guiding Project Indicators

The GJJ contributes to the following project indicators, which together, generate a composite Women and Girls Empowerment Index (WGEI) that is adapted to the COSME Project:

- **Indicator 1210a.** Percentage of targeted women with adequate practical knowledge on NbS, Economic Rights and GE&I
- **Indicator 1210b.** Percentage of targeted women with adequate personal skills and confidence to assert their rights and express their decisions
- **Indicator 1210c/1230b.** Degree/extent to which women are perceived as equal to men by targeted women/targeted male HH members
- **Indicator 1230a.** Percentage of male family members with adequate knowledge and practical skills to promote and support NbS, economic rights of women and GE&I
- **Indicator 1200a.** Percentage of targeted women with adequate involvement in HH, group and enterprise decision making
- **Indicator 1200b.** Average time women spend in unpaid work
- **Indicator 1200c.** Percentage of targeted women with adequate access and control over household and enterprise resources

What is the Gender Justice Journey?

The Gender Justice Journey (GJJ) is a household approach to promoting women's agency and men's allyship, that works in tandem with women and men of the same household where possible, and that supports men to utilize peer learning to spread the benefits of their learning with the spouses and heads of household of women who do NbS work and who are not directly engaged in the GJJ.

The purpose of the Gender Justice Journey is to provide a foundation for the behaviour change of women and men, towards the equitable redistribution of responsibility and power between spouses and which promotes teamwork, within the households of the women who are involved in seaweed, mangrove and forest Nature-Based Solution groups.

The journey is both psycho-social and educational: it sets out a process to work with emotions, as well as by supporting knowledge, skills-building, and action planning. It takes a cumulative approach to developing awareness and skills, so that participants can deepen their discussions, analysis and vision of the ideal community they want to work towards with each module. It culminates in a Household Action Planning Phase, which, in its fullest intended form, is meant to be a cycle that is repeated, allowing participants to gain increasing clarity and ownership over their visions and plans, and allowing also for monitoring and celebration of accomplishments.

The journey happens through sex-segregated groups, moving through the individual, relational and community levels with progressive exploration, skills development, feminist analysis and action planning:

1. Module One: Where to Begin: Initiating the Gender Justice Journey
2. Module Two: Journeying Within: Emotional literacy and self-awareness
3. Module Three: Journeying Together: Strengthening relational skills
4. Module Four: Journeying as Equals: Towards gender justice
5. Module Five: Journeying in an Uncertain Climate: Being good ancestors
6. Module Six: The journey from here

Guidebook Contents

This guidebook includes:

- A roadmap of the Gender Justice Journey
- A Session Planning Aid to know the main activities and homework assignments
- Knowledge, Attitudes and Practice objectives of the modules and sessions

It is meant to be used with other resources including:

- Facilitation Skills Booklet (including feedback collection)
- Emotions Handbook
- Emotion Cards
- Tools for monitoring and evaluating implementation and impact

Roadmap of the Gender Justice Journey

MODULE	SESSION		TARGET GROUPS
Module One Where to begin: Initiating the Gender Justice Journey		Planning Session: Consulting women	Women
	1.	The Gender Balance Tree	Joint women and men
	2.	When Men are Allies	Joint women and men
	3.	The Web of Gender Injustice	Joint women and men
	4.	Meeting my Gender Justice Group	Sex-separated groups
Module Two Journeying Within: Emotional Literacy and Self-Awareness	5.	The Wisdom of Emotions	Sex-separated groups
	6.	Grounding Skills and Practices for Emotional Resilience	Sex-separated groups
	7.	Emotion Exploration	Sex-separated groups
	8.	Finding my Power Within	Women
	8.	Men Engaging Men: Emotions	Men
Module Three Journeying Together: Strengthening Interpersonal Skills and Relationships	9.	The Door to My Home (Boundaries)	Sex-separated groups
	10.	Setting and Respecting Boundaries	Sex-separated groups
	11.	Assertive Communication	Women
	11.	Vulnerability and Communication	Men
	12.	Responding to Disagreements	Sex-separated groups
	13.	Healthy Relationships	Sex-separated groups
	14.	Equal Partnerships	Sex-separated groups
	15.	Men Engaging Men: Relationships	Men
Module Four Journeying as Equals: Towards Gender Justice	16.	Understanding Power	Separated/Combined
	17.	Power and Status in my Community	Separated/Combined
	18.	Learning my Gender	Separated/Combined
	19.	Fixed or Fluid? Being a Woman, Being a Man	Sex-separated groups
	20.	Living Inside a Box	Sex-separated groups
	21.	The Gender Rules of Emotions	Sex-separated groups
	22.	My Gender Equality Role Models	Sex-separated groups
	23.	Sisterhood and Solidarity	Women
	23.	Allyship for Gender Equality and Inclusion	Men
	24.	Myths about Gender-Based Violence	Sex-separated groups
	25.	Recognizing and Naming Violence	Women
	25.	Violence and Manhood	Men
	26.	Standing in Solidarity with GBV Survivors	Sex-separated groups
	27.	Sharing Responsibility	Combined & separated
	28.	Sharing Power	Sex-separated groups
	29.	Women's Economic Empowerment	Joint women and men
	30.	Inclusive Leadership and Solidarity for Women and Girls	Sex-separated groups
	31.	Gender Equality Rights	Sex-separated groups
	32.	My Gender Inheritance	Sex-separated groups
	33.	Men Engaging Men on Gender Equality	Men
Module Five Journeying in an Uncertain Climate: Being Good Ancestors	34.	Ecological Crisis and Gender Inequality	Sex-separated groups
	35.	Mother Earth Traditions	Sex-separated groups
	36.	The Wisdom of My Ancestors	Sex-separated groups
	37.	The Cycle of Mutual Care	Sex-separated groups
	38.	Imagining a Better Future	Sex-separated groups
	39.	Being a Good Ancestor	Sex-separated groups
Module Six The Journey from Here	40.	Visioning	Sex-separated groups
	41.	Dream-Sharing	Joint women and men
		Household Action Planning Workshops	Joint women and men
		Monitoring and Evaluating the Journey	Various

Session Planning Aid

If a session is too long, use this aid to plan your session. Make sure you do the most important activity.

SESSION		Most Important Activity	Homework
	Planning Session: Consulting women		-
2.	The Gender Balance Tree	Gender balance tree	-
2.	When Men are Allies	Football (men assists)	-
6.	The Web of Gender Injustice	Kabula	-
7.	Meeting my Gender Justice Group		-
8.	The Wisdom of Emotions	Inviting emotions to tea	-
6.	Grounding Skills and Practices for Emotional Resilience	River of emotions	-
7.	Emotion Exploration	Emotion cards	-
8.	Finding my Power Within	Self-portrait	Journaling
8.	Men Engaging Men: Emotions		Engage men
9.	The Door to My Home (Boundaries)	Common ground	
10.	Setting and Respecting Boundaries	Discussions	Reflection
11.	Assertive Communication	Role play	Body/journal
11.	Vulnerability and Communication	Common ground	Reflection
12.	Responding to Disagreements	Role play(s)	Tell
13.	Healthy Relationships	Vote with your feet	Discussion
14.	Equal Partnerships	Teamwork F.C. Story	Discussion
15.	Men Engaging Men: Relationships		Tell
16.	Understanding Power	Person and thing	Reflection
17.	Power and Status in my Community	Power walk	Observation
18.	Learning my Gender	Life stages staircase	Reflection
19.	Fixed or Fluid? Being a Woman, Being a Man	Reflection	Observation
20.	Living Inside a Box	Gender boxes	Reflection(s)
21.	The Gender Rules of Emotions	Emotion cards	Practice
22.	My Gender Equality Role Models	Sharing	Reflection
23.	Sisterhood and Solidarity	Body activities	Song/reflection
23.	Allyship for Gender Equality and Inclusion	Vote with your feet	Support network
24.	Myths about Gender-Based Violence	Debates	Observation
25.	Recognizing and Naming Violence	Story	Practice
25.	Violence and Manhood	Role plays	Practice
26.	Standing in Solidarity with GBV Survivors	Role plays	Plan
27.	Sharing Responsibility	Hours of the day & stories	Reflection
28.	Sharing Power	Sorting	Planning
29.	Women's Economic Empowerment	Snakes and ladders	Planning
30.	Inclusive Leadership and Solidarity for Women and Girls	Visualisation	Reflection/planning
31.	Gender Equality Rights	Gender Justice Diamonds	Tell
32.	My Gender Inheritance	Reflection	Share
33.	Men Engaging Men on Gender Equality		-
34.	Ecological Crisis and Gender Inequality	Pyramid of power	-
35.	Mother Earth Traditions	Choice of art	-
36.	The Wisdom of My Ancestors	Reflection	Share
37.	The Cycle of Mutual Care	Story	Share
38.	Imagining a Better Future	Visualisation	Share
39.	Being a Good Ancestor	Reflection	Share
40.	Visioning	Visualisation	-
41.	Dream-Sharing	Presentations	-
	Household Action Planning Workshops	Workshop	Action
	Monitoring and Evaluating the Journey		Action

Knowledge, attitudes, practices and skills

	Knowledge	Attitudes	Practices
Module One Where to begin: Initiating the Gender Justice Journey	• Understands that women face barriers to their rights.	• Supports a woman-centred project • Values teamwork between spouses.	• Can name actions individuals and communities can take to removing gender equality barriers.
Module Two Journeying Within: Emotional Literacy and Self-Awareness	• Understands that emotions have wisdom. • Understands that releasing emotions helps us to function better. • Knows that everyone experiences all emotions.	• Values the ability to express emotions. • Values the importance of all emotions. • Is curious about their emotions and those of others.	• Can name and practice several grounding practices.
Module Three Journeying Together: Strengthening Interpersonal Skills and Relationships	• Understands what personal boundaries are and why they are important. • Understands how our emotions and needs can help us to set boundaries. • Understands the values of healthy relationships.	• Values healthy boundaries in themselves and in others. • Feels more confident about expressing their feelings and needs within relationships. • Values teamwork in spousal relationships	• Recognizes their personal relationship to boundaries and what they want to work on. • Women can adopt a confident stance. Can use "feel" and "need" statements
Module Four Journeying as Equals: Towards Gender Justice	• Understands what are gender norms, and that they can be changed to promote gender equality. • Understands the different forms of power. • Understands that emotions can be gendered. • Identifies myths and prejudices that lead to and continue gender-based violence.	• Feels rigid gender norms are unfair and harmful to women, men, girls and boys and all people. • Values equality for women and girls. • Rejects violence against women and girls. • Recognizes and values inclusive leadership. • Recognizes and values genuine allyship for gender equality. • Values the equitable sharing of unpaid care work between spouses. • Values the equitable sharing of power between spouses.	• Can use emotions and boundaries to recognize violence. (women) • Can name ways of showing solidarity to GBV survivors. • Can assess gender balance within the distribution of power and responsibility at home. • Can name ways of promoting women's economic empowerment. • Can name ways of showing solidarity to women and girl leaders. Can give examples of allyship for gender equality.
Module Five Journeying in an Uncertain Climate: Being Good Ancestors	• Understands how gender, generational, and climate justice are related. • Understands how rigid gender norms can have negative impacts on the human relationship with nature.	• Values gender, generational, and climate justice and believes they are interdependent. • Is motivated to be a good ancestor who promotes gender, generational, and climate justice.	• Can practice and encourage the practice of emotional grounding when managing difficult emotions around the ecological crisis. Can suggest practical ways of promoting gender responsive and inclusive climate adaptation.

Module One

Where to begin: Initiating project activities on gender justice

	Knowledge	Attitudes	Practices
Module One Objectives	• Understands that women face barriers to their rights.	• Supports a woman-centred project • Values teamwork between spouses.	• Can name actions individuals and communities can take to removing gender equality barriers.
Planning Session: Consulting Women	• Understand how to flag safeguarding concerns throughout the Gender Justice Journey		
Session 1: The Gender Balance Tree	• Understands that gender balance in the household, in terms of the sharing of responsibilities and power between women and men, wives and husbands, benefits overall wellbeing and resilience.	• Supports women's involvement in the project.	
Session 2: When Men are Allies		• Associates gender equality with effective teamwork, as well as with sharing of power and responsibility.	
Session 3: The Web of Gender Injustice	• Understands that women and girls face multiple barriers that prevent them from realizing their rights throughout the life cycle.		• Can name actions that can be taken to tear down these barriers.

Planning Session: Consulting women

Time: 1 hour, 45 minutes

Objectives:

- For women to learn about the objectives of the Gender Justice Journey and to decide which men from their group to participate.
- To discuss safety checks and feedback opportunities.

Who: women members of conservation groups,

What you need:

- To know how many men must be selected for a given catchment area.
- Prepare for registration of selected men
- Schedule of upcoming sessions
- Pens and paper or flipchart and marker

Knowledge, Attitudes, Practices, and Skills:

- Understand how to flag safeguarding concerns throughout the Gender Justice Journey

Brief description: Women who are involved in conservation and Village Savings and Loans (VSLA) groups meet together in one large group to learn about the Gender Justice Journey, to discuss their hopes and fears, to learn how to give feedback, and to discuss the selection of the men who will participate.

What you do!

1. Welcome and Introduction (10 minutes)

Step 1: Thank the participants for attending.

Step 2: Ask the participants to divide into pairs and have them introduce themselves to each other for about 5 minutes. Ask them to exchange on the following question for 3 minutes:

- *What would you do if you had 20 extra minutes in a day?*

Step 3: Ask each pair to briefly introduce their partner to share their partner's response.

Step 4: Explain what you want to discuss:

- *The Gender Justice Journey is part of the COSME Project. It is aimed at helping women to have more available time, power, and understanding within their households and communities. We focus on building skills for our personal wellbeing, for better relationships, for improved teamwork and sharing of responsibility and power with their spouses.*
- *The aim is for women involved in the project and NbS groups to be better supported by their families, communities, and by each other, as they set and work towards their own goals -*

whether about conservation, sustainable economic empowerment or making their households more resilient to climate change.

- *Today I want to hear how you are receiving the information about the GJJ, and to hear your hopes and concerns. I will also explain how you can provide feedback on how you are feeling at any time.*
- *Finally, we would like to consult you in deciding which men (husbands and partners) should participate in the full Gender Justice Journey.*

2. Presentation: Gender Justice Journey (10 minutes)

For this content, please look at Module 1, Session 1, number 3, on the content to share. Note that this will be repeated for women in the next session, when their husbands and men participate, but that is ok.

3. Sharing: Hopes and Fears (20 minutes)

Step 1: Now that women have heard about the Gender Justice Journey, and you have responded to any initial questions they have, ask them how they are feeling. Give them a minute in silence to reflect:

- *How do you feel about this activity?*
- *After learning about the Gender Justice Journey, and had your questions answered, you may feel different hopes and also fears about your participation. Please take a moment to reflect them, and after, we will share them and then respond to the ways we will try to address these.*

Step 2: Invite women to share their hopes and fears regarding the Gender Justice Journey activity. Note all the thoughts and concerns in a notebook and address them after they have spoken.

4. Consultation: Selection of men to participate in the full Gender Justice Journey (20 minutes)

Step 1: Explain again that not all men will participate in the full Gender Justice Journey with them, but that some of their husbands will participate in the process – doing almost all of the same sessions as the women themselves, leading up to household action planning.

- *The Gender Justice Journey works best when spouses and their partners are involved (whether from monogamous or polygamous families – including co-wives). But unfortunately, there is not enough space for every woman's partner to participate. So for that reason, we need to choose the men who will participate, and who will be able share their experiences and learnings with the husbands of the other women.*

Step 2: Explain that because it is the women in these conservation groups which this activity is initially intended to help, that they should have the final say in which men to choose.

- *It is important that women of these conservation groups choose the men who will benefit, because you know best which men are best positioned to make sure that all men – and all women in the group – benefit from conversations between men and improved behaviours by men to support their wives.*

Step 3: Ask women what might be important to think about when choosing men? Record their suggestions in a notebook diary and add any from the box below that are missing.

- *What kinds of men would be important to include directly in the process, and why? (Other men will be reached indirectly, and much less often)*

Facilitator Notes: Selection criteria for men (spouses)

It is important that each group of men have a mix of the following types, and that there are more men who are considered gender champions than men who have the potential to resist the process. For example, if you can only recruit 5 men from a given community, maybe pick 3 who are a positive influence, and 2 who need support and mentorship from other men.

- Men who already care about equality for women, because they provide a positive example
- Men who are influential and who other men tend to listen to
- Men who have problems with anger or violence, because this process might help them
- Prioritize husbands or boyfriends of women in the conservation group, because this process can help those men to understand the benefits of gender equality and supporting the leadership of women within their conservation groups

Step 4: Once you have agreed what kinds of men should participate, ask the women, if they have not started already, to discuss the names of men to choose and to arrive at a consensus. They can consider the benefits and risks of their participation as they do so. Offer paper and pens if this helps.

- *Now that we know what kinds of men we should involve, we can make a list and discuss some of the specific men.*

Facilitation Tip: If women disagree on the men to choose

Even if the selection criteria for choosing men is clear, there may be disagreement. Make sure to address the following points, if they arise:

- **Benefits to men:** The benefits of participation for men are non-material – learning new skills, such as communication skills, and why gender equality is important, and strengthening their bonds as men. Those who participate will also experience benefits from the work they will be doing with their partners to develop their teamwork through the Gender Justice Journey.
- **Time commitment:** It is important that participants attend all the sessions for the full period. Mostly these will be meetings lasting an hour, just after the women's VSLA meetings, but some will be special long sessions and even large workshops. Together, we will agree a schedule that works for as many women as possible. We will do this in a future meeting together.
- **Men who are not selected:** Even if your husband cannot participate, you are encouraged to invite him to participate in the Introductory phase of the Gender Justice Journey (Module 1, Sessions 1-3). This will make sure that he understands this activity, and why his support for your participation in the project is so important. These men will be targeted for peer discussions led by the men who are chosen to participate in the full Gender Justice Journey.
- **If men feel upset or jealous that they were not chosen:** It is important to explain the process, that there we first agreed what kinds of men need to be involved and voted on the final decisions together. Let them know that they will still be invited to participate in sessions at the start and in peer discussion sessions at the end of each Module.

Step 5: Note down the final decision of the men to participate. Check that the group has reached consensus. If they need more time, offer to return another day.

5. Wrap it Up! (10 minutes)

Step 1: Make sure there are no questions before ending the session, and that next steps are clear.

Step 2: End with an energizing activity.

Session 1: The Gender Balance Tree

Time: 2 hours

Objectives:

- To create participant support and for a woman-focused project.
- To agree logistics for women and men's groups.

Who: Women and men (women from the Savings Groups and their husbands/partners); men from the conservation groups and their wives (larger groups of c. 50)

What you need:

- Agree women and men co-facilitators to lead the session
- Workshop spaces, with flipchart and markers may be useful for writing ground rules

Key Learning Points:

- When there is balance in the home, the whole household is better off. When burden and benefits and power are fairly shared between women and men – wives and husbands, women's wellbeing improves, and so does that of the other household members.

Knowledge, Attitudes, Practices, and Skills:

- Understands that gender balance in the household, in terms of the sharing of responsibilities and power between women and men, wives and husbands, benefits overall wellbeing and resilience.
- Supports women's involvement in the project.

Brief Description: This session is the first meeting of participants that kicks off the Gender Justice Journey. This can be a large mixed-sex group prior to meeting in small groups. This session uses storytelling and discussion to address potential resistance, and to generate support for gender equality and women's agency. It begins with the story of the gender balance tree and a discussion on the goal of gender balance. Next, the Gender Justice Journey is discussed, and logistics are agreed.

What you do!

1. Welcome and Introduction (10 minutes)

Step 1: Thank the participants for attending.

Step 2: Ice breaker in pairs

Ask the participants to divide into pairs and have them introduce themselves to each other for about 5 minutes. Ask them to share something unique about who they are that people here may not already know (e.g. Tell us the meaning you attach to your name).

- *Find a partner and tell each other about your name, and any meaning you attach to it.*

Ask each pair to briefly introduce their partner and the meaning of their name and to discuss for 5 minutes. If the number of participants is too numerous to go around, then it is not necessary for each person to introduce themselves to the wider group, but just to 1-2 new individuals in the room.

Step 3: Introduce the session

Explain that in this session you will talk about why the project focuses on women, and why men – and specifically husbands and partners – have such an important role to play. You will have a discussion and will try to answer any questions people may have about the approach and the process (such as where, with whom, and how often you will meet).

- *This session is for us to understand why the project focuses on women especially, and why we also take a household approach.*

Explain that you are extending an invitation for the women of the conservation/NbS group, and for their husbands (not just any men), to become involved as a household in an exploration of relationships, gender equality and household wellbeing and resilience.

2. Story: The Gender Balance Tree (20 minutes)

Step 1: Story Telling (20 minutes)

Tell everyone that before discussing the details of this activity, you will tell a story.

The Story of Two Trees

Imagine two trees. They are the same kind of tree, a fruit bearing tree.

The first tree is strong and healthy, growing straight towards the sun. Its roots spread down deep and widely and draw the nourishment that they need. All around the tree, the branches flower in the time of flowering and bear abundant fruit at the time of fruit bearing. This tree is also a "mother tree", meaning that its roots intertwine with those of smaller trees, and it helps younger trees by sending them extra nourishment through its root system during difficult times.

The second tree has well-nourished roots and bears fruit on one side only. On the other side, the soil is poor, the roots are stunted and unable to fully develop. This side of the tree bears little fruit. External forces – strong winds - push against this side of the tree, so that it is quite bent.

Of the two trees, which is more likely to weather a strong storm? To survive a long drought or an infestation?

Step 2: Discuss

Start a discussion about the two trees, using some of these questions:

- *Which of the two trees is more likely to weather a strong storm?*
- *Which of the two trees is more likely to survive a long drought or an infestation, and to continue bearing some fruit?*
- *How are the relationships between women and men of a household similar to trees?*

Explore these questions through a discussion, and after many different points have been made, explain:

- *Households are like trees.*

Use the box below to add to add new information to the discussion.

Facilitator Notes: Households are like trees

When there is balance between wives and husbands – in the work that they contribute to care for the family, in the benefits that they both enjoy, and in the decisions, they are able to take for themselves and for the family – then the "family tree" can grow straight towards the light, and strong. Just as the well balanced and nourished tree has more energy to draw upon during periods of scarcity, and can better anchor itself against strong external forces, households which honour and practice gender balance between wives and husbands also have more resources to draw upon, in good times and in hard times.

Step 3: Promoting balance in the tree

Once everyone has found agreement, move on to discuss how we promote more balanced growth in a tree. Here are some possible questions:

- *How can we promote more balanced growth in a tree?*
- *If you had some rich compost, which side of the tree would apply it to?*

Facilitator Notes: Restoring balance and equity

If we want balance (or equal opportunity to grow and thrive), then we need to focus our resources (our compost) on the side of the tree that is over-worked and under-nourished. We also need to work together on reducing the external forces that are pushing against the weakened side of tree (for example, maybe reducing the shade overhead, so that that the sun shines on the whole tree).

As with trees, so it is with households. We must focus on the side that most needs the support.

Step 4: Discuss the focus on women

Explain:

- *This approach does not mean that we work only with women. Men have a critical role to play in uplifting women and restoring balance in their spousal relationships and homes.*
- *For this reason, the project works with the household, not just the individual (e.g. with both/all spouses of the household). For women, men and their households and communities to see the biggest impact, it is important that the men also join this process of reflection and exploration.*

Step 5: Be the tree

Invite participants to stand like the tree they want their household to be. This can include:

- *Removing shoes, and "planting" your "roots" into the ground*
- *Stretching through the crown of your head, growing tall and straight*
- *Stretching arms out broadly, allowing your branches to sway slightly in the breeze, because your balance is always moving and rebalancing*
- *Filling your lungs with fresh air, and slowly releasing it*

Step 5: Summarize the key messages

Key Messages: Balance in the tree and balance in the household

- When there is balance in the home, the whole household is better off. When responsibilities, benefits and power are fairly shared between women and men – wives and husbands, women's wellbeing improves, and so does that of the other household members.
- Restoring balance means elevating women, by supporting women to have the time that is free from work, women can are better able to advance their goals and to care for themselves. We elevate women by listening to them; and by respecting their equal human rights.
- Men have a critical role to play in elevating women and transforming their households and communities towards greater wellbeing, harmony and resilience.
- The balanced tree is not always in a perfect "50/50%" balance, but it is responsive, it moves a little with the breeze, so that the branches flex and do not break, and it returns to the place of balance. Similarly, wives and husbands can strive for a balance that is not rigid and unchanging, but that is always responding to the needs of the people in the household, rather than favouring one side.

3. Presentation: Describe the Gender Justice Journey (20 minutes)

Step 1: Describe the important aspects of the GJJ. Include information like:

- *The goal of the Gender Justice Journey*
- *How the journey unfolds through the flow of the modules and how it culminates in a household action plan to improve gender justice and the resilience of the household*
- *The length of time it will run – based on the number of sessions (including monitoring and evaluation and retention sessions)*
- *The group arrangements – starting and ending with larger groups and workshops*

Step 2: Talk about commitment to the process

Explain that the sessions involved will help us to progressively deepen our skills and relationships, and so it is very important that the same people attend every time, and that they participate actively.

- *It is important that we take this journey together, so that the same participants who start together should continue their journey together each week. This helps relationship building and learning, and it also is important also for households. The families that stay*

involved and return every week will get the most from the household resilience building that is possible.

Certification for participants: Because we recognize the investment that women and men are making by taking part in this process, and because we know that they will be walking away with new and enhanced skills, certificates are provided at the end of the process (or for each Module of the Gender Justice Journey), to those individuals who have attended X% of sessions.

4. Discussion: Logistics (30 minutes)

Step 1: Small groups

Ask women and men to separate themselves into sex-specific groups. There should be roughly equal amounts of women and men in attendance, and slightly more women if they include spouses in polygamous families.

Step 2: Discuss logistics

Talk about the ways the project will help people to participate. List all of the arrangements that have been confirmed and be prepared to answer any questions: (rules about compensation, food offerings, seasonal flexibility, places and times that work for women and men).

Step 3: Take decisions

Confirm the optimal logistical arrangements for your group:

- What is the best meeting location, day of week and time to ensure convenience? Select an alternate day of week that can be used, in case of weather or other need for postponement (e.g. seasonal or tidal considerations)
- How can we ensure meetings have privacy?
- Confirm communication channels.
- Ensure arrangements are in place for community refreshments

5. Closing: Compose a song! (30 minutes)

Step 1: Answer questions

Bring everyone together again into the large group and ask participants if they have any questions.

Step 2: Recap

Review key learning points, below.

Step 3: Compose a song!

To conclude the first session, explain that you will make a song that captures gender balance in the tree and in the home. It can contain elements such as the examples below (but participants will come up with their own ideas and lyrics):

- When all parts of the tree are well-nourished, the tree is strong and supports others through its fruit and roots.
- A tree with weakened roots has less ability to nourish itself
- Households are like trees. When the burden, benefits and power are not balanced, the whole household is weakened.

- We need to elevate women to restore balance.
- Men have a critical role to play.
- The branches of the tree move and flex in the wind, they do not break. They always return to find balance.

Write the song down, and ask people to remember it, so it can be sung at gatherings.

Step 4: Summarize

Summarize what has been said, and provide more details on the process:

- *So far, we have explained that this project, which is focused on conserving and restoring our natural coastal ecosystems, is very focused on women.*
- *We have also explained that men are critical partners in creating stronger and more resilient households, communities, and sustainable economies.*
- *This is an invitation for both women, and their men, to join us in holding weekly discussions to learn different skills and to discuss different themes, all with the aim of promoting women's, stronger relationships, and more resilient households. Normally these sessions will be held in same-sex groups, but sometimes there will be joint sessions between women and men, where we can share, discuss, dream and plan together.*

Session 2: When Men are Allies

Time: 2.5 hours

Objectives:

- To create support and excitement for the idea of elevating women which is at the heart of the project.

Who: Women and men (women from the Savings Groups and their husbands); men from the conservation groups and their wives (larger cohorts of c. 50)

What you need:

- Setup for a football match (e.g. football and field with designated goalposts, a referee and whistle)
- Give group members, especially women, notice that they will be invited to play football with their husbands, so that they feel prepared.

Key Learning Points:

- **Successful teamwork is about sharing power and responsibility.** Teamwork is the key to strong performance. To be an effective team, members need a common goal, they need strong communication amongst team members, and they need to share power and responsibility. They need to feel empowered to live up to their full potential, they need to support each other to stay refreshed, energized, and able to rise to the challenges of the day.
- **When women are uplifted and supported to achieve their goals, everyone benefits**. On the football field, this looks like men making assists and supporting women to score the goals. But off the field, this looks like sharing responsibilities so that women can have work-free time to do whatever they need to do, sharing benefits equally, and sharing power so that women can have an equal say in the matters that affect the household.
- **Men are critical players.** Men have a critical role in supporting women (e.g. in making those assists on the football field and in the household).

Knowledge, Attitudes, Practices, and Skills:

- Associates gender equality with effective teamwork, as well as with sharing of power and responsibility.

Brief description: Participants listen to the story about a football match and discuss what makes a successful team. Then, participants are invited to do some warm up drills. The main part of the session is a football match with one rule – only women can take shots on the net, and men can only make assists. The session concludes with a discussion.

What you do!

1. Plenary: Introduction in pairs (15 minutes)

Facilitation Tip: Begin this session with an introduction. Even though people know each other, they may yet learn new things about each other. Whenever there is a large group, we use pairwise introduction (introductions happen only in pairs, not in the large group).

Step 1: Give instructions

Ask participants to divide into pairs and to introduce something new about themselves to each other for about 5 minutes. Ask the participants to answer the following questions in their pairs.

- *Share something about yourself that relates to sport. (This can be an experience, a great passion, an opinion or anything else)*

Step 2: Introduction in pairs

Step 3: Sharing in the big group

The facilitator can consider the option to share back to the wider group, but this is not necessary as the main goal is to encourage mingling and ice breaking.

Step 3: Music practice

Recall and practice the Gender Balanced Tree song

2. Plenary: Review the Gender Justice Journey (15 minutes)

Step 1: Review key points about the Gender Justice Journey from last session, adding on the following:

Facilitator Notes: About the Gender Justice Journey

You are invited to take a journey towards more resilient and equitable households and communities that are better prepared to face the challenges of a changing climate.

The Gender Justice Journey…

- Has a destination: of stronger and more equal and fair partnerships between wives and husbands, leading to more resilient households and communities, that are better prepared to face the challenges of a changing climate (resilience).
- Promotes skills for individuals to know themselves better, to communicate better, and to strengthen their relationships.

The journey that women and men take is similar, but different:

- Women have their own journey of personal exploration and empowerment, while men have their own journey of personal exploration and allyship (to develop their skills for emotional and physical support of spouses and groups of women). They will mostly journey separately, but they will sometimes meet along the journey to exchange, dream and grow together.

The journey will be…

- *Challenging* sometimes, asking us to sit with difficult questions and feelings, and this will be ok because we will have the right tools to do this together, and because you will be in charge of how far you would like to go.
- *Surprising*, you may turn a corner and appreciate something new from someone you already know very well and care about, or you may surprise yourself!
- *Caring*, as we learn to navigate the path together, we will show care – for ourselves, for each other, and for the earth that we walk on, leaving it better than how we found it.
- *Fun*. We invite you to find the fun along the way, through play, movement, song, imagination, and sharing.
- The journey will be *different for each person*. Even as we travel together, each journey will be unique. It will be different for women and for men, and it will also be different for each of you individually. You will take from it what you need.

3. Story: Two Teams (15 minutes)

Step 1: Read the story

Explain that you are about to tell a story of two football teams. Invite participants to get comfortable and listen.

Story: Two Teams

Imagine a football match. Communities have come from far to come out to watch and to support their home teams. Both teams have members who care about each other, but they have very different approaches to working together.

Team One
The first team knows what it means to work hard, but it rarely wins. There are players who are very confident with the ball, like Salim. It is as though he feels that he was born to take control of the ball and send it wherever he wants it to go. However, like Salim, other players are also so concerned with striking goals, that they forget about how to work well with their teammates, to pass the ball, and often even ignore them and their signals. They dream of winning the game, but when they imagine this it is always them scoring all the goals. These players also become upset when they are called off the playing field, and so they tend to stay on even if it affects the performance of the team.

- *Can you think of what these players have in common? (either way, continue reading)*

Other players on this team, like Fatuma, enjoy less power and opportunity. They make up about half of the players. These players are discouraged from taking shots on the net. They also cannot kick the ball without asking permission, so they miss opportunities. This happens to Fatuma often – she sees an opportunity to strike a goal from the mid-field, but she must look to a male player to score the goal, or to give her permission to strike (usually with a nod of the head). So mostly these opportunities pass her by, even though she is very speedy and talented. Other players like Aisha, no longer bother trying, because they have always been told that the ball is something they should always pass on to another more capable player, and so they tend to freeze when they have a chance to strike. They also tend to have less energy because they do not arrive refreshed and ready – generally, these players start caring for others very early in the morning and do not stop all day. Some are more slowed down because they have small children on their backs.

- *What do half of those players have in common? (These players are all women, the others were men. It is a mixed sex team.)*

Team Two
The second team has a very different approach to working together. The players work as a team – they are focused on the same goal, and they support each other to reach it. No one puts their own glory before their work as a team.

The players communicate well with each other and work together. They signal and verbally tell each other when there is an opportunity, and when they need to pass a ball, and they also signal that they are ready to receive it and to offer each other support. No situation is too challenging or deflating because they share the work, the power and the glory. Mwanaaisha and Bakari are members of this team. Bakari scores many goals for the team, but this does not stop him from supporting Mwanaaisha whenever she needs it and helping to create opportunities for her and the team to

succeed. This happened in the last game – he could have run off himself with the ball again to try to score a goal, but instead he focused on supporting Mwanaaisha to shoot on the net. In the end, she scored the winning goal, and he was very satisfied to have made an important assist in the game. Everyone celebrated!

Players on this team also rotate to give each other relief. Especially if there is a small child who needs attention, no player is too big to step off the playing field and to put the needs of the team first. The women on this team are more rested, and do not constantly have children on their backs. Their partners see the importance of substituting and allowing the women the same opportunity to shine. Both during the game and after, Bakariknows how important the work of caring for the younger generation is, and he knows how important it is that both he and MwanaAisha get regular rest, so he shares parenting responsibility with Aaliyah.

All of these ways of working help players like Bakari and Mwanaaisha Aaliyah, and the team as a whole, to score more goals. This team thrives, they celebrate each other's victories – the assists as well as the goals.

(Adapted from Maya Doyon-Hansen's Gender Football Game)

Step 2: Start a discussion sparked by the story.

- *What does this story tell us about the importance of teamwork?*
- *Which team do you admire? What do you admire about them?*
- *In a contest between these two teams, which do you think is more likely to win? Why?*
- *Which of these teams more closely resembles your home life?*
- *How does this story relate to the real life of households?*

4. Activity in pairs: Mirror, Mirror (15 minutes)

Step 1: Wife and husband pairs (or triads)

Ask wives and husbands to get into pairs. Explain that they are about to do an activity to help them to improve their non-verbal communication. Explain that this is also to have fun, so we should not worry about being extremely serious. Explain that one person in the pair will be the mirror, and the other the person looking into the mirror.

Step 2: Give instructions

Instruct the person looking into the mirror to stand directly opposite their "mirror", a few feet away.

- *The person looking in the mirror will begin to move their hands, head and limbs, and to change facial expressions, and to do so very slowly at first.*
- *The person being the mirror will watch the person carefully and to do exactly as their opposite, at the same time, exactly as a real mirror! After 1 full minute, switch roles.*

Step 3: Process feelings

Ask participants to take a moment to consider how this felt for them as a couple. Invite participants to share if they like. Be sure to invite both members of the pair to share how their experience may have been similar or different.

- *How did it feel for you, individually, and as a couple?*

5. Activity in pairs: Football warm up! (15 minutes)

Step 1: Form two lines

In this activity, have men and women form two lines (women in one line, and men in the other). Wives and Husbands should stand across from each other in each line.

Step 2: Give the instructions and the ball

Explain that in this drill, husbands and wives should pass the ball back and forth to each other 2-4 times before passing it up the chain to the next woman. Remind participants not to kick too hard when they are passing and demonstrate how to stop the ball before passing it on. Continue up and down the chain of participants several times.

6. Football Match: She shoots, she scores! (30 minutes)

Step 1: Form two teams

Divide participants into two teams. Ensure that families are on the same team. Request volunteers to play goalie.

> Setting up the football game
> There are two teams playing against each other, and both teams play like the second team in the story (the one with good teamwork).
>
> Everyone should join a team, even if they want to sit on the sidelines. Make sure wives and husbands are on the same team!

Step 2: Explain the rules

This is a regular football mini game, with one new rule: only women can take shots on the net, and men need to work with them to help them to score. (In other words, women score, and men make the assists).

Step 4: Talk about feelings

Come together and ask how people are feeling. Ask the women first, then the men.

Step 5: Rally team spirit!

Encourage women to form a tight circle and to hold hands or put fists into the middle. Invite the men to form an outer circle, standing behind the women. (If appropriate, they can put their hands on the shoulders of their wife/wives)

Women can put their hands in the middle, the men can put their hands on the shoulder of their wife.

They can come up with a name and do a chant together, to rally team spirit.

Step 6: Let the game begin!

Step 7: End the game

At the end of the game encourage both teams to give each other “high fives.”

Allow for a cool down period and maybe gentle stretching.

Take a refreshment break after the match.

7. Big group: Reflection discussion (20 minutes)

Step 1: Congratulate the teams

Congratulate both the women and men for stepping out of their comfort zones and opening themselves to a new experience for learning, connection and growth.

Step 2: Discuss

Start a reflection discussion with both teams. Invite feedback from both women and men in equal part. Some questions to discuss:

- *To the women, how did it feel to be encouraged to strike goals by your husband and the men on your team?*
- *To the men, how did it feel to play the support role in a football game? If you played like this more often, how do you think it would affect the performance of your team?*
- *To both women and men, what about this experience do you wish could continue in your daily life?*

8. Wrap it Up! (10 minutes)

Step 1: Key takeaways

Ask participants what they learned from the activity. After listening to some responses, share the key learning point from the box below.

Step 2: Sing!

Ask participants to add one verse onto the Gender Balance Tree song that brings in the element of teamwork. Practice the song together.

Key Messages: Allyship and Teamwork

- Successful teamwork is about sharing power and responsibility. Teamwork is the key to strong performance. To be an effective team, members need a common goal, they need strong communication amongst team members, and they need to share both power and responsibility. Every player needs to feel empowered to live up to their full potential (especially if these players are historically discouraged from playing). Every player needs to support each other to stay refreshed, energized, and able to rise to the challenges of the day, both on the field and off.
- When women are uplifted and supported to achieve their goals, everyone benefits. On the football field, this looks like men making assists and supporting women to score the goals. But off the field, this looks like sharing responsibilities so that women can have work-free time to do whatever they need to do, sharing benefits equally, and sharing power so that women can have an equal say in the matters that affect the household.
- Men are critical players. Men have a critical role in supporting women (e.g. in making those assists on the football field and in the household).

Session 3: The web of gender injustice

Time: 1 hour

Objectives:

- To understand the barriers to women's rights and how this negatively impacts her wellbeing and that of those around her.

Who: Women and men (women from the Savings Groups and their husbands); men from the conservation groups and their wives (larger cohorts of c. 50)

What you need:

- A very big ball of yarn (you can also tie the end of 2 balls of yarn together if needed)
- Scissors
- Flipchart paper and markers
- 2-3 co-facilitators (note taker, story reader, yarn spinner)
- A large enough space for all participants to stand in a circle
- Ready and up to date information on GBV referral pathways, in case of need

Key Learning Points:

- Women and girls are bound up by an invisible web of inequality and injustice, that is powerful, and connected to all parts of her life. Gender inequality is not a one-off event, but an experience that women and girls face in every aspect of life, their whole lives.

Knowledge, Attitudes, Practices, and Skills:

- Understands that women and girls face multiple barriers that prevent them from realizing their rights throughout the life cycle.
- Can name actions that can be taken to tear down these barriers.

Brief description: In this session, participants do one long and very visually striking group activity to demonstrate the impact of all the barriers that women face throughout the life cycle. Two facilitators at minimum are needed to run the session.

Facilitation Tip: This activity discusses sensitive topics that may be uncomfortable or triggering for some of the participants – particularly any girls or women experiencing gender-based violence. Be sure to have GBV referral resources ready, should anyone experience distress and need support.

What you do!

1. Introductions in pairs (10 minutes)

Step 1: Pair up

Ask the participants to divide into pairs. Ask them to introduce something new about themselves to each other for about 2 minutes. Ask the participants to answer the following questions in their pairs.

- *Share something you admire about your grandmother or mother.*

Step 2: Change partners

After a couple minutes, change partners and talk to someone new.

Step 3: Optional report back

The facilitator can consider the option to share back to the wider group, but this is not necessary as the main goal is to encourage mingling and ice breaking.

2. Activity: Kabula (45 minutes)

Step 1: Set up the activity

Ask a volunteer to play the role of Kabula (in a mixed group setting, choose a man for this role). Invite participants to form a circle around Kabula.

Hand one end of the yarn to Kabula. Explain:

- *I will read a story about Kabula. Each time one of you names a barrier that she is facing because she is a woman, we will wrap the yarn around her (not too tightly) and then will take the yarn spool to the person who named the issue.*
- *The person who named the issue will hold the yarn while we take the spool back to Kabula (and will continue to hold the yarn from their place in the circle).*
- *I will then continue to read a bit more of the story, and we will move on to the next person, looping around Kabula each time.*

Facilitation Tips:

- Facilitators need to be very agile to keep the pace in moving the yarn from one participant, back to Kabula, then to the next participant, and in keeping the dialogue going.
- Repeat the question "Why?" three times each time, before moving on to the next part of the story, to encourage a deeper discussion. The *Why?* questions touch on gender equality themes (the differences in the roles and responsibilities that are assigned to her, in her access and control of resources, in the decisions she is able to take for herself, in the institutional barriers she faces, in the social norms that justify her mistreatment etc.)

Step 2: Create the web

Read Kabula's story and while the co-facilitator passes the ball of yarn. (See Box 3A below).

One co-facilitator should take note of the issues on flipchart paper.

Kabula's Story

Kabula could not study beyond primary school. Her parents were poor with six children and there was no money for her to attend beyond primary. She was needed at home to help care for the younger children and the family.

- *Why was she taken out of school?*

Kabula has a sharp mind, even though she learned basic literacy skills, and she has always been able to count and to keep track of numbers and quantities, she lacks confidence. In school the teacher often said that boys are naturally smarter than girls – that girls are only good for looking pretty and bearing children. At home, she never really received any compliments on her intelligence, and no one ever asked her what she thought or what she wanted for her life.

- ***Why does Kabula doubt her abilities?***

Kabula married when she was 17, at the insistence of her parents, who were concerned about her moral reputation. She did not want to be married. She had other dreams and did not want to be with this man.

- ***Why did Kabula marry at such a young age?***

Now, Kabula is a 20-year-old young woman and mother or three daughters. The youngest is 10 months old, middle one 2 years, and the eldest is 5 years old. She lives in a village 50 kilometres away from the nearest city. She does not think about how many children she wants, because she does not believe it is her decision to take.

- ***Why does Kabula have three children already, at such a young age?***

Kabula's 28-years-old husband, Bomani, is a wage worker at a farm who barely earns enough to feed and clothe the family. Like other married men in the area, Bomani takes all the major decisions for the family. Bomani's mother ensures that her daughter-in-law takes full care of her husband by cleaning, cooking food in time, and fetching water for his bath and taking his lunch to his place of work. With three children to care for essentially on her own, and little money for food, Kabula is often exhausted and depleted. On top of that, with the drought of the past few years, Kabula must wake up an hour earlier than usual to be able to fetch water. Often, Bomani returns home without having found any work that day, but he still goes out every day. He would never dream of staying home to do "women's work", even if it helped to free Kabula for other opportunities.

- ***Why is Kabula the only one taking care of the children and household chores?***

When Bomani arrives home frustrated, he often lashes out at Kabula with insults, and even sometimes hits her. Kabula lives with the extended family, and her mother-in-law is very critical and never misses a chance to point out Kabula's mistakes and flaws. If there is a problem, Kabula is blamed for being a negligent mother or wife.

- ***Why is Kabula experiencing this type of emotional and physical violence?***

Kabula works in the nursery whenever she has time. She finds it calming to watch nature grow back and heal. Her husband does not understand why she goes – there is no fast money in it, but she knows that in time working with other women will restore the natural ecosystem will bring back the plant and wildlife that can help her to build a sustainable business. She dreams of harvesting honey and mushrooms, of making natural beauty products, of hosting tourist events. She has many ideas, but it is hard to find the time to come, because she is kept so busy with her family responsibilities. Several times she got her work finished so she could go to the nursery or to her group meeting, but her husband denied her permission, saying she was spending too much time there.

- ***What obstacles does Kabula face to working in her Nature-based Solutions group?***

Kabula also grows chilli and makes her own sauce. Her sauce is the best, and she has even sold some jars to her neighbours. She decides that this is a good business to grow while she works on her other bigger business ideas. She does not tell Bomani or her mother-in-law about it though – she is too afraid that he will take her money and spend it elsewhere. If she could get a loan, she would grow the business and put the money in an account to keep it safe, but her local bank asks for the husband's signature, and she has no identification papers.

- ***What obstacles does Kabula have to making money?***

When the rains finally arrive, they do not stop. They flood and damage their small house, destroying most of the crops. Bomani becomes more violent and says it is time for their daughter to marry, because there are too many mouths to feed. When the waters finally retreat, Kabula finds herself doing most of the reconstruction work by herself and caring for the children and her mother-in-law, who became sick from waterborne diseases. When he tries to work on the reconstruction, Bomani

becomes frustrated and angry with his family. Kabula does not want her daughter to experience the hard life she has, but she does not feel she has a choice.

- *How does the flood affect Kabula and her daughter?*

Step 3: Reflection Discussion

By now, Kabula will be bound in tangled a web of yarn, held by participants from around the circle. Ask Kabula and the participants in the circle to remain in place while you do a brief reflection. Let this visual sink in.

- Ask the Kabula volunteer to share how they are feeling.
- Ask group members to describe what they see, and how they are feeling.
- Ask participants how Kabula's situation might be different if, in addition to being a woman, she also had a disability, or were from an ethnic minority, or a stigmatized group.

Facilitator Notes: Kabula Activity Discussion

- Everywhere we work, though the nature and extent of gender inequality may be different for different populations, gender inequality and exclusion affect women and girls across their life course, creating large barriers blocking them from realizing their fundamental rights and reaching their full potential.
- The web of inequality and injustice, though invisible, is powerful, and connected to all parts of her life. Gender inequality is not a one-off event, but a continuous experience that women and girls face in every aspect of life.
- If these barriers and rights violations are not challenged directly, with women, girls, and their communities in the lead, she will be held back, and this will hold back entire households and communities. In a project focused on nature-based solutions, sustainable livelihoods, and adaptation to a changing climate, it is difficult to imagine how communities can succeed in these challenges and new ways of living while half of the population (the female half) is held back by an invisible web of inequality and injustice. There is no way that women and girls can achieve their full potential when they are so held back. There is no way that communities can either.

Step 4: Dismantle the web together

Kabula is still at the centre of the room, and the web is in place. Explain to participants what needs to happen:

- *One by one, we state the actions that can be taken to free Kabula of the web and as we do so, we will begin to cut down the web*

Write each proposed action on a separate flipchart paper. Ask probing questions to help people think of more ideas:

- *What does Kabula need to free herself and achieve her goals? What can she do?*
- *What can Kabula's husband and family do dismantle the web?*
- *What can Kabula's community to dismantle the web?*
- *What can Kabula's savings group or conservation group do?*

Step 5: Conclude

Conclude the session by saying that all these actions are necessary.

Observe that while Kabula is bound by the web, all the other members holding the web are also somehow bound by it. Explain:

- *No one can truly be free while an entire group of the community (women and girls) is bound by this web of injustice.*

Summarize the key messages:

Key Messages: The Web of Gender Inequality

- **Women and girls are bound up by an invisible web of inequality and injustice**, that is powerful, and connected to all parts of her life. Gender inequality is a single experience in the lifetime of a girl or woman, but an experience that women and girls face in every aspect of life, throughout their whole lives.
- **No one can truly be free while an entire group of the community (e.g. women and girls) is not.** Men and boys cannot truly be free if their freedom rests on the unequal treatment and violence towards women and girls.

3. Wrap it Up! (5 minutes)

Step 1: Key takeaways

Ask participants what they learned from the activity. After listening to some responses, share the **key learning point(s)** and review each point.

Step 2: Sing!

Ask participants to add one verse onto the Gender Balance Tree song that brings in the element of barriers. Practice the song together.

Session 4: Meeting my Gender Justice Group

Time: 1 hour

Objectives:

- To agree group commitments for women and men's groups.

Who: women and men (single-sex groups)

What you need:

- Flipchart, tape and coloured markers

Brief Description: This is the first session where women and men will meet in single-sex groups. The groups will be of around 20-30 people. Participants meet to break the ice, to agree ground rules, and to discuss their hopes and fears. Make sure the Journey and arrangements are clear to everyone.

What you do!

1. Check-in (15 minutes)

Step 1: Explain why we check-in

Explain to participants that whenever we come to meet in these Gender Justice groups, we first take a moment to check-in with ourselves and to see what we are bringing into the group today.

> Facilitation Tip: Checking-in
>
> Beginning a session with a check-in helps people to participate actively. They may be physically present, but if they have no time to pause and bring their mind and emotions into the space, then they may get a bit stuck. The invitation to "check-in" helps everyone to pause and process what emotions, physical sensations and thoughts they are bringing into the space, so that they can then choose to set them aside.
>
> A check-in should be rapid but still allow each person to speak into the space. This ensures that everyone feels comfortable speaking up throughout the rest of the session, because they have already broken their silence during the introduction.
>
> In a larger group with 25 people, it takes too much time for everyone to share than with a smaller group. So this first time is important for the group to have this opportunity to do this. In future check-ins, provide guidance to keep this brief, like keeping their response to one or a few words. Always thank each person for sharing (verbally or non-verbally).
>
> **(If you are joining a VSLA group that has just met, then maybe the full check-in is not needed.)**

Step 2: Lead a check-in activity.

2. Setting Ground Rules (20 minutes)

Step 1: Explain why we need ground rules

Explain that before getting any deeper, it is important for each group to set their own rules for a healthy, happy group.

Step 2: Brainstorm

Ask participants if they have ever taken part in regular group discussions such as the ones planned, and if so, what makes them more or less successful. This could include:

- Logistics (length, timing, duration or location of sessions)
- Ability to speak openly, privacy and confidentiality
- Feeling respected
- Having fun or learning useful skills

Step 3: Ask participants for rules

Ask participants, what rules would you like to set to ensure that the group functions well.

> Facilitation Tip: Making a Ground Rules poster for a Low-Literacy Group
> It is useful to have agreement on ground rules. It is useful to document these on paper and to post them where everyone can be reminded of them, and so that you, the facilitator, can point to them when you need to.
>
> If not everyone can read, use simple drawings of agreed symbols to represent the different rules. For example, arriving on time could be a shoe, paying attention or showing respect to others could be an eye, maintaining safety and everyone's confidentiality could be a mouth with a finger over it.

Write or draw symbols for the rules on the poster.

3. Reflection discussion: Hopes and Fears (30 minutes)

> Facilitation Tip: If participants are feeling supportive of the process so far, you may not need this next activity. The aim is for women and men to be able to share their hopes of a stronger and more balanced household, but also to voice any concerns they may have about the process. It is important that they feel that they are well informed before choosing to commit to the process.

Step 1: Recap the Gender Justice Journey

Remind participants of the upcoming sessions topics and flow. Answer any questions.

Step 2: Reflection

Invite women and men to pause and reflect.

- *How do you feel about the process so far?*
- *You are about to begin the journey. What are your hopes and your fears, coming into this process?*

Invite participants to share/to listen to each other's hopes and fears.

Facilitation Tip: It is important, when participants voice fears, to pause and to support these feelings by saying they are normal and everyone has them, before addressing their specific concerns. It is always helpful to begin by thanking a participant.

- Male participants may have fears that any process that supports women's skills and self-confidence may create distance between couples and problems in the home.

  Response: Part of the life skills being developed by both men and women will be aimed at improving communication skills and strengthening relationships. Of course there will be discussions along the road, and some of these may feel a little uncomfortable, but participants will have choice in the discussions they choose to hold, and when. They will also learn tools to help them to manage these discussions.

- Participants may feel that the time commitment is too heavy.

  Response: Emphasize that the time spent in gender equality sessions is an investment like any other, and that households that commit to the process are more likely to make strides in restoring balance to the tree, and in experiencing the benefits of this balance (which tends to ripple through other areas of life). Because we recognize the investment that women and men are making in this process, certificates are provided at the end of the process (or for each Module of the Gender Justice Journey), to those individuals who have demonstrated this commitment.

4. Wrap it Up! (5 minutes)

Step 1: Key takeaways

Ask participants what they learned from the activity. After listening to some responses, share the key learning point(s) and review each point.

Step 2: Sing!

Ask participants to add one verse onto the Gender Balance Tree song that brings in the element of teamwork. Practice the song together and introduce some movement.

Module Two

Journeying Within: Emotional literacy and self-awareness

	Knowledge	Attitudes	Practices
Module Two Objectives	• Understands that emotions have wisdom. • Understands that releasing emotions helps us to function better. • Knows that everyone experiences all emotions.	• Values the ability to express emotions. • Values the importance of all emotions. • Is curious about their emotions and those of others.	• Can name and practice several grounding practices.
Session 5: The Wisdom of Emotions	• Understands the importance of emotions and of releasing emotions constructively. • Understands the role of emotions in identifying our true needs.	• Feels it is appropriate to discuss emotions in the GJJ and in close relationships. • Is curious about their emotions and those of others.	
Session 6: Grounding Skills and Practices for Emotional Resilience	• Understands how grounding practices work to bring us back to the present moment and to support the release of emotions. • Understands that all emotions carry meaning, and that therefore it is important to practice non-judgement and self-compassion.	• Believes it is important to be able to manage our emotions.	• Can name and practice several grounding practices.
Session 7: Emotion Exploration	• Understand the importance of experiencing our emotions, even if they are uncomfortable. • Understand that emotions are felt in the body. • Understand when it is useful to use grounding practices and ways of cultivating positive emotions.		• Can name specific emotions and explain how they affect people and their messages.
Session 8: Finding My Power Within (Women)	• Understands the importance of a person's self-image and self-worth. • Understands she or he has power within herself to create positive transformation in her life.		• Can name practices that can help to develop a positive self-image and self-worth. • Can support others in building self-worth. • Can identify negative self-talk and can turn around these thoughts in positive and empowered ways. • Can use compliments to help others to feel valued and powerful.
Session 8: Men engaging Men: Emotions (Men)			• Can explain 2 key messages about emotions. • Can lead others in a grounding activity and explain why it can be helpful.

Session 5: The Wisdom of Emotions

Time: 1 hour, 5 minutes

Objectives:

- To understand the importance of emotions in helping us to meet our basic needs.
- To understand the importance of being attentive to our emotions, and to releasing them, so that we can feel and function better.
- To explore local social norms around showing emotions.

Who: women and men (single-sex groups)

What you need:

- Emotions Card Deck
- Emotion Handbook (review in preparation)

Key Learning Points:

- Emotions give us information we need to help us to survive and thrive. They are automatic, and can signal danger, separation, injustice and tell us what we need to feel safe, connected to others, and loved.
- Releasing our emotions helps us to feel and function better. Our emotions can also get stuck and stale. Releasing them makes space for fresh, new emotions makes us feel and function better.

Knowledge, Attitudes, Practices, and Skills:

- Understands the importance of emotions and of releasing emotions constructively.
- Understands the role of emotions in identifying our true needs.
- Is curious about their emotions and those of others.
- Feels it is appropriate to discuss emotions in the GJJ and in close relationships.

Brief description: Participants share their attitudes about sharing emotions and their received wisdom about the importance of emotions and how to manage them.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Safeguarding check-in

Ask the participants to reflect on the most recent session and how the experience affected them and their relationship with their spouse in the days that followed.

2. Brainstorming (10 minutes)

Step 1: Brainstorm

Invite participants to share their knowledge and received wisdom about emotions. If you have a large group, do the brainstorm in smaller groups. Some questions to get started include:

- *What is the purpose of our emotions? Why are they important?*
- *What do you know about emotions that you would like to share?*

Use the facilitator notes below to provide any information that has not already been provided by participants themselves.

Facilitator Notes: Why emotions are important

Developing emotional awareness is beneficial for everyone. Being more aware of your emotions is a skill that can help you to know yourself better, to feel better about things and cope better, to be less self-critical, to pause instead of acting on difficult emotions, to make informed decisions, to decide how to respond to situations, and to get along better with others.

Emotions give us information we need to help us to survive and thrive. They are automatic, and can signal danger, separation, and injustice and tell us what we need to feel safe, connected to others, and loved.

Releasing our emotions helps us to feel and function better. Our emotions can also get stuck and stale. Releasing them makes space for fresh, new emotions makes us feel and function better.

Emotional awareness helps us to take better decisions:

- Emotions have a strong influence on our daily lives. We make decisions based on whether we are happy, angry, sad, bored, or frustrated. We also choose activities based on the emotions they stir up within us. Understanding emotions can help us navigate life with greater ease and stability.
- By developing the habit of paying attention to our own emotions, we become more self-aware, and more mindful, which allows us to make informed decisions and respond to situations more effectively.

2. Facilitator Theatre: Inviting our emotions to tea (20 minutes)

Step 1: Ask for volunteers

Ask for 2-3 volunteers to come help you to demonstrate a healthy way of releasing emotions. Then step outside of the room with them to tell them secretly what will happen.

Explain that you will enact two role plays – the first one of a person ignoring their emotions, the second of a person who is dealing with big emotions in a healthy way.

Role Play A: Afraid of my emotions

- *I am a person who has been ignoring uncomfortable emotions for some time. But now, those emotions have grown too big to ignore.*
- *You will be the emotions. E.g. fear, sadness, anger. You need to act like those emotions would act if they were people. Do not let me ignore you. I will try to look away, and then walk away, and then maybe even run, but don't ignore me.*
- *Then we will stop the role play, and you will explain who you were. But do not sit down, because then we will do the play again, differently this time.*

Role Play B: Inviting my emotions to tea

- *The second time we do the play, I will ignore you, but only for a moment. Then, I will stop, exhale, and find my courage. Then I will turn around and look you in the face. I will then invite you to come and have tea with me and ask you what message you have for me.*
- *The message of fear is "There might be danger, I need to feel safe."*
- *The message of sadness is "I feel alone, I need to feel love and connection to others."*
- *The message of anger is "Something is not ok. I need fairness and justice."*
- *After I listen to you, I will say:*
    - *"Thank you for taking care of me. But it is ok now. I can think clearly now, I know what to do, and I am doing it. I see that I am in no real danger, so danger can exhale and release some tension."*
    - *I will give sadness a hug (ask the person playing sadness if that is ok) and will tell sadness "You are loved and loveable, you are not alone."*
    - *I will tell anger "I am going to address this issue, and in the meantime, you can go release physical energy by whipping a wet towel on the floor, until we can relax."*
- *After I say this to you, you all relax, and then leave.*

Check that the volunteers understand their roles.

Step 2: Show participants your role plays!

Once the volunteers are comfortable with their parts, present the role play to the other participants who are spectating.

Step 3: Discuss

Ask participants:

- *How did the person in the first sketch deal with their big emotions? (by trying very hard to ignore them, then finally by trying to run away from them)*
- *What happened when the person tried to ignore their emotions? (they got more persistent and grew and followed them everywhere)*
- *What was different about how the person responded to her/his big emotions in the second sketch? (They invited their emotions to tea, thanked them, and listened to them).*
- *How should we respond to uncomfortable emotions?*

Facilitator Notes: Why emotions are important

Ignoring big emotions does not make them go away: Fighting unpleasant feelings only makes them worse. Being *curious* about our feelings, and showing *self-compassion*, can help scary feelings to become more manageable.

All emotions have their place, and each has important information to bring to us. It is important not to judge ourselves for the emotions that we feel, but rather approaching our emotions with a sense of friendly curiosity.

Invite your emotions to tea By recognizing them and allowing them to be present, by noticing how you feel them in your body, by listening to their wisdom, and by giving them the assurance that they need (e.g. safety, nurturing, standing up for yourself), it becomes easier to release them.

We learn our emotional reactions as babies: We learn our emotional reactions through experience, from the time we are babies. For example, if our care givers were attentive and responsive to our emotions, we can learn that we are safe in the world and can trust others, or if not, fear may become our core emotion.

3. Showing our real emotions (10 minutes)

Step 1: Question and answer

- *Did you notice that each emotion in the play also had a need? What were they?*
- *The emotions were not just terrorizing the person, they were trying to help. How? (To protect that person – to keep them safe, connected to others, to make things fair)*
- *So what happens if we have these emotions, and these needs that they carry, and we do not let others know about them: if we do not communicate them, we do not let ourselves cry, we do not say that something is bothering us, we do not say that we feel upset. Do our needs get met? (No)*
- *Do we sometimes hide the emotions we are feeling? Why?*

To summarize, ask participants:

- *So why is it important to show our real emotions?*

Summarize the main points below.

Facilitator Notes: Why emotions are important

Showing our real emotions helps us to get our needs met. We sometimes cover our real emotions to protect ourselves, but when we can show our real emotions, rather than covering them up, we communicate to others what we really need.

We learn our emotional reactions as babies: We learn our emotional reactions through experience, from the time we are babies. For example, if our care givers were attentive and responsive to our emotions, we can learn that we are safe in the world and can trust others, or if not, fear may become our core emotion.

4. Personal sharing (20 minutes)

Step 1: Invite participants to reflect on their own habits and to share from their personal experiences and feelings, leading with any of the following questions:

- *How do you feel about talking about your emotions?*
- *When and how is it ok for you to share your emotions?*
- *What do you normally do with your big emotions?*

5. Summarize (20 minutes)

Step 1: Deepen the discussion about emotions with additional questions:

- Explain: *We saw that our emotions give us important information to survive, and we should not ignore them, but instead, we should "invite them to tea". Once we allow them to be there, and we sit with them, and hear their messages, then we can release them more easily.*
- *How can being more aware of your emotions help you?*

After receiving a round of ideas, share any additional information from the points below:

Being more aware of your emotions is a skill that can help you:

- *know yourself better*
- *feel better about things and cope better with difficult situations*
- *be less critical of yourself*
- *pause instead of acting on difficult emotions*
- *make informed decisions*
- *decide how to act and handle situations*
- *get along better with others*

4. Check-out (5 minutes)

Step 1: Grounding

Thank participants for exploring this topic with you.

Lead an activity to release any remaining energy (through movement, song, release of breath). Explain that we will explore in the next session, ways to help our emotions move along, like water flowing past, or clouds floating past.

Step 3: Check-out

Ask participants to check-in one last time before leaving with their bodies (tummy, heart and head). Ask them what has shifted for them, and what they would like to take away from today's session.

Tell them that in the next sessions, you will continue to explore emotions and their meaning. Show them the cards if helpful.

Step 5: Get feedback on the session

Session 6: Grounding Skills and Practices for Emotional Resilience

Time: 1 hour and 50 minutes

Objectives:

- To understand the usefulness of grounding skills in focusing on the present moment.
- To practice various grounding skills that can be used in future sessions or practiced at home.

Who: women and men (single-sex groups)

Preparation:

- Emotions Card Deck – cards for grounding skills
- Emotions Handbook (review in preparation)

Key Learning Points:

- Emotions are like a river, they need to flow to stay fresh. When the river is dammed, they may slow and become stagnant, they may begin to leak, or they may build up enormous pressure and burst through the dam.
- Grounding exercises help to refocus on the present moment, quieten the mind, and to release anxious feelings. When we focus on the present moment, we can feel less scattered, or stuck in the past or future. Grounding boosts our wellbeing and can help lift our mood.
- When we are in the present moment, we can focus our attention on our emotions and hear their messages, without getting swept out to sea by the emotional waves. Like the ground underfoot, these exercises help us find stability and bring us back to the present moment.
- Grounding practices focus our attention on five senses: sight, hearing, taste, smell and touch. Focusing on the sensations of the body, through the senses, is a rapid route back to the present moment, which helps to relieve stress and to cultivate a peaceful state of mind.

Knowledge, Attitudes, Practices, and Skills:

- Understands how grounding practices can help to release emotions and bring us back to the present moment.
- Understands that all emotions carry meaning, and that therefore it is important to practice non-judgement and self-compassion.
- Believes it is important to be able to manage our emotions.
- Can name and practice several grounding practices.

Brief description: Participants share their experience and received wisdom about managing strong emotions. The facilitator then explains the concept of grounding through the five senses for connecting with present moment and to support emotional release. Using the grounding practice cards from the Emotions Card Deck, the facilitator can do an exploration of each type of grounding activity, and discussion about preferred methods.

What you do!

1. Check-in (15 minutes)

Step 1: Mind, body, heart

Lead the heart, body and mind check-in activity (also in the Facilitation Skills Booklet)

Ask participants to take a moment to notice what is going on in the mind (touch your head), the heart (touch your heart), and the body (touch your belly). Ask them what is going on today, and if one of these is playing a bigger role than the others.

Step 2: Recap

Lead a brief review of the last session, asking participants to recall what they retained about the wisdom of emotions.

Introduce this session, where you will explore practices for managing strong emotions.

Explain that we will practice these exercises throughout the Gender Justice Journey, but that they are very useful in life. Whether we are discussing our closest relationships, our experiences of power, or climate uncertainty and environmental crisis, knowing how to manage our own emotions, and how to support others with their strong emotions, is a valuable life skill.

2. Explain: When the mind, heart, and body are scattered (15 minutes)

Step 1: Reflect

Ask participants:

- *What happens when we are experiencing big uncomfortable emotions, or small uncomfortable emotions that do not seem to go away?*
- *What happens to the mind? The body? The heart?*

Step 2: Presentation

Use your gestures – to the head, heart area, and belly, as you explain the notes below, about how the head, body and heart become scattered, and how grounding activities can help to bring us back together again.

Facilitator Notes: Aligning the mind, body, and heart

When we feel stress, from big emotions, or even small emotions that have just become stuck into a pattern of worrying us, something happens to our minds, our hearts and bodies. They are no longer in the same place, they become scattered:

- The heart is feeling a hurtful or uncomfortable or very worrying emotion
- The body is holding all this emotion, becoming tense in different places
- The mind is not thinking clearly and is telling us stories of trouble that is coming in the future, or thinking constantly of the trouble of the past, and is filling us with doubt and uncertainties.

They are no longer functioning together in harmony.

There are things we can do to bring the heart, mind and body back together inside us, so that we can find peace again. We can pass through the five senses, to get the attention of our mind, and to put our mind "into" our feet, or hands, or any other part of the body.

When the mind is focused on the sensations of the body – the feeling of the feet rooted to the ground, the feeling of the hands from the inside and the space between the fingers, the feel of your chest and belly rising and falling with every breath – it is not in the future, and it is not stuck in the past. It is in the present moment, feeling the sensations, and vibrations of aliveness. This calms the heart.

We call activities that bring the mind, heart and body back into alignment, grounding or mindfulness exercises.

3. Sharing question (15 minutes)

Step 1: Share wisdom

Invite participants to share their knowledge and received wisdom about how they manage strong emotions. Some questions to get started include:

- *What do you normally do to deal with strong and uncomfortable emotions?*
- *What is helpful and unhelpful?*

Step 2: Notice patterns

Begin to draw out and name any patterns that you observe, based on the input of participants. Store this information so that you can recall it in the next segment.

4. Visualisation: Understanding grounding exercises (15 minutes)

Step 1: Pull out the cards

Lay the 6 grounding practice cards on the ground, where participants can pick them up and look at them (they are double-sided). Ask them if they see any of the tips they just shared in these cards.

Explain:

- *These images represent ways that people use to help with strong emotions. We call them grounding exercises.*

Step 2: Lead a visualisation exercise

Invite participants to close or lower their eyes.

- *Before we explore the exercises, I want us to understand what we mean by grounding.*
- *I invite you to close or lower your eyes and to turn inward.*

Facilitator Notes: Understanding "grounding" skills

We can think of our emotions as the sea or wind. Sometimes the waves or winds are soft and still, and other times they are strong and buffet us around. We fear being blown out to sea, or drowning in our deep emotions, or being blown by the wind right off our feet. We use the term grounding practices because the earth, or ground, is the foundation of our stability. To a person lost at sea, the sight of the shore, and the feeling of stepping onto the earth is a powerful relief. Imagine that

you are stepping onto solid ground, after being tossed around by the waves. Can you feel the ground under your feet? The solidity or warmth of the sand, stone or earth? Take a few deep breaths here, as you dwell on the sensation of the ground under your feet.

Pause in silence for a few breaths, then continue.

The feelings you felt were likely physical, and also emotional. Grounding exercises are practices that anyone can use at any time that they feel overwhelmed by emotions, to find calm. They help us to feel grounded or connected to the solid earth.

5. Presentation and discussion: The river of emotions (10 minutes)

Step 1: Explain the River of emotions

Use the box below to explain the river of emotions, using questions wherever possible. How it flows:

- *Our emotions are like a river* (explain how)
- *What is the problem with stuck emotions?*
- *What kinds of things dam the river of emotions?*
- *How can we undam our river of emotions?*
- *The power of the river tells us what kinds of grounding exercises we need* (give examples)

Step 2: Explain grounding exercises

Use the Facilitation Notes box at the end of the session to give a short explanation.

6. Demonstration: Grounding exercises (60 minutes)

Step 1: Demonstration

Participants choose a grounding exercise card.

Demonstrate the exercise on the card, so participants can experience it together. Use to the Emotions Handbook for guidance on each grounding exercise.

Allow 10 minutes for each grounding exercise, including the discussion that follows after.

Step 2: Talk about the experience

After each exercise, check how participants experienced the exercise, and check that they understand how they can do this themselves.

Ask participants to choose a new card after each demonstration.

Step 3: Summary discussion

After you have explored 5-6 grounding exercises together, ask participants to reflect individually on which exercise(s) they liked, and when they might use it again.

Invite the participants to share their thoughts with the group.

7. Check-out (5 minutes)

Step 1: Thank participants for exploring this topic with you.

Step 2: Check-out

Ask participants to check-in one last time before leaving with their bodies (tummy, heart and head). Ask them what has shifted for them, and what they would like to take away from the session.

Step 3: Get feedback on the session

The River of Emotions: Releasing stuck emotions

Emotions are like a river. They need to keep flowing, for the river and the life it sustains to stay healthy.

Imagine a creek that is dammed. If the water is not flowing too fast, it becomes stagnant, murky, vegetation may rot, and it may smell. There may be mosquitos.

Imagine a river that is dammed. If the water is flowing fast, it will quickly overwhelm or break the dam, flooding the surrounding area and destroying all the life in its path.

Like a river, our emotions need to flow for us to function better, to take better decisions, to make space for fresh new emotions.

What is the problem with stuck emotions? When our emotions become blocked, or stuck, they can become a mood. This can reduce our capacity to connect with others and enjoy moments in life. It can also prevent us from listening to others and understanding them. Our emotions also sit in our bodies, so stuck emotions can lead to tension that our bodies carry around, which is not good for our health.

What is damming the river of emotions? It can be different things, sometimes at the same time. Maybe our emotions have become stuck, because the threats to our survival that cause us stress are always present, and so we always feel a little tense and anxious (for example, economic fears, health concerns, relationship or community tensions, and fears of failure to meet social expectations that may be present every day).

Maybe we have big feelings about something, but culturally, we are not allowed to express the real emotion that we are feeling (for example, a man feeling that he cannot show gentleness and softness towards his children or wife/partner and so acts hard and distant; a woman feeling that she cannot express her anger to her husband or family, who turns it inward on herself).

Or maybe the threat has passed, but we do not know how to stop focusing on it.

The River of Emotions: Undamming the River

How do we undam the river so it can flow again? The river needs movement, and so do the emotions. After we have noticed them and listened to them and given them the assurance they are looking for (invited them to tea), then we can invite them to leave (or release them).

Grounding practices can help to release emotions, and to bring the mind, body, and heart back together. We can choose the activity that is most helpful for the needs of our hearts and bodies right now, and the amount of energy that has built up.

Do we have a lot of energy to release? Then maybe we need vigorous movement or release, to help shake it out, like slapping a wet towel on the ground, punching a pillow, screaming with your head under water (so no one hears you), or going for a run until the energy is spent.

Do we feel scattered? Maybe gentle movement can help the mind to come back in line with the body and the heart, so we can start to notice the feeling of our breath and bodies again.

Do we need to give ourselves nurturing or comfort? Then maybe we will be drawn to quieter activities, like listening to music or singing, talking to a friend, or giving ourselves a hug.

Facilitator Notes: Grounding exercises

- **Grounding exercises help to refocus on the present moment, quieten the mind and distract from anxious feelings.** When we focus on the present moment, we can feel less scattered, or stuck in the past or future. Grounding boosts our wellbeing and can help lift our mood. They can help bring our mind, heart and body back together when we are feeling scattered, so we can find calm. Grounding can help us to feel the safety of our bodies when we are overwhelmed with big emotions.
- **When we are in the present moment, we can focus our attention on our emotions and hear their messages**, without getting swept out to sea by the emotional waves. Like the ground underfoot, grounding exercises help us find stability and bring us back to the present moment.
- **Grounding practices focus our attention on five senses:** sight, hearing, taste, smell and touch. Focusing on the sensations of the body, through the senses, is a rapid route back to the present moment, which helps to relieve stress and to cultivate a peaceful state of mind.

Mindfulness through the five senses:
When we slow down and focus our mind on one of our senses, it grounds us.

- Sound: music, focusing on all the sounds you can hear
- Touch: feeling body sensations like standing barefoot on the earth, drinking a cup of water or dipping your hands or feet in water, noticing all the sensations inside a small part of your body, or related to the breath.
- Sight: giving your eyes a rest, closing them, looking at a horizon, noticing details of natural materials and objects
- Smell: noticing smells that are present, scents can be energizing, comforting, relaxing, and can provoke memories that shift our moods rapidly
- Taste: we can slow down the way we eat our food, to notice all the sensations

- **Movement can help us to release emotions and energy.** Movement is an important release. It helps us to calm the nerves and to feel safe in our bodies, especially when we make releasing emotions the purpose of the movement. This can give mental health benefits.
- **The voice can help us to release emotions and energy.** This can be by singing, or screaming (where we will not disturb others, for example, under water). It can also be done by putting our feelings into words, for example by speaking to a trusted person, or writing in a journal. Telling someone about your emotions can help you to deal with difficult emotions, because it can be reassuring to know that someone understands what you are going through and how it feels.
- **Self-compassion** is being able to show yourself love and kindness when situations might be difficult. Being kind and understanding to ourselves can help to feel acceptance and love, which can shift our mood. Giving yourself a hug can have a real effect, you can also imagine someone who is close to you giving you a hug.
- **Self-talk** is the way you speak to yourself in your mind. It can be positive or negative, encouraging or distressing. It can show how we feel about ourselves, how powerful we feel in a situation, and whether we feel that we are deserving of love and respect. Learning to speak to yourself with kindness and encouragement – the way you would speak to a close friend - can increase your sense of self-worth. Notice when you judge yourself, then let it go, and go back to being loving toward yourself.
- **Anyone can learn grounding skills**, and you can use them any time you need. If you practice them, you will improve.

Session 7: Emotion Exploration

Time: 1 hour 5 minutes

Objectives:
- To understand that all emotions have value.
- To establish the norm of discussing and sharing emotions in a safe and supportive space.

Who: women and men (single-sex groups)

Preparation:
- Emotions Card Deck

Key Learning Points:
- Emotions are universal. Everyone experiences them.
- There are no negative emotions or positive emotions, though some make us feel good and some are uncomfortable. They all have messages for us.
- Paying attention to our emotions helps us to understand our needs. Try talking about your feelings in this way: *I feel….when…. I need….*

Knowledge, Attitudes, Practices, and Skills:
- Understand the importance of experiencing all our emotions, even if they are uncomfortable.
- Understand that emotions are felt in the body.
- Can name specific emotions and explain how they affect people and their messages.
- Understand when it is useful to use grounding practices and ways of cultivating positive emotions.

Brief description: Participants engage in an emotion exploration activity using emotion cards and are supported to explore their associated sensations and meaning. This session can be repeated multiple times, to allow continue the exploration of different emotions.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Recap the last session and take up homework

Ask participants to recall the grounding practices they learned.

Ask for volunteers in the group to lead 2-3 brief grounding activities for the others that can be repeated at the closing of the session.

> Facilitation Tip
> Some participants may be more comfortable in leading grounding techniques than others, but encourage as many new people as possible over the coming sessions to try it out to build confidence. Don't forget to have fun with it!

Step 3: Next steps

Explain that you will use emotion cards to help you to explore the wisdom of different emotions.

2. Activity: Emotion exploration (20 minutes)

Step 1: Set up the activity

Spread the cards on the ground or on a table, where participants can later go look at them all. Ensure that the side facing up matches the gender of the group (one side of the cards is for women, the other for men).

Step 2: Explain the activity

Explain that each person will have the chance to choose the card that speaks to her or him, and to reflect upon it. Explain that you will provide guidance on exploring the cards.

After exploring each card individually, each person will go around the room and exchange with others by asking them the questions and discussing their responses. They will also practice expressing the emotion as if they are feeling it strongly in this moment and are seeking to release it by sharing their feelings with another person.

Step 3: Present the exploration questions

Write on flipchart or say the guiding questions for each card (see box below) and ask participants to remember them (or to ask you however many times they need reminding). Explain that these exploration questions, and the guidance on how to talk about emotions can be used any time – this is a valuable life skill!

Exploring an emotion:

Tell participants to ask themselves these questions. It may be helpful to move through them one at a time once they have their cards, taking breaks between each question for reflection:

- *"Where do I usually feel this emotion in my body?"*
- *"What is the physical impulse that this emotion creates in the body? Does this emotion motivate me to physically move forward, or to draw back?"*
- *"What is a name for this emotion?"*
- *"What does this emotion tell me about my needs?"*

After participants have reflected on these questions, ask them to try talking about their emotions like this:
I feel _____ *I need* _____.
For example: I feel sad. I need comfort.

Step 4: Individual reflection

Invite participants to go select a card that "speaks" to them today. Remind them that it is important never to judge the emotions that we feel and want to explore as they all carry important meanings.

Repeat each of the exploration questions from the box above, slowly, one at a time, allowing participants to reflect on their emotion card, and on each question.

Step 5: Pair Exchange

Invite participants to move about the room and to find a partner with whom to exchange.

Ask them to use the exploration questions to guide their exchange. Allow a good 10 minutes for this, so that people can change partners at least once.

4. Circle: Emotion exploration (20 minutes)

Step 1: Return to the circle

Call everyone back into the circle to share learning. Explain that each person will show their card, name the emotion, and summarize their understanding about how it feels in the body, the meaning it carries about our needs. Go first by demonstrating with your own emotion card and invite the rest to follow.

Step 2: Use your Emotions Handbook to expand the discussion on each emotion.

Step 3: Ask people to reflect on the following questions:

- *How can I learn from uncomfortable emotions without allowing them to overwhelm me or to control my behaviour?*
- *How can I cultivate more good-feeling emotions?*

See guidance in Emotions Handbook.

Session Note:
Ensure that key emotions are covered over the course of the two sessions as they are discussed later in Module 4 on Gender Justice. These emotions are anger, shame, sadness, and tenderness.

Facilitatior Notes: Exploring Emotions

- Emotions are universal. Everyone experiences them.
- There are no negative emotions or positive emotions, though some make us feel good and some are uncomfortable.
- All emotions are messengers that carry important information about our needs, and so they are important to pay attention to.
- We experience our emotions in our bodies. Sometimes we may notice the energy our bodies are carrying before realizing that we are experiencing a wave of emotions. This is part of why intentional movement is so effective in releasing emotions and helping us to feel better.
- Big emotions can be scary, but they are scarier if we turn away from them. Instead, try "inviting your emotions to tea" so you can listen to what they have to say, and decide what to do. Learning to experience our feelings is an important part of letting them go.
- Sitting with big feelings can be unpleasant, but it is better than what happens when we avoid them. It has been said that "No one ever died from their feelings, but millions are harmed by abusing substances and in the ways they cope to avoid their feelings."[1]
- Paying attention to our emotions helps us to know our needs. Try talking about your feelings

5. Check-out (10 minutes)

Step 1: Recap

Thank participants for exploring this topic with you. Explain that the sessions that explore emotions and grounding techniques are the foundation of all that is to come, so you are spending a little time on them to get comfortable.

Step 2: Check-out

Ask participants to think of something they have learned and that can help in their life.

Step 3: Grounding

Ask one or two of the participants to lead some grounding activities before leaving this session.

Facilitation Tip: If there is time for two grounding activities, try beginning with one that is more calming (like breathing, exploring the five senses, or showing self-compassion) and following this with something more activating to discharge any residual emotion (like movement and song). Ensure that the final activity is uplifting, to ensure that everyone leaves feeling good.

Step 4: Get feedback on the session

Session 8: Finding my power within (Women)

Time: 1 hour

Objectives:
- To understand what a person's self-image is and why it is important.
- To gain greater self-awareness and confidence.

Who: women only

What you need:
- Notebook diary (or paper)
- Pencils or markers (or paint) for individual drawing – offer colours if possible
- The facilitator should have their own self-portrait ready to share in the session

Key Learning Points:
- Our self-image is shaped over our lifetime by our experiences and people's feedback about us. Our self-image can be positive, giving a person confidence in their thoughts and actions, or negative, making a person doubtful of their capacities and ideas.
- We develop a positive self-image by changing the way we think and talk about ourselves, and by appreciating our strengths.
- Practicing self-love helps us to feel happier and more self-confident, and this in turn helps us to connect with others, and to be more successful in all that we do.

Knowledge, Attitudes, Practices, and Skills:
- Understands the importance of a person's self-image and self-worth.
- Can name practices that can help to develop a positive self-image and self-worth.
- Can support others in building self-worth.
- Understands she or he has power within herself to create positive transformation in her life.
- Can identify negative self-talk and can turn around these thoughts in positive and empowered ways.
- Can use compliments to help others to feel valued and powerful.

Brief description: Women begin by discussing self-image, and then doing a visualisation activity to think about the things that they like about themselves. They draw and share their self-portrait, and then discuss self-esteem, our power within, and how women can support each other, as well as girls and anyone who needs, to feel self-worth and self-esteem through using compliments that focus on a person's strengths.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Recap

Lead a brief review of the last session, asking participants to recall their main takeaways from the past session exploring emotions.

Step 3: Next steps

Explain that this is the last session of Module 2 on Journeying Within, and that for this session, participants will explore their power within to bring about positive transformation.

2. Discussion: Self-Image (15 minutes)

Step 1: Ask participants the following discussion question:

- *Have you ever heard of self-image? What is self-image?*

Step 2: Invite and encourage different responses, and then explain:

- *Self-image is how we see ourselves.*

3. Visualisation: How I see myself (5 minutes)

Step 1: Distribute a piece of paper, pencils and markers to each woman. Ask the women to spread out so that they have some space but can still hear your instructions.

Step 2: Take five minutes to lead the women in a visualisation exercise. Provide the instruction for them to prepare themselves:

- *I will lead you in a visualisation activity now, to help warm up our imaginations.*
- *Please sit comfortably.*
- *Take a deep breath and close or lower your eyes while I watch the room.*
- *Keep your eyes closed or lowered while I ask some questions for you to reflect on for the next couple minutes. I will let you know when the visualisation is finished, and it is the time to open your eyes again.*

Step 3: Ask women, who have their eyes closed or lowered now, to reflect on the following questions, pausing for 15 seconds between each one.

- *How would you describe yourself?*
- *What do you like doing the most?*
- *Think about the activities that make you feel happy and relaxed.*
- *What do you like doing the least?*
- *What things do you do really well?*
- *What have others told you that you do well?*
- *What makes you feel powerful?*

Facilitation Tip: Guided Visualisations

While you lead the visualisation activity, keep your voice soothing and pause long enough between questions to allow women to imagine what you are describing (about 15 seconds). Some participants may feel uncomfortable or anxious closing their eyes in a large group of people, so you can provide the option of lowering their eyes and turning their focus inward. Letting participants know that you will keep your eyes open, and facing the doorway and windows can also be reassuring and help them relax so they can imagine.

If you notice anyone struggling or giggling with keeping eyes closed, gently indicate that eyes are still closed, for example "notice if your mind has wandered or if you are feeling a little strange. That is ok, don't judge yourself for it. Just notice, and return your gaze inward, to your reflection." Continue on to the next question.

4. Drawing: Self-Portrait (10 minutes)

Step 1: Individual drawing

Ask the women to open their eyes, and to take ten minutes to draw or paint a picture that represents who they are. Explain:

- *When you are ready to return to the room, slowly open your eyes.*
- *Holding on to the images you have been thinking about, take the next ten minutes to draw/paint a picture that represents who you are.*
- *Remember, this is not a test of skills or a contest. Don't focus on making the best picture, or judge your drawing ability, instead*

Repeat the questions you asked during the visualisation activity, to remind participants what to focus on when drawing.

5. Sharing Discussion: Sharing our Self-Portraits (25 minutes)

Step 1: Explain what just happened

When the time is up for drawing, explain:

- *These portraits represent your own "self-image".*

Step 2: Sharing

Invite the women to take turns sharing their portraits with the rest of the group, and to share something about what they have drawn. It may be best to share your own picture first as the facilitator, to lead by example how to do the sharing.

Step 3: Discuss

When all the women have presented their portrait, use these questions to facilitate a discussion about the way they think about themselves. Encourage each woman to share her opinion.

- *Is it important to be aware of your self-image? Why or why not?*
- *Is it easy to describe who you are? Why or why not?*
- *It is easier to talk about things you like about yourself or things you dislike? Why do you think that is?*
- *How did it feel to share your portrait with the group?*

Step 4: Explain self-esteem

The discussion will likely touch on issues of self-esteem. Turn the discussion towards self-esteem (See the Faiclitation Notes below). Ask:

- *Do you know what self-esteem is?*

Explain that we will all work to ensure that all women and girls have high self-esteem. Lead a brief conversation about how they can support each other's self-esteem by asking:

- *Do others influence your self-esteem? How?*
- *What can we do to support each other in building high self-esteem?*

Facilitator Notes: Self-Esteem and our Power Within

Relate what the women have said to the following definition:

Self-esteem is the way you feel about yourself, how confident you are of your own worth and abilities, and how much self-respect you have. People who have high self-esteem also have a good sense of their personal power within (rather than seeing power as something that exists outside of themselves). We can develop our self-esteem by spending more time thinking about our accomplishments (even the very small ones), by noticing our negative thoughts and choosing instead to focus on the positive, by forgiving ourselves and learning from our mistakes, and by showing ourselves compassion and love and being a friend to yourself.

You can support others to develop self-esteem by reminding them of their own inner power. Using honest compliments can remind people of their worth. Practice complimenting other women and girls (or anyone who needs a boost), by telling them something that you really admire about them. Rather than only focusing on their physical appearance, make sure to say something about their capabilities, their effort and determination, and their power within.

5. Check-out (10 minutes)

Step 1: Recap

Thank participants for exploring this topic with you. Ask participants to summarize the key takeaways and summarize the key messages.

Step 2: Homework

For homework, ask each woman to:

a. To her notebook journal each day (or several times a week) to begin to note (using symbols or words). Side by side, draw or write: *What went well? and What was the role you played?* (Show an example in your own notebook journal)
b. Pay a compliment to one woman and one girl who is not inside their group.

Key messages: Finding my power within

- **Our self-image** is shaped over our lifetime by our experiences and people's feedback about us. Our self-image can be positive, giving a person confidence in their thoughts and actions, or negative, making a person doubtful of their capacities and ideas.
- **We reinforce a positive self-image** by changing the way we think and talk about ourselves, and by appreciating our strengths.
- **Practicing self-love helps us to be feel happier and more self-confident**, and this in turn helps us to connect with others, and to be more successful in all that we do.

Session 8: Men Engaging Men on Emotions (Men)

Time: 1 hour, 45 minutes

Objectives:
- For men to be able to co-facilitate peer discussion group sessions with other men.
- For men to choose partners to lead peer discussion sessions.

Who: men (single-sex groups)

What you need:
- An agreed implementation plan, including pairing male facilitators (see tips below)
- Individual journals & pencils

Key Learning Points:
- Being a good peer facilitator is less like being a preacher or teacher, and more like being a counselor. Your job is to listen more than talk, to make sure everyone can speak and feels heard, and to invite participants to explore each other's different perspectives.

Knowledge, Attitudes, Practices, and Skills:
- Can explain 2 key messages about emotions.
- Can lead others in a grounding activity and explain why it can be helpful.
- Values the importance of discussing healthy relationships with other men.

Brief description: Participants reflect on how the process has been so far, and what might be useful for other men. They practice telling the story of the gender balance tree and use their journals to plan an outreach session for other men.

What you do!

1. Check-in **(15 minutes)**

Step 1: Choose and lead a check-in activity.

Step 2: Reflection

Invite participants to reflect on how the journey is affecting them so far, and whether they think this kind of process would be helpful to other men.

- *We have just finished the Module on emotions and journeying within. How has this process been affecting you so far?*
- *Is there anything about this process or what you are learning (or what you expect to be learning) that you think would be valuable to share with other men? What, and why or why not?*

Step 3: Introduce the session

Explain that in this session you will be planning ways that men can carry safe discussion spaces and skills to other men within their communities.

- *You have been lucky to be given the opportunity to participate in the Gender Justice Journey. Now you have the chance to share this experience with other men who have not had this opportunity.*
- *You will not do this alone, you will do this with other men. So we will also agree who will work together, and then you will plan your session and decide together which men to target*.

Step 4: Planning in the journal

Explain that they can use the back pages of their notebook journals for planning their discussion sessions.

2. Discussion: What makes a good discussion? (20 minutes)

Step 1: Individual reflection

Ask participants to reflect on past group discussions that they have participated in where they left feeling very good, curious, and energized. Give them a minute in silence to think about it.

- *Think of a time that you participated in a discussion or session with your peers where you left feeling engaged, curious and energized. What was it about this session that worked well?*

Step 2: Sharing

Invite participants to share their experience. Facilitate the discussion by drawing out the qualities of a good discussion session as you go along and take notes or drawing symbols (on flipchart or your notebook).

Step 3: Brainstorming

Ask participants to reflect on what works less well in group sessions, or what can commonly go wrong. Note their points.

- *Are there things that make you feel less engaged in a session that should be avoided?*

Step 4: Make a list

Summarize a list of tips for leading peer support sessions with the headings: What to do, What not to do. Some ideas include:

Facilitator Notes: Facilitating an engaging peer discussion session

What to do:

- **Be timely,** making sure to start and end on time, and avoid wasting people's time.
- **Be prepared** Have a plan that you have agreed with your peer discussion partner.
- **Ask questions** to find out what your peers already know, before sharing information.

What to avoid:

- **Standing over** people
- **Talking more** than you listen
- **Standing in front of participants**, as a teacher or lecturer or preacher would, because this establishes dominance. Remember, you are all equals.

Remember, there is a lot of knowledge and experience shared among everyone.

- **Form a circle**, without anything in between you, to help make a connection.
- **Sit if others are sitting**, to show that we are all equals.
- **Listen** more than you talk.
- **Use eye contact** to help people feel heard, and to show when it is time to listen to the next person.
- **Ask participants to keep their comments brief,** so that everyone has time to share. Doing this before the discussion starts helps to manage the discussion after.
- **Encourage everyone** to speak and help everyone to feel valued. Make a special effort to include participants who may feel shy, or who may speak more slowly or quietly. Giving people time to think before starting a discussion can help.
- **Thank participants** for their contributions.
- **Keep the discussion on track** if necessary, by reminding people of what we are focused on now, and what can be discussed after.
- **Echoing participants' comments** can help them to feel heard and to make sure no one misses an important point.
- **Seek out different perspectives** in the group, by asking "Does anyone have a different perspective on this?"
- **Use energizers** and activities to help people to move their bodies and keep the mood light and fun.
- **Remember, it is ok not to have all the answers.** And it is ok to admit when you don't know something. But make sure to return with an answer for the next discussion.

- **Being or ending late**, which can affect everyone's day.
- **Allowing one person to dominate** the discussion by talking excessively or forcing their opinion. Instead, thank people for their perspectives, remind participants to keep their comments brief, and invite others who might have a different opinion to speak.
- **Speaking as if you are an expert,** remember, we are all on a learning journey and it is ok not to have all the answers. It also shows that no one is better than others.
- **Looking at your phone** as this shows that participants in the room are less important.
- Others…

3. Practice: The gender balance tree story (30 minutes)

Step 1: See if they remember

Ask participants if they can recall the gender balance tree story from Session 1 – see how much they can remember on their own. (If they made a song about it, ask them to sing it again)

- *Can someone remind us of the story of the tree that we heard in our first session together?*
- *What questions were asked after the story?*
- *How did we use our bodies?*

Step 2: Retell the story

The Facilitator then reads the Gender Balance Story, including asking all the questions – all the way to the key messages (follow instructions in Session 1).

Step 3: Why it is important

Explain that this story is an important one to share with our peers, because it is the foundation of the gender justice journey. It explains that households are like the trees in this story – when the things we need to grow (the rich soil, water, sunlight) are shared in a way that is fair, then the whole tree grows straight and strong and bears fruit; when things are not shared fairly, then one side becomes weaker.

Step 4: Participants retell the story

Invite one volunteer to retell the gender balance tree story just as he heard it.

Step 5: Practice in small groups

Split participants into small groups and give them 10 minutes to practice this on their own. Each participant should have a turn to lead the story, while the others play the role of participants. Go around the different groups and listen without interrupting. Note any points you need to correct after.

Step 6: Discuss

Invite questions and reflections on how it was to lead. Share your own observations and tips or corrections to the story and messages, as needed.

4. Brainstorm: What do I want to share? (20 minutes)

Step 1: Brainstorm

In the same small groups, ask participants them to brainstorm what they want to share so far with other men.

- *In your group, think about activities or skills you have developed that you might want to share with other men.*
- *Choose 2-3 and think about why they would be helpful.*
- *What open questions could you ask to help start a discussion?*

Give participants 10 minutes to discuss and prepare. Explain that they will share back to the wider group.

Step 2: Sharing

Ask groups to share their activities and explain why they chose them, and what questions they would ask to start a discussion.

4. Planning: Preparing my session (15 minutes)

Step 1: Explain what will happen

Explain that the first peer discussion session men hold will be with the husbands of women who are involved in the project, but that if they like, they can hold separate sessions with other men as well.

Step 2: Assign pairs

Assign individual men into pairs. Plan pairs in advance – think of logistics and sharing strengths.

Facilitation Tip: Pairing Peer Facilitators

It is important that men do not lead discussions with other men by themselves, but that they do this in pairs. This way, there are two people who can prepare together, and support each other by remembering the plan and key messages and sharing responsibility.

As the facilitator, you should have input into who form pairs. Think about:

- Logistics: do they live in the same area?
- Balancing strengths: If one man is a potentially strong facilitator, maybe pair him up with another man who could benefit from learning. Consider also pairing men who struggle with anger or domination with men who are regarded as gender champions, to promote a supportive relationship.

Explain to peer facilitators how to work together:

- *You share responsibility for their sessions, and so you should decide in advance how you will co-facilitate the session as a team, and support each other,*
- *You should follow the "What to do and what not to do" guidance.*
- *You should spend 10 minutes at the end of your peer discussion session with each other to talk about A) what went well, B) what to try differently next time, and C) what questions or reflections they want to bring back to their Gender Justice Journey group.*

Step 3: Planning

Ask the pairs to work together to make a plan for their first discussion session. Ask them to use symbols that will remind them or to write the main steps and key message for their session.

Support the pairs in making a plan to meet the target men within the next two weeks.

5. Check-out (5 minutes)

Step 1: Recap

Ask participants if they feel ready to try a peer outreach session and discuss any questions. Explain that you will follow up on this session in your next meeting and see how it went.

Step 2: Do a check out activity.

Step 3: Get feedback on the session

Module Three

Journeying Together: Strengthening Interpersonal Skills and Relationships

	Knowledge	Attitudes	Practices
Module Three Objectives	• Understands what are personal boundaries and why they are important. • Understands how our emotions and needs can help us to set boundaries. • Understands the values of healthy relationships.	• Values healthy boundaries in themselves and in others. • Feels more confident about expressing their feelings and needs within relationships. • Values teamwork in spousal relationships	• Recognizes their personal relationship to boundaries and what they want to work on. • Women can adopt a confident stance. • Can use "feel" and "need" statements
Session 9: The Door to my Home (Boundaries)	• Understands the concept of personal boundaries.	• Values healthy boundaries in themselves and in others.	• Can recognize healthy and unhealthy boundaries.
Session 10: Setting and Respecting Boundaries	• Understands the importance of boundaries in maintaining personal wellbeing and healthy relationships. • Understands that communicating personal needs is the key to setting healthy boundaries.		• Recognizes their personal relationship to boundaries and what they want to work on.
Session 11: Assertive Communication (Women)	• Understands the importance of communicating personal needs in setting boundaries and in cultivating healthy relationships. • Understands the difference between passive, aggressive and assertive communication.	• Feels more confident about communicating her needs.	• Can present their feelings and needs in an assertive manner. • Can adopt a confident body stance.
Session 11: Vulnerability and Communication (Men)	• Understands how men are socialized to hide certain real emotions, or to "wear emotional body armour". • Understands the high personal cost of hiding real emotions on men's wellbeing and on their relationships. • Understands the meaning of vulnerability and how this serves emotional and relational wellbeing.	• Feels more confident about communicating his emotions.	• Recognizes times when they wear emotional body armour.
Session 12:	•		

Responding to Disagreements			
Session 13: Healthy Relationships	• Understands and can name four values of healthy relationships.	• Values healthy relationships based on gender equality and respect.	• Can distinguish between healthy and unhealthy relationships. • Can think of 1-2 practices of healthy couples.
Session 14: Equal Partnerships	• Understands that equal partnerships promote teamwork.	• Values teamwork in spousal relationships. • Feels more confident in their ability to talk about equal partnership with their spouse.	• Can start a conversation on equal partnerships with their spouse.
Session 13: Men engaging Men: Relationships (Men)		• Values the importance of discussing healthy relationships with other men.	• Can explain 2 key messages about healthy relationships and equal partnerships. • Can lead others in a grounding activity and explain why it can be helpful.

Session 9: The Door to My Home (Boundaries)

Time: 1 hour, 45 minutes

Model: Gender Justice Journey (Deep Model)

Objectives:

- To understand what boundaries are and why they are important.

Who: women and men (single-sex groups)

What you need:

- Emotions Card Deck

Key Learning Points:

- Our personal boundaries are like the door to our home. We open the door to invite people in, and we close it when we want to be alone or to keep the elements out.
- Boundaries show where one thing (or person) ends, and another begins. Emotional boundaries are the limits we set for ourselves in our relationships and interactions with others. They allow us the space to know our own thoughts and opinions, to communicate our needs, and to say "No", so that we don't become exploited or overwhelmed others' demands.
- Healthy boundaries build our self-worth. We feel badly when we do not honour our own boundaries, or when people cross our boundaries. Healthy boundaries help to: protect us from being taken advantage of; protect us from feeling overwhelmed by the demands of others; ensure we respect and honour our needs and limits, and those of those around us; they also help us to maintain healthy relationships with others.

Knowledge, Attitudes, Practices, and Skills:

- Understands the concept of personal boundaries.
- Can recognize healthy and unhealthy boundaries.
- Values healthy boundaries in themselves and in others.

Brief description: Participants take part in an activity that allows them to explore their own personal boundaries, and those of their peers. They begin to recognize and categorize examples of boundaries that are weak, rigid, and healthy.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Ask the participants to reflect on the most recent session and how the experience affected them and their relationships in the days that followed.

Step 3: Introduce the next unit, or segment road on the Gender Justice Journey, and the theme of today's session.

Module Introduction: Journeying Together: Relational Skills

Journeying Together:
We have completed the first part of our Gender Justice Journey, titled Journeying Within: Emotional literacy and self-awareness. This unit built upon emotions as our most basic guides, and as our foundation for transformation. We learned from each other about the wisdom of emotions and had some time to reflect on the power and messages of different emotions.

We have arrived at our first peak and are looking down the winding stretch of road ahead. In this next stretch, we step onto the path called "Journeying Together" where we will be reflecting on the skills and values that support good communication. As we will see, good communication is at the heart of personal wellbeing and good relationships. We will remember what we gathered along the way when we reflected on emotions, as this will serve us on the road ahead.

The door to my home: *The theme of our session today is "The door to my home". To journey together, there must be more than one person. And it is important that those two people are distinct individuals, with different feelings, thoughts, opinions, likes and dislikes. The space between one person and another, that allows them to be different from each other, is part of what can make partnerships strong. Today, we will reflect on what is needed to stand separately, while being together, like two trees standing strong side by side, neither growing in the shadow of the other.*

2. Activity: Where are my boundaries? (10 minutes)

Step 1: Partner up

Ask participants to find a partner and to stand at a far distance from them. Explain that they should each take one slow step after another towards each other. When either person feels that they are standing close enough, they should say stop, or show the palm of their hand. Ask everyone to start at the same time.

Step 2: Do the activity!

Step 3: Discuss

Invite observations about how closely people are standing to each other now. Invite feedback about people's experiences in speaking up or signalling to stop.

- *Did everyone reach a point where they felt they did not want to stand any closer?*
- *Was this something that was difficult for anyone to express? Or did it come easily?*

Step 4: Explain boundaries

Explain the concept of boundaries, using this activity and the box below. Make it as interactive as possible, by asking questions.

Facilitator Notes: Explaining the concept of boundaries

Boundaries: Just as demonstrated by the energizer, there is a healthy space that surrounds each person. Sometimes we want certain people to step into that zone, other times we do not. This is the space that surrounds you, that allows you to be a distinct individual with your own emotions, feelings and needs is protected by an invisible a line, like a wall or a fence. We call this imaginary line, a boundary.

Boundaries show where one thing (or person) ends, and another begins. Emotional boundaries are the limits we set for ourselves in our relationships and interactions with others. They allow us the space to know our own thoughts and opinions, to communicate our needs, and to say no, so that we do not become exploited or overwhelmed by the demands of others. Boundaries protect our personal space and agency.

You can think of boundaries like the door to your home. You open it to invite people in and close the door when you want to be alone or to keep the elements out. A healthy door is a door that you can close, but also open again, or that others can open, with your permission.

It is important to think about your personal boundaries because they help your emotional wellbeing. These boundaries may change over time.

3. Common Ground Activity: Boundary Self-Assessment (15 minutes)

Step 1: Introduce the activity

Explain that once we have the concept of the door to our home, we can begin to reflect on the state of our own doors, and how comfortable we feel about closing and opening them to others**.**

Step 2: Set up the activity

Ask participants to form a large standing circle with nothing in the middle. Explain that the name of this activity is "Common Ground". Explain:

- *I will read statements, and if they apply to you, you can choose to step into the circle.*
- *Each time you choose to step into the circle, take a moment to acknowledge the other people who are also standing in the circle with you, who share your feelings or experiences.*
- *Remember, you do not have to step into the circle. It's voluntary. This is an invitation to reflect on your own boundaries, and to share a bit about yourself. When we step into the circle, we show each other that we are not alone in our struggles and experiences.*

Step 3: Do a demonstration

Read the first two statements as a test, to demonstrate how the activity works.

- *Stand in the circle if you agree!*
    - *I woke up before dawn.*
    - *I ate XX this week.*
    - *I had a disagreement with someone this week.*

Continue reading the statements in the box below, one by one, reading slowly enough to allow people in the circle to acknowledge each other.

Activity Statements: Boundaries

Note: For the Common Ground Activity, read only the statements. The answer key in brackets is for #4 Sorting Activity on Weak, Rigid and Healthy Boundaries.

- *I ask for help when I need it. (healthy)*
- *I make time for relaxation and enjoyable activities. It is important to take care of myself. (healthy)*
- *I feel guilty when I say no to a request for help. (weak)*
- *I usually let others take decisions for me. (weak)*
- *My partner sometimes takes decisions for me that I feel I ought to take. (weak)*
- *I often avoid saying what I really feel or need, so that I do not disappoint others. (weak)*
- *I accept when someone gives me the answer "No". I don't feel personally offended or hurt. (healthy)*
- *If I think someone will respond to my boundaries with anger, I back down or avoid the issue. (weak)*
- *If I don't get the answer I want, I make life difficult for the other person - especially my spouse. (rigid)*
- *I have my own thoughts and I feel comfortable disagreeing with others. (healthy)*
- *People take advantage of me. (weak)*
- *I often feel my needs are less important than the needs of others. (weak)*
- *If someone hurts me, I keep it to myself. (weak)*
- *If someone violates my boundary (opens or breaks down the door without knocking), I am willing to have a conversation with that person to tell them that is not ok, even if it is difficult. (healthy)*
- *I have the right to change my mind. (healthy)*
- *I share too much of myself before I know people well. (weak)*
- *I do not allow others to push me into doing something that is not good for me. (healthy)*

Step 5: Grounding and sharing

Pause for a moment at the end of this activity with everyone standing in the circle to exhale or sway to relieve any tension.

Ask participants if any would like to share how they felt, and which emotions came up for them.

Explain to participants that what they were expressing relates to the type of boundaries they have as individuals.

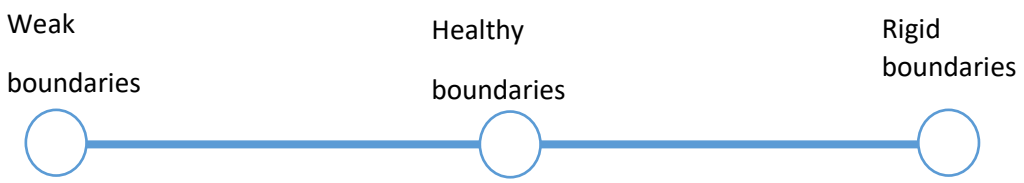
- *Did anything surprise you?*
- *What was your reaction to this activity?*

4. Sorting Activity: Weak, rigid, and healthy boundaries (30 minutes)

Step 1: Explain the activity

Explain that you now will read the same statements again (Facilitator Notes above), to try to understand together what is happening with the boundaries in each situation.

Step 2: Designate three areas across the room to make a spectrum. At one end, assign the area for weak boundaries (the broken or missing door), at the opposite end, assign the area for rigid boundaries (the heavily fortified and locked door). In the middle, designate the space for healthy boundaries (the well-functioning door). Remind them that unhealthy boundaries sit on the extremes, but that healthy boundaries are in the middle. Meaning your door is not always open, and not always closed, and that you decide how it should be, based on your needs.



Step 3: Explain the rules to the participants.

- *I will re-read some of the same boundary statements that they just heard (Activity Statements).*
- *For each situation, go stand in the spot that best describes the boundary (weak, rigid, or healthy).*
- *After each situation, we will pause to discuss why the boundary is a certain way.*

Step 4: Reflect on the examples

Use the following question prompts to help people to think through the boundaries. (See answer key in () in the Activity Statements box above.

- *How does it feel to be the person in this situation?*
- *What is happening to people's boundaries in this situation? (e.g. What is the door, and what is happening to it?)*
- *Does this person find it easy or difficult to set boundaries? (e.g. To close the door of their home when they need to)*
- *Does this person cross other people's boundaries? (Open other people's closed doors without knocking)*

Continue reading at least 4-6 statements, or enough statements that participants are understanding what boundaries are.

5. Discussion: Healthy and Unhealthy Boundaries (15 minutes)

Step 1: Discuss types of boundaries

Start a discussion to summarize what has been learned about what it means to have healthy boundaries, and why that is important. Use the questions and the table and box below.

- *What are things that people with weak boundaries tend to do or struggle with (their door is broken, always open, or missing)?*
- *What are things that people with rigid boundaries tend to do or struggle with (their door is locked and fortified)?*

- *What are things that people with healthy boundaries tend to do?*
- *What do you think is the difference between healthy and unhealthy boundaries?*
- *What do healthy boundaries help us to do?*

Facilitator Notes: Recognizing the different kinds of doors		
The door is broken or missing	The door functions as a door should	The door is heavily fortified and locked
People with weak boundaries tend to: • Have difficulty saying "No" • Feel that they are a good person who deserves respect only if they please others and do what others want/say. • Overshare, meaning tell others too much detail about one's personal life • Are always trying to help, repair situations, and rescue people • Struggle to express their needs and wants • Put the needs of others before their own needs • Fear rejection if they disappoint others • Become over-involved in other people's problems • Feel angry for carrying an unfair share of the burden • Tend not to feel respected	People with healthy boundaries tend to: • Be aware of their own thoughts, values, opinions and beliefs • Don't do things that go against their values • Have a clear sense of what is their responsibility and what is not • Are assertive in a balanced and considerate way • Can be flexible, without losing their sense of self, meaning what they need, want) • Share personal information in an appropriate way (do not over or under-share, meaning tell others too much or too little about their personal life)	People with overly rigid boundaries tend to: • Have rigid rules and restrictions • Keep other people at a distance, even loved ones • Have difficulty asking for help • Avoid intimacy in close relationships • Seem detached or emotionally withdrawn • Fiercely private and very protective of personal information • Control others to avoid the possibility of rejection (including overstepping their boundaries)

Facilitator Notes: Healthy and unhealthy boundaries

Boundaries can be healthy or unhealthy**.** Having weak boundaries is like having a door that you cannot close, and having no control over who or what enters your home. Or having a door that is full of holes – it does not do the job it is meant to do of keeping weather and people out when needed. Having boundaries that are too rigid is like having a fortified door and refusing to ever let anyone enter.

Both weak and rigid boundaries come at a high personal cost. Having weak boundaries can affect the person's wellbeing and relationships. Being unable to say no to the demands of others can lead to stress and exhaustion; it can also chip away at our self-confidence. Similarly, having

boundaries that are too strong and inflexible limit your experience of relationships and life, rather than protecting you.

Boundaries are the personal limits we set for ourselves in our relationships and interactions with others. They help us to say "No" or "Not now" without feeling guilty, and to take care of our needs. They help us to maintain a sense of autonomy (the feeling that we are control our choices), self-respect, and self-care by clearly defining what is acceptable and unacceptable behaviour from others.

Healthy boundaries not only build our self-worth, but they are also the key to healthy relationships. We feel badly when we do not honour our own boundaries, or when people cross our boundaries. Healthy boundaries help to: protect us from being taken advantage of; project us from feeling overwhelmed by the demands of others; ensure we respect and honour our needs and limits, and those of those around us; maintain healthy relationships with others.

6. Closing Circle (15 minutes)

Step 1: Invite people to reflect upon their own boundaries, based on what they have learned today. You can invite participants who would like to share their reflections.

- *Take a moment to reflect on your own boundaries. Is your door full of holes, or missing all together? Is it more fortified than the national bank? Or is it a door that you feel in charge of – able to close and open when you need to, and without feeling guilty?*
- *Remind people: We will discuss more on this next week, but keep in mind that sometimes people do not feel safe enough to stand up for themselves, and to defend their boundaries. It is important always to put your safety first, and that we never blame people if others cross their boundaries.*

5. Check-out (5 minutes)

Step 1: Recap

Step 2: Homework

Ask participants to begin to notice their own boundaries, and if they would like to work on anything.

Step 3: Grounding

Ask one or two of the participants to lead a grounding activity before leaving this session.

Step 4: Get feedback on the session

References

https://www.helpguide.org/articles/relationships-communication/setting-healthy-boundaries-in-relationships.htm#:~:text=Unhealthy%20boundaries%20often%20tend%20to,time%20to%20meet%20with%20friends

https://www.wellandgood.com/rigid-boundaries/

https://www.therapywithabby.co.uk/blog/analogy-for-healthy-boundaries#:~:text=Nobody%20can%20see%20over%2C%20and,to%20ask%20others%20for%20help.

Session 10: Setting and Respecting Boundaries

Time: 2 hours

Model: Gender Justice Journey (Deep Model)

Objectives:
- To practice communicating our needs.

Who: Single-sex GJJ groups.

What you need:
- Emotions Card Deck

Key Learning Points:
- Having our boundaries crossed or not respected does not feel good. We usually know if a boundary has been crossed or not been respected by the presence of emotions that build up over time, or that blow up, like anger or fear-based emotions. It is important to ask yourself "How does this behaviour make me feel?" and listen to what your emotions are telling you.
- Setting boundaries involves recognizing your emotions, knowing what you need to feel ok, deciding what behaviour is unacceptable, learning to say no, and communicating your needs assertively. It may also mean learning to decide what you think, independently of others, or what values you hold to be most important, so that they can guide you, and practice honouring your true opinions and preferences, even when others disagree.
- Respecting others' boundaries is equally important for our relationships. It is important to notice when there is a difference between the way we treat others, and the way we ourselves want to be treated.

Knowledge, Attitudes, Practices, and Skills:
- Understands the importance of boundaries in maintaining personal wellbeing and healthy relationships.
- Understands that communicating personal needs is the key to setting healthy boundaries.
- Recognizes their personal relationship to boundaries and what they want to work on.

Brief description: Participants explore, through a series of discussions, how boundaries affect their personal relationships. They reflect on their own experiences with boundary setting, brainstorm times when we may want to set a boundary and talk about the connection between our emotions and our boundaries. They brainstorm ways of setting boundaries or honouring others' boundaries and reflect on what it might be like to start practicing this.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Recap

Ask participants to share what they recall about boundaries and what they do, as well as the differences between healthy and unhealthy boundaries (including the difference between weak and rigid boundaries). If participants do not remember, refresh their memories by explaining boundaries, unhealthy vs healthy boundaries. Check that participants understand, and answer any questions.

Step 3: Reflect on emotions

Ask participants if they felt any strong emotions or had any reflections following the session, on their own personal boundaries that they would like to share. What did they notice? Did this raise any questions for them, or create any new motivations?

> Facilitation Tip:
> If you notice that some participants judge themselves harshly for their boundary style, encourage them to practice being curious about their behaviour patterns and the emotions underneath them without self-judgement, and to think about any changes they would like to pursue.

Step 4: Introduce the session

Explain that in this session, you will talk about setting and respecting boundaries.

2. Reflection: Boundaries and wellbeing (20 minutes)

Step 1: Individual reflection A

Ask participants to think of a time they felt they honoured a personal boundary and took care of themselves – for example by saying "No" or refusing to participate in an activity, or by actively expressing their needs. Give them a few minutes to reflect.

Ask participants to reflect on the following questions:

- *What did you do to honour your boundary?*
- *How did you feel when you honoured your boundary?*
- *What happened because of you honouring your boundary? (e.g. How did this affect your body? Your relationships? Your circumstances?)*

Step 2: Sharing

Invite a few volunteers to share.

Step 3: Individual Reflection B

Repeat the activity, focusing on a time they were not able to honour a boundary. Ask participants to recall a time when they felt unable to set a personal boundary (e.g. where they felt the could not say "No" or refuse to participate in an activity, or where they felt they could not express their needs) or where someone crossed their boundary.

Ask participants to reflect on the following questions:

- *How did you feel when your boundary was crossed?*
- *How did this situation impact you? (e.g. How did this affect your body? Your relationships? Your circumstances?)*

Step 4: Sharing

Invite a few volunteers to share.

Step 5: Discussion

Discuss together the ways that boundaries impact our wellbeing, using the questions and box below:

- *What are some of the ways that boundaries impact our wellbeing?*

Facilitator Notes: Boundaries and wellbeing

Having healthy boundaries brings benefits to all aspects of our wellbeing and security:

- Wellbeing of the emotions: Honouring our boundaries is a form of self-respect. When we honour our boundaries, by saying no, or by expressing our needs, we are caring for ourselves, and honouring our values; we are saying "I am important, and my feelings and needs are important." When we set boundaries, we are also building up our self-esteem.

- Wellbeing of the body: Taking care of our physical bodies sometimes requires us to set boundaries, and to say "No" or "Not now", to save our energy or protect ourselves. For example, for some people, especially women, choosing to rest when others expect you to work involves setting a boundary, to take care of your body. Other times, boundaries might mean that we are actively expressing needs, or seeking care when our body needs it; or choosing to nourish your body with healthy food and water. All of these are forms of listening to and honouring our physical and emotional needs.

- Wellbeing of our relationships: Some people fear that setting boundaries and starting to say "No" will damage their relationships. The people who resist our boundaries are often the people who benefit the most from us not having any. It is also true that healthy boundaries between friends, couples and all sorts of relationships often makes them stronger. Often, setting a boundary and communicating your needs, helps people to understand each other better, and make space for more care and wellbeing in the relationship.

- Overall security: Having healthy boundaries can help you to reach meaningful life goals, such as education, economic, professional, or resilience goals that bring your life greater security, purpose, and fulfillment. Healthy boundaries in other aspects of your life may be necessary to free up your time, or to take care of your body, so that you can set goals and invest your energy in important activities.

2. Brainstorm: When might we need to set or relax boundaries? (20 minutes)

Step 1: Pair up

Step 2: Individual Reflection

Ask participants to think about times when it might be important for someone to set a boundary. Allow 5 minutes for them to brainstorm.

- *Can you think of some examples of when it might be important for a person to set a boundary? How about relaxing a boundary? How many kinds can you think of?*

Step 3: Sharing

Participants share their examples. Help them to see different kinds of boundaries. For example: physical, sexual, time, material, personal thoughts, and emotions. See the Facilitator Notes below.

Facilitator Notes: Different kinds of boundaries

Examples of different kinds of boundaries that we may need to set or to relax:

- Physical: a parent sees their child hitting another; when someone is sick and coughing near you without turning their head or covering their mouth; a woman repeated experiences unwanted touching from a man who wants a relationship with her; a husband loves his wife, but feels he will be made fun of if he hugs her outside their home; a woman feels exhausted from all of her unpaid care work, but her husband is the only one who has time to rest, and who gets more sleep every night.
- Sexual: a woman feels she cannot refuse her husband sex; a husband refuses to discuss family planning, even though his wife has said she does not want more children.
- Time: a woman looks after her neighbour's children as a favour, but she is forced to miss her meeting because the neighbour does not return in time; a man is asked by his employer to stay later in the day to do extra work, without pay.
- Material: a woman goes to use her washing basin, but sees her neighbour has taken it without asking; a purchaser agrees to buy part of a crop or harvest, but then does not pay the full amount; a husband uses the family's savings to buy alcohol
- Intellectual/Personal thoughts: a woman does not feel that she can disagree with her husband without this leading to aggression; a man does not feel that he can disagree with his father without consequences; a person is insulted for holding a different opinion; a man refuses to allow his adult child to visit as long as they disagree.
- Emotional: a man feels intensely sad but is afraid of appearing weak if he tells his wife; a woman finds out her husband has taken another wife without telling her.

It is less important for participants to remember all these categories than to know that there are different kinds of boundaries, and that if we do not honour our own boundaries, or if others cross them, regardless of what they are, they tend to leave us feeling badly. There are also times when our boundaries can be too rigid, making us feel disconnected from others.

3. Discussion: Our emotions and our boundaries (15 minutes)

Step 1: Discussion

Once participants understand different kinds of boundaries, lead them through a discussion about feelings. Ask them how we know if there is a problem with our boundaries:

- *How do we know if a boundary has been crossed in these situations? How do we know if we are not honouring our own boundaries?*

  Explain: *We can usually tell if someone has crossed or violated our boundary, or that we have not been honouring our own boundaries, by the presence of uncomfortable feelings.*

- *Think of the examples we have been discussing. What kinds of feelings might be present for the person whose boundary is being crossed?* [Consider using the emotion cards here]

Explain: *The presence of emotions like **anger** (including annoyance, irritation, or hot boiling anger); or emotions connected to **shame** (feeling exploited and used, feeling disrespected or empty); or **sadness** (feeling disappointed, lonely, betrayed), or some combination of these, is a good sign that a boundary has been crossed. So, it is always important to listen to our emotions, as they may be trying to tell us to set a boundary and to respect ourselves. Listen closely to your inner voice, it is the part of you that says "This treatment is not ok."*

Facilitator Notes: Knowing when a boundary has been crossed or violated

How do I know if a boundary has been violated? The first clue that a boundary has been violated is the emotions that you feel in your body. Is there an indication of anger (such as annoyance, irritation, or boiling anger?) or even fear? Just as smoke means fire, the presence of these emotions is a good sign that a boundary has been crossed.

There are exceptions though, like when we are overprotective of our boundaries, and someone accidentally bumping into us might set off an unreasonable reaction. But by pausing to listen to your emotions, you make the space for your mind to think and decide.

Step 2: Question

Help participants to make the connection between our emotions and our needs. Ask:

- *How does knowing what emotions we are feeling help us to know our needs? (helps us to know if and when a boundary has been crossed and what we need to repair it)*

4. Discussion: Setting boundaries (30 minutes)

Step 1: Individual reflection

Ask participants to think back to the start of the session, when they were recalling a time when they honoured a personal boundary. Discuss how people set boundaries:

- *Go back to your memory of a time you honoured your boundary. What actions did you take to do that?*

Step 2: Invite volunteers to share their responses.

Step 3: Share experience

Ask participants share their examples of what they did, begin to draw out similarities and differences in their approaches. Use the questions and the box below to summarize ways that people can set boundaries:

- *Do you remember feeling strong emotions? Or perhaps it was a tiny voice in your mind speaking to you? Did pay attention to them before deciding what to do?*
- *Did you stop to think about your needs? Was it difficult or easy to know your needs in this situation?*
- *Did you say "no" when you were expected to say "yes"?*

- *Did you have any conversations? For example, did you tell the other person how you felt or what you needed?*
- *Was it easy or difficult to honour your boundaries?*

Step 4: Brainstorm in small groups

Assign participants into groups of 4-5.

Ask participants to come up with 3-4 points of guidance for people who feel that their boundaries are not being honoured or are being crossed even when they set them.

Step 6: Sharing

Ask small groups to share their guidance with the larger group.

Thank participants for their presentations. Add any missing points from the notes below.

Facilitator Notes: Setting boundaries

How can people go about setting boundaries?

- Recognize your emotions rather than ignoring them
- Recognize and honour when you feel that something is not ok, decide when certain behaviour is unacceptable
- Think about what you need to feel ok
- Communicate your needs assertively (clearly, without apology)
- Learn to say no
- Ask others to compromise
- Ask for help/ accept help
- Decide what *you* think
- Honour your true opinions and preferences, even if others disagree
- Make time for yourself
- Stand up for your rights

Key Message: Setting boundaries is about communicating our needs. When communicating your needs, use "I" statements, by saying "I feel" and "I need" and speaking respectfully.

5. Discussion: When setting boundaries is too difficult (30 minutes)

Step 1: Question

Start a discussion on the difficulties we sometimes face in setting boundaries.

- Explain: *It is important to be aware of our boundaries, and to set boundaries when we feel we are being disrespected, not listened to, exploited, or abused. But it is not always easy, and people do not always feel that it is possible for them to set boundaries.*

Step 2: Discuss in pairs

Ask people to get into pairs to discuss the following question.

- *Why do you think it feels too difficult for some people to set boundaries? (to "close their door")*
- *Is it harder to set boundaries with some people that with others? Why?*

Step 3: Sharing

Invite people to share their responses. Use the Facilitator Notes below to add any extra points.

Facilitator Notes: When setting a boundary feels too difficult

In some situations, it may feel easy to set a boundary. For example:

- *Telling your child that it is not ok to hit another child.*
- *A husband telling his wife that he does not want to discuss a certain topic because he feels it is not her business.*

In other situations, setting a boundary may feel too difficult, or even dangerous. For example:

- *A wife is afraid that if she sets a boundary by telling her husband to stop being forceful and angry toward her and the children, that he will lose his temper and punish them.*
- *A wife is afraid to confront her husband about the money he spends elsewhere in case it drives him to leave her and the children.*
- *A man is afraid to confront his employer, who frequently expects him to work additional unpaid hours, in case he lets him go and finds someone else.*
- *The village chief asks you to borrow an important personal item, that you are hesitant to share. The last time this happened, he never returned the item.*

When we have more power than someone in a relationship, it is relatively easy to control our boundaries. But when we have less power or social status than the other person, or when we depend on the relationship for our security, it can be more difficult to set a boundary.

When the cost of setting a boundary is higher than the cost of keeping a weak boundary, saying "no", or "that did not feel good" or "that is not ok", may not always feel possible, or it may even feel unsafe. It is important to always put your safety first.

6. Reflection and discussion: Respecting other people's boundaries (20 minutes)

Step 1: Talk about respecting other people's boundaries

Before closing the discussion, explain that you will consider the importance of respecting other people's boundaries. Explain:

- *Part of having healthy boundaries is the ability to accept and respect other people's boundaries, rather than imposing your own will on them.*

Step 2: Emotion cards

Spread the emotion cards out on the ground or on a table. Explain that as participants reflect, they can look at cards that help them to explain their emotions.

Step 3: Individual reflection

Ask participants to lower or close their eyes and to do some reflection. Guide their reflection with the questions below:

- *Most of us have had the experience of being the one to cross another person's boundaries. Think of a time when you did this – maybe you did not accept a person's "No", maybe you knew they were uncomfortable but did not ask them how they felt because you did not want to know or to be denied; maybe you took something that was not yours to take; maybe you used force against them or got what you wanted with words, lies or insults.*
- *How did you feel at the time?*
- *How does it feel now, remembering this incident?*
- *Does any part of you wish you had acted differently?*

Invite participants who have not done so to look at the emotion cards and to choose one that helps them to express themselves.

Step 5: Sharing in the big group

Invite volunteers to briefly share their experience and how they felt about it. Thank participants.

Ask participants to reflect on their power in this relationship (did they feel they had more or less power than the other person?)

Step 6: Brainstorm in pairs

Ask participants to get into pairs, and to explore what people who cross boundaries can do differently to respect other people's boundaries.

Facilitator Notes: When you are the one crossing or violating boundaries

Remind people:
People who cross other people's boundaries and push down their doors are often driven by a desire to control (and often this is driven by fear). They are not usually aware or interested in knowing the needs of the other person. Most of us have also been in this situation at some point, or frequently, in our lives, towards different people.

In cultivating healthy relationships, we should:

- Check-in frequently with the people in our close relationships to make sure they feel safe and comfortable telling us what their boundaries and needs are (what they don't feel ok about, and what they need to feel ok).
- Respect their choices and decisions, and not try to change their minds or impose our wishes on them.
- If we know we have overstepped a boundary, we should say that we did, and check that other person feels ok. For example, "I am sorry that I pushed you in X situation." "What do you need to feel ok?"

7. Closing Discussion: Why boundaries are important (10 minutes)

Step 1: Summarize

Invite participants to help you to summarize what they have learned about boundaries so far. Use the points below to help with a final summary:

Key Points: Setting and Respecting Boundaries

- **Having our boundaries crossed or not respected does not feel good.** We usually know if a boundary has been crossed or not been respected by the presence of emotions that build up over time, or that blow up, such as anger or fear-based emotions. It is important to ask yourself "How does this behaviour make me feel?" and listen to what your emotions are telling you.
- **Setting boundaries involves recognizing your emotions**, knowing what you need to feel ok, deciding what behaviour is unacceptable, learning to say no, and communicating your needs assertively. It may also mean learning to decide what you think, independently of others, or what values you hold to be most important, so that they can guide you, and practice honouring your true opinions and preferences, even when others disagree.
- **Sometimes it is difficult to communicate our needs because it feels unsafe**, especially when we feel someone has power over us in a relationship. We should always put our safety first.
- **Respecting others' boundaries** is equally important for our relationships. It is important to notice when there is a difference between the way we treat others, and the way we ourselves want to be treated. If our tendency is to cross other people's boundaries, then we need to be honest with ourselves about this, and instead make sure we are inviting people to share their true emotions and respecting their decisions and requests.

5. Check-out (5 minutes)

Step 1: Feedback

Do a quick check-out, asking participants to notice internally, how they are feeling.

Step 2: Homework

Ask participants to notice their own boundaries:

- *This week, notice how comfortable you feel setting boundaries – when does it feel easy, and when does it feel difficult. Think about any boundaries that you want to set (and that you feel safe setting).*
- *If respecting boundaries is what is challenging for you, notice times when you are about to violate a boundary, ground yourself and talk about the emotions driving you.*

Step 3: Ask one or two of the participants to lead a grounding activity before leaving this session.

Session 11: Assertive Communication (Women)

Time: 1 hour, 15 minutes

Objectives:

- For women to practice communicating their needs unapologetically while assessing safety in their communication strategies.

Who: Women's GJJ groups.

What you need:

- Emotions Card Deck

Key Learning Points:

- Communicating your needs is the key to setting healthy boundaries, taking care of yourself, and to cultivating healthy relationships.
- Communicating assertively helps us to be understood and respected. This means honestly expressing your thoughts, feelings and needs; directly and clearly, and showing mutual respect.
- Adopting an assertive stance with your body can help you to find the confidence to speak assertively.

Knowledge, Attitudes, Practices, and Skills:

- Understands the importance of communicating personal needs in setting boundaries and in cultivating healthy relationships.
- Understands the difference between passive, aggressive and assertive communication.
- Feels more confident about communicating her needs.
- Can present their feelings and needs in an assertive manner.
- Can adopt a confident body stance.

Brief description: Women reflect on their own experiences of communication and what is effective communication. The facilitator makes a presentation on 3 communication styles (passive, aggressive and assertive) and explains the 3 steps of assertive communication. Women then do role plays in small groups to practice the three different communication styles. There is more discussion on the 3 communication styles, and on how we can ensure that our communication is not controlled by strong emotions. The session ends with a short practice to feel assertiveness in our bodies.

What you do!

1. Check-in (15 minutes)

Step 1: Lead a check-in activity.

Step 2: Recap

Do a brief review of the last session on types of boundaries, and on identifying our needs when a boundary is being tested. Allow participants to fill in as much detail as possible.

Step 3: Take up homework

Step 4: Explain that in this session you will talk about voicing our needs.

2. Reflection: How do we usually communicate? (20 minutes)

Step 1: Individual reflection

Part A: Invite participants to think about a time they did not think they communicated very well.

- *Think of a time when you wish you had not responded to a situation the way you did. Maybe you ended up fighting, or maybe you did not speak your mind.*
- *Remember this situation, we will refer to it later.*

Part B: Now invite participants to think of a time when the conversation went well (it could be their experience or they could have observed someone else having an effective conversation).

- *How did the woman respond?*
- *What did she say? What did she not say?*

Step 2: Ask for volunteers to share.

Step 3: Brainstorm

After a few volunteers have shared their stories, ask:

- *Are there other ways of communicating?*
- *How do we normally talk to our husbands?*
- *How do we normally talk to our children?*

After a few women have shared their experiences, continue:

- *Are you able to respond in the way you would like to? Why or why not?*
- *Are there ways to respond that would not be good? Or topics to be avoided? What are examples?*

3. Presentation: Communication styles (20 minutes)

Step 1: Presentation

Explain that there are three main different ways of communicating, and only one of these is effective. Introduce the three communication styles below, using the facilitator notes below.

Facilitator Notes: Communication styles

Communication is the way people connect with each other to exchange ideas or messages. Clear and direct communication is very important for mutually respectful relationships with peers, family, friends and others in the community.

For effective communication to take place, a person needs to express herself well and the message needs to be received and understood. Effective communication involves an equal exchange of information in which all parties act both as 'sender' and 'receiver'. If this exchange is imbalanced, the opportunity to connect is lost.

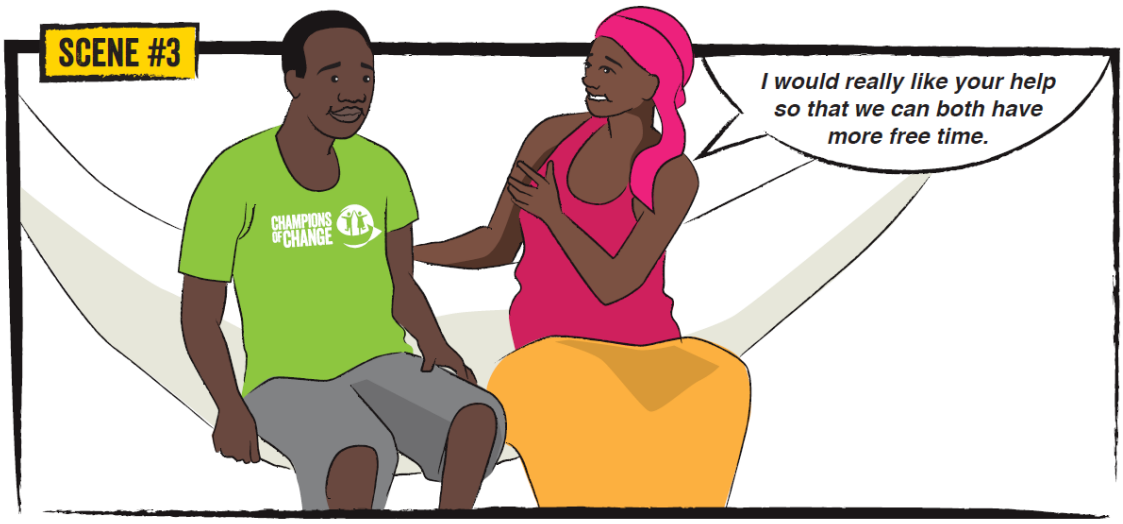
People communicate in different ways: with their words, actions, facial expression and body language. All of these ways of communicating need to be taken into account in order to deliver a message effectively and to make a connection.

There are effective and less effective ways of communicating our needs.

PASSIVE COMMUNICATION involves delivering a message without expressing one's true thoughts or feelings; sometimes it involves not saying anything at all! Any problematic situation is unlikely to change if the message is not clear.
ASSERTIVE COMMUNICATION involves delivering a message by honestly expressing one's thoughts and feelings; directly and clearly; showing mutual respect.
AGGRESSIVE COMMUNICATION involves delivering a message with force and without thinking of the other person's feelings or rights; it tends to be confrontational and can rarely serve to make a connection. People are less likely to listen when they feel attacked and are likely to become defensive.

ADAPTED FROM PLAN INTERNATIONAL'S CHAMPIONS OF CHANGE, MODULE 1: BEING ASSERTIVE, P.8

Step 2: Use the images below to help to explain each of the communication styles.



Step 3: Discuss

Ask participants if they can explain how to communicate assertively.

- *How would you explain to someone how to communicate assertively? What should she do?*

Gather responses and advice from the group.

Step 4: Presentation

Explain the steps of assertive communication using the Facilitator Notes below, building on what the women have already suggested. Ensure to explain the 3 steps.

Step 5: Check understanding

Check that everyone understands, by asking participants to change the passive and aggressive statements below to assertive ones. (See "Test participants' understanding "in the box below).

Facilitator Notes: How to communicate assertively

Communicating your needs is the key to setting healthy boundaries, taking care of yourself, and to cultivating healthy relationships. When we state our needs, we are speaking from experience, without blaming others. No one can deny the truth of what you feel or need. Try expressing yourself using "I" statements, such as "I feel" or "I need", when setting a boundary.

Three steps for assertive communication:

1. Speak about what you feel – not what others are doing or saying (e.g. "I feel")
2. Explain clearly what is causing you to feel that way
3. Directly state what you are asking for (e.g. "I need")

Test participants' understanding:

Ask participants to use these steps above to reformulate the following passive and aggressive statements to be assertive. Participants can add some creative context if desired:

- *Passive: I am sorry to ask you, but could you maybe help me by helping to clean if you have some time?*

- *Aggressive: Do you live here? Then take some responsibility and start cleaning up after yourself or I am not cooking for you anymore.*
- *Assertive (Example): I find it physically exhausting to always be the only adult doing the cleaning and cooking for the family. It makes me feel like I am not really valued or appreciated. I need us to start working together, as partners on the same team. That would help my body and heart feel lighter.*

4. Activity: Communication styles role play (15 minutes)

Step 1: Break up participants into 3-4 small groups.

Step 2: Introduce the role play

Explain that you will do a role play to explore together these three different ways of communicating our needs and honour our boundaries.

Explain that first, you will read a scenario.

Participants discuss these questions as they think of their scenarios:

- *What is happening to her boundaries?*
- *What are her needs?*
- *What are three different ways that she could respond?*

Step 3: Give a scenario to each group

Read scenario to each group in secret. Give 2 minutes for the groups to discuss the scene using the questions above. (They do not need to present them to the large group).

Activity: Scenario Cards

Scenario 1: A woman is overworked and exhausted, while her husband benefits from leisure time. She wants him to share the responsibility for the work, so that she can also have some time to herself. She approaches him as he is relaxing.

Scenario 2: A mother is exhausted from a day of farming, caring for the children, and taking care of her business and she is about to make dinner. Her husband announces that he has invited his family for dinner, and so she must cook for them. She worries there is not enough food and thinks of the extra work this will create for her. She will not have a moment of rest, and she lose sleep.

Scenario 3: Your neighbor asked you again to watch her children, and you accepted. But for the third time, she returns late and you have missed your meeting.

Scenario 4: A woman is upset with the way her husband is controlling the finances. She makes a little money but does not have enough to feed them all and pay the school fees by herself. She suspects he is spending money elsewhere while his children are hungry.

Step 4: Groups prepare

Ask groups to begin planning a role play where the woman responds to her situation. Prepare three different scenes, where she responds using each of the three styles of communication.

Assume that the woman does not feel too unsafe to respond to her situation.

Allow 10 minutes to practice these approaches with each other in their role plays.

Encourage participants to also change roles, so that every woman gets a turn to practice each type of communication style, and to notice their feelings as they use each response.

- Scene 1: Passive communication (Similar to weak boundaries, fearful of stating personal needs, apologetic.)
- Scene 2: Aggressive communication (Similar to rigid boundaries, tries to impose the desired change, to control outcomes.)
- Scene 3: Assertive communication (Similar to healthy boundaries, speaks directly about their feelings and needs and the desired change, without apology and without anger.) Use the 3 steps of assertive communication (Box 12B).

5. Learning discussion: Understanding communication styles (15 minutes)

Step 1: Process emotions

After they have completed their role plays in pairs, ask participants how it felt to express their needs using each of the three communication styles.

Step 2: Discuss communication styles

Based on the role play experience, start a group discussion on what is passive, aggressive and assertive communication. Use the following questions to guide the discussion:

- *How does each style of communication (passive, aggressive, assertive) differ? Think about body language, words, tone and speed of voice*
- *What is the woman's motivation in each style?*

Facilitator Notes: Passive, Aggressive and Assertive Communication

Passive Communication (similar to weak boundaries)	Aggressive Communication (similar to rigid boundaries)	Assertive Communication (similar to healthy boundaries)
• Avoids disagreement and conflict but does not express her opinion • Remaining silent when something bothers her • Gives in to the will of others because she is afraid (when she is more afraid than she needs to be) • Apologizes for things she should not apologize for	• Uses "I" in her position but violates the rights of others in the way she responds • Uses "you" statements that blame and attack the other person • Overpowers others • Shouts, demands, interrupts or does not allow the other person to	• Confident body language • Demonstrates self-respect as well as respect for the other person "I respect you, and I also respect myself" • Takes turns listening and speaking • Speaks calmly and with confidence • Expresses honest feelings

• Puts the needs of others before hers • Lets others take decision for her • Hopes to get what she wants without saying it • Avoids disagreement and conflict • Acts submissively: speaking quietly, nervous laughter, sagging shoulders, hiding the face or mouth with hands	speak, does not listen to others • Uses threats • Mean comments • Aggressive or dominant stance, steps into people's personal space • Wants to dominate, wants conflict • Causes the other person to feel attacked and to become defensive	• Focuses on personal feelings, experience and needs using "I" statements • Expresses needs directly and makes clear requests • Stands up for her own rights without putting down the rights of others

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5. Discussion: Emotions and communication (15 minutes)

Step 1: Group reflection

Ask people to think about the link between emotions and communication.

- *What emotions do you think drive passive communication? Aggressive communication? Assertive communication?*

Step 2: Presentation

Use the Facilitator Notes below for extra explanation.

Facilitator Notes: Not allowing our emotions to control our communication

Fear and related emotions, like anxiousness and nervousness drive passive communication. We are afraid of the reaction of the other person, and so our instinct is to hide – our real feelings, needs, even our bodies, eyes and faces. Our bodies may shake, preparing us to run away. (Rember, sometimes fear is a smart reaction and keeps us safe, so we always need to listen to it, and pause to think about our situation, before deciding to change our communication style).

Anger, frustration, irritation are related to communication that is aggressive. When our anger becomes so hot, that it controls us, we may begin to slip into communication that is disrespectful, that inserts blame, and that tries to force an outcome, for example through threats or intimidation. As anger takes over, our body tenses and voice begins to raise. At the extreme, anger that controls us can grow and turn into shouting or yelling or physical fighting.

Assertive communication is not controlled by powerful emotions like fear or anger. If there were strong emotions, the person has already listened to them, thanked them, and decided to speak about them, rather than let them control her speech and actions. She can speak calmly and listen without feeling rushed, because she can keep calming her emotions. Cultivating emotions such as determination, hope and pride can help us to find the confidence to speak assertively. Alternatively, we can start from the body, by adopting a confident stance (see Annex 8E).

Communication tips:

- **Prepare yourself for difficult conversations.** If you need to have a difficult conversation, scan your body and emotions first to notice what you are feeling and where you are holding tension. Take a moment to do a grounding activity – to release any pent up energy, or to cultivate confidence through your physical body. If you notice fear, it can help to find an "anchor" to ground yourself, like focusing on the feeling inside your hands while you speak and listen, to stay in the present moment.
- **Avoid speaking while your anger is controlling you**. While anger may be present and it is important to listen to the message it carries, it is important to let it cool before expressing needs, to maintain control over our communication. Take a couple minutes to step away and ground yourself.
- **Adopt a confident stance** before starting your conversation. Pay close attention to your shoulders (role them back), chin (level with the floor)
- **Eye contact** Look at the eyes of the other person while you speak.
- **Find a grounding technique to help you focus** to help you control strong emotions. Try feeling your hands, or your breath, while you speak and listen to the other person.

5. Check-out (10 minutes)

Step 1: Grounding

Ask participants to end the session with an experiment so that everyone can try feeling the effects of today's lesson in their bodies.

Grounding: Feeling assertiveness in my body

- Ask everyone to stand and adopt a shy and nervous posture, that says "I am not worthy of other people's time or space". Hunched, head lowered, gaze downcast, mouth hidden. Ask them, as they hold this position, to sense into their heart what this feels like.

Shake it out of your body.

- Change postures, moving towards an aggressive stance. Ask participants to notice how this changes their feeling of power, and to notice other emotions that may pass over them.

Shake it out of your body.

- Last, ask participants to embody an assertive, confident stance that says, "My needs are just as important as anyone else's". Legs hip's distance, solid on the ground. Rolling shoulders back. Chin lifted. Gaze direct. After a long moment, ask them to close their eyes and to bring a slight smile to their eyes and mouth. Exhale and relax into this pose, lingering on it for a few slow breaths to imprint the sensations it carries.

Name this feeling **assertiveness**. Hold onto this feeling as you leave today and remember that you can tap into the power of assertiveness at any time, by shifting your posture in this way.

Step 2: Homework

For homework, invite participants to take a moment each day to stand embody assertiveness (See Facilitator Notes box above on Feeling assertiveness in my body).

Second, pay attention to your emotions and boundaries and notice when you need to honour or set a boundary by asking, yourself a few questions. You can write them in your journal:

- *Notice if you need to set a boundary: "Am I ok with this situation? What are my emotions trying to tell me?"*
- *Decide what your needs are: "What is the need that I have to communicate?"*
- *Notice your communication while you set boundaries: "Am I being clear about my feelings and my needs in this conversation?" or "Am I showing myself respect, and also the other person in this conversation?"*
- *Remember the tips from today to use "I" statements to express your personal feelings (I feel) and needs (I need), including whenever you need to set a boundary for yourself.*

Step 3: Recap

Step 4: Ask for feedback

Facilitator Notes: Assertive Communication

- Communicating your needs is the key to setting healthy boundaries, taking care of yourself, and to cultivating healthy relationships.
- Communicating assertively helps us to be understood and respected. This means honestly expressing your thoughts, feelings and needs; directly and clearly, and showing mutual respect. Unlike passive communication, where the person is fearful of expressing their true feelings and wishes, assertive communication is direct, clear and unapologetic. Unlike aggressive communication, which involves delivering a message with force and without respect for the feelings and rights of the other person, assertive communication involves showing mutual respect and making a connection with the other person.
- Avoid speaking while your anger is controlling you. While anger may be present and it is important to listen to the message it carries, it is important to let it cool before expressing needs, to maintain control over our communication. Take a couple minutes to step away and ground yourself.
- When setting a boundary, it is important to speak for yourself, by using "I" statements, such as "I feel" and "I need". When we state our needs, we are speaking from experience, without blaming others. No one can deny the truth of what you feel or need.
- Adopting an assertive stance with your body, can help you to find the confidence to speak assertively

Session 11: Vulnerability and Communication (Men)

Time: 1 hour, 15 minutes

Objectives:
- For men to value and practice emotional vulnerability in their communication.

Who: Men's GJJ groups.

What you need:
- Set Emotion Cards
- Emotions Handbook

Key Learning Points:
- Men learn to wear emotional body armour, to contain emotions that are not seen as appropriate for "real" or "grown men" to show to others and that are seen as signs of weakness. Instead, men are rewarded when they show emotions that project control and dominance.
- Wearing emotional body armour comes at a cost. It makes it difficult for men to be open about our emotional needs in relationships. Body armour creates a barrier that prevents other people from knowing who we really are and how we really feel.
- Communicating our emotions and needs takes a willingness to be vulnerable. Vulnerability is a state of emotional exposure – being emotionally naked, and it involves some risk and willingness to accept the decisions that other take when we are honest about our emotions. Being vulnerable can be scary, and it can improve our relationships by building trust.

Knowledge, Attitudes, Practices, and Skills:
- Understands how men are socialized to hide certain real emotions, or to "wear emotional body armour".
- Understands the high personal cost of hiding real emotions on men's wellbeing and on their relationships.
- Understands the meaning of vulnerability and how this serves emotional and relational wellbeing.
- Feels more confident about communicating his emotions.
- Recognizes times when they wear emotional body armour.

Brief description: This session is for men, and they explore what it means for men to express emotions, and then do an activity to explore their own use of "emotional body armour". What follows is a reflection discussion where men share feelings and imagine what it would be like to be more open and honest about their emotions.

What you do!

1. Check-in (15 minutes)

Step 1: Lead a check-in activity.

Step 2: Recap

Do a brief recap from the last session on types of boundaries, and on identifying our needs when a boundary is being tested. Allow participants to fill in as much detail as possible.

Step 3: Discuss homework

Step 4: Introduce the session

Explain that in this session you will talk about voicing our needs, and what it feels like to be honest about our emotions.

2. Reflection discussion: Men and emotions (15 minutes)

Step 1: Discussion

Start a discussion about how it is often difficult for men to share certain kinds of feelings. Use the Facilitator's Notes below on men's "emotional body armour", to inspire your discussion.

- *Are there rules in society about how men can show emotions? (What emotions, when, to whom, what is not allowed?)*
- *How did men learn this?*
- *How does this impact men?*

Facilitatior Notes: Wearing emotional body armour

It is easy to imagine that men wear a sort of invisible body armour, particularly men of older generations. Armour protects the soft emotional interior, so that blades and blows bounce off it. It is also often powerful and intimidating, keeping others at a fearful distance. *But when does the armour we wear start to harm us more than it protects us?*

Men learn from the time they are boys to wear armour, to hide emotions that are not seen as appropriate for "real or grown men" to show, and to project emotions that are rewarded by their families, peers and society. The unwritten rules of society say men should be strong, dominant, and in control of their emotions, so showing certain emotions as men is often seen as weakness.

Guarding our real emotions and our thoughts is a natural way of protecting ourselves from the judgement of others, and from possible rejection. Acting tough, hiding sadness, exerting control over others – these are examples of wearing "emotional body armour" that hide the real emotions that we think are "wrong" or are afraid to show, like fear and sadness, tenderness and gentleness.

Wearing emotional body armour comes at a cost. It makes it difficult for men to be open about our emotional needs in relationships. As the armour hardens over the years and men get used to wearing it, it gets more difficult for them to notice and even feel all their emotions. It makes it harder for them to truly know themselves and to recognize their emotional needs.

Emotional body armour also makes it difficult for men to be vulnerable (emotionally naked) with those they are close to, such as their spouse and children. It even affects the quality of their male friendships. Body armour creates a barrier that prevents other people from knowing who we really are and how we really feel. This might feel safer than revealing the depth of our true emotions, but it can lead to feeling lonely, dissatisfied in relationships, and can make our relationships more fragile.

3. Common Ground Activity: Emotional body armour (10 minutes)

Step 1: Introduce the activity

Explain that you will now do an activity to show how common it is for men to wear body armour.

Step 2: Set up the activity

Ask participants to form a large standing circle with nothing in the middle.

- *This activity is called "Common Ground" (we played it in Session Five).*
- *I will read statements, and if they apply to you, you can choose to step into the circle. When you step in the circle, you are showing everyone something personal about yourself. If you step into the circle, take a moment to acknowledge the other people who are also standing in the circle, who share your feelings or experiences.*

> Facilitation Tip:
> Let participants know that they might become emotional during this exercise, and that is ok. This is a safe space for feeling our emotions. You can also step out if you prefer, but encourage them to stay with the emotional waves, allowing them to rise and fall, like the breath. Remind participants that they are in control of what they choose to reveal, and if they prefer to keep their experiences to themselves this time, they can do so.

Step 3: Begin!

Read the first two statements as a test, to demonstrate how the activity works.

Stand in the circle if you agree!

- *My favourite time of day is morning.*
- *My favourite time of day is evening.*
- *I often wear emotional body armour.*

Continue reading the Activity Statements below, one by one, reading slowly enough to allow people in the circle to acknowledge each other. When finished, invite the men to add their own statements.

Activity Statements: Emotional Body Armour

- *I laugh or joke instead of showing my deep feelings.*
- *I never ask for a hug, even if I need or want one.*
- *I don't even realize when I need a hug or to feel close to loved ones.*
- *I ignore my body's requests for care.*
- *I overreact with jealousy to my wife talking with another man.*
- *I hide or become angry when I become sad or feel that I may cry.*
- *I feel that I cannot be gentle and strong at the same time.*
- *I don't show my real softness towards my children.*
- *I do not tell my wife or partner of my worries.*
- *It is difficult for me to show tenderness towards my wife or wives.*
- *A bad day makes me angry towards my family.*
- *I do not tell the people I love that I love them.*
- *I am afraid I have forgotten how to cry.*
- *I harden when someone tries to show me comfort.*

4. Sharing Circle: Emotional body armour and vulnerability (30 minutes)

Step 1: Release emotions

Pause for a moment at the end of this activity with everyone standing in the circle to exhale or sway to release any leftover tension.

Ask participants if any would like to share how they felt, and which emotions came up for them. Remind them there is no pressure to share. (See Facilitator Notes below on Accepting deep emotions in the group).

- *What emotions did you feel rise to the surface during the circle? Can you name them? Were they comfortable or uncomfortable?*
- *How do you feel now?*

Facilitator Notes: Accepting deep emotions in the group

Facilitation Tip: After an activity like the Common Ground Circle on wearing emotional armour, it is expected that some, if not all participants, may feel strong emotions (even if they do not say so). It is a natural reaction for people to want to ignore, downplay, or run away from these emotions. Remind participants what was discussed in the *Journeying Within* unit of the Gender Justice Journey – that running away from strong emotions only makes them worse, and that all emotions carry wisdom. ***Ask participants to resist the urge to turn away from strong emotions, and instead to allow them to pass over them like a wave***. All emotions pass in about 90 seconds.

You can invite participants to welcome strong emotions, and even to nurture them in any or all of these ways:

- By placing a hand on their heart (self-compassion),
- By focusing on the sensations of their breath
- By thinking or speaking words of kindness to themselves, such as "*this belongs*" or "*you are loved*" – whatever the heart needs to hear.

Give people some time to feel. Remember, suppressing emotions and carrying them alone is ultimately much more harmful than letting them show them in a supportive space.

It can be helpful to also have the **grounding activity cards** on hand, to help participants to choose a way to release the energy of strong emotions, and also to shift the mood in the room.

Step 2: Group reflection

Invite participants to expand their reflections about the times when they notice they are wearing emotional body armour, and how they think this affects them and their relationships.

- *In your personal life, are there times that you notice you tend to wear emotional body armour? How do you think this affects your wellbeing? Your relationships?*

Ask participants to reflect on what it would take to show their true emotions.

- *What would it take for you to begin to be more open and honest about your true emotions?*
- *What impact might this have on your life?*
- *What support do you think you might need to start living in this way?*

Facilitator Notes: Vulnerability (being emotionally naked)

The importance of being open and honest about our emotions:

- Emotional openness is essential for healthy relationships because it creates deeper mutual understanding, nurtures the caring attitude and trust that is needed for long-term relationships to thrive.
- If you do not allow yourself to be vulnerable (emotionally exposed), how can your partner understand what you need and want from them? Likewise, if you do not invite your partner to share their real and honest emotions, they may never feel comfortable telling you what they are. Making each other feel safe sharing your emotional ups and downs is an important part of deepening communication, bonds, and to working better together as a team.
- Communicating our emotions and needs takes a willingness to be vulnerable. Vulnerability is a state of emotional exposure – being emotionally naked, and it involves taking a risk and being willing to accept the decision of the other person. Being emotionally naked, or vulnerable, takes bravery because we are taking a risk. We are taking a leap of faith, trusting that our partner or friend will be there to catch us, and to offer emotional support.
- Being vulnerable can also improve our relationships by creating deeper bonds, breaking down emotional walls, inviting honesty, making space for open communication and embracing realness.

5. Check-out (5 minutes)

Step 1: Review Key Learning Points

(See box below)

Step 2: Reflection

Ask participants to take a moment to notice the emotions that have passed over them through this session. You can help to name the emotions.

Step 3: Homework

Invite participants to begin to practice noticing times when they are wearing emotional armour, and to see these as opportunities for them to practice emotional vulnerability (See facilitator notes above). If they like, they can begin to practice this openness with a trusted person, using “I feel” and “I need” statements.

Step 4: Ask for feedback

Key Learning Points: Vulnerability and Communication

- **Men are socialized to wear emotional body armour**, to contain emotions that are not deemed appropriate for "real" or "grown" men to show to others and that are seen as signs of weakness. Instead, men are rewarded when they show emotions that project control and dominance. Acting tough, hiding sadness, exerting control over others – these are examples of wearing "emotional body armour" that hide underlying emotions that we think are "wrong" and are afraid to show, such as fear and sadness, or tenderness and gentleness.
- **Wearing emotional body armour comes at a cost.** It makes it difficult for men to be open about our emotional needs in relationships. As the armour hardens over the years and as men get used to wearing it, it makes it more difficult for them to recognize all their emotions and to fully feel them, making it harder for them to truly know themselves and to recognize and communicate their emotional needs. Body armour creates a barrier that prevents other people from knowing who we really are and how we really feel and can lead to feeling dissatisfied in relationships, isolated, and can make our relationships more fragile.
- **Communicating our emotions and needs takes a willingness to be vulnerable**. Vulnerability is a state of emotional exposure – being emotionally naked, and it involves a certain amount of risk and willingness to accept the decisions that other take as a result of our openness. Vulnerability is when a person is willing to take the risk to show their true emotions and "weaknesses". Taking this "leap of faith" shows trust that the other person in the relationship will be there to catch them. Being vulnerable can improve our relationships by creating deeper bonds, breaking down emotional walls, inviting honesty, making space for open communication, and embracing authenticity or realness.

Session 12: Responding to disagreements

Time: 1 hour, 40 minutes

Objectives:
- To develop non-violent communication skills.

Who: Single-sex GJJ groups.

What you need:
- Emotions Card Deck

Key Learning Points:
- Conflict in a relationship does not have to be destructive. When it is healthy and productive, relationship conflict presents an opportunity to learn about how others see and experience the world. It can also create new solutions to problems and help people to grow. When our emotions, like anger, frustration, hurt and disappointment, are not handled well, simple disagreement can escalate and drive further separation between people.
- Communicating in a non-violent way can help us take the tension out of disagreement, by promoting mutual understanding of each other's feelings and needs. Non-violent communication has 4 steps: 1) Observing the facts without judgement, 2) sharing feelings that the situation created, 3) stating needs and 4) making requests (as opposed to demands).

Knowledge, Attitudes, Practices, and Skills:
- Understand behaviours that escalate conflict and violent communication.
- Can name behaviours that promote non-violent communication.
- Can change conflictual statements according to the practice of NVC.

Brief description: In this session, based on Non-Violent Communication, participants reflect on a recent conflict with their spouse, practice empathy role plays, talk about what often goes wrong during disagreements, and practice strategies for responding to disagreements.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Do a brief recap from the last session. Allow participants to fill in as much detail as possible.

Step 3: Discuss the homework.

Step 4: Introduce the session

Explain that in previous sessions we discussed setting boundaries and communicating our emotions and needs. In this session we will build on this and talk about how to communicate well when there is conflict.

2. Individual Reflection (5 minutes)

Step 1: Reflect on hard conversations

Invite people to reflect on some examples of difficult conversations they have had.

- *Think about a recent conflict you had with a spouse or someone close to you. What is one thing you wish you could have said differently or asked for, for communication to have been more effective?*

3. Empathy Role Plays in Pairs (15 minutes)

Step 1: Introduce the role play

Explain that we all have the wisdom of experience to draw upon, and that we can all recognize the difference between a conversation where people care for each other's emotions, and a conversation where people treat each other roughly and anger escalates.

Invite people to find a (new) partner and to role play about a conflict that illustrate two different types of possible conversations:

- A conversation where one player shows the opposite of caring (then switch roles)
- A conversation where one player expresses care for the feelings of the other person (then switch roles)

Step 2: Process emotions

Invite participants to reflect on, and share how it felt to be on either side of the role play:

- *How did it feel to be the receiver of someone's anger?*
- *How did it feel to be the receiver when the other is practicing communication that is caring and the opposite of violent?*

4. Brainstorm: Responding to Disagreements (30 minutes)

Step 1: Brainstorm

Ask people why it is important for people in relationships to have a good way of dealing with disagreements or conflict. Use the information in the Facilitator Notes below to fill in the gaps.

- *Why is it important for people in relationships to have a good way of dealing with conflict?*
- *What are lines that are important not to cross when we are in a disagreement or conflict? Why?*

Invite participants to share tips for communicating well when there is conflict in relationships.

Facilitator Notes: When disagreements become unhealthy

- **Conflict in a relationship does not have to be destructive**. When it is healthy and productive, relationship conflict presents an opportunity to learn about how others see and experience the world. It can also create new solutions to problems and help people to grow. When our emotions, like anger, frustration, hurt and disappointment, are not handled well, simple disagreement can escalate and drive further separation between people.
- **Certain beliefs and behaviours lead to unhealthy conflict.** Conflict is connected to our experiences of anger, frustration, hurt and disappointment. When these emotions are not handled well, simple disagreement can escalate and drive people apart.

Examples include:

- Being convinced that only one person can be right.
- Blaming, accusing and pointing the finger.
- Imposing our will on the other person, by making them feel badly, guilty, or afraid.
- When people chase an argument and don't allow the other person the space to think, which drives them further away.
- When people avoid conflicts at all costs, burying the issue and denying the couple the chance to resolve the issue.
- Saying hurtful things about the other person.
- Not really listening.
- Reacting defensively to criticisms.
- Denying the feelings and emotions of the other person.
- Taking criticisms personally and accepting them to be true.
- Ignoring our own emotions and needs.
- Bringing up the entire history of conflict, instead of focusing on the present conflict.

Step 2: Present the 4 steps to managing disagreements

Explain that you will share useful ways of dealing with disagreements, to keep conflict healthy and avoid them becoming verbally or physically violent.

Explain that the advice on responding to disagreements builds upon everything we have been discussing and practicing up to now: about recognizing and communicating our emotions and needs. We talked about doing this with "I" statements, such as "I feel" and "I need".

Use the Facilitator notes below on Communicating During Disagreements to explain.

Step 3: Try it out

Invite participants to try it out as a group.

Using the "Examples" box, have participants explain what is going wrong in the statements below and correct them using the 4 steps (observation, feelings, needs and requests).

Facilitator Notes: Communicating during disagreements

Communicating during disagreements or conflict can be non-violent and productive, or it can be violent and destructive.

Violent communication tries to force an outcome and is aggressive and hurtful. It uses generalizations (e.g. You always do this!), and induces negative emotions like fear, shame or guilt (e.g. making people afraid or feel like they are bad people). Our intention in violent communication is often to punish the other in order to impose our will, by making them feel badly, guilty, or afraid. Violent communication is often ineffective, because it diverts attention away from clarifying our actual needs and solving the actual conflict.

Non-violent communication is based on the understanding that people have universal needs, like safety, trust, and appreciation. It allows us to put ourselves "into the shoes" of the other (take their perspective), so that we can empathize (to understand and share the feelings of the other) and reach a better understanding of each other. Managing disagreements in a healthy way is about expressing our real needs and receiving, through 4 steps: Observation, Feelings, Needs and Requests.

Non-violent communication sees the expression of emotions like anger and frustration, as indicators of universal human needs, such as love and acceptance, that are unfulfilled. By creating the space for people to discuss their emotions and needs, people can feel heard.

These 4 steps can help to respond to disagreements in a non-violent way:

1. Observation (stating the facts, without personal judgement):
    a. *You said that the breakfast was cold this morning, and then you left without saying goodbye. You did not ask me any questions.*
2. Feelings (using I statements):
    a. *I felt hurt, and unappreciated when you did that - as if you do not care.*
3. Needs (using I statements):
    a. *I need to feel valued and appreciated. I want us to connect with each other as a couple.*
4. Requests:
    a. *Could we start making time in the day to connect with each other? To enquire how the other is doing and to appreciate each other?*

REFERENCE: NON-VIOLENT COMMUNICATION METHOD

Examples: Responding to disagreements in a healthy way

Try rephrasing the following statements using what you have learned:

What can you say instead of:

- Instead of saying: "You never listen when I am speaking!" **focus on describing the present incident** that caused offense and **separate out your personal judgements**. For example, "When I was telling you about my concern today, you were on the phone."

- Instead of going on the counter-attack, as in "I'm not negligent! You're negligent!" **consider your own feelings and needs**. "*When I hear you say that I am negligent, I feel hurt because I*

need some recognition of the effort I make to care for our home and family." This makes it easier for the other person to respond with compassion.

- Instead of ignoring or denying the other person's emotions, **consider the feelings and needs of the other person**. Open up space in the conversation for the other person to express their emotions and needs, for example by using questions: "*Are you feeling hurt because you feel that I don't care?*"

- Instead of saying what you do not want, **make a positive request** (not a demand). For example, "I'd like you to spend more time with me at home," rather than "I don't want you to spend so much time away from home."

Facilitator Notes: Tips for communicating well during disagreements

- **Avoid speaking while your anger is controlling you**. While anger may be present and it is important to listen to the message it carries, it is important to let it cool before expressing needs, to maintain control over our communication. Take a couple minutes to step away and ground yourself.
- **Use your grounding skills.** When we feel rising anger, it is best to exit the conversation and ground yourself (e.g. by getting a drink of water, moving your body and taking some calming breaths, and then noticing and caring for your emotions) before re-entering.
- **Phrasing your feelings and needs with "I" statements** is important to owning your own feelings, needs and requests. (It also helps to avoid making the other person feel responsible, criticized or attacked).
- **Listen attentively when the other speaks**. Listening without interrupting is even more important when conversations are emotional. Avoid getting distracted by your own thoughts, or planning your response while the other is speaking. Grounding yourself can help you to listen deeply, with your whole body, and to notice and let go of distracting thoughts.
- **Take turns speaking** and avoid speaking for a long time.
- **Be clear on your intention when you speak or act** – are you trying to punish your partner? Or force a specific outcome? Or are you genuinely interested in getting to the heart of a conflict? Are you approaching the conversation as a discussion, or are you trying to control the outcome, or impose certain result?
- **Practice connecting with the other person, even during conflict**. For example, reaching out by offering the person a cup of tea, and accepting the cup of tea if it is offered.
- **Difficult conversations need breaks.** Emotional conversations are draining, they can benefit from breaks and rests. Suggest taking a break and agree to taking breaks. Taking a break (short ones, or even agreeing to return to a conversation several days later) helps you to take care of your emotions and make sure they do not take over and lead to violent communication.

5. Role Play: Responding to disagreements (20 minutes)

Step 1: Form pairs

Divide participants into pairs, counting 1 and 2s.

Step 2: Explain the activity

Check that participants remember the four steps of responding to disagreements with non-violence.

Ask participants to practice the four steps of responding to disagreements in a role play. Explain they the disagreement is about money, or another common disagreement in the community.

- Participant 1: Is the wife.
- Participant 2: Is the husband.

Remind the participant who is playing the wife to use assertive communication skills.

Step 3: Practice in the role play

They do not have to present to the group, because this is just for practice.

6. Sharing Circle (20 minutes)

Step 1: Reflection discussion

Ask participants to reflect on the conflict they started with at the beginning of the session.

- *Think back to the conflict you mentioned at the start of the session. At that time, did you follow any of these steps?*
- *What could you have done differently to encourage the problem to be addressed with non-violence? What was in your control?*

7. Check-out (5 minutes)

Step 1: Set intentions

Ask participants to take a moment to share one thing they want to do differently in managing conflict in their relationships.

Step 2: Homework

Invite participants to find an opportunity to practice or teach someone the four steps of responding to disagreements.

Step 3: Check-out

Ask participants how they are feeling compared to the start of the session, and to share with one word. [happy, sad faces]

References

https://positivepsychology.com/non-violent-communication/#examples

https://www.verywellmind.com/the-toll-of-conflict-in-relationships-3144952

Session 13: Healthy Relationships

Time: 1 hour, 45 minutes

Objectives:
- To understand what it means for a relationship to be healthy and how to nurture a healthy relationship with your partner.

Who: Single-sex GJJ groups.

What you need:
- Find a green, brown and yellow leaf, to represent the range of healthy and unhealthy relationships.
- Printed copies of the image on Handout 15, and/or a flipchart and marker to draw the image

Key Learning Points:
- The values of Equality, Respect, Responsibility and Honesty are the foundations of a healthy relationship.

Knowledge, Attitudes, Practices, and Skills:
- Understands and can name four values of healthy relationships.
- Can distinguish between healthy and unhealthy relationships.
- Can think of 1-2 practices of healthy couples.
- Values healthy relationships based on gender equality and respect.

Brief description: We learn that healthy relationships are based on four pillars of respect, equality, responsibility and honesty. In this session, participants brainstorm the difference between healthy and unhealthy relationships and reflect on the qualities of a healthy relationship and they think about why these matter for NbSs and resilient communities. They practice sorting healthy and unhealthy relationship practices, and then reflect on their own personal relationships.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Recap the previous session and take up homework.

Step 3: Introduce the session

2. Exploration of healthy and unhealthy relationships (35 minutes)

Step 1: Preparation

Place the healthy green leaf at one end of a Relationship Range, the yellow unhealthy leaf at the other end of the spectrum, and the browning leaf in the middle. Identify a place for an “it depends” category. Explain the placement to participants.

Ask participants to find a partner.

Step 2: Discuss healthy and unhealthy relationships in pairs

Tell participants to share with each other examples of a healthy and unhealthy intimate relationship. These can be from personal experience of from people they know.

- *With your partner, think about and share examples of healthy and unhealthy intimate relationships (between married or unmarried couples or polygamous families)*

Step 3: Feedback to the larger group

Ask participants to explain to the group their understanding of healthy and unhealthy intimate relationships. Share the box below.

- *Share with the group your understanding of what a healthy or unhealthy intimate partner relationship is.*

Terminology: Healthy and Unhealthy Relationships

Healthy and Unhealthy Relationships: In healthy relationships, both partners are respectful to each other, feel safe with each other, and feel valued. In unhealthy relationships, one or both partners are stressed or fearful because of continuing problems with the relationship that are not being addressed.

Step 3: Small group discussion

Ask participants to get into small groups of 4-5.

Give groups 3 minutes to brainstorm the qualities of healthy relationships. Give groups 10 minutes to discuss.

- *In your groups, please now discuss what you think the qualities of healthy relationships are.*

Step 4: Sharing back to the large group

Invite each small group to share 1-2 qualities of a healthy relationship with the larger group. Ask participants to avoid repeating has been said already.

The facilitator can provide additional information using the notes below, and the Wheel of Equality.

Facilitator Notes: The Wheel of Equality

You can provide more detailed examples as needed, using the Wheel of Equality to provide examples. The Wheel of Equality shows how equality is at the centre of the wheel, and how all the characteristics of partnership on each spoke of the wheel promote non-violence.

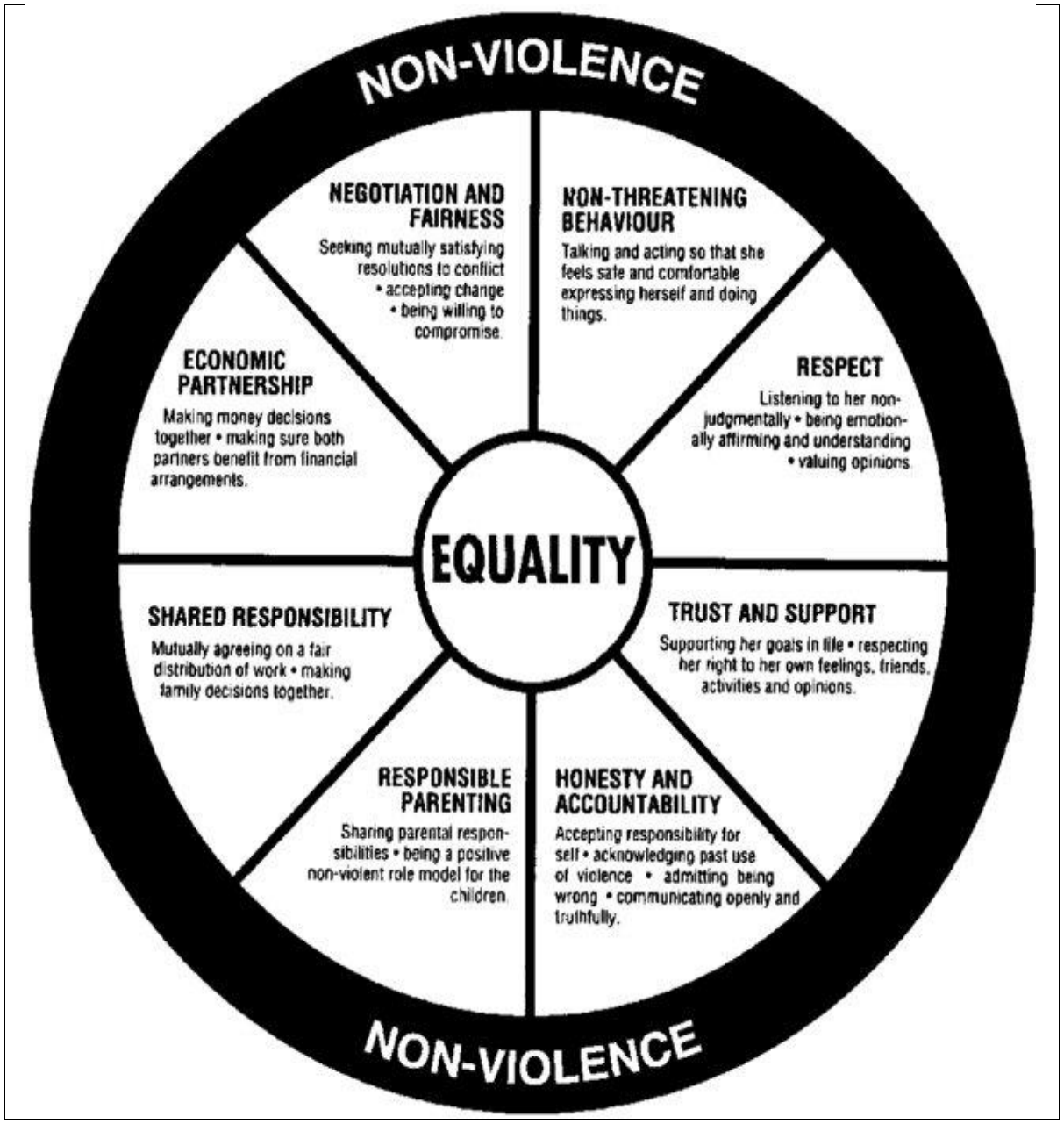


Figure 1 Wheel of Relationship Equality, Duluth Model

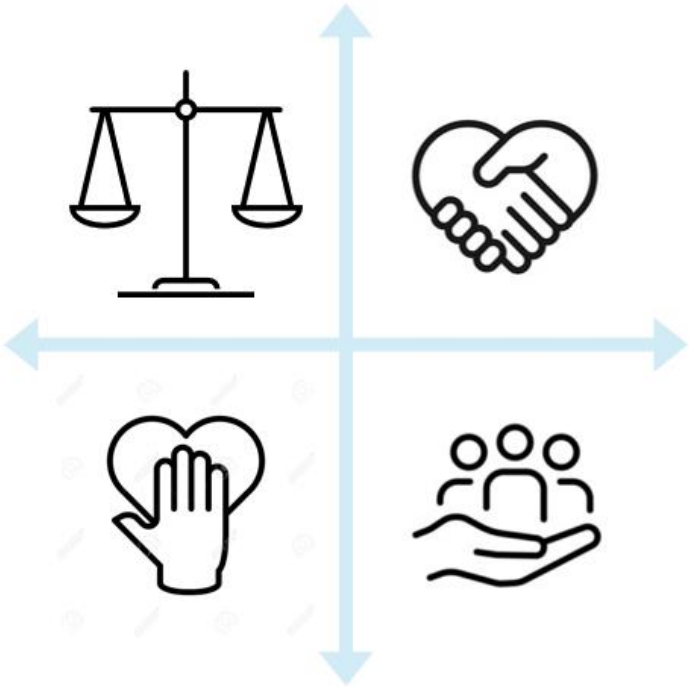
Step 6: Presentation on four pillars of a healthy relationship

Explain that while there are many possible qualities that can and should be part of healthy relationships, such as those discussed above, you will share an image to help people to remember the core ones.

- *While there are many potential qualities of healthy relationships, it is helpful to think about four pillars of a healthy relationship. Which do you think they are?*

Share the image below by copying it onto a flipchart and asking people to reproduce the image in their notebooks, or by sharing a printed copy. Discuss each image with participants, asking:

- *Here is an image to represent these core qualities of healthy relationships. What does each symbol represent? Which quality of healthy relationships does it stand for?*



Essential qualities of healthy relationships:

Equality, Respect, Honesty, and Responsibility. The qualities of an unhealthy relationship are the opposite of those of a healthy relationship.

Symbols that can represent these principles are: Equality (top left), Respect (top right), Honesty (bottom left), Responsibility (bottom right)

Figure 2. The Essential Qualities of Healthy Relationships

Emphasize the key qualities of healthy relationships:

- *The Key Qualities of healthy relationships are* ***respect, equality, responsibility, and honesty****. The qualities of an unhealthy relationship are the opposite of those of a healthy relationship.*
- *These images can help you to remember the essential principles of healthy relationships.*

3. Activity: Healthy or unhealthy? (30 minutes)

Step 1: Introduce the activity

Explain that you will now do an activity using the Relationship Range with the brown and green leaflets at either end, and the yellow leaf in the middle. Remind participants green is healthy, and brown is unhealthy, and yellow is in the middle.

Explain that you will read some statements and participants should discuss each one, and then decide where to place themselves on the range, for each statement.

Step 2: Begin!

Begin reading statements, make sure participants have understood the instructions. Allow participants to discuss and place each statement before moving on to the next.

Activity Statements: Relationship Types

- One person usually makes every decision for the couple.
- You can go about your daily planting, business and shopping activities without asking permission or having to inform your partner in advance.
- One person does all the domestic work for the family.
- You are both able to decide whether you want to have sex or not.
- You and your partner both have equal time to rest and sleep.
- You enjoy spending time with your partner.
- You discuss with your partner and take decisions together on how best to manage household income.
- You argue and fight often with your wife or husband.
- You and your partner talk about problems when they arise and find solutions together.
- Each partner respects the right of the other to take decisions about their own body.
- You and your partner talk about your individual goals, and you consistently support each other in achieving them.
- One person has lots of rest, leisure time and gets more sleep at night, while the other person sleeps less and is always working.
- You discuss family planning matters together, but the woman takes the final decision on her body.
- You feel like your partner never listens to you.
- One person controls the money of the couple and decides by themselves how to spend it.
- You and your spouse both feel that you are equal partners, in all aspects of the relationship.
- You know what your partner likes when having sex.
- A woman provides all the emotional support and understanding to her husband any expectation of receiving the same support.
- You play, joke together and have fun, even when times are hard.
- The couple have shared goals for their finances, food security, and resilience.
- One parent does nearly all the childcare on their own.
- When you and your partner have a disagreement, you speak respectfully and take care not to hurt each other's feelings.
- You do not talk about sex with your wife/girlfriend or husband/boyfriend.
- You ask each other frequently how the other is feeling, and you show care.
- You listen to your partner and value her opinion.

*Partner means your intimate partner, who can be a spouse (husband or wife), or girlfriend/boyfriend.

3. Reflection: Reflecting on my own relationship (20 minutes)

Step 1: Introduce the activity

Explain that now it is time to reflect on our personal relationships, using what we have been talking about. We will do this activity individually.

Step 2: Ask reflection questions

Ask participants to take 2-3 minutes in silence to reflect upon their own relationship(s). Use these questions:

- *Is my relationship healthy or unhealthy? In what ways?*

- *Do you and your partner agree on what respect looks like? Are there other qualities that you both feel are important?*
- *If I were to put my own relationship on the Relationship Continuum, would I put it closer to the green leaf or the brown leaf? Why?*
- *Think of where you would place your relationship on the Relationship Continuum:*
    - *In terms of mutual respect and equality*
    - *In terms of shared responsibility*
    - *In terms of honesty*
    - *In terms of communication*
    - *In terms of problem-solving and teamwork*
    - *In terms of shared power*
    - *In terms of caring and playfulness*

Step 3: Sharing and discussion

Invite participants to talk about what it feels like to reflect on their personal relationship:

- *What does it feel like to reflect on your relationship in this way?*
- *How do you think your spouse(s) would view your relationship?*
- *Is this something you are accustomed to doing? What is different about the way you are doing it this time?*

Thank participants and help to create some common ground:

- *Thank you for sharing your reflections. No one has a perfect relationship, but it is important to practice reflection so that we can work towards improving them and making them healthier.*

4. Discussion: Why healthy relationships matter for NbSs and resilient communities (15 minutes)

Step 1: Discussion

Open a discussion on why healthy relationships help the whole family. Explain:

- *Healthy relationships have obvious benefits for the partners and families involved. Putting respect, equality, honesty, and responsibility at the heart of your relationship can improve communication, how disagreements are handled, as well as teamwork and cooperation, and lead to deeper and more meaningful relationships. This benefit not just the couple but the whole family (including polygamous families). Because children learn from example, it also helps them to see and experience what a healthy relationship looks like.*

Ask participants why healthy relationships matter for NbSs:

- *Healthy relationships benefit families and communities. Why do you think healthy relationships at home are important for NbSs and climate action?*

After the discussion, explain:

- *Healthy relationships are like the tall and healthy tree we spoke about. The work, the power, and the resources are shared in a way that is fair. A couple and family that communicates, and solves problems together is better able to scan the horizon for threats, and to prepare together. Healthy relationships at home make it possible for women to have the time, energy*

and emotional support needed to do the work of conservation and climate adaptation, to create sustainable businesses, and to use their unique knowledge and experience to provide valuable community leadership.

5. Check-out (30 minutes)

Step 1: Review the key messages:

- *Equality, Respect, Responsibility, Honesty and Partnership are the foundations of a healthy relationship. Healthy couples and relationship partners are good at communicating with each other, which helps them to make sure that everyone feels heard and respected, and that they are working effectively as a team, towards shared goals.*

Step 2: Homework

- *For homework, take some time to speak with your spouse about Healthy Relationships. Together decide 1-2 new behaviours, practices or rituals that you would like to introduce into your relationship. (Emphasize to the women groups that they should never start a discussion that does not feel safe to have, because their safety always comes first.)*

Step 3: Check-out

Ask participants how they are feeling compared to the start of the session, and to share with one word. [happy, sad faces]

References

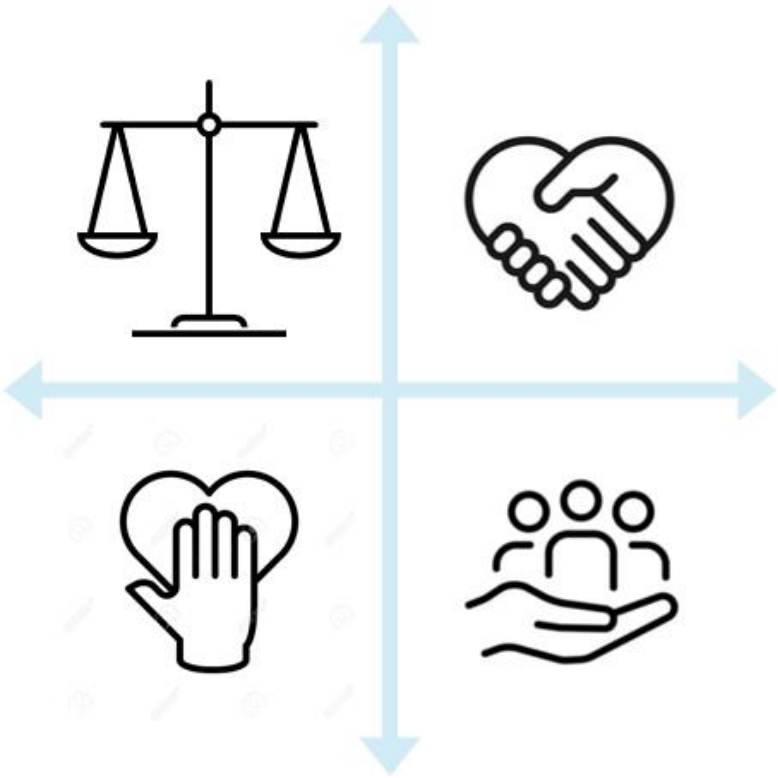
Activity entitled "Healthy and Unhealthy Relationships", p. 268, IRC, Preventing Violence Against Women and Girls: Engaging Men in Accountable Practice, Part 3: Implementation Guide (2014)

Equality Wheel, Domestic Abuse Intervention Program, https://www.theduluthmodel.org/wheels/

Handout 13: Essential Qualities of Healthy Relationships

Essential qualities of healthy relationships: **respect, equality, responsibility and honesty.** The qualities of an unhealthy relationship are the opposite of those of a healthy relationship.

Symbols for these principles are: Equality (top left), Respect (top right), Honesty (bottom left), Responsibility (bottom right)



Session 14: Equal Partnerships

Time: 2 hours

Objectives:

- To understand the values of respect and equality in intimate partner relationships and how this can be practiced through teamwork.

Who: Single-sex GJJ groups.

What you need:

- No materials needed

Key Learning Points:

- We are more likely to achieve our goals when we are working together as equals to achieve them. Couples that have good teamwork tend to involve higher levels of trust, cooperation, and endurance during hard times.

Knowledge, Attitudes, Practices, and Skills:

- Values teamwork in spousal relationships.
- Understands that equal partnerships promote teamwork.
- Knows how to start a conversation on equal partnerships with their spouse.
- Feels more confident in their ability to talk about equal partnership with their spouse.

Brief description: Participants reflect on what it means for there to be respect in relationships. Small groups make their own skits to demonstrate the difference between relationships based on domination and relationships based on equal partnership. Participants then talk about how respect and equality can be practiced through teamwork, then think about how they might start a conversation on equal partnerships with their spouse.

What you do!

1. Check-in (10 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Recap the previous session and take up homework.

Step 3: Introduce the session

Explain that today we will look more closely at what it means to have equal partnerships and why they are valuable.

2. Reflection Discussion: Respect and equality (15 minutes)

Step 1: Reflection questions

Think back to the other principles of respect and equality.

- *Do you and your partner agree on what respect looks like?*
- *On what equality looks like?*

- *Are there other qualities that you both feel are important?*

Step 2: Sharing

Invite volunteers to share feedback, invite different responses.

3. Group Role Plays: Equal Partnerships (30 minutes)

Step 1: Divide participants into 3-4 small groups.

Step 2: Explain the skits

Ask groups to prepare 2 short skits – one to illustrate healthy and unhealthy relationships in families. The first relationship is based on domination, and the other will illustrate an equal partnership. Ask each group to reflect on respect, equality, responsibility and honesty in the relationship. They can also choose to highlight different aspects of the relationship, such as:

- How couples communicate and support each other emotionally
- How responsibility is shared
- How power is shared
- How are problems are solved

Give the participants 10 minutes to work on their skits.

Step 3: Present skits

Groups do their presentations, each group presenting the unhealthy relationship, then the healthy one.

Step 4: Discuss

Discuss the similarities and differences between the skits and the ways that they showed healthy and unhealthy relationships. Emphasize:

- *Equal partnerships are about teamwork, and they are the opposite of relationships based on domination.*

4. Discussion and Story-telling: Teamwork (30 minutes)

Step 1: Start a discussion on teamwork

Use the following questions:

- *What is teamwork?*

  Explain: *Teamwork happens when everyone is focused on the same goal, and you work together harmoniously to achieve that goal together.*

Step 2: Recall the Football Story

Ask participants to remember the story of Men-First F.C. vs. Teamwork F.C. and think about this while you continue the discussion.

- *Can you remember the story we heard at the start of the Gender Justice Journey about Men-First F.C. vs. Teamwork F.C.? What did that story tell us about teamwork?*
- *What other qualities make an effective team?*

Step 3: Story-telling with Presentation

Use the Facilitator Notes below to talk about five important qualities involved in teamwork (Fairness, Responsibility, Reliability, Honesty, Trust). You can use the five fingers of your hand to help you to talk about these.

The examples in the Facilitator Notes below tell us Part Two of the story of Men-First F.C. and Teamwork F.C.. Use them to help you to explain these five qualities. <u>It is important not to change the story examples.</u>

- *It is helpful to think about what teamwork means with five qualities.*
- *I will tell you about these qualities and will give you some examples of teamwork by telling you a little more about the story of Men-First F.C. and Teamwork F.C.*

Step 4: Teamwork and Equal Partnerships

Now that you have discussed teamwork, help participants to make the connection to equal partnerships in the household, and healthy relationships in general.

- *Why is teamwork valuable in relationships?*

  Explain: *We are more likely to achieve our goals when we are working together to achieve them. Couples that have good teamwork tend to involve higher levels of trust, cooperation, and endurance during hard times. It is the same for households.*

- *Which kind of relationship is better suited to teamwork? Why?*

  Explain: *Successful teamwork has several key ingredients, which include fairness. When the members of the team feel that their contribution is reasonable and fair, then this leads to cooperation. But if one player dominates, and takes all the decisions, does not share responsibility equally, or benefits more from the rewards, then this undermines teamwork and the members can pull apart, and are less effective. Because of this, equal partnerships are better suited to teamwork than relationships based on domination.*

Facilitator Notes: Teamwork and the story of Teamwork F.C.

Do you remember one of the first sessions we had together, when we heard the story of two football teams? Do you remember how it worked out for the Men-First F.C., where half the players (the women) were held back from playing to their full capacity? It did not end well for them. But Teamwork F.C. did well because they functioned as *a team*.

Working as a team means you are focused on the same goal, and you work together harmoniously.

What makes an effective team?

Fairness: When all team members see that their contributions are reasonable and appropriate, that they are being treated fairly, then this leads to cooperation. The feeling that things are fair comes from making sure that the team's workload is divided fairly, and that power is shared.

- Example: Instead of one person taking all the important decisions, Teamwork FC knows that the big important decisions that impact the whole team are best taken together. This makes team members feel the decisions that are taken are fair and stronger.

Responsibility: It is not possible to do everything on our own! Teamwork involves sharing responsibilities in a way that is fair and that helps the team to use its strengths and to seize opportunities that arise. When team members can be flexible about changing their roles and positions on the team, this can help them to keep their energy high and to create opportunities.

- Example: Men-first F.C. always throw their smelly jerseys in a pile for one of the women members to take care of, and sometimes if a male player misses a goal, they will punish him by giving him this job. This hurts their team spirit and does not make the members bring their best to the team. They also only have one way of playing, where everyone always plays the same role, and nothing ever changes. Teamwork F.C. is different. They know that doing the difficult and tiresome jobs together means no one feels discouraged and keeps spirits high. So, off the field, they take turns washing the jerseys, men and women players alike. On the field, even if some players have positions that they usually play, they stay flexible, substitute regularly, and do not get so stuck in their roles. This keeps their energy high, and gives them many more strategies they can use, whatever the situation.

Reliability: Teams succeed because each individual team member recognizes that they can depend on their teammates. If they don't feel confident, or that they can count on others, then there is no hope for teamwork.

- Example: F.C. is good at scoring goals. Partly this is because their star players do not insist on taking all the shots. Instead, their team members can rely on each other to pass the ball to whomever has an opening. If a player sees an opening, she knows that she can communicate rapidly with her teammates and that someone will send her the ball, so that she can seize the opportunity to score a goal for her team.

Honesty: Mistakes happen, and things can go wrong, but nothing will make a team come apart faster than dishonesty. Successful teams achieve their goals because team members are honest with each other. When all members are honest, the team can work together to overcome obstacles.

- Example: Men-First F.C. have a coach who shouts at them when they lose, which makes them blame each other and hide the challenges they are experiencing. But Teamwork F.C. have a supportive space to talk about their fears and difficult emotions, and challenges they are experiencing. Because they are always honest with each other, Teamwork F.C. feels they can depend on each other and help each other when times are challenging.

Trust: While all the other ingredients are necessary for teamwork, it is trust that really launches a team into unbreakable success. Trust takes time to develop but by remaining focused on the primary goal of teamwork, and making fairness, responsibility, reliability and honesty your focus, trust will emerge.

- Example: The past several years of working as a team has created trust between the members of Teamwork F.C.. Facing their challenges openly and together, sharing the responsibilities and the power in a way that is fair, being able to rely on each other to play whatever role or play is best for the team at that time, celebrating their victories and supporting each other through their losses, all this has built unbreakable bonds and friendships.

5. Reflection discussion: Towards equal partnership with my spouse (20 minutes)

Step 1: Personal reflection

Now it is time for participants to connect the discussion to their own lives. Ask participants to consider their own relationship:

- *What emotions arise when you think about bringing more teamwork in your relationship?*
- *What benefits would come from growing your relationship with your spouse to into an equal partnership?*
- *What support would you need to help your relationship to grow into an equal partnership?*

Step 2: Discuss in pairs

Ask participants to discuss their emotions and ideas in pairs.

Step 3: Sharing in the big group

Step 4: Planning the conversation

In the big group, encourage participants to think about the relationship skills they have been practicing – things like setting and respecting boundaries, vulnerability in communication (for men) and assertive communication (for women), responding to disagreements, and understanding healthy relationships.

Discuss how a man or woman might start a conversation with their spouse about having a more equal partnership.

- *We have said that healthy relationships are based on equality, respect, responsibility and honesty. We have seen the benefits of teamwork and talked about how spouses can use teamwork to grow into more equal partnerships.*
- *We also have lots of skills now to help us to get there: things like setting and respecting boundaries, vulnerability in communication (for men) and assertive communication (for women), responding to disagreements, and sharing our real emotions and learning how to release the river so that we can function well and be good partners and friends.*
- *Now let's imagine that you want to explore changes that you can make at home in your relationship with your spouse. Does anyone have some tips on good ways to get started?*

Step 5: Invite volunteers to share.

Step 6: Reminder

Remind participants of one final point – that they need to plan the discussions they want to have with their spouse, they cannot just announce major changes to the household. It is important that both the wife (or co-wives) and the husband are ready to have this discussion.

> Reminder
> **Remind men that part of teamwork means not taking decisions for their partner.** To avoid this, invite your partner to have a conversation about equal partnerships and what that would mean. If your partner is interested, plan to have this conversation at a time that works for both or all of you.

4. Check-out (5 minutes)

Step 1: Main take aways

Ask participants to share what they want to do differently in responding to disagreements in their relationships.

Step 2: Homework

Participants can explore taking the first steps towards a conversation with their partner about equal partnerships and all the principles that hold them up.

Step 3: Feedback

Gather feedback on how participants feel now compared to the start of the session.

References

Activity entitled "Communications and relationships in an ideal community", p. 191, IRC, Preventing Violence Against Women and Girls: Engaging Men in Accountable Practice, Part 3: Implementation Guide (2014)

Session 15: Men Engaging Men on Healthy Relationships (Men)

Time: 2 hours, 30 minutes

Objectives:
- For men to be able to co-facilitate peer discussion group sessions with other men.
- For men to choose partners to lead peer discussion sessions.

Who: men (single-sex groups)

What you need:
- Individual notebook journals & pencils

Knowledge, Attitudes, Practices, and Skills:
- Values the importance of discussing healthy relationships with other men.
- Can explain 2 key messages about healthy relationships and equal partnerships.
- Can lead others in a grounding activity and explain why it can be helpful.

Brief description: Participants reflect on how the process has been so far with Module 2 on Journeying Together and developing relational skills, and what might be useful for other men use their journals to plan an outreach session for other men.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Reflection

Invite participants to reflect on how the journey is affecting them so far, and whether they think this kind of process would be helpful to other men.

- *We have just finished the Module on journeying together with skills to strengthen our relationships. How has this process been affecting you so far?*
- *Is there anything about this process or what you are learning (or what you expect to be learning) that you think would be valuable to share with other men? What, and why or why not?*

Step 3: Explain the purpose of this session

Explain that in this session you will be brainstorming key messages and activities that you would like to take to other men, and that you will also learn one new activity.

3. Brainstorm: What do I want to share? (15 minutes)

Step 1: Brainstorm

Ask the men to form small groups, and to brainstorm what they want to share so far with other men.

- *In your group, think about activities you enjoyed, or skills you have developed that you might want to share with other men.*
- *Choose 2-3 and think about why they would be helpful.*

Step 2: Group work

Give participants 3 minutes to discuss and prepare. Explain that they will share back to the wider group.

Step 3: Sharing

Ask groups to share their activities and explain why they chose them, and what questions they would ask to start a discussion.

4. Activity Simulation: Participant's Choice (45 minutes)

Step 1: Select activities for simulation

Choose 2 activities from the previous brainstorm that participants can facilitate with other men to start a helpful discussion. Some activities could include:

- *The Common Ground Activity from Module 2, Session 12 on Vulnerability and Communication*
- *Role Playing the steps for Responding to disagreements*
- *Discussion and Role Plays showing the qualities of Healthy and Unhealthy Relationships with a Spouse*
- *A discussion about teamwork and Equal Partnerships*

Step 2: Recap those activities

Support the participants to remember the steps for the topics and activities of their choice. Be ready to turn to another section of the Module to do this.

Step 3: Men practice facilitating in pairs

Take 30 minutes to do several simulations (10 mins each). Give different pairs of men the chance to lead a session.

Step 4: Feedback

After each simulation, invite participants to give feedback in the large circle, following this approach in the box below. Explain the approach, and always ask the people (pair) who led the activity to reflect on their own performance using the fruit, bud and thorn approach, before asking the rest of the circle for feedback.

Facilitation Tip: Giving feedback

Help the participants to develop confidence in their peer facilitation skills. After each simulation, spend 5 minutes inviting everyone who took part in the role of participant, to provide feedback.

- A fruit: Something that you appreciated about the way the person facilitated the activity.
- A bud: Something that the person did well, or almost did, but could do more of.
- A thorn: Something the person did that they could do less of or should avoid doing.

4. Planning: Preparing my session (15 minutes)

Step 1: Write the plan

Ask the pairs to work together to plan their discussion session for Module 3. Ask them to use symbols that will remind them or to write the main steps and key message for their session.

Support the pairs in making a plan to meet the target men within the next two weeks.

5. Check-out (5 minutes)

Step 1: Check their readiness

Ask participants if they feel ready to try a peer outreach session and discuss any questions. Explain that you will follow up on this session in your next meeting and see how it went.

Step 2: Ask for feedback

Module Four

Journeying as Equals: Towards gender justice

	Knowledge	Attitudes	Practices
Module Two Objectives	• Understands what are gender norms, and that they can be changed to promote gender equality. • Understands the different forms of power. • Understands that emotions can be gendered. • Identifies myths and prejudices that lead to and continue gender-based violence.	• Feels rigid gender norms are unfair and harmful to women, men, girls and boys and all people. • Values equality for women and girls. • Rejects violence against women and girls. • Recognizes and values inclusive leadership. • Recognizes and values genuine allyship for gender equality. • Values the equitable sharing of unpaid care work between spouses. • Values the equitable sharing of power between spouses.	• Can use emotions and boundaries to recognize violence. (women) • Can name ways of showing solidarity to GBV survivors. • Can assess gender balance within the distribution of power and responsibility at home. • Can name ways of promoting women's economic empowerment. • Can name ways of showing solidarity to women and girl leaders. • Can give examples of allyship for gender equality.
Session 16: Understanding Power	• Understands the difference between power over, power to, power within, and power with.	• Believes that girls and boys, women and men are entitled to respect and equality, regardless of gender. • Recognizes and rejects domination and abuses of power between individuals.	
Session 17: Power and Status in my Community	• Understands that gender interacts with other aspects of people's social identity to create specific challenges for individuals. • Understands that power is at the core of gender relations.		• Recognizes relationships where women and girls, men and boys are in positions of power, and others where they are in a disadvantageous position.
Session 18: Learning my Gender	• Understands how we learn our gender roles.	• Feels that gender expectations are often unfair, especially those placed on girls and women.	
Session 19: Fixed or Fluid? Being a Woman, Being a Man	• Understands the difference between sex and gender. • Understands why the fluidity of gender matters for social change and the promotion of equality.		

Session 20: Living Inside a Box	• Understands how gender norms are like boxes that control people's behaviours. • Understands that gender norms can change and that people can also choose to defy them.	• Is motivated to promote positive social norm change.	• Can give examples of how someone might step outside of the gender box.
Session 21: The Gender Rules of Emotions	• Understands that emotions are gendered and can give examples of emotions that women and men are encouraged to repress. • Understands that everyone experiences all emotions.	• Values people experiencing and expressing their real emotions.	
Session 22: My Gender Equality Role Models		• Values people who find the courage to step outside of the gender box. • Is motivated to be a gender equality champion.	
Session 23: Sisterhood and Solidarity (Women)	• Understands the role of sisterhood and solidarity on the journey towards gender justice.		• Can signal to other women when she needs help and can recognize other's signals for help or reassurance.
Session 23: Allyship and Gender Equality (Men)	• Understands the difference between real allyship and false allyship.	• Values genuine allyship for gender equality.	• Can name at least 4 practices of an ally.
Session 24: Myths about Gender-Based Violence	• Identifies myths and prejudices that lead to and continue gender-based violence.	• Rejects the notion that women and girls are to blame for gender-based violence and harassment that they face. • Rejects attitudes, myths and norms that justify and continue gender-based violence.	
Session 25: Recognizing and Naming Violence	• Understands that behaviour that is seen as normal can also be unacceptable.	• Believes that a person who experiences harm has the authority to say this behaviour is not acceptable. • Rejects attitudes that say that women and girls should tolerate violence.	• Can use emotions to know when a boundary has been violated and harm has been done.
Session 25: Violent and Positive Masculinities	• Understands how dominant masculinity is learned as boys. • Understands how male violence harms women, children, and men themselves.	• Values non-violent resolution of disagreements and conflict among men. • Believes in taking responsibility for his emotions and actions.	• Can suggest non-violent ways of responding to upsetting situations.
Session 26: Standing in Solidarity with GBV Survivors	• Understands how blaming victims / survivors of GBV is unfair and goes against gender equality.	• Recognizes and rejects victim-blaming.	• Can identify ways to support victims/survivors of violence.

Session 27: Sharing Responsibility	• Understands that gender norms are responsible for women's unfair domestic workload. • Understands the benefits of men and women sharing the unpaid care work of the household	• Believes the burden of unpaid care work that women and girls are expected to carry is unfair. • Men value the importance of consulting women before initiating role changes. • Values the importance of discussing the distribution of unpaid care work.	• Can name 1-2 actions to support them in stepping out of traditional gender division of labour.
Session 28: Sharing Power	• Understands that gender norms assign major household decision-making to men, and that this has negative consequences for everyone.	• Feels more confident initiating a discussion about how important decisions should be taken.	• Can give examples of decisions that should be taken jointly, and decisions that should be taken by the person being directly impacted.
Session 29: Women's Economic Empowerment	• Understands how gender norms can create economic barriers for women and girls.	• Values teamwork between husbands and wives and within collectives as a way of increasing opportunities for sustainable economic empowerment for women and their families.	• Can identify actions that women and men can take, together or independently, to support women's economic empowerment.
Session 30: Inclusive Leadership and Solidarity for Women and Girls	• Understands that there are gender stereotypes about leadership.	• Believes in women's equal right to use their voice and to be leaders. • Values diversity in leadership.	• Can provide 2-3 examples of showing solidarity for women's voice and leadership.
Session 31: Gender Equality Laws	• Knows the equal rights of women and girls are guaranteed by the Constitution of Kenya • Knows that violence against women and girls is against the law. • Knows that her property rights within marriage are protected by the law.	•	• Can use a gender justice diamond to identify actions to address inequalities.
Session 32: My Gender Inheritance	• Understands how we learn our gender roles.	• Feels that gender expectations are often unfair, especially those placed on girls and women.	
Session 33: Men Engaging Men on Gender Equality (Men)			• Can explain 2 key messages that relate to equal partnerships, sharing responsibility and sharing power. • Can co-facilitate gender equality activities for other men

Session 16: Understanding Power

Time: 1 hour, 15 minutes

Objectives:

- To understand that there are different types of power, and each person can choose how they use (or abuse) power.
- To be able to relate to the bad feeling of being dominated by another person in a relationship.

Who: women and men (single-sex groups)

What you need:

- Timer

Key Learning Points:

- Not all power is the same. There are different types of power and each person can choose how they use (or abuse) power.
- We are all equal and worthy of respect and love.

Knowledge, Attitudes, Practices, and Skills:

- Understand the difference between power over, power to, power within, and power with.
- Recognizes and rejects domination and abuses of power between individuals.
- Believes that girls and boys, women and men are entitled to respect and equality, regardless of gender.

Brief description: This session has a role play activity called "Person and Thing" that helps people to experience and use power. It is followed by a discussion about how power can be used and abused in relationships, and how there are patterns in how men and women experience power within intimate relationships. It ends with an activity to help individuals to affirm their sense of self-worth.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Recall that you have now completed the Journeying Within and Journeying Together modules. Explain that you are beginning a new module, called Journeying as Equal Partners towards Gender Justice.

Facilitator Note: Introducing the new Module

Journeying as Equal Partners towards Gender Justice In this module, we will look at the world "through a pair of different glasses" that will help us understand in a new way how our society is organized, so that we can see problems and injustices that may otherwise be invisible to some of us, and so that we can understand what we can do to walk towards justice for women, men and all people.

2. Activity: Person and Thing (45 minutes)

Step 1: Introduce the activity

Explain that you will be doing a role play, and that the goal of the activity is to explore how power works.

Step 2: Form pairs and assign roles

Assign a number (1 or 2) to each participant.

After ones and twos have formed their groups, announce that number 1s will be "people" and number 2s will be "things". Then explain that "people" will be paired up with "things", and assign each person a thing.

Step 3: Explain the rules

Persons have authority over things. So for the next minute, persons can control the objects as they wish: they can ask "things" to perform tasks and the "things" must obey. The only rule is that no one is allowed to touch anyone. Otherwise "persons" can use their power how they wish. Clarify any questions, but do not model an example.

Step 4: Begin!

Start a timer for one minute. During this time, the people, are telling their things what to do (It will probably look like "Walk over there. Stand on one foot. Pick up that paper.")

Step 5: Switch roles!

At the end of the timer, tell participants it is now time to switch roles. So, the one who was the "person" is now a "thing", and the one who was the "thing" in the relationship is now the "person", who holds authority. (You may see "people" who were formerly "things" now taking their revenge, but other options are also possible.)

Step 6: End the role play

Complete the activity. Ask participants to "get out of character" before moving onto the discussion. You can do this by shaking your body vigorously all over (and the facilitator should join in!). You can also explain why we do this.

- *Let's take a moment to shake out the roles we were playing before we talk about the activity.*
- *We do not want to have less power, nor power over others. We are all equal (and when society pushes us into positions of lower power, we must uphold equality as our guiding value).*
- *Take a moment with your partner to non-verbally reassure each other of your mutual respect and equality.*

Step 7: Open a discussion

Discuss the activity by asking some questions:

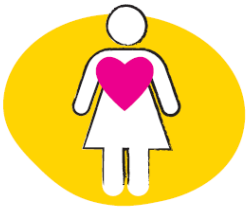
- *What did it feel like to be a "thing"?*
- *What did it feel like to be a "person"?*
- *Is it fair for the person with the most power to treat another person like a thing?*
- *Who had power? What kind of power and how was it used?*
- *In our daily lives, do we observe people being treated as things? Are we sometimes persons or the things in a relationship? Do we ever use our power to promote justice?*
- *How do girls and boys, women and men, experience power differently in society?*

Allow the discussion to unfold, drawing out different perspectives. Use the box below to make the key learning points about the different ways that power is used. After some discussion, you can explain the four different types of power, and ask people to come up with examples of each.

Facilitator Notes: The Different Types of Power

Not all power is the same. There are different types of power and each person can choose how they use (or abuse) power.

Power Over: Power can be abused and used to control others – a person or group with *power over* another person or group has the ability to impose their views, needs or desires.	Example: • A husband orders his wife to pick up a mess. • A motorbike operator says he will only offer transport in exchange for sexual favour. • A woman slaps the girl who has come to stay at her house and is always commanding her to work harder, and she does not support her to go to school.	
Power To: Power can also be used collaboratively and inclusively, to uplift others and to help them to realize their own potential and *power to* achieve their goals.	Example: • A husband asks his wife how he can help her to achieve her goals. • A husband says he has listened to his wife and he wants to discuss ways that they can share power and responsibility within the home. • A woman whose niece has come to live with her insists on giving the girl regular time to study and play with friends.	

Power With: We can find *power with* others – this is the strength and capacity that is gained in working together with others, towards a common goal.	Example: • A group of women support a member of their collective who has just had a baby by taking turns offering childcare and sharing food. • A group of women meet with a group of girls to talk to them about their right to use their voice and to support them in their leadership goals. • A group of men brings a message to the women of their group that they will support them in achieving their goals and will stand by their community leadership.	
Power Within: Power lies within individuals – this *power within* comes from feelings of self-esteem, value and dignity that enable a person to take action.	Example: • A woman feels confident that she can express her needs to her husband. • A woman values her own intelligence and feels confident in starting her own business. • A man feels calm and confident in supporting his wife in her community leadership role, even if others sometimes question him.	

Reflections on the Person and Thing Activity:

- No one forced the "person" to abuse their power. Everyone had a choice, but we repeat what society teaches us is normal. *What other ways could the "person" have used their power?* (They could have used their power to uplift the "things")
- *Why did the "things" listen to the persons? What could have happened differently?* (As "things", they experienced someone having Power Over them. When someone has power over us, we often do what we are told do because it is expected, or because there is a threat if we do not obey. If the "things" had felt their power within, and come together, they might have imagined a different option – they might have felt safer could have used their power with to come together and tell the "persons" that this treatment is not acceptable.

- Girls and boys, women and men experience power differently in society Boys are encouraged to show authority over girls, and girls and women are taught not to question the authority that adults and boys have over them. These patterns continue into adulthood, so that husbands exercise authority over wives, and society values men as leaders.
- True leadership uses power to uplift others and to help them to find their own power within, rather than abusing power to control others. (True leadership leads, it does not impose or use threat of violence)

3. Activity: Embodying My Power Within (10 minutes)

Step 1: Explain that our bodies remember our emotions. So now we will practice feeling our power within - our inner self-worth – through our bodies. This will help us to better recall this positive feeling, and whenever we return to us it can give us self-confidence.

Step 2: Give the instructions. Guide participants in sensing their inner self-worth. Ask participants to take a moment to sense what you are feeling in your body. You can close or lower your eyes if this helps.

- *Stand with your feet wide and stable on the ground and reach the crown of your head towards the sky. Roll your shoulders back.*
- *Place a hand on the area directly under your ribs, and the other on your chest. Gently notice your breath.*
- *Imagine that your lower hand is resting on the centre of your power. Imagine that this power is glowing with your self-worth.*
- *Continue to hold this feeling as you repeat these words out loud, or just think them:*
    - *"I am worthy of love and respect."*
    - *"I am not better than anyone; I am not less than anyone. I am equal to everyone."*
    - *"I am powerful, and I use my power to stand up for myself, and to uplift others."*

4. Check-out (5 minutes)

Step 1: Involve participants in reviewing the key messages.

> Facilitation Tip:
> Support the women (or girls) in understanding how power operates by making sure that they are able to identify relationships where they are in a position of power and others where they are in a disadvantageous position. It is very important for women (or girls) not to go away from this activity thinking that they are 'disempowered victims', or that they are always is a position of disadvantage.

Step 2: Ask participants to take a moment to share any takeaways from this session, that they would like to bring into their personal lives.

Step 3: Homework

- Reflect on your power within, and on how you might build up your *power within*, and your *power with* other women and girls.
- Reflect on your use of power, and on places where you might shift from using *power over* to using *power to*.

Step 4: Ask participants how they are feeling compared to the start of the session, and to share with one word. [happy, sad faces]

Session 17: Power and Status in my Community

Time: 1 hour, 15 minutes

Objectives:

- To understand how gender inequality makes all other forms of exclusion worse for women and girls.

Who: women and men (single-sex groups)

What you need:

- Wide space where participants can spread out in a line and take about 10 steps forward
- Printed handout with role cards, already cut out into strips and ready to distribute

Key Learning Points:

- Power differences are based on people's social identity, such as sex, gender identity, age, ability, religion, ethnicity, marital status, health status, disability, income/wealth, etc. Power differences result in advantages and privileges to some groups that are not earned, creating inequality. Privileges are an ability to do something that not everyone can do.
- Gender inequality makes other forms of exclusion worse for women and girls: There are many forms of social inequality, and being both a woman and part of another excluded group can increase a person's insecurity, leading to inequality and injustice. (e.g. Being a woman and having a disability gives this person a particular experience of exclusion that is different than that experienced by a disabled man, or by a woman without a disability, that neither can completely relate to).

Knowledge, Attitudes, Practices, and Skills:

- Understands that gender interacts with other aspects of people's social identity to create specific challenges for individuals.
- Understands that power is at the core of gender relations.
- Recognizes relationships where women and girls, men and boys are in positions of power, and others where they are in a disadvantageous position.

Brief description: Participants share their attitudes about sharing emotions and their received wisdom about the importance of emotions and how to manage them.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Lead a brief review of the last session, asking participants to recall the different forms of power.

Step 3: Review homework, inviting participants to share any reflections or observations they had about the different forms of power that they experience or may use in day to day life.

2. Activity: Power Walk (30 minutes)

Step 1: Set up the Power Walk

Introduce the power walk. Ask all participants to stand in a straight line facing in one direction and explain you will be handing them a card with a new identity that they will take on.

Hand a role card to each participant. Try to hand a man a girl's role and vice versa. The same role can be given out twice.

Ask participants to keep their roles secret until you ask them to tell their role. Ask participants to read their role carefully and try and embody the role and forget who they are. (Go around to each participant and offer to read their card to them, and make sure they understand who they are.)

Step 2: Begin!

Once all roles are assigned, read each statement clearly so everyone can hear you. Tell participants to listen to the statements carefully:

- *If the statement seems true to their assigned role, take a step forward.*
- *If it seems untrue, take a step backward.*
- *If you are unsure, stay in place.*

Do a test to make sure everyone understands correctly.

Then, read each statement until finished. Ask participants to remain in their final spot for the discussion.

Step 3: Discuss the activity.

Group by group, ask the participants to reveal their roles:

- Participants at the front: *Who are you and why did you feel you could advance so far?*
- Participants left behind: *Who are you and why were you left out?*
- *Why do men get more privileges?*
- *Why do women and girls have more restrictions?*
- *What are men able to make decisions about? What are women and girls able to take decisions about?*
- *What other social identities affect a person's power?*

Step 2: After the exercise go over the slides on discrimination and its effects.

Box 19 A: Power Walk Statements

- *I feel that I am a valued member of my community.*
- *I can decide by myself whether to start a new business or to expand an existing business.*
- *I do not need permission to leave my home to do business or to do planting/harvesting work.*
- *I am comfortable talking in public and expressing my views.*
- *I feel very safe at home and in my community, and I do not worry about of being sexually harassed or abused.*
- *I will be consulted on important decisions that affect my life.*
- *I have control over decisions about my body, including when to have children and how many.*
- *No one would exploit me for sex, even if I needed something from them (like food or transport) and could not pay for it.*
- *I control the money I earn.*
- *I make decisions about major purchases in my household.*
- *I am never worried about the risk of being sexually assaulted.*
- *I have my own identification documents.*
- *I do not need my spouse's signature to open a bank account or to register a new business.*
- *If I decide to become a leader in my community, my spouse will support me without question.*
- *I have time and resources to spend time with my friends, to take part in recreation.*
- *If there were an early warning about a violent storm, I am confident that I would receive the information in time to protect myself.*
- *Even to cope with hard times of drought and scarcity, I would never be forced to marry someone against my will.*
- *I am not expected to do household work every day.*
- *I can freely initiate and refuse sex with my spouse without feelings of shame or guilt.*
- *I have a say in whom I marry and when.*
- *I can learn to drive a boat if I choose to.*
- *I am invited to participate in community planning discussions, and I feel confident speaking up.*
- *I always receive information about my community and county in language that I understand.*
- *I feel comfortable disagreeing with my spouse.*

Facilitator Notes: Power and Status

- **Power differences are based on people's social identity**, such as sex, gender identity, age, ability, religion, ethnicity, marital status, health status, disability, income/wealth, etc. People's identity shapes how society values them.
- **Power differences result in advantages and privileges** to some groups that are not earned, creating inequality. Privileges are an ability to do something that not everyone can do.
- **Girls and boys, women and men may be different, but this should not lead to inequality.** Being born a boy or a girl should not make a difference to the way in which you are treated. But in reality, boys and girls have different privileges and have different degrees of restriction. In reality, all men have privileges and freedoms that women, even those of higher status, do not have. These restrictions are a violation of the rights of girls and women and they hurt their development and their ability to realize their potential.

- **Gender inequality makes other forms of exclusion worse for women and girls:** There are many forms of social inequality, and being both a woman and part of another excluded group can increase a person's insecurity, leading to inequality and injustice. Examples:
    - **When two types of identity with less power meet at a crossroads, a person experiences a unique form of exclusion:** Being a woman who has a disability gives this her a particular experience of exclusion that is different than that experienced by a disabled man, or by a woman without a disability, that neither can completely relate to. A man with a disability may understand her restrictions, but not relate to her vulnerability to sexual abuse. A woman without a disability may understand her vulnerability to sexual harassment and assault, but will not understand the level of her vulnerability, or the restrictions she faces if she depends upon others for certain types of care or communication. Her experience of exclusion is unique.
    - **There can be differences of status and power within the same gender, due to other aspects of a person's identity:** A man with higher power and status has more privilege and advantage in society than a man who has less power because of poverty, ethnicity, and/or disability. Similarly, a woman who holds a position of power in society and who enjoys a higher social status (e.g. a politician) has more privilege and freedom than a poor, less educated woman who was forced to marry as a child.
    - **Age, gender, and other factors intersect to compound social exclusion.** A girl who reaches puberty finds that her freedom is restricted and her responsibilities increase, just at the time that her male peers are experiencing more freedom and developing greater confidence. If she has a disability, or is from an ethnic minority, she is likely to face an even greater level of restriction.
- **When one group is considered not to have power, then they are often treated with less respect**, and more powerful groups do not care about what happens to them. This leads to abuse. We combat abuse and exclusion with inclusion.
- **If men and boys treat women and girls with equal respect**, then the status of women and girls, and their power in the community will increase.

3. Check-out (5 minutes)

Step 1: Recap

Involve participants in reviewing the key messages.

Step 2: Homework

What has changed since beginning to think about power?

Ask participants to notice this week how gender compound, or makes bigger, other types of inequality, and to see if this changes the way they understand the people of their communities.

Step 3: Get feedback on the session

References

Champions of Change, Module 2: Being Gender Aware

Handout 17: Role Play Characters

Girl from a poor rural family, age 15, married to a 33-year-old widower with three children	Female traditional birth attendant from an ethnic minority
Primary school boy whose parents own a shop in an urban area, age 11	Widowed single mother with three children, ages 12, 6 and 2
Girl from a middle-class family, age 16	Male youth leader from an ethnic minority
Male local leader from a rural area	Female Minister of the Environment, Climate Change and Forestry
Male village health worker in a clinic without minimum sanitation standards	Male representative of the County Environment Office
Woman small business owner, age 46, mother of 4	Male fisherman in a declining fishing industry
Woman seaweed producer and processer, age 34	Young woman with a disability who depends upon her family for communication
A young man with a severe physical disability who mostly stays home	A woman, aged 40, who is the head of her conservation group
A pregnant girl, aged 15	The eldest daughter, aged 16, whose parent is frequently sick and cannot work
The eldest boy, aged 16, whose parent is frequently sick and cannot work	A male boda boda driver, aged 18
The male owner of several boda bodas	A woman who uses boda bodas to get her goods to market

Session 18: Learning My Gender

Time: 1.5 hours

Objectives:

- To understand how gender is learned throughout the life cycle.
- To promote perspective-taking between men and women on how systemic gender inequality impacts our personal lives.

Who: women and men (single-sex groups) or joint session between women and men

What you need:

- Flipchart paper, markers
- Post-it notes and pens (optional, if participants would like to draw)

Key Learning Points:

- We learn the expectations placed on our gender by our parents, peers, teachers, religious institutions, schools, and the media. Most of the time learning the expectations of our gender is done unconsciously, but sometimes we can recall incidents where we were reminded of our role (positively or negatively).

Knowledge, Attitudes, Practices, and Skills:

- Understands how we learn our gender roles.
- Feels that gender expectations are often unfair, especially those placed on girls and women.

Brief description: Participants reflect on their lives, and on the social expectations that were placed on them through different life stages because of their gender. This activity helps to ensure that discussions on gender norms is grounded in people's personal experience.

What you do!

1. Check-in (15 minutes)

Step 1: Lead a check-in activity.

Step 2: Review the key learning points from the last session and take up any homework.

2. Activity: How I learned my gender (60 minutes)

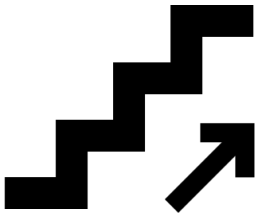
Step 1: Explain the Activity

Explain that you will now do an activity to reflect on how gender expectations have shaped your past histories. The moments we learn our gender roles are often formative – we recall stories, events, or

moments when we were reminded of the expectations placed upon us, and of our different roles and responsibilities.

Step 2: Draw the "life stages" staircase

On a flipchart, draw a staircase with 6 steps. Over each step, write the numbers (or a picture) to represent 6 stages in life. Make sure that everyone knows what the stages are. If you are doing this in small groups, you can invite small groups to reproduce this image, or make sure it is visible to everyone.



- being a young child (0-5 years),
- elementary school-age (5-10 years),
- early adolescence (10-14),
- youth (15-24),
- early adulthood (25-35),
- middle to late adulthood (35-59),
- late adulthood (60+).

Step 3: Ask Reflection Questions

Ask participants to take a moment in silence to reflect on the social expectations (in terms of roles, responsibilities, behaviours and privileges) that were placed on them at each stage of life. Emphasize the genders for each age grouping (e.g. as a *girl* of less than 5 years, as a 35-59 year old *man*). Offer for participants to draw symbols of important moments in life that shaped their understanding of their gender roles.

- *What were the social expectations placed on you as a young girl/boy of less than 5 years, in terms of your roles, responsibilities, behaviour and privileges. Think of a moment during this period when you clearly understood your role and status in society.*
- *Repeat for each stage (e.g. as a girl or boy of elementary school age, as a young adolescent girl or boy…)*

Step 4: Individual Drawing

Ask participants to place their symbols on the relevant step, or to draw it on the flipchart.

Step 5: Sharing Discussion

Beginning with young childhood, and moving from stage to stage, ask participants to share the gender expectations with the group. This can be done in small groups, or in the large group.

Step 6: Talk about Gender Expectations

Ask participants to join you in noticing major differences between the gender expectations placed on girls and boys, adolescent girls and boys, and on adult women and men. Tell participants if new examples come to them, they can add them. Get the conversation going with some questions:

- *How do the games that young girls and boys play (and are taught to play) differ? What do they learn from them?*
- *What life changes happen at this stage about for girls? For boys?*
- *What happens to the expectations placed on girls as they become women? How does this contrast with the expectations placed on boys as they become men?*
- *How do roles, responsibilities and privileges differ for women and men after marriage?*

- *What are the themes that come up repeatedly for women? For men?*
- *How early do we become aware of the rules of our gender box? Of inequality between genders?*

Facilitator Notes: How we "learn" our gender

- **We learn the expectations placed on our gender** by our parents, peers, teachers, religious institutions, schools, and the media. Most of the time learning the expectations of our gender is done unconsciously, but sometimes we can recall incidents where we were reminded of our role (positively or negatively).
- **There are different unwritten rules (norms) for girls and boys; women and men, throughout the life cycle** that set expectations around roles, responsibilities, privileges, and behaviours.
- **The quantity of rules is different for women vs. men**; and their defining themes differ, such as caretaking, modesty and safety for girls and women; or independence and strength, dominance and risk-taking for boys and men etc.
- **We receive praise and social punishment to motivate us to conform to gender expectations.** In childhood the behaviours that are rewarded and reinforced – or punished – are different for girls than for boys. This continues throughout the life cycle. A boy's strength may be celebrated, but if he cries or does anything regarded as "weak", he may be punished with insults and humiliation. A girl may be praised for her beauty but she may also experience restriction that pushes her to keep quiet, to stay home and to do housework.
- **Formative life stages and events also shape our gender expectations**, such as the start of puberty, marriage and child bearing, child rearing, the loss of a spouse through death or divorce etc… The expectations for girls and boys, women and men, differ for each formative life stage.
- **Gender expectations diverge as girls and boys age.** As girls reach adolescence, their lives become more restricted by social control, the threat of violence, and increased domestic responsibilities; whereas boys in this transitional period generally experience greater freedoms and opportunities but also greater pressure to demonstrate their strength and dominance.
- **Challenging rigid gender roles is necessary to promote gender equality and justice.** We can do this by noticing the roles and behaviours that we tend to reinforce. For example, if normally we would tell a girl to stop being so loud and silly, we might stop ourselves and celebrate her strong voice and humour. If normally we might discourage a boy from crying, we might instead tell him it is normal and ok to cry when we feel sad. If a woman stops herself from speaking up, she might notice this and choose instead to use her voice. If a man finds himself ordering his wife around, he can choose to stop and instead ask her how she is.

Step 7: Conclude the activity

End with a discussion on the implications of gender expectations. Talk about whether these expectations are fair or not. Ask participants:

- *Are these different social expectations for females and males fair? What are your feelings about them?*
- *How do these social expectations impact women? Men? Children?*
- *What can we all do to be gender equality champions and agents of change?*

3. Check-out (10 minutes)

Step 1: Recap

Involve participants in reviewing the key messages.

Step 2: Homework

Ask participants to notice any ways they are continuing or enforcing narrow gender expectations on others, especially on young children and adolescents.

Step 3: Ask for feedback

- The set of characteristics we call "gender" are created by people, and they evolve over time. Women and men, girls and boys, do not have to live lives that are constrained by rigid and harmful social expectations based on our sex or gender. If gender norms do not serve all people, communities can decide to change them.

Knowledge, Attitudes, Practices, and Skills:

- Understands the difference between sex and gender.
- Understands why the fluidity of gender matters for social change and the promotion of equality.

Brief description: Participants reflect on what they would have liked to be able to do, if their gender had not been a barrier. The facilitator then defines sex and gender and explains why the difference between the two concepts is important, and participants practice categorizing traits as belonging to sex or gender. The facilitator explains that social norms cannot be changed if people assume that they are permanent and unchangeable. Actually, gender evolves, and the rules can be changed if people see a need.

What you do!

1. Check-in (15 minutes)

Step 1: Lead a check-in activity.

Step 2: Review the key learning points from the last session and take up any homework

2. Reflection: What I like the most and the least about my gender (10 minutes)

Step 1: Preparation

Hang two flipcharts on the wall, one labelled "sex" and the other labelled "gender".

Step 2: Reflection

Explain that you will ask some questions for participants to reflect upon individually. Ask participants to be as sincere as possible. Volunteers will be invited to share after.

- *Is there something that you have liked to be able to do, or enjoy in life but that you could not do, because of your gender? (e.g. If I were a man, I would be able to walk at night without worrying about my safety or reputation; If I were a woman, I could spend time cuddling with my children without feeling like that makes me a weaker man.)*
- Optional: *What is one thing you like the most about being a woman? The least? What is one thing you like the least about being a man? The least?*

Facilitation Tip:
Don't rush this activity. Think of your participants and the time they need to reflect. Women are not always encouraged to decide or to express their likes and dislikes. This goes against the gender roles that most have learned, and so it is very important for women and girls to get more and more comfortable identifying what they like and what they don't like. If necessary, help them come up with answers for these questions by encouraging them to think about the last time they felt very happy about being a woman, or about a time they wished they were a man.

3. Brainstorm: Sex vs. gender (15 minutes)

Step 1: Presentation

Make a brief presentation about the differences between 'sex' and 'gender' based on the definitions included in the box below. Point to the flipcharts on the wall, to ask people whether

Ensure participants understand the differences by asking probing questions, such as:

- *Is being sensitive a sexual characteristic or a gender characteristic? What about being strong?*
- *Do you think that menstruation is a sexual characteristic? What about having a beard?*
- If participants need further clarification, choose an example from the list and try asking: *Is this something that changes across cultures and between generations? (gender) Or does it generally remain fixed and unchanged? (sex)*

Use the prepared flipcharts on the wall to note the differences between sex and gender.

Terminology: Sex and Gender

'Sex' and 'gender' are often used interchangeably, despite having different meanings:

Sex: The biological attributes that exist in humans and animals. It refers to physical and physiological differences between people who are female, male and intersex. These include differences in biological attributes and functions such as ovaries, breast development, menstruation, childbirth, breastmilk production in female bodies, and testicles, facial hair, and the ability to impregnate in male bodies. Sex is usually categorized as female or male but there is variation in the biological attributes that make up sex, and how those attributes are expressed. Sex traits are constant across societies. Sex categories include female, male and intersex.

Gender: How a person identifies. Refers to socially defined roles, behaviours, expressions and identities of girls, women, boys, men, and gender diverse people. Gender reflects what and who society values, and it influences how people perceive themselves and each other, how they act and interact, and the distribution of power and resources in society. Gender identity is not only a binary (girl/woman, boy/man) nor is it static and unchanging; there are many ways to express one's gender, and society's ideas about gender show that they change over time.

Sex and gender are often thought of as interchangeable, but they are fundamentally different. Sexual characteristics are biologically determined and are constant across societies. Gender attributes are social, change over time and different people and cultures have different ideas and beliefs about gender roles and responsibilities.

Sex categories are traditionally seen as binary, but

Gender characteristics are created by people, and they evolve over time. Rigid categories about gender that say there is only one way to be a man or a woman cause harm to individuals and create inequality.

We can choose to change gender expectations when they do not serve it! We do not have to be confined by rigid social expectations based on our sex or gender. Because gender evolves over time, and from generation to generation, it evolves, and it can also be changed, when needed. If gender norms do not serve all people, then people can change them.

Sex	Gender
Biological Born with Difficult to change/fixed Reproductive organs and genitalia Hormones Ability to bear children Ability to impregnate Facial hair	Socially defined Learned Evolves over time and across cultures Roles and responsibilities: (domestic work, care work, service for women; carpentry, defense for men) Attributes: (risk-taking or forceful for men; fragile and emotional for women) Entitlements: Financial dependence for women vs. financial independence for men

Step 2: Classifying examples

Invite participants to share their reflections from earlier a) about the traits they like and dislike (or would like or dislike) about being a woman or a man; b) about something they would have liked to be able to do, but could not, because of their gender.

Check people understand the difference between gender and sex, by asking them to categorize their own examples, by asking:

- *Can I have some volunteers to share their reflections from earlier?*
- *Thank you for that example. Does it describe a sex or a gender difference?*

Step 3: How times have changed!

Start a reflection discussion about how gender changes over time, by asking people to reflect on the lives of their grandmothers. Allow for quiet reflection for 1-2 minutes.

- *How have the expectations around gender changed since the time of your grandmother?*

Invite people to share their reflections, to demonstrate how gender evolves.

Finally, close the discussion by asking people to reflect on why this discussion is important. Use the facilitator notes above to make any key messages about why it is important for us to understand that gender evolves.

- *Why does it matter that gender evolves over time, and can be changed?*

4. Check-out (10 minutes)

Step 1: Recap key messages

Involve participants in reviewing the key messages.

Step 2: Homework

Ask participants to reflect of a social expectation placed on women and men that they wish were different.

Step 3: Feedback

How are participants feeling compared to the start of the session? Share with one word.

Session 19: Fixed or Fluid? Being a Woman, Being a Man

Time: 1 hour

Objectives:

- To understand that gender attributes are created by society and therefore can be changed.

Who: women and men (single-sex groups) or joint session between women and men

What you need:

- Flipchart paper, markers
- Post-it notes and pens (optional, if participants would like to draw)
- Know the agreed translation for the words "sex" and "gender"

Key Learning Points:

- The set of characteristics we call "gender" are created by people, and they evolve over time. Women and men, girls and boys, do not have to live lives that are constrained by rigid and harmful social expectations based on our sex or gender. If gender norms do not serve all people, communities can decide to change them.

Knowledge, Attitudes, Practices, and Skills:

- Understands the difference between sex and gender.
- Understands why the fluidity of gender matters for social change and the promotion of equality.

Brief description: Participants reflect on what they would have liked to be able to do, if their gender had not been a barrier. The facilitator then defines sex and gender and explains why the difference between the two concepts is important, and participants practice categorizing traits as belonging to sex or gender. The facilitator explains that social norms cannot be changed if people assume that they are permanent and unchangeable. Actually, gender evolves, and the rules can be changed if people see a need.

What you do!

1. Check-in (15 minutes)

Step 1: Lead a check-in activity.

Step 2: Review the key learning points from the last session and take up any homework

2. Reflection: What I like the most and the least about my gender (10 minutes)

Step 1: Reflection

Explain that you will ask some questions for participants to reflect upon individually. Ask participants to be as sincere as possible. Volunteers will be invited to share after.

- *Is there something that you have liked to be able to do, or enjoy in life but that you could not do, because of your gender? (For example, If I were a man, I would be able to walk at night without worrying about my safety or reputation; If I were a woman, I could spend time cuddling with my children without feeling like that makes me a weaker man.)*
- Optional: *What is one thing you like the most about being a woman? The least? What is one thing you like the least about being a man? The least?*

> Facilitation Tip:
> Don't rush this activity. Think of your participants and the time they need to reflect. Women are not always encouraged to decide or to express their likes and dislikes. This goes against the gender roles that most have learned, and so it is very important for women and girls to get more and more comfortable identifying what they like and what they don't like. If necessary, help them come up with answers for these questions by encouraging them to think about the last time they felt very happy about being a woman, or about a time they wished they were a man.

3. Brainstorm: Sex vs. gender (15 minutes)

Step 1: Preparation

Hang two flipcharts on the wall, one labelled "sex" and the other labelled "gender". Agree on the right translation for "sex" so that people know you are not talking about the sex act.

Step 2: Presentation

Make a short presentation about the differences between 'sex' and 'gender' based on the definitions included in the box below. You can say something like this:

Explain sex:

- *There are some things that we can do, and we cannot do, because we were born a girl, or boy, or for some of us, intersex. For example, a girl grows into a woman, has a vagina, menstruates, and develops breasts. Women can become pregnant, give birth, and breastfeed. This makes females different from males, who are born with a penis, who grow into men who can grow beards, who have bigger muscles, and who can impregnate females. People who are intersex do not fit into either female or male and have different characteristics that they are born with.*
- *These characteristics, that we are born with, make us different from each other. They are also fixed – meaning they do not change or are very difficult to change. We call these "sex" differences, because they tell us about the human biology that we are born with.*
- *Sex differences are the same for humans all over the world.*

Explain gender:

- *There are some things that we can and cannot do, not because of biology, but because society tells girls and women to behave one way, and boys and men to behave another way. These are the roles*

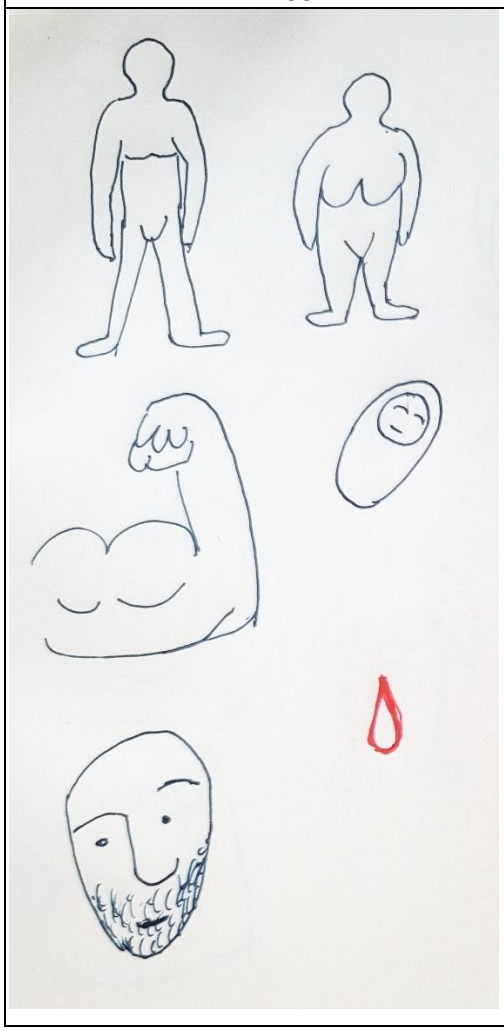
we have in society, our responsibilities, our privileges, and the behaviours we should and should not have as either women and men.

- *These rules are different for women and men, not because of birth or biology, but because society says it should be this way. For example, the cultural rule that says a woman should not wear trousers. Is this because she is not physically capable of wearing trousers? No, it is because society said it should be this way. Or the rule, in some cultures, that says a woman should ask permission from her husband before leaving the home, but that a man does not need permission. Does this difference exist because women are not physically capable of leaving the home without permission? No, it is but because her culture says it should be this way.*
- *We call these kinds of differences "gender" differences. They are decided by society. We are not born with them, we learn them.*
- *Unlike sex, which is fixed, gender is fluid. It is different across cultures, and it changes over time.*

Step 4: Draw symbols on the flipcharts

Use the prepared flipcharts on the wall to note the differences between sex and gender. You can use words, but pictures are more inclusive of people who cannot read.

Here is what it could look like:

Sex	Gender
	

Step 3: Check understanding

Do people understand the difference between sex and gender? Give people some examples and ask them whether they are sex or gender, to check that they understand.

Ask: *Is it sex or gender?*

- *Women can give birth. (Sex)*
- *Men are natural leaders, women are not. (Gender, it is also a false belief. Women can also be natural leaders, even if society expects leaders to look like men.)*
- *Male bodies are usually bigger and stronger than female bodies. (Sex)*
- *Women are more caring and sensitive than men, men are born hard and are not capable of showing softness. (Gender, it is also a false belief.)*
- *Men can grow beards. (Sex)*
- *Women are better at cooking than men. (Gender, this may be true, but not because men are born this way, but because women have a lot of practice.)*
- *Which one is fixed? (Sex) Which is fluid and evolves over time and between cultures? (Gender)*

4. Story telling: Gender in the time of my grandparents (15 minutes)

Step 1: How times have changed!

Start a reflection discussion about how gender changes over time, by asking people to reflect on the lives of their grandmothers. Allow for quiet reflection for 1-2 minutes.

- *How have the rules and expectations around gender changed since the time of your grandmother?*
- *Is life the same women today as it was in the time of your grandmother? Or have the rules for women changed? What about the rules for men?*

Step 2: Sharing

Invite people to share their reflections, to show how gender evolves over time. Some things that may have changed could be greater recognition of the right of girls to an education and their level of education, women having fewer children, or women rising to political office.

Step 3: Is it sex or gender?

Check again that people understand the difference between sex and gender. Ask:

- *When we talk about how times have changed, are these differences that we observe related to sex or to gender?* (Gender)
- *At the start of the session, when we talked about what we wish we could do but can't because we are women or men. Was that sex or gender?* (Gender)

Step 4: Why is gender important?

Close the discussion by asking people to reflect on why this discussion is important. Use the facilitator notes to make any key messages about why it is important for us to understand that gender evolves.

- *Sex is fixed, but gender is fluid, evolves over time, and can be changed. Why is this important?*

- Explain: S*ome gender rules are harmful – for girls, women, boys and men. The good news is that because they were made by people, people can also decide together to change them.*

Facilitator Notes: Sex and Gender

'Sex' and 'gender' are often used interchangeably, despite having different meanings:

Sex: The biological attributes that exist in humans and animals. It refers to physical and physiological differences between people who are female, male and intersex. These include differences in biological attributes and functions such as ovaries, breast development, menstruation, childbirth, breastmilk production in female bodies, and testicles, facial hair, and the ability to impregnate in male bodies. Sex is usually categorized as female or male but there is variation in the biological attributes that make up sex, and how those attributes are expressed. Sex traits are constant across societies.

Gender: How a person identifies. Refers to socially defined roles, behaviours, expressions and identities of girls, women, boys, men, and gender diverse people. Gender reflects what and who society values, and it influences how people perceive themselves and each other, how they act and interact, and the distribution of power and resources in society. Gender identity is not confined to a binary (girl/woman, boy/man) nor is it static; it exists along a continuum and can change over time.

Sex and gender are often thought of as interchangeable, but they are fundamentally different. Sexual characteristics are biologically determined and are constant across societies. Gender attributes are social, change over time and different people and cultures have different ideas and beliefs about gender roles and responsibilities.

Gender characteristics are created by people, and they evolve over time. Rigid categories about gender that say there is only one way to be a man or a woman cause harm to individuals and create inequality.

We can choose to change gender expectations when they do not serve us! We do not have to be trapped by rigid social expectations based on our sex or gender. Because gender evolves over time, and from generation to generation, it can be changed. If gender norms do not serve all people, then people can change them.

Sex	Gender
Biological Born with Difficult to change/fixed Reproductive organs and genitalia Hormones Ability to bear children Ability to impregnate Facial hair	Socially defined Learned Evolves over time and across cultures Roles and responsibilities: (domestic work, care work, service for women; carpentry, defense for men) Attributes: (risk-taking or forceful for men; fragile and emotional for women) Entitlements: Financial dependence for women vs. financial independence for men

4. Check-out (10 minutes)

Step 1: Recap key messages

Involve participants in reviewing the key messages.

Step 2: Homework

Continue to notice gender rules and expectations that are different for women and men.

Step 3: Feedback

How are participants feeling compared to the start of the session? Share with one word.

Session 20: Living inside a box

Time: 1 hour 30 minutes

Objectives:

- To understand how gender norms restrict our life choices and the harm that this can cause.

Who: women and men (single-sex groups) or joint session between women and men

What you need:

- Flipchart paper, markers

Key Learning Points:

- Gender norms are the rules and expectations society places on people, based on sex. Gender norms are what make up the "boxes" people are mean to fit into.
- Life inside the woman or man box is limiting and harmful. We can choose to step out of our gender box, and it gets easier when we do this together.

Knowledge, Attitudes, Practices, and Skills:

- Understands how gender norms are like boxes that control people's behaviours.
- Understands that gender norms can change and that people can also choose to defy them.
- Is motivated to promote positive social norm change.
- Can give examples of how someone might step outside of the gender box.

Brief description: This activity uses boxes (sometimes called the "Man box" or the "Lady or Woman box") to show how living life inside one of only two boxes is very restrictive, especially for women. This activity shows that gender norms start to transform when people decide, together with others in their community, to step outside of their gender boxes and commit to living in a new way way.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Review the key learning points from the last session and take up any homework

2. Activity: Two gender boxes (45 minutes)

Step 1: Preparation

Prepare the woman box and man box posters by drawing a simple woman and man in the centre of each flipchart and outlining them with a box. Leave space to write words or draw symbols on the inside and on the outside of the box.

At the bottom of each box write: "*She should…*" and "*He should…*"

> Facilitation Tip:
> **"Be a lady!" or "Act like a man!"** These are two phrases that are used to provoke strong emotional reactions and to pressure people to conform to one of two gender roles. To get the full impact, it is important that facilitators agree on the equivalent local phrases, in order to encourage the same kind of emotional response and memories from participant.

Step 2: Fill the box!

Ask participants:

- *What comes to mind when they hear the phrase: "Be a lady!" or "Act like a man!" ?*
- *Try using "should" phrases to give your response, because the word "should" usually indicates a social rule or expectation that we feel pressure to live up to. For example, "She/he should be, or do, or have.."*
- *For example: She should be attractive. He should be strong.*

Write all the words and ideas participants share on flipchart as they are spoken (or draw symbols, if in a low-literacy group).

Keep repeating the phrase *"Be a lady!"/ "Act like a man*" with different expressions in your voice to provoke different reactions and to encourage participants to think of more words and rules. If you need more prompts, here are some additional questions to get people thinking about gender norms:

Probing questions for the woman box	*Probing questions for the man box*
• *What does it mean to be a lady or an ideal or accomplished woman?* • *What do people admire about her?* • *What is more important: her appearance or her intelligence? Her caring or leadership capacity?* • *What are her important physical attributes?* • *What should her purpose be in life?* • *What is her role in the family?* • *What is her role outside the family?*	• *What does it mean to be a real or ideal or accomplished man?* • *What do people admire about him?* • *What is more important: his appearance or his intelligence? His caring or leadership capacity?* • *What are his important physical attributes?* • *What should his purpose be in life?* • *What is his role in the family?* • *What is his role outside of the family?*

• *What should she good at?* • *How should she speak and not speak?* • *How should she respond to pressure?* • *What do people value about her?*	• *What should he be good at?* • *How should he speak and not speak?* • *How should he deal with conflict with women or other men?* • *What must he be seen to avoid?*

Facilitation Tip:
Because gender norms are always changing and evolving, you might see this reflected in the examples people come up with. If a community has already started reflecting about how gender norms can be unfair, you might see more progressive things, such as "men should also care for the children" or "an ideal woman runs her own business". If you see signs of this kind of evolution, or differences between regional sub-cultures, you can point out that these are examples of how gender norms are dynamic and evolve, from place to place and from generation to generation. In some places they may be more rigid than in others.

Step 3: Reflection discussion

Reflect on how we receive these messages. Questions to start a discussion could include:

- *Where do these messages come from? Who is the messenger?*
- *How do we know these are the rules? Did someone give us a book?*

Discuss whether the messages or delivery differ if they come from a man or a woman (mother, father, teacher, sibling, peer). For example, a father might speak more harshly to his son about displaying excessive emotion, or a mother might speak more harshly to her daughter about failing in her domestic responsibilities.

Point to the boxes, and the list of associations and stereotypes you have just made and explain:

- *We refer to this list of social expectations, or gender norms of how women and men must behave, as "The Woman Box" and "The Man Box." These expectations are made by people – we learn them from family, peers, society, media, stories, etc.*
- *We learn them from watching others, and from being rewarded for certain things, and punished for others. We are not born knowing these rules, and they do not exist in any book. We learn them from society.*
- *Notice there are only 2 boxes for everyone to fit into.*

Step 4: Process emotions

Ask participants to notice how hearing these phrases spoken to them makes them feel, and what memories they bring to the surface. Ask participants if they would like to share.

- *Did hearing these phrases spoken to you bring up memories or cause you to feel any emotions?*

Acknowledge that these are phrases that are intended to provoke strong emotional reactions, so that people feel embarrassed, or defensive and pressured to conform to these boxes and to prove that they fit into society.

Invite people to stand up and shake out any tension.

Step 5: Why do we stay in the box?

Through a large group discussion, explore the advantages of staying inside the box. Point to the inside of the box and ask the group:

- *What are the benefits that come to women/men when they follow these rules and fit inside the box? What good things do they experience in their communities when they live by these rules?*

Summarize the benefits. These may include:

- Women: being accepted, admired, or respected; being "chosen" by a man and the myth of being "taken care of" / avoiding social and economic marginalization
- Men: being seen as "real" or "tough" men that others look up to; being respected; commanding power; avoiding humiliation

Facilitation Tip:
Consider bringing in a real (large) box, or making one with sticks on the ground, so that you can invite volunteers to "step into the box" and to "step out of the box" to emphasize what happens when we conform to, or break, gender norms.

Step 6: Not fitting into the box

Through a large group discussion (or in small groups), explore the reasons why someone might step out of the box. Point to the area outside of the box and ask the group the questions below. Use the box below for examples, if needed:

- *Are there people who do not fit in the box? Or times in life when we do not fit in the box?*
- *Why is it a problem when we do not fit into the box?*
- *What happens to a woman or girl/ man or boy who does not fit in this box?*
- *What kinds of sayings exist in the community about a man who steps out of the box? About a woman who steps out of the box? (Example: Some cultures ask "who wears the pants")*
- *Are there people who choose to step out of the box anyway?*

Explain to the group that there are consequences when individuals do not conform to these societal expectations and gender norms.

Facilitation Notes: Examples of not fitting into the box

Not fitting into a box: a single (unwed) mother, a person who expresses both "female traits" and "male traits", an unmarried woman or man with no children, a woman who is outspoken, a man who is softspoken. When a wife is involved in making decisions for the family.

Times when we step out of the box: a girl or woman standing up for herself and voices her needs or wishes assertively, a boy or man feeling visibly emotional and lets those emotions show

What happens when we step out: Being made fun of or called mean names, knowing that people are gossiping about us, being threatened with violence or beaten (by peers, a parent, a husband); being punished, excluded, or shunned by groups or community.

Step 7: The Costs of living in the box

Again, point to the inside of the box and ask:

- *What are the costs to living inside the box (for women/men)?*

Give people time to think and wait for them to respond. It can be very helpful to use their own examples of gender norms as a jump off point. For example, if someone said "She should be a tireless caregiver", use that wording, and ask "What is the cost of being a tireless caregiver?" You can also probe further. For a richer discussion, ask people for examples:

- *Is there an emotional cost?*
- *Is there a cost to a person's physical health? Mental health?*
- *Is there a cost to people's relationships? With whom?*
- *Are there lost opportunities?*

Examples of the costs of life in the box:

Women: feeling depressed, physical and emotional exhaustion, frustrated ambitions, repressed anger, forced to endure gender-based violence and abuse through the life cycle (e.g. female circumcision, forced marriage, domestic violence, denial of inheritance).

Men: feeling depressed, emotionally distant relationships with intimate partners, children and friends, feeling misunderstood, using domination and violence to solve all problems, experiencing abuse by other men who attempt to establish dominance.

Summarize the function of the box in society:

- *Most of us live a small life, living inside a woman or man box, without even realizing it. We do this because society has trained us to stay there, by rewarding certain behaviours and punishing other behaviours. This activity helps to show us how gender norms work to keep people in these boxes, and to organize society into rigid gender roles that privilege men over women, but that ultimately harm us all.*

Show how the gender boxes and the norms they contain tell us who is more valued in society, and create inequality between men and women. Using gestures, or by physically moving the gender boxes around, the facilitator can also show that the gender boxes give value and power to men over women. (For example, you could hold the man box above the woman box while you explain.)

Step 8: Stepping out of the box

Draw or ask people to imagine, a woman or man stepping outside of the box (or if you have a large box, ask a volunteer to step inside, so they can step out again). Explain, this person is rejecting the box, because it is too small to hold all of their dreams of the life they could be living. Ask participants:

- *Are there any benefits or good reasons to step out of the box?*

Examples of the benefits of stepping out of the box:

Women: Being able to unapologetically use her voice, to stand up for herself, to share the burden, to rest, to pursue her dreams relating to education, business, or leadership, to feel supported, to feel she is equal.

Men: Being able to ask for help, to share mental burdens, to show and enjoy softness and tenderness, to be part of a team, to deepen his relationships, to feel deeper connections.

Step 9: Conclude

Conclude the activity with a discussion about changing gender norms. Point to the box (or the person standing in the box), and ask people:

- *Who made this box? Who comes up with these rules?*
- *Are we happy with these boxes?*
- *What can we do if we are not happy with these boxes?*
- *Why might it be important to step out of the box together? How can we use our power to help or support someone else to step out of the box?*

Remind participants that society makes these rules – they are gender norms – they are not biological differences. They can change when people decide that the rules and boxes no longer serve them.

Facilitator Notes: Gender Norms

- **Gender norms are rules and expectations that society places on people, based on sex.** These rules define people's roles in society and govern every aspect of life – looks, communication, behaviour, emotional expression, responsibilities, achievements, and what power and privileges they hold. These rules are like boxes that we are meant to fit into.
- **Stereotypes are false beliefs we have about people that are often based on gender boxes.** These have no basis in the truth but are learned and passed on as fact. Some people believe that women or men are better at doing some types of work, but, women and men, girls and boys, are equally capable when they have equal opportunities. For example, beliefs that men make better leaders or business people, or that women are naturally more nurturing or less capable of physical labour or operating machinery are false.
- **Life inside the gender box is both limiting and harmful.** Telling people what should aspire to, and what they cannot be, how they should express themselves, and what they cannot express, how they must use or repress their power is very limiting. Life inside the box is especially limiting for women and girls, for whom the female box also means being less socially valued and free than men and experiencing gender-based violence through the life cycle. Many people do not see themselves inside either box, which can be a source of fear and pain. But everyone is told to fit into either one or the other.
- **There are consequences for stepping outside of the gender box:** Breaking the rules of the woman or man box has a cost. People who step outside of the box take a risk. Family and community members use humiliation, shame, blame and even violence to isolate and punish people who step outside of the box. They also use social rewards like praise to encourage people to stay in the boxes. Example: Girls and women who act in ways that express her personal freedom and autonomy, may be judged in ways that shame them, for example a girl being accused of

attention-seeking (as if this is negative), and a woman being judged for neglecting her care duties. In contrast, boys and men are judged for behaviours that challenge male superiority and domination, such as showing weakness, crying, or caring about gender equality and collaboration rather than domination.

- **We can choose to step outside the box.** We can become aware of the strict gender norms that hold us back in living up to our full potential, and we can choose to defy them. It is safer to do this when we act together and support each other.
- **Gender norms can change if people work together**. Society creates these rules (gender not sex). If society makes them, then society can also change them. When people decide that the rules and boxes that confine them no longer serve them – that they harm more than they help – then people can come together to decide to do things differently.
- **We can also change the boxes!** Maybe instead of boxes, we can imagine that we are fluid like colours. We feel a bit of blue, and a bit of yellow, and sometimes that makes us a brilliant shade of green. If we are actually more like colours than boxes, insofar as we are all strong sometimes and soft sometimes, then maybe we can accept that there are many ways of being a woman, and many ways of being a man, and that there are many possibilities in between. We can support each other and our children in stepping outside of boxes and affirm their choices when they go against the norm.

Stepping out of the box - Examples

- A woman may find that beliefs that men are natural leaders and women are not, is holding her back in the role she could be playing in her community. Her power within and her power with other women and male allies helps her to find the courage to speak up and voice her opinion, even when it is challenging. Later, she decides she wants to run for a leadership role in her group, and prepares herself to convince her family of why this is important and what support she will need.
- A man wants to alleviate the burden on his wife, and he does not really believe that taking care of children and doing housework makes him less of a man, but still, he fears the reaction of others. His power with other supportive men helps him to find his own power within, so that he can access the courage he needs to do the right thing even when it is difficult.

Facilitator Notes: Gender Norms Create Inequality

- **Gender norms justify discrimination (unequal treatment) and create inequality.** They push men and women into categories of "superior" and "inferior". They organize society into a pyramid of power that puts men above women and that makes other genders invisible. Boys and men enjoy greater personal freedom and are encouraged to behave in ways that demonstrate dominance, control and authority. In contrast, girls and women are forced to conform to a form of femininity that is about subservience to men and family.
- **Gender norms tell us who is valued and holds more power in society.** Almost everywhere in the world, what girls and women are expected to do and the way they are expected to be is valued less than the expectations placed over boys and men. This leads to girls and women themselves being less valued compared to their male peers. So, for example, when a boy is told to "stop crying like a girl!", this is only insulting because we have an association with girls and all things feminine that says they are less valuable. A woman may struggle with self-confidence because the society and people around her repeatedly devalue her.

- We can also change the boxes! Maybe instead of boxes, we can imagine that we are fluid like colours. We feel a bit of blue, and a bit of yellow, and sometimes that makes us a brilliant shade of green. If we are actually more like colours than boxes, insofar as we are all strong sometimes and soft sometimes, then maybe we can accept that there are many ways of being a woman, and many ways of being a man, and that there are many possibilities in between. We can support each other and our children in stepping outside of boxes and affirm their choices when they go against the norm.

3. Check-out (10 minutes)

Step 1: Recap

Involve participants in reviewing the key messages.

Step 2: Homework

- *Are there any gender norms that are holding you back, or that are holding back your loved ones?*
- *Are there times when you are the one playing the role of the gender box police and forcing others back into a gender box?*
- *Identify one action you can take to step out of the gender box, or help someone else to do so.*

Step 3: Ask for feedback

Session 21: The Gender Rules of Emotions

Time: 2 hours

Objectives:

- To understand how gender norms influence the expression of emotion and the impacts that has.

Who: women and men (single-sex groups)

What you need:

- Emotions Card Deck

Key Learning Points:

- Gender roles shape how women and men show emotion. Gender boxes contain norms about who is allowed to express what emotions, and in what situation, and how strict these rules are, depends on the culture and the gender roles that are assigned to women and men.
- The costs of men and women, boys and girls suppressing emotions are high, impacting individual wellbeing, the strength of relationships, and even affecting who tends to hold power and leadership in society.
- Everyone feels all emotions, regardless of gender. It is human to feel emotion, and everyone is capable of feeling all emotions. Our emotions help us to know how to respond to different situations.

Knowledge, Attitudes, Practices, and Skills:

- Understands that emotions are gendered and can give examples of emotions that women and men are encouraged to repress.
- Understands that everyone experiences all emotions.
- Values people experiencing and expressing their real emotions.

Brief description: In this session, participants explore their beliefs about how women and men experience emotions, and the gender norms about who is allowed to experience what emotion, and the impacts of that. In the second part, they explore specific emotions that their group is not accustomed to showing.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Recap the last session and homework.

Step 3: Introduce today's session

Explain that in today's session, we will look at one way that gender norms constrain people, by restricting the different emotions that women and men can express. We will talk about the harm this can cause, and how to step out of the box when it comes to the gender norms of emotions.

2. Reflection discussion (30 minutes)

Step 1: Ask questions

Start a discussion on how women and men feel and show emotion differently:

- *Do women and men feel all the same emotions?*
- *Do women and men show emotion in the same way?*

Broaden the discussion to include gender norms:

- *What are the rules about who is allowed to show what emotion?*

Step 2: Ask about impacts

Talk about the impacts of gender norms on emotional expression:

- *What happens when we are repeatedly taught to suppress (push back down) certain emotions?*

Step 4: Ask about healthy behaviours

Conclude the reflection discussion, asking:

- *How can women, men and all people promote healthy emotional expression?*

Facilitator notes: Gender Norms and Emotions

- **Across the world, there is a common but false belief that women are more emotional than men**. Men are often depicted as unemotional and women as emotional, but this is a myth.
- **All people experience emotions, whether they are aware of them or not.** What is different is in the way that men and women process and show emotion, because of gender norms.
- **The emotions people express are deeply gendered**. The woman box and man box have different rules for different emotions. Who is allowed to express what emotions depends on the gender associations of certain emotions.
- **For men, showing anger tends to be normalized and encouraged**; but expressing emotions regarded as "weak" is discouraged, such as fear and tenderness. Men are generally discouraged from deep emotional expression, and the ability to maintain control over one's emotions is traditionally seen as a masculine trait.
- **In women, expressing fear and tenderness is seen as part of female behaviour and the woman box, alongside norms of female submissiveness and caretaking**. Women are generally discouraged from expressing anger and assertive emotions. In general, being seen as being "emotional" is seen as being less capable, and less in control.

- **Children are extremely tuned into their parents' emotions.** They learn from an early age whether their emotions are allowed or must be suppressed by the reactions of their caregivers, and by watching how their parents express emotions. Parents can also pass on unconscious judgements about certain emotions being unacceptable, which hurts the child's ability to express their feelings and needs and put them into words.
- **The costs of suppressing emotions are high**, impacting individual wellbeing and relationships. Feeling unable to communicate our real feelings and needs can contribute to feelings of isolation and social disconnection (even if we are never alone). Sexist beliefs that men are rational and women are emotional even influence our ideas about leadership in society.
    - **Men and boys are not encouraged to express certain emotions, such as sadness**, tenderness and vulnerability, and so do not acquire the skills that help them to care for others. They may be emotionally distant with friends and as fathers, and unable to communicate in an honest and vulnerable way that strengthens healthy relationships and builds trust and intimacy. They may not seek treatment when they are ill, for fear of showing their weakness.
    - **Women's and girls' health may suffer additionally from suppressing emotions such as anger,** which drive us to set healthy boundaries and to restore justice. They may learn to avoid direct conflict when disagreements arise, rather than communicating their feelings, needs and wishes assertively, which can be damaging. Girls may hide their intelligence and true opinions in order to be seen as sympathetic, to fit in the woman box, which robs them and their communities of their potential.
- **It's common to feel a desire to fit into our gender box, even when it comes to our emotional expression.** But all this limits your ability to fully express yourself and your full range of emotions in a healthy way. It is best to be honest about how you feel, and to ask for help when.

3. Activity: Exploring difficult emotions (60 minutes)

Step 1: Introduce the activity

Explain that in this activity, participants can learn about key emotions that tend to be gendered in terms of who is allowed to express them and to whom.

Step 2: Use emotion cards

Pull out the following cards, and allow participants to circulate them: anger, fear and tenderness. Ask participants:

- *Which of these emotions do you think women need to work on expressing?*
- *Which of these emotions do you think men need to work on expressing?*

Ask participants to choose 1 that they would like to focus the discussion on (or two, if time allows).

Step 3: Participants share wisdom

Ask participants to share their knowledge on the wisdom of these emotions. Use the guidebook to provide additional information on grounding ourselves while we feel and express our emotions.

- *Do we have feelings about these feelings?* (e.g. feeling embarrassment, shame or guilt for expressing these emotions)

Step 4: Inviting these emotions to tea

Help participants to explore what feeling those emotions we are used to repressing would be like through a grounding activity to help them imagine inviting emotions they find challenging to tea.

Start by inviting them to lower their eyes and imagining that this emotion is knocking at the door:

- *How does it feel to know who is behind the door? (This emotion belongs too, thank it)*
- *How would it be to decide to open the door and invite this emotion in for a cup of tea?*
- *What would this emotion say if you asked it what it is trying to tell you?*
- *Thank your emotion for trying to take care of you. You can give yourself a hug if that feels right.*
- *Take a few deep breaths, before coming back into the room.*

Step 6: Discuss the experience:

- *What has shifted?*
- *Do you think you could practice this kind of nurturing attentiveness towards these emotions when they are hot and agitated?*
- *What do you take away from this?*

3. Check-out (10 minutes)

Step 1: Recap

Ask participants for their key takeaways. Remind them of the key learning points.

Step 2: Homework

- *Notice emotions you have maybe learned to suppress because of gender norms. Practice inviting these emotions to tea.*

Step 3: Preparation for next session

Next session we will talk about our role models for gender equality, so think about who comes to mind for you. If you like, you can bring a picture, or object that helps you to tell the story of why this person inspires you. (See Session 22, the box on choosing your role model)

Step 4: Ask for feedback

Session 22: My Gender Equality Role Models

Time: 1.5 hours

Objectives:

- To reflect on our role models for gender equality.

Who: women and men (single-sex groups)

What you need:

- Remind participants before they come to think about their gender equality role model and to bring an object to tell the story.
- Come with your own example and prop.

Key Learning Points:

- We are surrounded by role models who have stepped out of the gender box whether in a big way, or in a small way.
- Anyone can be a role model for gender equality and can help to lead the way for someone else. It begins with finding our power within, and our power with others who support us.

Knowledge, Attitudes, Practices, and Skills:

- Values people who find the courage to step outside of the gender box.
- Is motivated to be a gender equality champion.

Brief description: In this session, participants can celebrate their role models for gender equality. They begin with sharing stories and objects tell something about their role model (such as a picture or another significant belonging). Participants reflect on the experience of challenging gender norms, and the qualities it takes to step outside of the box. They then turn inward to reflect on their own desires and intentions for personal growth through challenging gender norms.

What you do!

1. Check-in (20 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Recap the last session and review homework.

Step 3: Introduce today's session

Explain that in previous sessions we have talked about the two gender boxes (woman box, man box) that everyone is forced into, and the benefits and costs of that. We talked about how stepping out of the box, and even challenging boxes in general, can be difficult because society punishes people who

try to disrupt gender inequality. Despite these challenges, there are many examples of people who defy gender norms and who step out of the box all around us.

Explain that in today's session, we will share stories about our role models for gender equality.

2. Sharing discussion: Our role models for gender equality (60 minutes)

Step 1: Introduce the activity

Explain:

- *We are going to share stories about the people who have inspired us with their own example of stepping out of a gender box, or standing up for the rights of others, or who have taken actions to dismantle gender inequality (who have used their voice or action to push for rebalancing the scales of justice or toppling the pyramid of power).*

Facilitator Notes: Choosing a gender equality role model

This might be a woman or man who challenges traditional roles in their home or livelihood; an inspiring teacher in the school who encouraged you to break through gender barriers and to live to your fullest capacity; a woman who has run for a leadership position (whether successfully or not); it could be someone from the past, like a grandmother who challenged her husband or family to live outside of the gender box; or it could be someone distant, like an elected official or public figure who has ignited a fire within you and made you realize that change is possible.

Look for everyday leadership.
Think about who inspires you right now in a very personal way.

If it is helpful in telling the story of who they are and why they inspire you, you can bring an object that reminds you of them. This could be a picture, one of their belongings that you find meaningful (if it was someone in your past), or a representative object (like a pen, book, spoon or hammer).

Step 2: Allow extra time for reflection

Ask people if they were able to think of a person who inspires them in this way, and if they are ready to discuss, or if they would like more time to think about it.

Step 3: Sharing

When participants are ready, invite them to go around the circle and share their stories.

- *Who is the person who inspires you? (You can begin by showing us the object if you like)*
- *What is their story?*
- *What do you admire about them?*
- *In what way did they step out of the box or challenge gender inequality?*

Begin with your own example, so you can model how long to take.

Facilitation Tip:

- **Time management:** Depending upon the size of your group, this discussion could take as little as 20 minutes or up to an hour or more. To avoid people taking a very long time to tell stories, set the tone at the very start by asking people to keep their stories to about 2 minutes.
- **Avoid interrupting the stories.** If people forget to answer the questions, don't worry about it. You can ask everyone together at the end.

Step 4: Discuss the common themes

After everyone has told their story, and everyone has answered the questions above, continue the discussion. Reflect on how they might have experienced stepping outside of the box, and the qualities that they think define them.

- *What do you think it was like for these role models to challenge gender norms?*
- *Did anyone support them?*
- *What qualities do you think define them?*

3. Discussion: What lesson from your role model do you want to take forward? (30 minutes)

Step 1: Reflection on action

Ask participants to reflect on the action they are inspired to take in their own lives:

- *Do these role models inspire you to do anything differently in your own life?*
- *Is there a vision or intention for personal growth that you would like to invite into your life? Imagine the change you would like to see, no matter how small (nothing is small).*

Step 2: Sharing

Invite participants to share their intentions. These do not have to be specific actions at this point, but more the vision of a change.

Step 3: Next steps

Invite participants to have a discussion with their role model about gender equality (if it is someone they know and can easily speak with).

Programming Opportunity:

Role model dialogue exchanges: This can be a good moment to begin to think about inspiring gender equality role models that the group would be interested in speaking with. This might be a gender equality champion holding a position of power, an activist working in coastal NbSs, or someone else the group wants to learn about. Look for opportunities to connect them together, perhaps with other groups at the same time, for a discussion on gender equality.

3. Check-out (10 minutes)

Step 1: Key takeaways

Ask participants for their key takeaways.

Step 2: Homework

- *What kind of gender equality role model do you want to be? Whom do you want to inspire?*

Step 3: Prepare for next session

Next session we will talk about our role models for gender equality, so think about who comes to mind for you. If you like, you can bring a picture, or object that helps you to tell the story of why this person inspires you.

Step 4: Ask for feedback

Session 23: Sisterhood and Solidarity (Women)

Time: 2.5 hours

Objectives:

- To understand how women and girls can find power through sisterhood and solidarity.

Who: women only (single-sex groups); opportunity to combine different groups of women together (e.g. women from the same conservation group or area)

What you need:

- A bunch of small thin sticks that you can break individually but not together
- Flipchart paper and marker (optional)

Key Learning Points:

- Women and girls are united by the struggle for equality. All girls and women experience the denial of their equal human rights. Women and girls everywhere are forced to live inside a small gender box, facing burden, discrimination, disempowerment, and violence throughout their lives. No matter how different we are, there is a sisterhood of women and girls that is based in this common struggle for equality, and it is a seed that we should water.
- Solidarity is about caring for each other and caring for justice for everyone. It is about making sure no woman or girl is ever left standing alone or feeling unsafe or uncared for.
- Solidarity gives people the courage to stand up for themselves and for each other. They find strength in numbers.

Knowledge, Attitudes, Practices, and Skills:

- Understands the role of sisterhood and solidarity on the journey towards gender justice.
- Can signal to other women when she needs help and can recognize other's signals for help or reassurance.

Brief description: This session uses symbols, discussion, and our bodies to explore the theme of sisterhood and solidarity. Women unpack how gender inequality promotes competition and division between women and girls, and then discuss their common experiences of struggle because of their gender (of living in the woman box). Together they explore ways they can promote sisterhood and solidarity with and between diverse women and girls. Then they move into a more physical practice, where they use their bodies and words to feel the meaning and power of standing together. Finally, they decide ways of asking for help when they need it.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Recap the last session and take up homework.

Step 3: Introduce today's session

Explain that in today's session, we will think about what to do so that no woman or girl ever feels alone in stepping outside of the box. We will talk about standing together in solidarity.

2. Activity: Solidarity metaphor (10 minutes)

Step 1: One stick

Hold one stick in your hands. Ask participants how easy it is for you to break. Break the stick.

Step 2: Many sticks

Hold all the sticks together. Ask the women if it is hard or easy to break the sticks now that they are all together. Try to break the sticks. (There should be enough sticks that you cannot break them when they are together).

Step 3: Discuss

Ask the women to think about the similarities and differences between this metaphor and the lives of women and girls who try to step out of the gender box. Invite their reflections.

- *How are the sticks like the lives of women and girls who try to step out of the gender box?*

3. Reflection Discussion: How gender inequality divides women and girls (and how to overcome this) (30 minutes)

Step 1: Open the discussion

Start a discussion about how gender inequality, through gender norms, works to keep girls and women separated. (Spread out the sticks on the ground here to illustrate) Draw on the points in the box below to fill in any important gaps in the conversation.

- *Remember when we talked about the gender boxes, we saw that the man box and all things "masculine" are given greater value in society, compared to the woman box, and all things "feminine" which are seen as inferior. We can think of the man box as being on top of the woman box, or we can think of power as a pyramid, with the fact of being a woman or girl keeping us under men in the pyramid.*
- *How does the experience of living in the bottom part of the pyramid, or living in the woman box, affect our relationships with each other as women and girls?*
- *What kinds of behaviours do we see that divide girls? That divide women? That divide women and girls?*
- *Who benefits when girls and women compete with and against each other?*
- *How do gender norms play a role in creating this division?*

Step 2: Now talk about solidarity and unity. (Bring the sticks back together into your hand). Invite the women's thoughts and feelings. Ask:

- *What would solidarity between women and girls look like?*

- *How would it help women and girls?*

Facilitator Notes: Understanding division and solidarity

- **Gender norms work together to force women and girls into competition with each other.** Even though women and girls are mutually supportive and have healthy friendships with each other, this happens despite (not because of) the gender norms that work to keep them under the control of men.
    - Traditional gender norms that their value comes from belonging to a man, not from within. They tell women that their intelligence, opinions and ideas are not as important as their appearance and desirability to men and boys. That the desires of men must be satisfied, even if that means setting aside our own emotions, desires, and our will.
    - These norms work together to create among women and girls. It leads to divisive and painful behaviours, like gossip, judgement of others, and self-judgement and dislike.
    - Competition between women and girls benefits men because it maintains their power over them. Because women cannot afford to challenge them if the price of doing so is to be rejected or harmed.
- **Women and girls are united by their struggle for equality.** All girls and women experience the denial of their equal human rights because of gender. Women and girls everywhere are forced to live inside a small gender box, facing burden, discrimination, disempowerment, and violence throughout their lives. No matter how different we are, there is a sisterhood of women and girls that is based in this common struggle for equality. It is the seed of liberation and freedom that we should water.

4. Brainstorm: How can we promote sisterhood and solidarity? (30 minutes)

Step 1: Brainstorm

Explore how individual women and groups of women, might start to promote greater sisterhood and solidarity in their community. You can draw or note symbols on a flipchart.

- *What are things that individual women can do to promote sisterhood and solidarity?*
- *What can women do collectively, using their power with, to promote sisterhood and solidarity?*
- *Who are girls and women who might need our solidarity more?*

Facilitator Notes: Promoting sisterhood and solidarity

Solidarity is about equality and learning from each other, there is no room for superiority. Some women and girls suffer additionally from other forms of exclusion. Sometimes we allow other forms of inequality and exclusion to divide us – we feel that because we are older, we have nothing to learn from those who are younger, or vice versa. We may feel superior because of minor differences between us, or as if we have nothing in common with a woman or girl from another or religious group, from a stigmatized group, from a woman with a disability, or a woman who is very different from us in some other way. Some women and girls struggle more because personal circumstances (for example poverty, relationship difficulties, abuse, or isolation).

Solidarity means asking the question "Who is being left behind?" or "Who is struggling right now?" and thinking of ways to offer connection, listening and support.

Make sure no woman or girl is left standing alone. When a woman or girl is thinking of somehow stepping out of her gender box, there are risks involved. Like the single stick, she is more vulnerable if she is alone. Make time to listen to her, check up on her, encourage her to be safe, and support her in her choices. Offer to help her in practical ways, (minding her children, cooking a meal, watering her garden, asking for support from male allies) and organizing with other women to show your support in other ways that you think would be beneficial.

Build bridges with other women and girls, do not burn them. Acknowledge when you, as a woman, are part of the problem. It is important for women to recognize their common struggle, to avoid the patriarchal trap of division and blaming and judging each other, or causing harm with gossip, or of passing on abuse of power. When women and girls are not conscious and awakened to the importance of sisterhood, they can find themselves accepting unjust treatments, and falling victim to competition and rivalry with each other and "doing the work of the patriarchy for it". Having conflict with another woman is not the problem, it is about how it gets addressed. Notice, with a kind curiosity, when you are being part of the problem, and send yourself the love you deserve.

Women and girls are valuable. Continue to remind yourself and other girls and women of this truth, and to show each other care.

5. Activities: Formations of solidarity (50 minutes)

Step 1: Introduce the activity

Explain that you will now do a series of activities together to practice communicating solidarity and sisterhood in with and without using words.

Hold my hand

Step 2: Form pairs

For the first activity, ask women to get into pairs for a quick role play. Ask each member of the pair to choose a number, 1 or 2.

Step 3: Assign roles

- Person number 1 is struggling with her place in the gender box. Maybe she is feeling discouraged, maybe she is feeling afraid, maybe she is feeling shame. She is on the floor, as if she has fallen.
- Person number 2 is standing. She sees her sister, on the ground, and recognizes her struggle. She has been there many times herself.

Step 4: Explain what to do

Ask participants first to listen. Explain that the woman who is standing and the woman on the floor will first look at each other for a moment, without speaking, but with emotion. When she is ready, the person who is standing will offer her hand and help the other woman to stand. As she does this she should say the words "*Hold my hand*".

Step 5: Change roles and repeat.

Together we cannot be broken

Step 6: Get into formation

Ask the women to form a line, shoulder to shoulder, facing the same direction. Imagine that they are facing a challenge together.

Step 7: Link up

Ask the women to interlink their arms at the elbow.

- *Take a few slow, deep breaths here, and let the feeling of your power with each other sink in.*

Step 8: Speak words of solidarity

Invite women to speak any words that capture their feeling of solidarity and power together. After they have finished, offer one phrase they can all repeat a few times. Encourage women to take their time here, to play with different ways of speaking:

- *Together we cannot be broken.*

We are valuable

Step 9: Get into formation

While women are still standing in a line, ask them to switch from elbows to holding hands. Then ask the two women on the ends of the line to join, forming a circle.

Step 10: Grounding

Ask the women to hold each other here, to maintain eye contact, and to allow the power they feel together to reverberate.

Step 11: Speak words of solidarity

Invite women to speak any words that capture their feeling of solidarity and power together. After they have finished, offer one phrase they can all repeat a few times. Encourage women to take their time here, to play with different ways of speaking:

- *We are valuable.*

Step 12: Invite women to disconnect slowly and intentionally whenever they are ready.

Help

Step 13: Explain the final formation

Explain that this last activity will give women another useful tool that women or girls may sometimes need to use when they need solidarity from others. It is called "help". Explain:

- *We all need help sometimes. Sometimes it is easy to ask for help, because there is no risk involved. For example, "I need help minding the children while I go to the toilet". Other times,*

it is hard to ask for help, because there is risk involved, like when a woman is feeling alone and afraid. Asking for help can sometimes be dangerous, so we need a way of doing so quietly.

Step 14: Agree on a signal

Having a way of signalling "*I need help now*" secretly, and without having to speak the words, can be very valuable in helping to keep women and girls safe. So, for the rest of this activity, discuss with each other and agree on a signal that you will all recognize, but that no one else will notice or understand. This signal will mean "*I need help urgently*". Check with women if they think this would be helpful to have before continuing.

> Important:
> This activity requires information on the action to be taken if women receive this signal. Make sure to review and update referral pathways, checking available services and contact information, and having this information ready for this discussion.

Step 15: Agree the response to the signal

Next, decide what action women need to take when they see another woman make this signal, and how to make sure she stays safe. For example, she makes up a reason to go ask this woman for a favour, so that she now needs to come outside of her home.

> Safeguarding and Protection:
> It is important that the response to the signal does not cause violence to intensify or put people who try to help in danger of retaliation. So, it is important for this reality to be discussed. In some communities it may be possible for bystanders to interrupt violence without causing further harm, for example, if the norms against violence have started to shift in their community.
>
> Above all, any community response to a signal for help needs to trigger the protection referral

Step 17: Sharing the signal

Last, decide who you can share the signal with and how, and how you will keep it secret (for example, maybe this becomes a signal that is shared with women of a neighbouring community or women's rights organization). It is very important that the signal stays secret among women, so that no woman is ever exposed for using it, as this could put her in danger.

Step 16: Check understanding

Once participants have all agreed, check by asking:

- *Can everyone clearly do the signal and recognize it when they see it?*
- *Does everyone know what it means, and know what to do when they see it?*
- *Does everyone know that it is important that this symbol remains a secret for women and girls? Whom they can share it with, and whom they should not share it with?*

5. Check-out (20 minutes)

Step 1: Compose a solidarity song!

For check-out, ask participants if they would like to combine some of their stances and phrases into a song that everyone can easily remember and that can help them to tap into the positive feelings of sisterhood and solidarity.

Suggest key words, ideas and phrases that could be in this song.

Step 3: Homework

Ask participants to practice this song and to think about how solidarity can enrich their life.

Session 23: Allyship for Gender Equality (Men)

Time: 2.5 hours

Objectives:
- To understand how men and boys can be allies for gender equality.
- To process emotions and motivations around allyship.
- To begin to plan support networks for allies.

Who: men only (single-sex groups); can be beneficial for women too but optional

What you need:
- A room with enough space for men to move freely together from one corner to another.
- At least 2 small papers and a pencil for each participant

Key Learning Points:
- An ally is a person who works for equality and justice from a position of power and privilege (advantage). Specifically, an ally is a man who listens to women and helps to prevent men's violence against them, who shares power and responsibility and who helps them to achieve their goals. An ally is accountable to women and girls.

Knowledge, Attitudes, Practices, and Skills:
- Understands the difference between real allyship and false allyship.
- Values genuine allyship for gender equality.
- Can name at least 4 practices of an ally.

Brief description: This session explores allyship, and the differences between "real" and "false" allyship, in order to explain what kind of behaviours allies need to demonstrate. Men talk about their hopes and fears around real allyship, and think about setting up a support network to help them through the challenges of allyship.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Recap the last session and homework.

Step 3: Introduce today's session

Explain that in today's session, we will talk about how men can be role models and allies for gender equality. After an activity and a discussion, we will reflect on hopes and fears that may be holding back real allyship, and on what is motivating us to make such a significant personal transformation. Last, men talk about why being an ally for gender equality is difficult, and they take steps to begin setting up their own support network.

2. Activity: Is this real allyship? (60 minutes)

Step 1: Introductory discussion in pairs

Ask participants to turn to their neighbour and to discuss the following questions. Ask:

- *What does it mean to be an ally?*
- *Can you give examples of men being allies for gender equality?*
- *Is there a right and a wrong way to be an ally?*

Open the discussion about being an ally and invite people to share their perspectives.

Facilitator Notes: What is an ally?

An ally is a person who works for equality and justice from a position of power and privilege (advantage). Specifically, an ally is a man who listens to women and girls and helps to prevent men's violence against them, who shares power and responsibility and who helps them to achieve their goals. An ally is accountable to women and girls.

Step 2: Provide the instructions

Tell the participants that you will do an activity called "Is this real allyship?" to pay attention to behaviours that are consistent with allyship.

Divide the room in half. One far corner is designated "Yes, definitely", and the opposite corner is designated "Not at all".

Explain to the men that you will read statements about some fictional characters. After each character, they should ask themselves "Is this man a real ally?" and should go stand in the corner of the room that they agree with.

- *If you agree very strongly that the character is demonstrating allyship for gender equality, walk over and stand in the "yes, definitely" corner*
- *If you disagree very strongly that the character is demonstrating allyship for gender equality, then walk over and stand in the "Not at all" corner*
- *If you have some reservations, stand a little further away from the corner.*
- *If you are unsure, stand in the middle between the two corners.*
- *Is that clear?*

Do an example to make sure everyone understands.

Step 3: Begin the activity!

Begin reading the character statements.

After each statement the facilitator should ask ***"Is this real allyship?"*** at which point, the men should go choose their place to stand that best reflects their opinion.

Facilitate discussion throughout the activity! After the participants have chosen their stance, the facilitator should notice and probe any differences of opinion between the men and ask probing questions. Encourage men to feel free to change their positions if they change their minds:

- *You believe this character is demonstrating strong allyship for gender equality, why?*
- *You have some reservations, why?*
- *You feel strongly that this character is not demonstrating ally for gender equality, why?*
- *You seem undecided, what are you thinking about?*

Activity Statements: Is he practicing allyship for gender equality?

- Baraka has heard of a new project in the area that provides micro-grants to women with business ideas. He encourages his wife to join but mainly he is thinking about how he will use some of the money outside the family. **(No, he is motivated by self-interest.)**
- Ali overhears his daughter talking to her friend about the teacher at school who said only boys can do maths and that school is not important for girls. He tells his daughter he heard and that this is wrong and incorrect – that girls are just as good at maths all subjects. He makes time to go talk to the teacher about his comment and his views about girls. **(Yes, he notices gender inequality, he talks to his daughter, he takes action to help all girls in the school.)**
- Job thinks it is important for girls and young women especially to be protected from violence. He thinks the way to create safety is for women and girls to avoid unsafe places, to dress appropriately, and to be married sooner rather than later. **(No, he blames women for the violence they experience rather than the perpetrators who choose to commit it. He is not making the world safer for all women and girls.)**
- Ojwang also thinks it is important for girls and young women especially to be protected from violence. He wants to go around and talk to men and wants to personally beat any man who touches another woman or girl in this town. When he hears his neighbour was hurt by her husband, he goes over and shouts and creates more conflict. As if to prove a point, the woman's husband hits her harder, in front of him. **(No, he did not listen to her, he put her at further risk)**
- Adamu returns home from a gender justice group discussion inspired and determined to make a difference for his wife. He announces that from now on, he will do the laundry once a week. His wife is puzzled but does not challenge him. **(No, he is taking the decision for his wife, instead of trying to understand what she wants and the best way to lighten her burden)**
- Gathii wants to be recognized as a gender champion in his community. He is often telling other men about the importance of sharing responsibility in the home. He picks up a broom and sweeps the floor every morning and whenever he thinks he is being watched by neighbours, but the rest of his behaviour is fairly unchanged. **(No, this kind of allyship is false because it is performative and motivated by self-interest).**
- Salim has decided that he would like his wife to participate in conservation and sustainable economic activities, so he comes home and gives her a talk he hopes will inspire her to start going. She says she would love to, but she does not have time. He ignores this comment and says she will find a way to make time, expecting her to make adjustments in her life by herself. **(No, this kind of allyship is false because he expects his wife to fix their problem by herself)**
- Natori learns that his cousin was beaten by her husband. He does not usually intervene when he hears of male violence against women in the family, but this time it is family, so he does. **(No, he is only interested in helping his family, not in ending violence for all women and girls).**
- Okeyo is working on his anger and is trying to stop shouting at his wife and being so impatient. He decides that he needs help, and so he tells his men's group and practices tips for managing his anger with them. After talking to them, he also decides to discuss it with his wife, so that she knows he is trying to work on managing his anger and taking responsibility for it. **(Yes, he is taking responsibility for his actions and emotions)**
- Amara hears his neighbour, a woman, scream from her home. He panics, but then he thinks it is better not to interfere. He tells his wife they should mind their own business. The next

morning, he sees the woman with fresh bruises. He meets her husband later in the day and they talk, but Amara does not mention the violence. **(No, he is allowing violence against women and girls to happen unchallenged)**

- Omariba loves his wife and wants his relationship with her to be strong. He tells her he has something he would like to discuss alone with her and asks when a good time might be. When they speak, he explains that he is has been learning about how gender inequality hurt women in so many ways – ways that he was not even aware of – and that is also hurts their families and communities. He says he does not want to be a part of the problem; he wants to be part of the solution. He wants to change things at home, but also to help change things for women and girls in the whole community. He asks her what she thinks. **(Yes, he wants transformation in his household, but he is inviting a discussion with his wife so that they can both decide how this will happen)**

Step 4: Reflection discussion

At the end of the activity, ask men in the room to reflect on the characters and the behaviours that they chose to display. Allow some exchange before adding the explanations below.

- *Do you see yourself in any of these men's reactions? (Women participants can reflect on the men in their community).*
- *What did you notice about the real allies? What are their motivations?*

  Explain: *The men who are practicing real allyship are motivated by justice for all women, not just one or two women; they consult women before taking action; they listen to women and girls.*

- *What are some of the problems you saw in some of the other examples?*

  Explain: *Putting their self-interest first, trying to save girls and women, taking decisions for them, taking action on their behalf without consulting them, ignoring women when they speak, ignoring the violence committed by other men, making girls and women the problem – rather than the behaviour of their male aggressors, exploiting them.*

Conclude the discussion by drawing out some general points about real allyship and false allyship. Ask participants for their thoughts on this and use the box below to provide additional information.

Facilitator Notes: Real allies and false ones

Allyship can be thought about and practiced in different ways – not all of them are helpful:

- **Self-interest:** where men's advocacy is personal rather than about addressing systematic gender inequality, because it will somehow benefit them.
- **Altruism:** where men take action because they want to be heroes or to "save" women.
- **social justice**, where men move beyond individual action to working together to challenge gender equality and elevate the voices and perspectives of excluded groups without being in the spotlight themselves.

Being a real ally is not about putting on a show or a performance, or acting superior to other men. It is about making real change. Not glorious change. Often very tedious change! But the kind that is

very rewarding. The kind that takes work, and risk, but that yields healing, connection, and hope – for women *and* for men, for children and families and for whole communities.

Being an ally is about:

- **Listening to women and girls.** Listening to individual women and girls when they have something to say, listening to them when you would rather not be, asking them for their thoughts and opinions, and making and holding the space for women to speak in public and group meetings.
- **Holding men and boys to a higher standard** Noticing when men and boys are blaming women and girls for their bad behaviours and calling them out on this. Practicing and promoting responsibility for our own actions and emotions, and seeking emotional support from our support network when needed.
- **Examining our lives and the roles we play with honesty.** Taking the perspective of women and girls – "walking in their shoes." Understanding how work, power and benefits are distributed in our homes, our organizations, and communities. Examining the beliefs and gender norms that justify this inequality and challenging them.
- **Adopting behaviours that are outside the man box.**
- **Sharing responsibility and sharing power.** Whether in the home, or in our community groups, men and women, girls and boys should share responsibilities based on equality and not based on ideas about gender roles. Men need to share power – over important decisions and share control of assets.
- **Respecting the decisions of women and girls.** Avoiding taking decisions for them.
- **Letting women and girls lead** - standing behind women and their goals, supporting the agendas of women's rights organizations and youth led organizations.
- **Showing boys how to be gentle** with themselves and others. Showing that gentleness is not weakness, it is strength.
- **Modeling for boys and young men how to be allies** as well – not a saviour, not a performer, but an ally who can be counted on to listen, to support, and to take a stand for equality and justice. Who is not too big to do the small and things. Who is large in heart and rich in nurturing qualities.

3. Reflection: My allyship hopes and fears (60 minutes)

Step 1: Introduce the reflection

Explain that part of what needs to happen is for men to process their feelings about this kind of personal transformation. Do this now by providing the space men to talk about their hopes and fears.

- *You are on a journey now, learning about gender inequality, learning about how it directly impacts the women and girls in your life, and how you and the boys in your life are also indirectly impacted by it. You are learning about what it takes to create real change. This is a long journey that does not end with this workshop.*
- *Take a moment to reflect on your feelings at this moment in time. How do you feel about being an ally? What are the hopes and fears that surround this word for you? You can keep these feelings to yourself right now.*

Step 2: Drawing activity

Ask participants to turn to a new page in their notebook diaries and distribute a pencil to each man.

Provide the instruction: On one paper he should draw a picture or symbol of his hopes, and on the other, a picture or symbol of his fears.

Give men 2 minutes to draw their symbols in silence.

Step 3: Sharing discussion

Invite the men to explain their drawings. If in a large group, they can do this in pairs.

Summarize the main hopes and fears that were discussed. Explain that these fears are natural, and you will now do some planning to help alleviate them.

Step 4: Processing difficult emotions

If the discussion surfaces many fears, Explain:

- *It is normal to have hesitations about engagement for gender equality that are driven by fear – change and the unknown can be fearful. But when powerful emotions drive our behaviours without thought, we can take poor decisions and cause more harm than good. So, I invite you to pause for a moment and to join me in an activity stabilize our emotions and promote relaxation and clear thinking. Take a moment to notice the fear that is present, lowering your gaze, and maybe putting a hand over your heart, and saying "Thank you for trying to keep me safe", because that is the message of fear. Breathe here for 2-3 slow breaths.*

Pause before continuing the explanation:

- *It is important to remember what is driving this transformation for gender equality – recall the activities we have done to make the invisible visible to everyone: the ropes and barriers tying up Kabula, the person and thing activity that showed us the feeling of being treated as second class, the analysis we did of the 24 hours of the day to show the imbalance of work between women and men, the man and woman boxes that keep us confined by limiting and harmful gender norms, and all of the damage that is caused when one person takes all the decisions and enjoys more of the benefits. Think also of all of the lost opportunities – for women and girls, and for the whole community, when half of the population is held back – and holds itself back, because it is taught that it is less capable and deserving.*

Step 5: Reflecting on my personal motivations

Finally, invite participants to pause and remember what is motivating them to make such a significant personal transformation in their lives. Ask them:

- *Why are you here?*

Invite them to either draw an image or symbol or to write a phrase on a piece of paper that they can keep to remind them. Encourage participants to be honest in their self-reflection. Explain:

- *Remember motivations can be complex. It is best to be honest in examining your motivations, and then to set an intention towards shifting your motivation, if it is one that undermines the goal of gender equality and the empowerment of women and girls.*

Invite men to share their motivations. If you find that some are not ready to commit, let them know that they can just say "not ready" and pass to the next.

4. Planning: My support team (30 minutes)

Step 1: Introduce the planning activity

Tell the men that now that we know the difference between a real ally and a false one, we need to also face the fact that being an ally is hard. It is not easy to be an ally because not everyone supports change in how men act towards women.

Step 2: Explain why allies need a support group

- *One important tool an ally needs is a support system. People – other men and women who believe in gender justice and equality; people who you trust and can turn to when you are struggling. Whether you are having a conflict or another challenging situation, whether you need advice or just need someone to listen without judgement while you process big feelings, it is important to know which people you can turn to, and to have an agreement in place so that they understand their role.*

Step 4: Plan your personal support network

Ask participants to brainstorm people who they should invite to join their support team. These might be men from this group or other men who are not involved but who are gender equality role models, you might also include your wife or friends you can trust. They should think of enough people that they have a few options if one person is unavailable.

Step 5: Practice your support network invitation

Ask participants to choose a partner. In pairs, they should practice the conversation they would have to invite someone to be on their support team. See a sample conversation in the box below:

Activity Notes: Inviting someone to join your support network

Sample conversation:

- I want to commit myself to working for gender equality and justice for women and girls
- The personal reason that is motivating me to do this is…
- We men live in a "man box" that gives us power over women, but that also creates a lot of problems through these imbalances
- I want to step out of the "man box" so that…

- I hope this will bring changes to my home and community, such as…
- This kind of transformation is not easy – I expect to face challenges and difficulties.
- It will mean making changes in my personal life that will sometimes feel uncomfortable.
- I need people around me who support me, who I can turn to when things get tough, and who can help to remind me why I am doing this when I need to be reminded.
- Will you be on my support team? It means every few weeks I will come to tell you what I am working on, and what I am struggling with. It also means that if you don't hear from me, that you come check on me and ask me "How are you managing in being an ally lately?"

5. Check-out (10 minutes)

Step 1: Ask participants for their main takeaways.

Step 2: Summarize the session

Summarize the key message:

- *Finally, remember, any man can slip into patterns of false allyship. After all, male superiority is what we have been taught since birth – it is the water we swim in. So, it is important to question your own motivations, to stay accountable to women and girls by asking them what they need and how they need it, and by listening to honest feedback without getting defensive. When you notice the fear or need to defend yourself rise within you, you know what to do: Thank that fear for trying to keep you safe and take some nurturing breaths. Then remind it that you have very good reasons for the transformation that you are helping nurture in your community.*

Step 3: Homework

Decide who you would like to add to your support network, to help you be a better ally.

Step 4: Ask participants how they feel now, compared to at the start of the session. Invite feedback.

References

"Men's Accountability for Gender Equality: Guidance document of the Working Group on discrimination against women and girls" Human Rights Council Working Group on discrimination against women and girls; 37th Session; New York, 8-12 May 2023

Session 24: Myths about Gender-Based Violence

Time: 1.5 hours

Objectives:

- To understand how myths about gender-based violence allow it to continue.

Who: men and women (single-sex groups).

What you need:

- GBV referral pathways updated with reference document for participants
- Print and cut the myth and reality statements (Handout 24).
- 2 bowls: 1 for the myths, 1 for the realities.
- Flipchart paper and pens for groups (optional)

Key Learning Points:

- Myths about gender-based violence contribute to it being less visible, or even to justifying it (giving excuses for why it is okay) Myths can make harmful behaviours seem normal and acceptable. Therefore, it is essential for girls to identify and reject myths about gender-based violence, because it is never okay.

Knowledge, Attitudes, Practices, and Skills:

- Identifies myths and prejudices that lead to and continue gender-based violence.
- Rejects the notion that women and girls are to blame for gender-based violence and harassment that they face.
- Rejects attitudes, myths and norms that justify and continue gender-based violence.

Brief description: Participants spend the session discussing common myths that lead to gender-based violence in their communities. They discuss how these myths apply, and the realities behind those myths. The facilitator encourages different perspectives to come out, and for group members to question these myths with their own knowledge, before reading reality statements to them.

What you do!

1. Check-in (10 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Explain that in the last session, we talked about sisterhood and solidarity. Discuss homework.

Step 3: Today's session is about the false beliefs we have about gender-based violence.

2. Activity: Myths about GBV (60 minutes)

Facilitation Tip: Voting with your feet

A different way to organize this activity is to "vote with your feet". This is where everyone stands on a line and walks to either the "strongly agree" side or the "strongly disagree" side or towards the "I am not sure" middle, and the facilitator encourages people to explain why they voted a certain way, and to convince each other of their positions. If you choose this approach, allow the participants to explore different points of view before reading the "reality" card, below.

This kind of approach helps to create more conversation. The downside is that it may divide participants, if people focus more on proving their point than on exploring realities within their communities. Consider both approaches before choosing the best fit for your group.

Step 1: Prepare the materials

Before starting, make sure you have the myths and realities cut into strips, and that all the myths are in a bowl. Keep the reality statements with you.

Step 2: Ask the opening question

Ask participants if they know what a myth is.

- *What is a myth?*

  Explain: *Myths are widely held but false beliefs.*

Step 3: Set up the activity

Explain that you are going to do a group activity to explore common myths about gender-based violence.

Divide participants into small groups of 3 or more people.

Step 4: Pass around the bowl of myth cards

Invite each group to draw one myth card from the myth bowl. (You can repeat this step later, time allowing).

Step 5: Help participants who struggle with reading

If participants cannot read, help them to read the myth on the card, and ask them to discuss the following questions:

- *How common is this myth in your community?*
- *Does this myth relate to any ideas from the gender boxes about what it means to be a man or a woman? Which ones?*
- *What examples show that this myth is false?*
- *Why do you think this myth exists? (Who benefits from this myth existing? Who is harmed by it?)*

Step 6: Group discussions

Give participants 10 minutes to discuss and to prepare a short 3–5-minute presentation that summarizes their discussion.

Step 7: Group presentations

Ask groups to take turns making their presentations. After each one, take some time to see if the other groups agree or disagree with the myth and matching reality that has been presented.

Step 8: Read the reality cards

Either distribute the matching reality cards for groups to read and share with the group or read them yourself if there are participants who cannot read or read easily.

3. Closing discussion (15 minutes)

Step 1: Last question

Ask the participants to discuss the following question:

- *How do myths and beliefs contribute to the problem of gender-based violence?*

Step 2: Share the key message below:

- *Myths about gender-based violence contribute to it being less visible, or even to justifying it. Myths can make harmful behaviours seem normal or acceptable. Therefore, it is essential for women and men, girls and boys to identify and reject myths about gender-based violence.*

4. Check-out (5 minutes)

Step 1: Key takeaways

Step 2: Homework

- Notice examples of gender-based violence in your community. How is gender and power involved? How does it make you feel? How can you help? (Share referral pathways)

Step 3: Ask for feedback

Handout 24: Myths about Gender-Based Violence

Myth 1	**Some women and girls like being hit**
Reality 1	Women and girls are affected by social expectations about relationships, and what is considered normal. They are also affected by their experiences of what feels familiar. Girls who are exposed to violence, either as survivors or witnesses, are also at greater risk of experiencing physical or sexual violence in adulthood, especially by intimate partners. But this does not mean that women and girls enjoy violence. Nobody likes to be threatened, beaten, insulted or injured. This myth blames victims and makes it so that perpetrators (people who are doing the abusing) of gender-based violence are not held responsible.
Myth 2	**If a man controls or beats a woman or girl, it shows he loves her.**
Reality 2	Abuse and violence are not expressions of love or affection. Someone who loves a woman or girl will show respect and care, including through not hitting or intentionally harming her.
Myth 3	**Some women deserve to be beaten for the things they have done.**
Reality 3	Nobody deserves to be treated violently, no matter who they are, what they have or have not done. Violence is never the result of anything a victim has done or did not do; it is the result of the abuser taking advantage of their power over the victim. It is never the victim's fault.
Myth 4	**Young women provoke sexual violence because of the way they dress.**
Reality 4	Women and girls have the right to dress however they wish. The way a woman or girl dresses is not an invitation nor an agreement to initiate sexual contact. The only person responsible for sexual violence is the perpetrator who has treated a young woman like an object. Gender norms have historically blamed women for male violence. This is called victim-blaming and can lead many women to blame themselves because they are constantly told that violence that happens to them is their fault.
Myth 5	**men cannot control their sexual urges.**
Reality 5	Forcing anyone to have sex is rape. Not stopping during sex if a person changes their mind and takes back consent is rape. Men and boys are completely responsible for their own actions; the stereotype that they cannot make decisions when it comes to sex is untrue and harmful. Promoting the myth that boys and men are not able to control their own bodies is also insulting to them.

Myth 6	**Men are born violent.**
Reality 6	No person, regardless of gender, is born violent. Violence is an abuse of power that is learned. Those who experience violence at a young age are more likely to see it as a 'normal' part of relationships, and an acceptable way of behaving and solving conflict, increasing the chance that they will use violence against other children and at later stages of their lives. Men who are abused as children are much more likely to become perpetrators of physical and sexual violence against children and women. However, many men who do come from abusive backgrounds are also not violent towards women and children. At the heart of the matter is the fact that violence is a choice and we can all choose to not act violently.
Myth 7	**Family violence happens because men get angry and lose control.**
Reality 7	Family violence is about gaining control, not a loss of control. Using violence is a choice an abuser makes.
Myth 8	**intimate partner violence happens because women provoke men.**
Reality 8	It is common for abusers to blame women for provoking them, but there is no excuse for violence. Intimate partner violence happens because a person chooses to act violently. Most women experiencing abuse try to do everything they can to please their partner and avoid further violent episodes, but they remain vulnerable to further abuse regardless of their behaviour.
Myth 9	**Only physical violence counts as family violence.**
Reality 9	Family violence is any controlling or violent behaviour that causes emotional, psychological, sexual, financial or physical damage to a family member, partner or ex-partner, or causes them to feel fear. And, as many survivors of family violence can attest, supposedly "less serious" types of violence like emotional and psychological abuse can leave very deep scars and are very hard to overcome. All violent behaviour – be it emotional, psychological, or any other form – is harmful and not acceptable.
Myth 10	**Rape cannot happen within marriage.**
Reality 10	Gender norms that a husband is entitled to sex whenever he wants it, also mean that if he is refused, he is entitled to use force. A woman who holds this belief may not even feel that she is permitted to say no. Getting married does not mean giving up the rights to your own body, and agreeing to a sex partner through marriage does not mean agreeing to sex every time and forever. Once a woman gives her consent, it can also be taken away. No means no. Forcing a woman who does not want sex is force and it is rape, whether it is happening inside marriage or not. It is important for couples to learn to talk about their real feelings and

	wishes, and to respect each other's boundaries, so that everyone feels good about the sex they are having.

Session 25: Recognizing and Naming Violence (Women)

Time: 1 hour 45 minutes

Objectives:

- To practice recognizing and naming violence based on the presence of emotions.

Who: women only

What you need:

- Practice reading the story of Malaika

Key Learning Points:

- **Behaviour that is seen as normal may not be acceptable.** A behaviour that is harmful may be common and seen as normal in our communities, but that does not make it acceptable.
- **Our inner voice, our emotions, tell us when behaviour is unacceptable.** Our emotions are a good guide in knowing when a certain behaviour crosses a boundary and is unacceptable. This is part of setting boundaries – individually and as a group or community – and saying that a certain pattern of behaviour is not, or is no longer, acceptable. The only authority needed to say this is the inner voice or a person or group of people who have been harmed.
- **There is power in naming violence.** Naming violence – saying "This is violence. This is wrong." is a form of resistance. It declares a behaviour as harmful, and it changes something that was seen as normal to something seen as unacceptable. When women come together to define what is no longer acceptable, gender norms begin to change.

Knowledge, Attitudes, Practices, and Skills:

- Understands that behaviour that is seen as normal can also be unacceptable.
- Believes the person who experiences harm has the authority to say this behaviour is not acceptable.
- Rejects attitudes that say that women and girls should tolerate violence.
- Can use emotions to know when a boundary has been violated and harm has been done.

Brief description: Women begin by reflecting on how women and girls learn to accept violence and discrimination (unfair treatment) in their lives. Next, the facilitator reads a story about a woman who experiences violence, but then begins to question and blame herself for it. Participants discuss the story to understand the importance of listening to our inner voice, and how women can support each other. Next, they do an activity to practice naming unacceptable behaviour.

What you do!

1. Check-in **(10 minutes)**

Step 1: Choose and lead a check-in activity.

Step 2: Recap the last session and review homework.

Step 3: Introduce today's session

Explain that this session is for women to talk about recognizing gender-based violence. While we have talked about the definition of gender-based violence myths and facts, we should also know that we don't need to understand definitions to be able to recognize when behaviour is unacceptable. Every person already has that ability, but today we will sharpen it together.

2. Reflection: How do we recognize gender-based violence? (10 minutes)

Step 1: Opening question

Ask participants to think about how they know if something is violence. Give them a scenario.

- *Imagine a young child who is hit by another. Does this child know that this is violence they are experiencing?*

Step 2: Sharing

Invite women to share their thoughts and opinions.

- Explain: *The child may not understand the concept of violence but does not need to, to experience its effects. The child experiences the emotional pain and injustice of being hurt. Even without any words, the child knows "this is not ok" and seeks the comfort or help of a caring adult.*

Step 3: Second reflection

Ask the women to reflect again:

- *How does the ability of the child to react and share their pain when someone harms them compare with the ability of adolescent girls and women to do so?*

Step 4: Sharing

Invite women to share their thoughts and opinions. After they have shared, explain:

- *Girls and women are socialized (learn to adapt to the social expectations put on them as women and girls) to accept certain forms of gender-based violence as normal and unavoidable. They learn to believe myths about gender-based violence that say that it is a sign of love and acceptance, and that their bodies are not their own. Because of this, the inner voice that shouts "this is not ok!" can be ignored. Instead of pointing the finger to the perpetrator, or crying out in anger, society silences her and teaches her that she is the problem – her behaviour, her dress, what she did, what she didn't do, what she said or did not say.*

  Explain: *We become used to violence, and violence becomes 'normal'. It becomes so common, that we do not even recognize it to be violence. And so, what we need to do is to separate what is normal because it is common, from what is not acceptable. We need to realize that every girl and woman has the right to define for herself what is unacceptable behaviour, based on her own boundaries. Girls and women can also come together to define behaviour that is not acceptable and can lead the way in changing gender norms.*

3. Story & Discussion: Trusting her inner voice (20 minutes)

Step 1: Begin to read the story in the box below.

Story: Trusting her inner voice

Malaika has been feeling depressed.

She has not been married long, but the first time her husband hits her, she feels deeply wounded – more so emotionally than physically. She had thought that he was different than other men, and that he really cared for her, but he was not. She feels shocked.

Later the same day, Malaika talks to her husband and says he really hurt her. He responds that it was not so serious: "*It was just a tap. Don't take it to heart."* Then he justifies his actions, "*I was just feeling a bit jealous. I did it because I love you so much."* Malaika knows she should feel better that he said he loves her and that he gave her a hug, but she still feels that there is something wrong.

The next day, Malaika tells her mother, but her mother says *"You needs to get used to this treatment my daughter, you are a wife now. Be very careful to avoid doing anything that will make your husband jealous."* Her mother is naturally afraid for Malaika, she does not want her daughter to anger him more. Malaika feels discouraged, and says *"OK mother, I will be careful not to make him jealous"* even though part of her feels that she did nothing wrong.

Later that week, she meets her close friend, Ruth, who notices that she is not her normal self. She asks her how she is doing, Malaika struggles to hold back her tears, and eventually tells her the story. Ruth listens without interruption. Malaika is very quick to defend her husband, and says: *"It was not his fault, I made him feel jealous when I was speaking with my old classmate. It was barely a tap, and anyway, he said he loves me."* Don't worry, she says, there is no real problem.

Ruth feels for her friend's pain, and says *"If there is nothing wrong, then why are you crying and feeling so sad, my friend?"* Malaika immediately assures her that what her husband did is not ok and says, *"the sadness you feel is telling you that something is not ok, is it not?"* Malaika agrees, but says *"What can I do? This is normal. I must get used to it."* Ruth responds, *"It may be normal, but it is not acceptable."* She follows this up with *"Trust your inner voice, it will not lie to you."*

Ruth asks her if she feels unsafe, and Malaika says: "*No, I don't feel afraid of him, I just need to make sure I don't do anything to make him feel jealous."* Ruth responds *"That is also not ok, Malaika. He needs to take responsibility for his actions and emotions, and to stop blaming you."*

Ruth follows this up, *"I will check on you later in the week. But just to be safe, let's agree on something you can say to me if you are in trouble and need help now. Like you can tell me the casava is not doing well or something like that. OK?"* So, the two friends agree a way that Malaika can signal to her if she needs urgent help, and how Ruth will respond to help Malaika, using the referral pathways. Ruth also tells Malaika about a men's group that is holding community conversations with other men, where they talk about why so many men behave aggressively towards their wives, and why that hurts everybody. "I will ask my husband to invite your husband to the next discussion session, ok? Being with these other men will help him to start looking at his own behaviour." Malaika agrees that this is a good way to start and gives Ruth a hug.

Step 2: Discussion

Start a discussion on Malaika's story, using the questions below:

- *How did Malaika know that something was wrong?*
- *Did Malaika always trust her inner voice?*
- *How did Malaika's friend help her?*

Help participants to examine the story from as many angles as possible.

Step 3: Summarize

Explain that there were several times that Malaika did not listen to her inner voice:

> *Malaika knew at first that what happened to her was not acceptable, because she felt shocked by her partner's response. But as he started to explain his behaviour and to put the blame on her, she began to doubt herself.*
>
> *When she shared her story with her mother, she was told that this behaviour is normal. Her mother also expressed fear for her daughter if she continues to challenge her husband. So Malaika again, did not listen to her inner voice.*
>
> *It was when her friend listened to her that she was finally felt safe enough to allow her emotions to come out. Her friend did not question or judge her, instead she pointed out that those emotions were a signal that something is not ok, and that she should trust that inner voice. She also went further and put the blame where it belonged. Then they could talk about what to do to keep Malaika safe, and to help her husband to become part of a group of men who could support him to become a better husband.*

Step 4: Analyse violence in the story

Ask participants to discuss this question:

- *Was what Malaika experienced violence? It did not hurt her badly or leave any marks.*
- *Were there other forms of violence?*
- *Was this gender-based violence? How do you know?*

Invite responses from participants, then explain:

- *It is violence, even if it did not leave marks. It was physical violence. Physical violence is not only a concern because of the harm it causes, but because it is part of the way that abusers begin to control the behaviour of their victims.*
- *It is also emotional violence, because he denied her emotions, and made her feel responsible for his actions. This was his way of trying to control her. If she felt responsible for making him jealous and angry, then she would stay away from other men, and he would stop feeling insecure. Also, the impacts of the physical and emotional violence have harmed her confidence, her view of their relationship as equals, and have caused her to ignore her inner voice, and to go along with his power over her.*
- *Yes, this is gender-based violence. It happened in the usual pattern, of the husband towards the woman, as a means of controlling her behaviour, and forcing her to follow harmful and*

unfair expectations of her life as a married woman (e.g. Who should avoid having conversations with men who are not her husband).

- *Violence is about gaining control and power over someone, not about losing control.*

3. Activity: Acceptable or unacceptable? (30 minutes)

Step 1: Introduce the activity

Explain to participants that they will do an activity to practice identifying (naming) violence, by putting ourselves into the shoes of another and paying attention to our emotional reactions.

So, instead of labelling the type of violence, focus on your emotions and response to the situations described. Those emotions will simply answer one question for themselves, which is:

"Is it acceptable or unacceptable?"

Step 2: Give the instructions

Assign one corner of the room for "acceptable" and the opposite for "unacceptable". In the middle, put "It depends" or "I'm not sure".

Explain:

- *I will read statements with examples of behaviours between two people. For each one, pause and sense your emotions before choosing to stand in the "acceptable" or "unacceptable" side.*

Do a few examples together to make sure everyone understands.

Step 3: Begin the activity!

Start the game, reading one activity statement at a time from the box below. After each statement, ask the question:

- *Is it acceptable? Or unacceptable?*
- *Practice listening to your emotions or inner voice before taking your decision.*

If there is disagreement, encourage discussion and perspective-taking. Here are some questions that can help promote reflection:

- *Does the person experiencing this want it to be happening?*
- *How would it make you feel if you were in her situation? Would you feel that it is ok, or that it is not ok?*

Activity Statements: Acceptable or Unacceptable?

After each statement, women should pause (can close eyes) and sense how this situation makes them feel, before deciding where to stand on the line. We are asking "Is it acceptable, or no?" not "Is it normal" because a behaviour can be normal and unacceptable at the same time.

Emotions, rather than tradition or social expectation, should be their guide this time in reacting to the statements. Practice listening to your emotions now.

Activity Statements:

- A girl is asked to stay home and do domestic work while her brother attends another year of school.

- A woman returns home with income she has earned. Her husband tells her to give it to him to manage.
- The family is in trouble after another season of drought. Her husband says their 15-year-old daughter has a suitor and it is time for her to marry.
- A woman's husband strikes her for burning the food.
- A husband insists on having sex with her every night, even though she does not want it.
- A woman is left alone to find and carry the water while her husband stays home.
- A visionary woman becomes the leader of her conservation group and an influential voice in the community and all along the coast but is told by her husband that she should step down.
- An adolescent girl is in the early stages of a relationship with her boyfriend. She is in love and goes to visit him. He expects her to have sex, but she changes her mind and does not feel ready. He feels angry, and so she agrees, even though she does not want to anymore.
- A young woman is regularly insulted by her mother-in-law for failing in her duties as a mother and wife.
- A woman wants to expand her seaweed operation by learning to swim and drive a boat but the other group members – men and women, say this is not her role.
- A young woman who works on the beach smoking fish gets frequent comments by the male fishermen about her body in a way that make her feel uncomfortable. One of them keeps telling her he is doing her a favour by lowering his price for her, and that he expects payment soon.
- A young woman is blamed by her family and community for her behaviour because she is pregnant outside of marriage; no one thinks of judging the young man who left her this way.

Step 4: Discuss the activity

Ask if participants found this helpful and what they found valuable about this activity so far in reinforcing the role of our emotions, our boundaries, and knowing when something is not ok.

Ask if they also felt that all the examples were similar, or if some of them were different.

Explain:

- *There is power in naming violence. There is power in saying a behaviour is unacceptable, especially when it is done together as a group or community.*

Step 5: Check understanding

Ask questions to help participants to analyze whether what they are seeing is violence or discrimination. While most examples from the Activity Statements box were of gender-based violence, describing incidents where physical, emotional, sexual or economic harm was caused; some examples were of gender discrimination (unfair treatment because of a person's gender).

Some questions participants can ask themselves about an incident are:

- *Is there an act that is causing harm?*
- *Is there an abuse of power? Is someone or the society trying to control her (even though she is not hurting anyone)?*
- *Does the person who is experiencing this treatment feel they can say "No" without consequence?*
- *Would the same thing happen to a man or boy? (If we reversed the gender roles)*

Explain:

- *Discrimination can be a form of gender-based violence. For example, a woman carrying water while her husband stays home – she is playing her traditional gender role – no one is actively trying to harm her. But she is still experiencing different and unfair treatment (which we call discrimination) because she is a woman, and this impacts her health over the long term. This may not be the same as a violent incident, but it is still unacceptable and a form of gender-based violence because it is done on the basis of gender, and it harms women and girls.*
- *The main lesson is that it is enough to feel that "this treatment is not ok."*

3. Discussion: Deciding what needs to change (30 minutes)

Step 1: Discuss

Explain that the previous activity can help women and girls (and anyone) to decide what behaviours need to change (in a relationship, family, community or society).

Ask women to make the link between setting boundaries and the activity they just played, and their human rights.

Step 2: Sharing

Invite participants to share their responses. Draw upon the box below to fill any gaps in knowledge.

Facilitator Notes: Naming violence and unacceptable behaviour as resistance

- **Behaviour that is seen as normal may still not be acceptable.** Even if a certain behaviour seems normal in our communities, and we are taught that it cannot be changed, that does not make it acceptable.
- **It is our inner voice, our emotions, that tell us when behaviour is unacceptable.** Our emotions are a good guide in deciding whether certain behaviour is crossing a boundary and whether it is acceptable or not. This is part of setting boundaries – individually and collectively – so we can say that a certain pattern of behaviour is not, or is no longer, acceptable. The only authority needed is the inner voice or a person or group of people who have been harmed.
- **There is power in naming violence.** The act of naming violence is a form of resistance – it declares a behaviour as harmful towards girls and women. It changes something normal to something unacceptable. When women come together to define what is no longer acceptable, gender norms begin to change.

Make the connection to what we have already learned:

- Girls and women learn what society needs from them and are often forced to go along with practices (big and small) that are violent, that deny their equal human rights, that restrict their autonomy and freedom, and that shrink their horizon and opportunities for development.
- Social norms can change when communities agree that they cause more harm than good. Women coming together as a group play the most critical role in driving forward social change towards equality and inclusion. This can happen when they come together and additionally gain the support of allies.

Step 4: Small groups choose what norms to focus on

Invite women to get into small groups of 4-6 and to brainstorm together behaviours in their community that are maybe normal, but that should no longer be acceptable. Give them 10 minutes.

Step 5: Sharing

Invite each of the groups to share their examples of what behaviour should no longer be acceptable. It is ok if groups repeat each other in this discussion because this will show emphasis.

Step 6: Write down the list

Help participants to write this list down and agree where to keep it. Explain that they will refer to it again later in the Gender Justice Journey or Shortcut when we come to our household action planning.

4. Check-out **(5 minutes)**

Step 1: Homework

- *Look for opportunities throughout the week to start discussing the difference between what is normal and what is unacceptable with other women and girls, and the importance of listening to our emotions to know when something is not ok.*

Step 2: Ask participants how they feel now, compared to at the start of the session. Invite feedback.

Session 25: Violent and Positive Masculinities (Men)

Time: 1 hour 45 minutes

Objectives:

- To understand how norms of dominant masculinity contribute to violence and the harm this causes.

Who: men only

What you need:

- Flipchart with a picture of a man in the Man Box
- Refresh yourself on the qualities that were listed inside the man box (Session 20)
- Objects that men can use to track and report back on their comments in small low literacy groups

Key Learning Points:

- Boys are taught that winning and never losing is an essential part of being a man. Dominant masculinity sees "wining" as the most important thing and sees violence as an acceptable way of achieving this goal.
- Girls and women are often the recipients of this violence as boys turn into men.
- Violence is not a genetic, natural trait in men, but a socially learned behaviour. That means it can be unlearned, and non-violent behaviours can be taught and used instead.
- Dominant masculinity has hurts individual men, their loved ones, and their relationships with spouses, children, and friends. But fear of stepping outside of the man box – and of being seen as unmanly, or a lesser, weaker man, keeps them inside.
- Positive masculinity means taking responsibility for our emotions and actions. Taking responsibility for their emotions and actions means not blaming others for the choices you make and the actions that you commit and using non-violent ways to deal with anger.

Knowledge, Attitudes, Practices, and Skills:

- Understands how dominant violence is learned as boys.
- Understands how male violence harms women, children, and men themselves.
- Values non-violent resolution of disagreements and conflict among men.
- Believes in taking responsibility for his emotions and actions.
- Can suggest non-violent ways of responding to upsetting situations.

Brief description: Men begin with an activity of games – where they recreate and present games from their childhood and reflect on what these games taught boys about being men. They then create their own skits to show how men in their communities respond to different scenarios, including alternate non-violent endings. Finally, they reflect on their personal formative experiences in learning their masculinity, and on whether these common experiences of masculinity are helpful or harmful to us all.

What you do!

1. Check-in (10 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Recap the last session and review homework.

Step 3: Introduce today's session

Explain that in this session, we will explore how men learn violence, and how the practice of violence shapes the kind of masculinity that boys and men are expected to uphold.

2. Activity: How we learned violence as boys (45 minutes)

> Facilitation Tip
> This exercise has a lot of movement and good fun for the participants. However, make sure that the important reflection and analysis within the session occurs. When the games are being played, make sure that participants do not get so involved that they are in danger of physically hurting themselves or other members of the group. If you feel that it is about to happen, stop the game immediately and use that as a starting point to start reflection and analysis of the game. This activity can be carried outside if there is a playground or open space available. Encourage participants to play the games as they did when they were boys. It is important that they identify with the game and its objectives. Make sure that feelings and emotions are expressed freely.

Step 1: Brainstorm

Invite participants to think and call out names of games they played as children and youth. Remember the names of games they have called out or write them onto flipchart paper. When participants finish naming games, stimulate reflection with these questions:

- *Why did we play these games?*
- *What did these games teach us about being men?*
- *Were girls allowed to play these games?*
- *What do the games have in common?*

Step 2: Set up the activity

Split the men up into groups of 4-5.

Invite each group to select one game from the list that they will practice and demonstrate for the other groups. Make sure that each group chooses a different game and tell them to be imaginative and creative if they need specific materials to play the game.

Give the groups 15 minutes to practice their game.

Step 3: Group presentations

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

After each group plays its game, lead a discussion using the following question:

- *What most caught your attention about the game and why?*

- *In what ways were cooperation and solidarity present in the game?*
- *In what ways did aggression and violence show up in the games?*
- *Why is it so important for us, as men, to win and not to lose?*
- *What messages do we learn about what it means to be a man from these games?*

Step 4: Discussion

Ask participants to identify and name a few games that they think teach positive qualities of cooperation in the community. Ask:

- *How can parents promote nonviolent, cooperative games and recreation for children and young brothers in our community?*

Emphasize the key messages of this activity. Explain:

- *From a young age, men are taught that winning and never losing is an essential part of being a man. Violence has come to be seen as an acceptable way of achieving this goal.*

2. Role Play: Violence and respect (35 minutes)

Step 1: Set up activity

Divide the participants into groups of 5-6.

Explain that they are going to create and present a short role-play, showing an exchange of insults or an argument between men. Give each group one of the scenarios (see Handout at the end of this session) and ask them to create a skit that represents how most men in this community would act in these situations.

- *You will create a skit to show how men in this community would normally act in these situations.*
- *Please reflect in this skit (for example by showing his inner conversation) on how he is feeling and what is going on inside of him. Make him speak out loud the things that are normally internal, for example "I am feeling jealous right now"*
- *Each skit should last about three minutes. You can add any details that you like.*

Allow about 10 minutes for groups to discus and prepare their skits.

Step 2: Perform and discuss each skit

Ask each group to perform its skit.

Follow each skit with a discussion and comments. Use the questions below to generate discussion:

- *Are these situations realistic?*
- *What are the different behaviours that the men in these situations choose to engage in?*
- *How else might they have reacted?*
- *At which point might he have taken responsibility for his emotions?*

Step 3: Make the connection to the Man Box

Post the Man Box on the wall and remind participants of some of the qualities listed in the Man Box that you discussed in Session 20.

Ask the group to reflect on how the Man Box shapes the behaviour of men:

- *How does the Man Box influence our actions?*
- *How can it lead to violent actions?*
- *How are these behaviours harmful to women?*
- *How are they harmful to men?*
- *How do these behaviours benefit men?*

Use the box below to make additional points about how the Man Box shapes men's behaviours.

Facilitator Notes: Violence and Manhood (Inside the Man Box)

- The Man Box says that there is only one right way to be a man, and that is to be dominant. Proving one's dominance over other men and women invites aggression, competition, and violence. It also makes normal interactions that may not be intended to offend, seem like a challenge to one's masculinity – such as another man talking to your wife.
- The Man Box also says that as heads of household, women are men's property, which invites women to be treated as objects that have no agency. Anything to challenge the relationship of the man and "his property" is also seen as a threat.
- Violence becomes an acceptable means of resolving conflict – either between men, or at home, towards women and children. This harms women and children (whether they experience the violence directly or witness it) and leaves short- and long-term wounds. This also harms men's ability to have deep, nurturing and rewarding relationships, and impacts their emotional wellbeing, by spending a great deal of time in emotions such as fear and anger.
- Dominant masculinities force men to wear a mask, to prove that they feel powerful, when in reality they may feel very differently. Eventually, the mask starts wearing the man, who feels unable to take it off and to be seen without it. It controls his behaviours in ways that create anxiety, fear, and depression for him, his partner and his family.

3. Reflection Discussion: Taking responsibility for our emotions and actions (30 minutes)

Step 1: Start a reflection discussion

Start a new discussion based on the role plays. Ask participants:

- *What do you usually do when you are angry and upset? How do you behave towards your wife or girlfriend? Towards your children? How do your emotions affect your family?*
- *If you are upset or angry with a man of higher status, like a village chief, would you respond in the same way? Why or why not?*
- *What can you do differently when you are angry or upset? What could the men in the role plays have done differently?*
- *At what point, in one of these incidents, could you choose to behave differently?*

Step 2: Summarize key points

Facilitator Notes: Taking responsibility for my emotions and actions

- Violence against women and girls happens because men have been taught that women are of less value and therefore are ok to mistreat.
- VAWG is an example of selective violence. Men don't behave violently in situations where it is culturally inappropriate (for example, towards men of greater status).
- VAWG does not happen because men lose control; violence is a choice. Taking responsibility for their emotions, means not blaming others for the choices you make and the actions that you commit.
- Unhealthy relationships are based on unequal power relationships.
- Women are harmed by men in ways that are not physical: men taking decisions about women's lives, not respecting or ignoring what women have to say, ignoring violence that other men commit – sending the message that violence is ok, calling women names.
- Gender socialization of emotions also contributes to male VAWG, because boys and men are taught that anger is the only acceptable emotion for them to express. Because men are not taught to express emotion, often violence against women and girls is used in its place.
- It is important for men to recognize and express all their emotions, not just anger. This supports their individual wellbeing and the health of their relationships.
- There are other strategies men can use when they feel angry, rather than resorting to violence (e.g. grounding, using their words to express their experiences and feelings).

Instead of using verbal or physical violence, try using your words:

- *I'm feeling angry right now. I need to go walk it off.*
- *I've had a bad day.*
- *I felt disrespected today. Can I tell you what happened?*

4. Group Reflection Activity: The experiences that shaped my masculinity (45 minutes)

Step 1: Introduce the group reflection activity

Let participants know that you will be reading a series of statements, and give them the instructions:

- *For each statement that is true for you, stand up.*
- *If the statement is not true for you, remain sitting.*
- *IF you stand, you can look at each other to share and honour your common experience.*
- *You do not have to stand if you do not feel comfortable.*

Explain that these statements may bring up personal memories for participants, and that they do not have to stand if they don't feel comfortable.

Step 3: Start the activity

Ask the men to remain silent during the exercise and take note of any emotions they experience.

- *Please remain silent throughout the activity and notice any emotions that come up.*

Read the list of Activity Statements below and pause to allow men time to stand in between each one. You may want to add in statements depending on the local context and your knowledge of the particular group you are working with.

After you have read all the statements, thank the men for showing vulnerability by "taking off their masks".

Activity Statements: The experiences that shaped my masculinity

- When I cried as a little boy, someone comforted me.
- During my childhood, I saw women treated with respect.
- Some men in my family refer to women with terms that belittle or disrespect them.
- Women in my family are expected to serve men; girls are expected to serve the boys (clean, cook for them, etc.)
- I was shamed for being "weak".
- Others

Step 4: Discuss in small groups

Divide participants into three small groups. Ensure that they are all as mixed as possible, to have a wide variety of life experiences within each of the groups.

Ask each group to talk about their reactions to hearing the statements.

- *What emotions came up while you listened to the statements?*
- *Did any memories come up related to masculinity and what it means to be a man?*

Step 5: Organize sharing

After a few minutes, ask each group to choose one person to be the spokesperson.

Distribute small papers or a flipchart paper and markers.

Have each group member give that person an object (or draw a symbol on paper) after they share to represent their personal reflection. (During the large group share out, the objects can be shared by the spokesperson to summarize the full group experience).

During the discussion, spend some time with each group and ask questions to help them to reflect. It can help groups to deepen their analysis if you share something from your own experience with them.

Step 6: Sharing circle

After 10 minutes, bring the groups back and ask them to form a circle or semi-circle.

Ask each group to present its flipchart or to share its objects.

After the presentations, invite participants to share how it felt to have this discussion, and whether they think that the ways that we are taught to be men are helpful or harmful to us all.

5. Check-out (5 minutes)

Step 1: Recap

Step 2: Homework

- *Look for opportunities throughout the week to notice dominant masculinities in yourself and in your community. Notice the emotions you feel just before, during and after these situations and start to practice taking accountability for your emotions and actions.*

Step 3: Check-out

Ask participants how they feel now, compared to at the start of the session. Invite feedback.

Facilitator Notes: Key Learning Points

- **From a young age, men are taught that winning and never losing is an essential part of being a man.** Violence has come to be seen as an acceptable practice to achieve this goal.
- **Unfortunately, girls and women are often the recipients of this violence** as boys turn into men.
- **Men and boys are not violent by nature, but they choose to use violence more than women and girls do.** Male violence is often justified as a common or inevitable reaction to a threat.
- **Violence is not a genetic, natural trait in men, but a socially learned behaviour**. That means it can be unlearned, and non-violent behaviours can be taught and used instead.
- **Dominant masculinity imposes a cost** on individual men, on their loved ones, on their relationships with spouses, children, and friends. But fear of stepping outside of the man box – and of being seen as unmanly, or a lesser, weaker man, keeps them inside.
- **Behaviours that fall outside of the "Man box" may feel deeply uncomfortable.** For example, caring about violence against women and girls, caring about gender equality and justice for girls and women, playing a nurturing role – these all fall outside the "Man box" and so men become uncomfortable expressing these attitudes and behaviours.
- **When men begin to break the silence, they realize that they are not alone** – in their worries, anxieties and hurts, or in the realization that a lot of the emotional tension and material pressure created by a world where men must be dominant, and women must be subservient, can be released by agreeing to change the norms that no longer serve. Stepping outside of the "Man box" is easier when you do it together.
- **Positive masculinity means taking responsibility for our emotions and actions.** Taking responsibility for their emotions and actions means not blaming others for the choices you make and the actions that you commit and using non-violent ways to deal with anger.

References

A large part of this session is taken from IRC's Engaging Men in Accountable Masculinities, Violence and Manhood Session

Handout: Scenarios for How he reacts under pressure

Scenario 1: It is Sunday/Friday, and Kamau is coming from church/mosque with his wife Kesi. On their way home, they meet a man who was looking at his wife, and who calls her by her name, just to greet her. Kamau responds by…

----- ✂ ----------

Scenario 2: Edward is having an afternoon drink with some other men. He tells them about how his wife was asking for money and yelling, so he beat her. The other men…

----- ✂ ----------

Scenario 3: A group of guys is playing football after school. Otieno accuses Ali of a foul and pushes him in front of all the other players. Ali responds by…

----- ✂ ----------

Scenario 4: Wafula comes home to find his wife has burned the meal and it is spoiled. He responds by…

----- ✂ ----------

Scenario 5: Hassan is visited by his girlfriend. He wants to have sex with her and she seems hesitant. He responds by…

----- ✂ ----------

Scenario 6: Job, who is newly married, sees his wife talking to an old school friend you know liked her and he becomes jealous and angry. He responds by…

Session 26: Standing in Solidarity with GBV Survivors

Time: 1 hour, 45 minutes

Objectives:

- To strengthen awareness of the ways that people can cause harm to victims/survivors of GBV as well as of the ways that people can provide support.

Who: men and women (single-sex groups).

What you need:

- Emotion cards and Handbook
- An updated GBV referral pathway and contact information
- Plan how to share GBV referral information so that participants can remember it

Key Learning Points:

- Victims/survivors of violence, especially women and girls, are often unfairly blamed for the violence they experience, based on their behaviour, their dress, their failures or any challenge to gender norms. Instead of blaming victims, we should hold perpetrators accountable for their actions.
- It is important to show solidarity with people who have experienced violence. We all have a role to play in showing support. How you can support survivors: 1) Listen without interrupting; 2) Believe them and tell them you believe them; 3) Reassure them that they are not to blame; 4) Protect their confidentiality; 5) Offer to help; and 6) Thank them for telling you and tell them they did the right thing by telling you.

Knowledge, Attitudes, Practices, and Skills:

- Understands how blaming victims / survivors of GBV is unfair and goes against gender equality.
- Recognizes and rejects victim-blaming.
- Can identify ways to support victims/survivors of violence.

Brief description: This session is aimed at bringing awareness to our own harmful beliefs about victims and survivors of GBV, and by replacing these with supportive actions. It begins with an activity to reflect on times that we have ourselves felt that others did not believe us, to connect with this feeling of aloneness. Next, participants discuss the ways in which their communities typically respond to victims/survivors of GBV, and all the ways that victim-blaming happens. Participants then plan their own role plays to illustrate victim blaming, as well as ways that people can support victims/survivors of GBV. There is discussion on six specific actions that can be taken. The session ends with a review of the GBV referral pathway.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Review the last session and take up homework.

Step 3: Introduce today's session

Explain that in today's session, we will take a closer look at the beliefs we often hold about the victims and survivors of gender-based violence, especially girls and women.

2. Guided reflection: What it feels like not to be believed (20 minutes)

Step 1: Introduce the guided reflection

Explain to participants that you are going to reflect on the experience of how it feels when others do not believe you. Explain what to do if people experience uncomfortable or painful memories.

- *We will think about what it feels like when others do not believe us. If this brings up painful memories of not being believed when you needed to be believed, or being blamed for the actions of others, remember that you can help to heal this injured part of yourself by noticing the painful or uncomfortable body sensations and emotions this brings up inside you and thanking them for carrying your truth. You can also be a friend or parent to yourself now, by speaking or thinking kind words to yourself that you needed to hear at that time. For example, "It was not your fault." Or "I believe you." You can do this with eyes closed or lowered, and you can give yourself a hug if it feels right.*

Ask participants if they have any questions, or if they would like to try this activity before moving ahead.

Step 2: Begin the guided reflection

Ask participants to think of a time in their lives when something bad happened that they were wrongly blamed for. Allow them a full minute to reflect.

- *Take a moment to think back on your own memories. Was there ever a time when you were blamed for something bad that happened? Maybe the bad thing happened to you, and you were blamed for it?*

Step 3: Sharing

Invite participants who would like to share their experience. Ask them to focus on the experience of not feeling believed, rather than the story that lead to this feeling.

- *Would anyone like to share what it felt like not to be believed? Tell us about the emotions rather than retelling a story that is potentially very painful and that we are not equipped to help you to unpack.*
- *We can always talk about emotions, even when these are heavy emotions, because all of us can relate to some piece of what it feels like not to be believed. So we can show care for each other, and help each other to know that we are not alone.*

Step 4: Emotion cards

You can use the Emotion Cards and Handbook to help participants to get in touch with their emotions. Common emotions that GBV victims and survivors can be:

- Shame
- Sadness
- Anger
- Empowered Anger

Explain:

- *When we don't believe victims of GBV, or blame them for the violence they experience, we contribute to their own feelings of shame, sadness, and anger. When these emotions become stuck and dam the river of emotion, they can be very self-destructive, especially shame.*

3. Reflection Discussion: How my community responds to victims/survivors of GBV (20 minutes)

Step 1: Brainstorm

Ask participants to think about the kind of beliefs that are typically held in their communities about victims/survivors of GBV.

- *When you hear of a story about a girl or young woman who experiences sexual violence, what do people in your community usually say or talk about?*
- *When you hear a story about a woman who has been beaten by her husband, what do people in your community usually say or talk about?*
- *When you see that a girl you know in your community is pregnant, what do people in your community usually say or talk about?*
- *Do you ever hear about boys or men who are victims/survivors of GBV? If not, why not? If so, how do people talk about them?*

Step 2: Summarize

Ask participants if there are any common themes in the ways that people talk about victims/survivors of GBV. Use the key points in the Facilitator Notes below to talk about patterns of victim-blaming.

- *Are there similarities in the ways that people talk about victims/survivors of GBV?*

Facilitator Notes: Victim-blaming and how it causes harm

- **Victims/survivors of violence, especially women and girls, are often unfairly blamed** for the violence they experience, based on their behaviour, their dress, their failures or any challenge to gender norms. Instead of blaming victims, we should hold perpetrators accountable for their actions.
- **People have many ways of undermining victims/survivors of GBV and making violent behaviour seem normal or deserved.** Some of the ways this happens are: denying or minimizing their experience (e.g. "She's lying." or "It wasn't that bad!"), blaming them (e.g. "It was her fault for going out late at night."), justifying and rationalising violations against them (e.g. "If she were not always so angry and unpleasant, her husband would not beat her." Or "He must have had a good reason."), or by simply asserting a right to have power over them (e.g. "He is her husband, and he has the right to punish his wife."). All these strategies point the finger of blame to the victim rather than to the perpetrators of abuse who made a choice to commit violence.
- **Survivors of GBV often suffer a double victimisation.** They suffer the pain and injury of the original violence, and then they experience secondary violence when they are disbelieved or blamed for the violence they experience. The emotional impact of this treatment is significant and can be as harmful as the original violence.

- **Because of the way that social norms become part of our own attitudes and behaviours,** victims of GBV may also blame themselves and feel intense shame and self-dislike for something that is not their fault. In beginning to understand that they are not to blame is part of the process of transforming one's identity from victim to survivor.

4. Role Play: Supporting victims/survivors of GBV (45 minutes)

Step 1: Introduce the role play

Explain that you will now get into groups and plan two role plays. The first one should be an example of how victim-blaming typically happens, and the harm it can cause. The second, is about how to support victims/survivors of GBV emotionally.

Assign people into small groups of 6 people to plan their role plays.

Give groups 10 minutes to plan each role play.

Step 2: Guide the Interactive Theatre Process

Ask for one group to volunteer to role play the victim-blaming scene, followed by the second scene, on providing emotional support to survivors.

Pause between role plays, and ask participants if they can begin to identify, based on the role play they just observed, important actions to take. See what they come up with on their own. If other groups have different ideas, invite them to lead the next role play, focusing now just on supporting victims/survivors of GBV.

- *What did we just see in this role play are important ways to support a survivor?*
- *Would you add anything or do anything differently?*

Pause after the second role play, and expand the list, using the key points below. Invite participants find a way of remembering these actions. (See Facilitator Notes below)

Step 3: Promote audience participation

Invite the last group(s) to "fix" the role plays they have just watched, or to do their own, this time, with all the 6 actions that can be taken to support survivors.

Facilitator Notes: Supporting victims/survivors of GBV

How can you remember these actions? Can you put them into a song, or find another way of remembering them?

- **It is important to show solidarity with people who have experienced violence. We all have a role to play in showing support. How you can support survivors:**
  - **Listen.** Then listen more. Without interrupting.
  - **Believe them and** tell them you believe them. You are not a judge; it is not your job to question their story. And besides, being labeled as a victim is so damaging that it is highly unusual for people to make up stories.

- Reassure them that they are not to blame. That speaking up takes courage. That perpetrators are responsible for the choices they make.
- Protect their confidentiality. Revealing another person's experience can have dangerous consequences for them. For example, if you are returning from the police station and a neighbour asks where you went, don't tell them! This could get back to the abuser, which could cause further violence.
- Offer to help, by linking them to referral services, by watching the children, by lending your phone, or sharing food. Respect their decision if they say no (and the survivor is an adult).
- Thank them for telling you and tell them they did the right thing by telling you.

- Speak up when you see violence!

4. Presentation: GBV Referral Pathways refresher (20 minutes)

Step 1: Opening question

Ask participants:

- *What do you do if someone lets you know that they are experiencing GBV?*

Step 2: Presentation

Explain the referral pathway steps, sharing any diagram as relevant.

5. Check-out (5 minutes)

Step 1: Homework

- *Think of the role you might play the next time you suspect that someone you know is experiencing GBV. Plan the steps you would take.*

Step 2: Check-out

Ask participants how they feel now, compared to at the start of the session. Invite feedback.

Session 27: Sharing Responsibility

Time: 2.5 hours

Objectives:
- To analyze how responsibility is distributed in the household and how this impacts gender justice.

Who: part one in mixed sex groups, part two in single-sex groups

What you need:
- Flipchart paper and markers for group work
- 4 long sticks or a large physical box a man can step in and out of

Key Learning Points:
- Because of gender roles, women and girls carry a more intense, and relentless unpaid care workload which harms their physical and emotional wellbeing, and which reduces their opportunities, because of what we call "time poverty".
- Time poverty reduces women's ability to seize opportunities and lowers her capacity to adapt to shocks in the environment, public health, or the economy, trapping her and her family into a cycle of poverty and poor health.

Knowledge, Attitudes, Practices, and Skills:
- Understands that gender norms are responsible for women's unfair domestic workload.
- Understands the benefits of men and women sharing the unpaid care work of the household
- Believes the burden of unpaid care work that women and girls are expected to carry is unfair.
- Men value the importance of consulting women before initiating role changes.
- Values the importance of discussing the distribution of unpaid care work.
- Can name 1-2 actions to support them in stepping out of traditional gender division of labour.

Brief description: Through an activity called "the hours of the day" participants to do their own analysis of how gender roles create more workload and time poverty for women compared to men. In separate discussions, women and men talk about their emotional reactions to the gender division of care work and think about how they might react emotionally to changing these lifelong patterns. We discuss strategies to support the household transition towards the fair distribution of care work.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Explain that in the last session, we talked about our role models who inspire us to take a risk and to step out of the gender box, and who help others to do so too. Recall key messages from the last session. Before that, we also talked about Take up homework.

Step 3: Explain that in today's session, we will use an activity to help us see, through our imaginary gender glasses, how responsibility is shared at home, and we will explore how we might feel about changing strict gender roles about this.

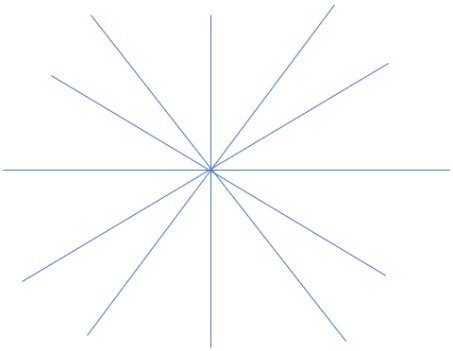
2. Activity: Hours of the day (25 minutes)

Step 1: Set up the activity

Divide participants into small groups.

Give each group a piece of flipchart paper and markers.

Ask participants to divide their paper into 12 sections by intersecting 6 lines (see image)



Explain that this shape represents the hours of the day and night, with each triangle representing 2 hours.

Step 2: Provide the instructions

Assign each group one of two characters:

- Group 1 will draw the hourly activities of a woman who has husband and two small children who lives in your community.
- Group 2 will draw the hourly activities of a man who has a wife and two small children who lives in your community.

Give the group 20 minutes to draw their star schedules (choose the same busy season of the year for both).

Step 3: Presentations

Give each group 5 minutes to present their 24-hour schedule.

3. Discussion: Unpaid care work and the benefits of sharing domestic chores (25 minutes)

Step 1: Large group discussion

Ask participants to describe overall the balance of workloads between women and men by posing some questions:

- *What are the main differences you observe between the workload of the man and the woman?*
- *Why is there such a big difference in the workload of women and men?* (Gender norms)
- *How do you feel about this disparity in workloads between women and men?*

Summarize the key messages:

- *Women generally work for more hours of the day than men in households. Most of this work is unpaid, and often invisible (no one sees, recognizes, or appreciates this work), and normally she is doing multiple jobs at the same time (such as caring for children while cooking, planning and going other activities.) Women also generally have fewer hours for rest and leisure.*

- *The "Hours of the Day" activity demonstrates the proportion of work that women and girls do that is unpaid. What is called "unpaid care work" includes the direct care of people including children, older persons and persons with disabilities; indirect care such as cooking, cleaning and washing clothes, and related activities like collecting water and fuel.*
- *This difference in workload exists all over the world between women and men, girls and boys. It exists because of gender norms that assign the role of domestic responsibility to women. Can you think of expressions or examples that assert this gender role? (e.g. The term "women's work", men feeling embarrassed about, or waiting for women to do domestic work instead of taking responsibility themselves, even when this inconveniences the whole family.)*

Step 2: Small group brainstorm

Ask participants to divide into two groups and answer the following questions:

- *What are the benefits of sharing domestic work equally at home?*

Facilitator Notes: The benefits of sharing the workload

Here are some of the potential benefits that are possible to imagine:

- Women and men have equal time to rest, recharge their energy, and care for their health, so that they have more to offer
- Women may choose to invest freed time in other pursuits, such as caring for NbSs and nurturing a new business,
- Women may feel more lightness and warmth regarding family and home knowing they have a partner, not a master;
- Men can spend more time with children, modelling to them how to go through life with love, care and humour;
- Men can develop deeper conversations and relationships with his partner and children because they know each other better;
- Because the parents and household start to work as a team, they are better able to see potential risks and to plan ways to reduce them.

Step 3: Help to name tense emotions

Notice if any men or women are feeling tension. Notice silence, raised voices, and body language for any signs of tension. This might look like:

- Crossed arms and legs, tight or fearful faces, leaning away in the chairs (signs of fear, feeling attacked, feeling concerned or worried)
- Leaning very forward into the circle, using arm big gestures, raising voices (signs of frustration, anger, feeling not understood or ignored)

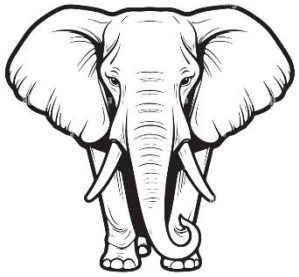
If you see signs of tension, ground yourself first with your feet and breath, then "name the elephant in the room". Ask:

- *How is everyone feeling?*
- *What emotions are present?* (help them to name the emotions)
- *What would this emotion say if it could speak. Can you stand and tell us? We are listening.*

After everyone has spoken, check to see if there are remaining tensions:

- *How is everyone feeling now?*

Facilitation Tip: Naming "the elephant in the room"



As the facilitator, it is your job to notice when there are tensions present in the circle. You might feel like it is better to "run away" from tense emotions by changing the subject, but this will not release tension, and you will only find it again later. Instead, ground yourself, and invite all the emotions of the circle to tea, and help the group to unblock the river.

If tensions are high, you can break them easily, by steppi ng into the circle, quietly, without speaking, and beginning to act like an elephant. People will look confused! Then, once they are quieter, you can explain that the elephant is too big to be ignored, and that you will pause here to notice together the emotions that are present.

Naming emotions tells people they are respected, and that their emotions belong here. This can help to relieve tension and makes it possible to talk about the difficult subjects.

Ask the people showing signs of tension what they are feeling and help them to name their emotions. (Are you feeling worried? Fear? Are you feeling attacked? Are you feeling frustrated? Is there anger there?) You can also invite each person to stand up, one at a time, and be the voice of the emotion. For example: "What would the fear say if it could speak? Could you stand up and tell us? We are listening." When everyone has spoken, check: "How is everyone now?"

Only after all the emotions have been named and heard, is it ok to move on. You have helped the heart to settle, so now you can return to the mind, and find the thing that everyone agrees on.

Step 4: Find common ground

If there has been disagreement on how much work men do compared to women while comparing the "hours of the day" clocks, you can return to this comparison after the emotions have cleared. Use question and Facilitation Notes below to find the point of agreement:

- *Can we agree that*…(see examples below)

After you have made some comparisons and agreed, ask if how people feel about this situation:

- *Can we agree that this situation is not balanced?*
- *Do we think that this is fair for women?*
- *Do we think that this is good for the household?*

Facilitation Notes: Common gender patterns to point out

Guide participants to focus on common households, and normal daily situations, not unusual situations (like when she is sick and the husband must do the care work). These are common patterns:

- Men get (more) time for rest. Even if they are out working or looking for work, they can find time for rest. Women have less time for rest.
- Men can just eat meals and walk away. Women must prepare meals for everyone before they can eat, clean up after, and get ready for the next meal. Sometimes they must also carry meals to school for the children, and to work for their husbands).
- Women are often doing many jobs at the same time. Example: resting while the pot is boiling, watching children while doing several other things.
- Women must work quickly to make time for activities like meetings or business, because this can only happen after other chores are done.
- Women have very busy mornings. They rise early to boil water, prepare food, and get children ready for school. Men do not have these morning responsibilities.
- Women are normally the ones to help children with homework in the evenings. Muslim women also need to take children to madrasa every afternoon, except Fridays.
- Most women cannot refuse sex, even when tired. Muslim women also need to bathe after sex, before praying, which takes time and uses more water (which they need to fetch).

The work women do that is unpaid, to care for the family (unpaid care work), takes most of her day, leaving her little time for rest, and much less time for productive activities, like growing crops and business.

PART TWO: SHARING RESPONSIBILITY
Separate women and men for reflection (45 minutes)

Part two of the session continues in separate groups for women and men. Make sure both groups can speak freely, without being overheard.

Women's reflection session

4. Women's reflection: Unpaid care work (45 minutes)

Step 1: Feelings about unpaid care work

Explain that part of the problem with gender inequality is not only that there is such an unequal sharing of care work, but that so much of the work done by women and girls is invisible and undervalued. Ask a question to women:

- *How much of your unpaid care work is recognized?*
- *How often is your unpaid care work appreciated?*
- *If you have daughters, how are they involved in unpaid care work?*

Step 2: Experience sharing

Ask women to go deeper with their reflections on the balance of care work (of children, family, elderly, home) within the home:

- *Think of an experience where you felt particularly frustrated about the unequal burden of work in your home.*
- *What feelings did/does this raise for you?*

Invite participants to go round the circle, exchanging stories.

Step 3: Discussing with our spouses and partners

Ask participants if any of them has started to discuss sharing responsibility for all of the care work of the household:

- *Have any of you shared your feelings of injustice with your partner? What happened then?*
- *Did anyone's husband begin to share the care work? How? How do you feel about it?*

5. Women's story: Wangera's husband washes the pots (45 minutes)

Step 1: Read and discuss the story of Wangera

Read the story of Wangera, and then discuss:

- *How does Wangera respond to her husband washing the dishes?* (She feels embarassed and strange, she notices her emotions, she steps away and breathes so that she can think clearly, she remembers why they are doing this, she is kind towards herself, she laughs with him).
- *What would normally happen inside a couple who tried to make this change? How might they both feel?*
- *How can we support men and women who are making this transition?* (think about extended families, where mothers-in-law may need to become part of the change process)

Story: How do I feel about my husband washing the pots?

It is a big change for a woman to suddenly see her husband doing the house chores that she feels are her responsibility.

Think of Wangera, whose husband goes to gender justice group meetings. He asked her one day if they could make time to talk about sharing the work of the household more fairly, so she could have some time to herself. They talked about it, she said where it would be good to share the work, and they agreed.

Wangera knew that sharing the housework and care of the children would lighten her burden. She wanted this. But what she did not expect, until she saw him doing it, was how strange her man looked doing woman's work. She almost stopped him right there – thinking of what her mother and mother-in-law would say if she could see her being so lazy. Didn't she know that her husband would surely leave her if she treated him in this way? This was her responsibility as a wife. She felt like a bad wife, and she was embarrassed for him.

Wangera realized she was feeling fear, so she paused and walked away for a moment. When she was alone, she took some slow breaths to calm her nerves, and to listen to the message of the fear. She thanked fear for trying to keep her safe.

Then she thought about what her group had discussed. These gender boxes that say the woman should do all the work of the household by herself hurt the family – they make her too tired to take care of herself, and when she is so busy and tired, how can she care for everyone else? How can she also care for the nursery, or grow a business with the other women, and be able to save money, if she is always caring for everyone except for herself?

Wangera then talked to herself like a friend: *"Remember Wangara why you agreed to this. You and your husband are talking now, having real conversations, and planning together, and this feels good! Let this continue. Remember you are valuable. He is showing you respect and equality now with his actions. Accept and welcome this change. It will be ok."*

Before returning to her husband, she also spoke to her mother in her mind: *"Mama, I know you are worried, but something needs to change. I need you to trust me and hold my hand through this."* She could feel her mother answering: *"I believe in you, and I love you, my daughter."*

Wangera returned to where her husband had finished washing up the dishes. She smiled at him. He smiled back, and joked: *"Aren't you going to make fun of me now for doing woman's work?"* Wangara laughed and replied: *"It is going take me a little time to get used to, my husband. It does feel a little strange, but it also feels good to be on the same team as you."* They laughed together.

Men's reflection session

4. Men's reflection: Unpaid care work (45 minutes)

Step 1: Men talk about their feelings

Once everyone has agreed that women carry most of the burden of housework, begin to explore with men what emotions this raises for them. When men are alone, they may speak more freely.

Explain that part of the problem with gender roles about who does care work, and the unequal workload this creates is that so much of the work done by women and girls is invisible and undervalued. Ask a question to men:

- *What different emotions do you feel when you see the burden of work that women carry, and the imbalance of unpaid care work between women and men?*
- *Are you surprised by everything that women do?*
- *Most of the time, the burden on women is not something that men think of or are even aware of. How do you think it feels for women and girls, not only to be shouldering such a large burden of work, knowing that so much of it unpaid, invisible and unappreciated?*

Step 2: Imagining

Ask participants to divide into two groups and answer the following questions.

Ask men to imagine:

- *Imagine that you have now decided, beginning tomorrow, to take equal responsibility for the care work of your household.*
- *What has changed in your day? What do you do more of? What do you do less of?*
- *What changes do you need to make to be able to make this shift? (for example, are there specific skills you would need to learn?)*
- *Where would you start this kind of change?*

Step 3: Ask groups to report back.

5. Men's story: Salim steps out of the Man Box (20 minutes)

Step 1: Read the story of Salim

Read the story (below) of how Salim steps out of the Man Box.

Step 2: Discuss the story

Ask questions – this can be done in small groups, or in the big group:

- *How did Salim prepare to step out of the Man Box?* (He talked with his gender justice men's group, he talked with his wife to ask what she preferred, he talked with his mother to prepare her and ask for her support.)
- *What did Salim do when he was shamed for stepping out of the Man Box?* (He noticed his emotion, he released it with a long breath, he was kind to himself, he remembered why he was doing this, he made a joke to his neighbour, he continued to wash the dishes, later he talked to other men in his group about this experience and they encouraged each other.)
- *Imagine you and your wife are also discussing how to share responsibility for the care work of the household. What could you do to feel prepared to step out of the Man Box?*

6. Men's activity: Stepping out of the man box (15 minutes)

Step 1: Reflect as a large group on gender norms

Ask participants to think about the gender roles and beliefs people have that discourage families from making big changes to how work is shared. Ask participants to go ahead and list them. For example:

- *Men should not do housework…*
- *Only women can care for babies…*

Ask participants to remind each other what we learned about gender norms:

- *Are they permanent or are they changeable?*
- *How do we change them? (We support each other in stepping out of the gender box)*

Step 2: Set up the activity

Draw a box on the ground (or make the shape of a square with 4 long sticks).

Invite a man to step into the box. Ask participants to help you describe some of the norms that create this confining box (e.g. Men should not spend too much time with babies, men need to stay our of the home and earn money etc)

- *How are these norms benefiting him?*
- *How are these norms hurting him and his family?*
- *If he steps out of the gender box, what consequences does he face?*

Step 3: Help him step out of the box

Ask for 1-2 volunteers (at least 1 man) to help him to step out of the box. (Remember, he can do it on his own, but it is more likely to be a positive experience and to bring him benefits later if has help.

Step 4: Conclude

Wrap up this session with a review of key messages.

Women and Men Separately: Check-out (10 minutes)

Step 1: Ask participants what realizations they have had in today's session. Does any of this inspire them to act?

Step 2: Homework

Start to imagine the ways in which responsibility can be more equitably shared at home:

- Women: *Think of the chores and care work that you want your husband to start sharing.*
- Men: *Think about how to have a conversation about sharing responsibility at home.*

Step 3: Check-out

Ask participants how they feel now, compared to at the start of the session. Invite feedback.

Men's Story: Salim steps out of the Man Box

Salim and his wife have started discussing how to share the care work of the household. They agreed that it would be helpful for him to wash dishes several days a week. Salim feels good about sharing this work with his wife: it will give her more energy, it will help their household to thrive.

Salim first goes to talk to his mother, who lives in the house. She was participated in a discussion session with other women of the village about sharing responsibility, but he knows that she does not totally agree. So, he greets her, and asks her if they can talk. He says to her: *"Mother, I know that you are from the generation that says that men should not do the housework, but I also know that you want what is best for me and for the family. You have worked your whole life for this family, and I respect you. But I need you to understand that to take care of my family, some of the old rules need to change. I do not want my wife to be exhausted from work all the time. I want us to share the responsibility, and to work as a team, because I respect her also, and I know that this way, our household can thrive."* She responds: *"My son, I love you, and I am afraid of this change, but I will trust you."* He answers. *"Thank you for being so understanding. I will do this now, it will feel strange to us at first, but we will all get used to it. Everything will be ok."*

Salim is a bit uncertain the first time he washes the dishes. He remembers doing this as a boy, but it has been a long time. He fills the basin, gets the soap, and rolls up his sleeves. It takes a bit of practice, but really anyone can do this if they pay attention. It feels nice to dip his hands in the water.

Salim is washing the dishes when suddenly his neighbour passes by, and comments to him that he must be sat upon by his wife to be doing women's work. Salim tenses up, part of him feels like the small boy who was told to stop playing with girls. He feels embarrassed. He wants to defend himself, and to hide his embarrassment with anger. He wants to stand up and walk away from the dishes. But instead, he pauses and lets out a deep breath. Then he smiles to himself – he was ready for this. He looks up to his neighbour and says to him: *"My friend, my wife is much better company when she gets some rest! Maybe you should think about sharing responsibility with your wife too!"* They both laugh.

Later that week, Salim talks about this experience in his men's gender justice group. He is happy to hear that he is not alone in making this change. All the men encourage each other.

After several months of practicing these changes, he realizes that they are helping his wife, their relationship, and the whole household. Other men are experiencing this too. He feels proud.

Facilitation Notes: When men are eager for change!

It is normal for a man who is inspired to bring in change to want to take charge of the whole change process. But if he does, what has really changed?

Do you remember Adamu, in the last session? He was the character who returned home from a gender justice group discussion inspired and determined to make a difference for his wife. He announced to his wife that from now on, he would do the laundry once a week. His wife was confused but did not challenge him. Yes, Adamu had good intentions, but how does the power between he and his wife be balanced if he decides by himself what changes should happen?

What other way could Adamu have introduced this change in his household?

- He could have invited his wife to have a discussion with him about sharing the care work of the household more fairly
- He could have asked her what chores would be most helpful for him to do and when
- They could have discussed new skills he needs to learn, and thought of how
- He could have asked her how she feels about his proposal
- He could have asked her if she would look at him differently once he starts washing dishes, and they could have shared their fears
- They could have laughed and become closer

Facilitation Tip: When men need praise for "helping" women

We must also avoid saying that men are "helping" women by stepping out of his gender role. It is not help, because the responsibility does not belong to the woman alone. Instead, help men to understand that these responsibilities belong to both (or all) partners. Help him to think about his own journey, using questions:

- *What unpaid care work have you begun doing?*
- *How was it decided that you should start doing this (or these) chore(s)?*
- *What other non-traditional chores can you do to balance your household (the gender tree)?*

It is normal to be proud when we take a risk and step out of the roles we find comfortable. We want others to participate in our experience, to share our tiny joys and successes. But looking for praise for normal responsibilities is not something that women get. If men always expect praise, this is not real transformation because it shows that they still see these responsibilities as belonging to women and girls.

Instead of looking for praise:

- Show yourself understanding: Notice times when you are looking for praise. Do not judge yourself for this, instead, show yourself kindness and humour. Imagine an older man who is calm, caring and wise is looking into your eyes and smiling with warmth and friendliness. He says you are on the right track. Everything will be ok. Imagine that this man is your future self.
- Lean on your support network: Share your experiences of transformation with your support network of men, so that you can remind yourself that you are not alone on this journey. Others also experience the uncertainties, doubts and joys that you are. Be there for each other and remind each other of why what you are doing is important, and that it needs to continue.

Facilitator Notes: Key Messages

- **Because of gender roles, women and girls carry a more intense, and relentless unpaid care workload which harms their physical and emotional wellbeing, and which reduces their opportunities, because of what we call "time poverty".** This workload includes all the visible and invisible labour of caring for the home and family. This includes providing and preparing food and water, caring for safety, caring for the sick, injured and elderly, and all the cleaning and harvesting this requires. The relentless workload continues regardless of physical exhaustion, impacting women's physical and emotional health, and wiping out the time she might use for other activities (time poverty).
- **Time poverty reduces women's ability to seize opportunities and lowers her capacity to adapt to shocks in the environment, public health, or the economy, trapping her and her family into a cycle of poverty and poor health.** Time poverty reduces women's ability to invest in a business idea or a vision of the future, because these dreams and projects require a lot of time. It also makes her less adaptable when crisis strikes, like a flood, drought, or pandemic. Being unable to adapt quickly, means that these crises increase the time and energy she needs to recover, which fuels her exhaustion and makes her even more vulnerable and less able to prepare and adapt to future shocks. This traps her into a negative cycle of crisis, poverty and poor health that becomes harder and harder to escape.
- **Sharing the care work of the household equitably between men and women can bring many benefits** because of how this is a way of granting women more free hours in the day. With more time available, women can benefit from equal opportunity for rest and rejuvenation, or may invest time in other pursuits, all of which benefits the family. Men's involvement in the day-to-day care work of children and household also enables them to develop deeper and more rewarding relationships. Together, sharing responsibility is an important step towards working as a team and planning for the future.
- **Stepping outside of the man box is not easy** Neither for the man to start doing, or for the woman to accept. This is normal in the beginning, but there are strategies we can learn to use that help to remind us of why we are investing in this household transition.

Session 28: Sharing Power

Time: 2 hours

Objects:

- To analyze how decision-making power and the control of assets is distributed within households, and how this is impacted by gender norms.
    - To analyse how power is shared in households, and how it can be redistributed to promote equality between spouses.

Who: men and women (single-sex groups).

What you need:

- 5 flipchart papers, tape, and marker if indoors
- Stick and stones if outdoors
- Notebook diaries

Key Learning Points:

- Gender norms create the expectation that male heads of household should have the final say on important decisions and use of high value resources, but this undermines healthy relationships based on equality, and can have negative impacts for children, women and men themselves.
- Sharing power equitably means taking important household decisions together and sharing benefits in a way that is fair.

Knowledge, Attitudes, Practices, and Skills:

- Understands that gender norms assign major household decision-making to men, and that this has negative consequences for everyone.
- Can give examples of decisions that should be taken jointly, and decisions that should be taken by the person being directly impacted.
- Feels more confident initiating a discussion about how important decisions should be taken.

Brief description: In two separate activities, participants discuss the most important resources in the household and who controls them, and who normally takes different decisions within the home. We reflect on how gender norms shape decision-making power, and on how decisions should ideally be taken. Gender stereotypes about who is a good decision-maker are also explored.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Recap the last session and review the homework

Step 3: Introduce today's session

Explain that today we will talk about the other side of equality in the home – sharing power.

2. Activity: Who controls the most important resources? (30 minutes)

Step 1: Brainstorm

Ask a question to start the conversation:

- *Think of the women and men who work in the same conservation/NbS groups as you. What are the most important resources in the household?*

Allow the discussion to unfold, noting points of agreement or debate, before asking a second question:

- *Who controls these resources?*

Step 2: Individual drawing

Post three flipchart papers onto the wall – one for men and one for women, one for both. Ask participants to turn to a new page and to replicate this in their notebooks. Divide the page into 3 columns and draw a symbol for man and for woman at the top of the two outer columns, and both a woman and man for the middle column.

Once the columns are ready, ask participants to draw 2-3 of the resources they have been discussing in the column where it belongs. They should do this individually at first – allow 5 minutes.

Step 3: Participatory drawing

Invite all volunteers to come draw one symbol in the column of the person who controls that resource. Ask them to explain and agree before they draw.

- *Tell us the resource you drew, and where you think it belongs.*

Change volunteers, ensuring that each person draws a new or different asset.

3. Activity: Who decides and who benefits? (30 minutes)

Step 1: Prepare the activity.

Divide participants into small groups to do this activity.

> Indoor and Outdoor options
>
> Option A) For an outdoor session using natural materials, draw 3 circles on the ground and designate one of each “women”, “men”, and “both women and men”. Each participant needs a pile of pebbles.
>
> Option B) For an indoor session, hang 3 flipchart papers on different walls (one per group). Draw a woman on one, a man on the second, and both a woman and man on the third.

Step 2: Provide the instructions

Depending on the method, explain to participants that you will read questions and participants will need to think about who usually makes these decisions. After each question:

- Circles on the ground (Option A): Participants should place one pebble in the circle they feel is the one that most reflects reality.
- Flipcharts on the wall (Option B): Participant should leave a pen strike on the circle representing the answer.

Do an example with participants to make sure they understand. Begin by telling them what they need to do for every question that is read:

- *Please hold one pebble (Option A) / stand up (Option B). I will ask a question, and please place your pebble/ make a mark on the flipchart that best reflects who takes that decision.* (Remind participants what each circle stands for).
- *Let's do an example together. Who decides what to eat for dinner?*

Do a few other demonstrations as needed to make sure that everyone understands. Remind participants that you will read the question to the room, but that they will each give their individual responses within their small groups.

Facilitation Tip: If people are unsure or disagree

If people are confused about a certain decision, it may help to:

- Ask who takes the final decision.
- To be more specific (e.g. Who decides what crops to grow for household sustenance? For sale? OR What is the difference between how women and men take decisions about the food they buy?

Step 3: Begin the activity in small groups

Continue the exercise by reading each activity question (or all those that are relevant) out loud, while participants respond in their small groups (by allocating pebbles or marker strikes).

Activity Questions: Who takes the decision? Who benefits?

For each decision type, ask: "Who normally makes the decision? Women on their own? Men on their own? Or women and men together?"

- Who decides what crops to grow?
- Who decides where to sell crops?
- Who decides which food to buy?
- Who decides whether to have sex?
- Who decides how many children to have?
- Who decides to buy or sell major household items?
- Who decides what to do with the money men earn?
- Who decides what to do with the money women earn?
- Who decides what to do with savings?
- Who decides whether a man can leave the home?
- Who decides whether a woman can leave the home?

- Who decides if a woman can go to the market?
- Who decides if a child needs to go to the health centre?
- Who decides if a woman can go to the farm or ocean plot?
- Who decides if a woman can invest in starting or growing a business?
- Who decides to take out a micro-loan?
- Who decides if a daughter can join a youth club that is promoting equality for girls?
- If a family runs into hard times and the family tries to cope by removing a child from school, or marrying their daughter who is still a child, who takes that decision?
- If a woman wants to run for the leadership of her conservation organization, who takes that decision?

For each decision type, ask: "How are resources and benefits distributed? Take your pebbles and cast them in the most appropriate circle.

- Who gets more time for rest?
- Who has more time for leisure?
- Who uses money for personal expenses?
- Who owns the house and property?
- Who inherits the house and property in the event that their spouse dies before them?

Step 4: Count the stones in the piles

After the exercise is completed, ask everyone to observe or count how many pebbles/strikes were given to women, men and to both women and men equally.

- *In your groups, begin by counting/noticing, how the pebbles/strikes are distributed between the three circles.*

Ask each group to report back to the large group and compare what each group found. There should be agreement on the general pattern (men take more decisions and benefit more than women) but notice and explore any disagreements.

Step 6: Discussion

Ask everyone to sit in a circle to discuss. Ask:

- *What are these questions examples of?*

Explain: *The questions were about decision-making, but also about who benefits and who is recognized as having ownership and control. These are all aspects of power in the household.*

All the decisions discussed were important ones that shape how valuable household resources are used. These decisions all impact the lives of the family members, and so have more weight than decisions about daily household management (e.g. what meal to prepare).

- What do these piles tell us about how power is distributed in the household?
- What kind of power do men have vs. women?

Explain: *Men tend to control decisions that have an important impact on the family and resources that are higher value. They tend to have the final say in purchasing or selling assets. Whereas women tend to control decisions that relate to the caregiving roles (the woman box). Men tend to have greater decision-making power over important household decisions.*

4. Reflection discussion: How should important household decisions be taken? (30 minutes)

Step 1: Start a reflection discussion

Open a discussion with the following questions to explore people's initial feelings about fairness:

- *Are there problems for women, girls, and boys when men take important household decisions by themselves – or have the final say over these decisions?*
- *What are the benefits to men and women sharing power and making decisions together?*

Explain:
When one person makes all the important decisions for the family, this can result in decisions that are thought to be good for the family, but this may not necessarily the best decisions. Decisions might be taken without complete information, for example, a man decides to sell assets or takes decisions about crops without drawing upon the wisdom and observations of the women and children involved and may create more complications that he is not aware of. The family's energy and resources may not be used in the best way, and decisions taken may lead to confusion and frustration, affecting family relationships.

Step 2: Explore the decision that should be taken only by those who are affected

Ask more questions to find out where the points to explore views on joint and sole decision-making:

- *What kinds of decisions should be taken jointly?*
- *Are there decisions that should not be taken jointly? What kinds of decisions? Why?*
- *When are times women need permission from men? Do men ever need permission from women?*

Facilitator Notes: Bodily autonomy

Sharing decision making power does not mean sharing all decisions.

Some decisions should not be taken jointly
If a man decides the number of children to have, this takes away his partner's rights to make decisions over her own body and puts her health at risk. It also adds to her existing burden her with the task of taking care of more children than she may be able to. The physical and emotional costs of bearing children when it is not of her own free will compound the weight of all the other burdens she carries.

Regarding questions of the body, the person with that body should take the final decision. We call this **bodily autonomy.** Which means that a person should be the only decision-maker in matters that affect their body.

It can be difficult for people to accept the idea of bodily autonomy, especially because social norms see a woman as becoming the property of a man and his family once a dowry is paid. Sometimes it can help to make a point with humour. For example, you can remind participants "He paid a dowry for a wife, not a cow. In a world based on gender justice, *she* decides what happens to her body."

Facilitator Notes: Joint decision-making

Joint decisions

Men often report feeling large amounts of stress with having to make all the decisions in the family. This gets worse when they feel the stress of being the primary income earner for the family. In such cases, sharing the burden of decision-making can actually be freeing for both men and women – for men, because they can share the burden; for women, because they can offer their unique perspective to solve problems and because they can exert influence over decisions that are important to their family. This is about teamwork and sharing power. Generally, any problem-solving is best done together – two heads are better than one. And when decisions are heavy, taking them together helps to give both partners confidence that they are acting wisely.

Decisions on mobility

Some decisions need to be assessed on a case-by-case basis. Leaving the house unexpectedly without telling your partner may be seen as rude. Telling your partner where you are going helps keep people safe and organized, but it can also be a way of controlling women. It is helpful to think of role reversal: *Does a man also ask permission from that woman in this same situation? If so, does can she decide to go anyway, or is she expected to obey his authority no matter what?* Double standards for women and men (when the rules are different for women than they are for men) are a sign of gender inequality that work by giving men power over women.

5. Reflection discussion: How do gender stereotypes contribute to unequal power? (30 minutes)

Step 1: Start a new discussion

In the large group, ask participants about gender stereotypes that exist about decision-makers:

- *Are there any beliefs that society holds about decision-making that create barriers to equality for women and girls?* (For example, the belief that men are naturally better at taking decisions means people may not trust women to take important decisions.)
- *Can you think of a situation or example in real life that might challenge this belief?*

Explain: *Stereotypes that men are naturally better at taking decisions are false beliefs and they are part of the gender norms that keep us confined to gender boxes. If only men can take good decisions, this puts undue pressure on them, while also underestimating and underutilizing women's intelligence.*

Step 2: Show participants the images below (see end of Session)

Ask participants to describe what is happening in the two images:

a) Image A: A man is stressed and frustrated in trying to take an important decision on his own
b) Image B: A man and woman solving a problem and taking a decision together.

Step 3: Discuss the images

Ask questions to start reflection on how the man and woman in the scenario must be feeling:

- *Which scene is typically more common in your community?*
- *Is the man in the first scene in "The Man Box"? Why do you think that is the case?*

- *How do you think his wife feels in this first scene?*
- *Looking at the second scene, how did the man get out of "The Man Box"? What happened in their relationship?*
- *How can valuing teamwork support families in decision-making?*

Step 4: Close the session

Ask participants for their key takeaways, and review the key messages, below.

Facilitator Notes: Key Messages

- **Gender norms create the expectation that male heads of household have the final say** on important decisions and on high value resources, but this undermines healthy relationships based on equality, and can have negative impacts for children, women and men themselves.
- **Sharing power equitably means taking important household decisions together and sharing benefits in a way that is fair.**
- **Sharing decision-making power on important household decisions that involve some risk supports team-work, sharing ideas, and leads to better decisions.**
- **Not all decisions should be shared**: Some decisions are best taken jointly, as a team, because they impact the whole family. However other decisions, such as those that impact a person's body (such as the decision to have sex or bear children) need to be taken by the person who is directly impacted.

Ask participants how sharing power between women and men within households can support NbSs and community resilience?

- *How might sharing power between men and women within households support NbSs, climate action and community resilience?*

Explore different perspectives, then explain:

- *When power is shared fairly between women and men, husbands and wives, this supports equality for women and girls, which creates the conditions for them to make better decisions about how to use their energies and resources, which benefit them and ultimately the whole family. It removes barriers that hold women and families back, so that communication and use of resources is more open, transparent.*
- *When power is shared and individual autonomy is respected, there can be more open communication, and cooperative problem-solving, which leads to better decisions for the health of individuals and for the whole family. When a decision is taken jointly, we become aware of more potential hazards and risks than when we work alone, we plan better, and use our energy and resources more wisely. All of this serves the resilience of household and communities in a changing climate.*

6. Role Play: A conversation about decision-making (20 minutes)

Step 1: Set up the role play

Explain that in this last activity, they will have a chance to practice a conversation about how decisions are taken, so that they can feel more comfortable trying it out at home.

Ask participants to get into pairs.

Step 2: Give the instructions

Ask participants to practice starting a conversation with their partner about how decisions are taken, and how they might be taken differently. Think about:

- When and how to start the conversation

- How you would describe the current situation in a neutral way (avoid critical “you” statements)
- Talking about how the situation makes you feel (using “I” statements)
- Why change would be beneficial
- What change would look like
- What is your proposal
- What to do if the discussion gets difficult (e.g. make a plan to continue the discussion another day)

Allow 7-10 minutes per side, then switch roles.

Step 3: Discuss

Talk about how the practice conversation went. Ask participants if any of them feels ready to begin having this conversation at home. (Remind people it is the start of many conversations, it will likely not be a conversation they have only once.)

7. Check-out (5 minutes)

Step 1: Take aways

- *What realizations have you had in today’s session?*

Step 2: Homework

- *Start to imagine the ways in which decision-making power can be more equitably at home, and consider beginning the conversation with your spouse about it.*

Step 3: Invite feedback

Session 29: Women's Economic Empowerment

Time: 1.5 hours

Objectives:

- To understand how gender norms create economic barriers for women and girls and how supporting women's economic empowerment can benefit the household and NbS groups.
- To identify actions that women and men can take, together and independently, to support women's economic empowerment.

Who: Joint women and men together

What you need:

- A large space
- Game cards - printed and cut out

Key Learning Points:

- Women and girls have the same right and ability as men and boys to work and earn money.
- It is the system of gender norms that limits what women and girls can achieve economically, and not the fact of being female – and systems can change!
- When couples decide together to step outside of the gender box, they create equality and increase their chances and economic opportunities.

Knowledge, Attitudes, Practices, and Skills:

- Understands how gender norms can create economic barriers for women and girls.
- Values teamwork between husbands and wives and within collectives as a way of increasing opportunities for sustainable economic empowerment for women and their families.
- Can identify actions that women and men can take, together or independently, to support women's economic empowerment.

Brief description: A game of snakes and ladders shows how opportunities and misfortunes happen to everyone in life, but that gender norms also shape these barriers and opportunities. Participants then talk about the differences in the ability of women and men to earn and control income and reflect on their feelings about this, then brainstorm actions that can be taken to support women's economic empowerment.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Recap the last session and review homework.

Step 3: Introduce today's session

Explain that in today's session, we will talk about one important form of power – economic empowerment and the right to earn and control one's finances.

2. Activity: Game of Snakes and Ladders (40 minutes)

Step 1: Preparation

There is no physical game-board for this game, but you need a large space where volunteers can take many steps forward or backward as needed.

to prepare game cards. Cut them into strips and put them into a bowl or a hat.

Step 2: Introduce the Game and Rules

Explain that you will play a game of chance called Snakes and Ladders:

- *We will be playing a version of a game called Snakes and Ladders.*
- *This is a game of chance, where participants create their own opportunities, and sometimes experience misfortunes.*

Explain the rules:

- *When a participant creates an opportunity (by drawing a "ladder" card), s/he should take one or more steps forward, as directed by the card.*
- *When a participant experiences a misfortune (by drawing a "snake" card), s/he should take the number of backward steps stated on the card*
- *Those who are not playing the game are spectators, and they should shout "snake! Watch out!" as a warning, or "ladder! Congratulations!" to help direct each character.*

Step 3: Organize the players

Ask participants for four volunteers to play 5 characters (adapt as needed):

1- Married man with three children
2- Married woman, two children, husband unsupportive
3- Married woman, three children, husband is supportive
4- Single unwed mother of two children, lives with her parents
5- Second wife in a polygamous marriage, mother of five, husband unsupportive

Ask the players to stand in a line, and the spectators to stand or sit on the side. Make sure all the participants remember who is playing which character.

Step 4: Remind players of the rules

Explain that you have a bowl of game cards. Some of them are opportunities (ladders) and some of them are misfortunes (snakes). All of these are common occurrences in life. You will ask the spectators to draw statement cards, one by one, which you will read.

- *If the statement could apply to your character, step forward or backward, as instructed (one or more steps).*
- *The spectators can shout "ladder!" or "look out, snake!" after each card is read. They can also get involved and comment if they think a certain character should have moved forward or slipped back.*

Step 5: Begin the game!

Hold the bowl of game cards out so that a spectator cannot see the cards inside and invite them to draw a card. Ask a new spectator each time.

The facilitator reads the card after it is drawn and reminds participants of the rules as needed. It might be helpful to do an example round.

Step 6: Post-game discussion

After the activity is finished, take note of which characters advanced the most, and discuss why.

Lead a discussion with the following questions:

a) *Do the game cards represent things that we can or cannot control?*

   Explain: *Some things, like the weather or sickness are outside of our control. Others are not totally within our control, but we can do things to try to reduce certain risks, and to create other opportunities. We can find ways of keeping our money safe, to reduce the risk that it is stolen (and this may look different for women and men); we can spend the extra effort on watering the garden.*

b) *Do women and men have the same opportunities to advance their food and economic security? Do they face the same kinds of risks?*

   Explain: *Because of gender norms, and the expectations that we live our lives and our relationships according to the rules of the gender boxes, there are differences in the risks and opportunities that women and men face. A man does not have the same risk that his spouse may take his income that a woman has. Childcare is not normally a barrier for men to find economic opportunities.*

c) *What are some of the things that are within our control, that you can try to change to improve your situation? How can working with our spouses, and with our conservation or support groups help?*

   Explain: *Husbands and wives can communicate about their business, planting, and financial goals together and see how they can work as a team to support each other. They can develop schedules so that each can have days free of unpaid care work to be able to pursue their own opportunities (for business, earning money, or food security). Groups can work together to make plans to provide each other mutual support during certain periods when it is needed.*

Finish the discussion by sharing the key message.

- When couples decide together to step outside of the gender box, they increase their chances and opportunities. While many of the misfortunes we face are out of our control, some of them happen to families because of the gender boxes that each spouse feels bound to live inside. It is actually within the control of couples and families to change their arrangements at home, to provide each other the support they need, when each of them needs it, so that they can maximize their opportunities together.

3. Discussion: Gender differences in economic barriers and opportunities (20 minutes)

Step 1: Discuss the gender differences in economic rights and opportunities

Open the session with a discussion about the differences in women and men's control over their finances:

- *How do women and men differ in their ability to earn money? Are these natural differences (sex) or because of social factors (gender)?*
- *How do women and men differ in their ability to control the money they earn?*
- *In their ability to save money?*
- *In their ability to take out or repay loans?*

Ask participants about any overall patterns they observe and how they feel about these differences:

- *How do men and women differ overall in their ability to earn and control their finances?*
- *How do you feel about this inequality?*

Facilitator Notes: Women's economic rights

- Economic empowerment is the ability to succeed economically and the power to make economic decisions and to act on them.
- Economic inequality is the unequal distribution of income and opportunity between different groups in society.
- Women and girls have the same right and ability as men and boys to work and earn money.
- It is the system built on unequal gender norms - not the fact of being male or female, that limits what women and girls can achieve economically. Constraints include gender stereotypes (false beliefs about a gender) that prevent women from taking decisions, the burden of unpaid care work and time-poverty, fewer opportunities for education, having children, becoming ill, norms limiting her financial control within the marriage, and even laws and practices that treat women as economic minors (such as rules that say a woman needs her husband's permission, or the deed to the land, to take out a loan; and the lack of laws making that kind of discrimination illegal). The accumulation of all these constraints adds up and put stress on women, men and families.
- Women and girls to break out of the cycle of poverty – and help others to do so as well. With the right support from a partner, community, and institutions, women and girls can take steps to escape the cycle of poverty and change their future. Setting goals and saving money are important tools for economic empowerment, so is the ability to decide to postpone having (more) children and to control your earnings.
- When couples decide together to step outside of the gender box, they increase their opportunities. While many of the misfortunes we face are out of our control, some of them happen to families because of the gender boxes that each spouse feels bound to live inside. It is actually within the control of couples and families to change their arrangements at home, to provide each other the support they need, when each of them needs it, so that they can maximize their opportunities together.
- Economic security and advancement can be realized, even in difficult circumstances. Personal traits, skills, and support networks can help overcome barriers and resistance and provide the opportunity for success.

4. **Brainstorm: Supporting women's economic empowerment** (20 minutes)

Step 1: Introduce the small group discussion

Explain that we have discussed ways in which gender norms create unfair barriers to women's economic empowerment. So before we conclude, we will think about ways that husbands and wives can step out of their gender boxes to support women and girls in seizing opportunities and in gaining control over their finances.

Step 2: Provide the instructions

Participants get into small groups.

In their small groups, ask participants to brainstorm:

- *What are actions that women (married and unmarried) can take to increase their sustainable economic empowerment?*
- *What are actions that men can take to support the sustainable economic empowerment of their wives and daughters?*
- *What are actions that women and men can take together to maximize the opportunities of the household for sustainable income generation?*
- *How can community leaders and change agents influence women's economic empowerment?*

Step 3: Group presentations

Ask groups to present their ideas. Ask each group to present only new ideas that have not already been discussed.

After ideas have been exhausted, use the Facilitator Notes below to provide additional information.

Facilitator Notes: Supporting women's economic empowerment

Some activities that can help:

Men can:

- Encourage women to join self-help groups where they can benefit from learning and mutual support.
- Take responsibility for care work, so that women have more time and less responsibility.
- Help women to access documentation they may need to access (identification documentation, or registering them as co-owners of property).
- Respect women's right to control their own finances.
- Refrain from telling women how to use their finances or loans.
- Be transparent about their own finances and practice household financial planning together.
- Support your partner in following her dreams.

NbS, Conservation and VSLA groups can:

- Use social funds and mutual support arrangements to help women who need to draw upon them for childcare.
- Do gender analysis of their groups to ensure that workloads and benefits are shared fairly between women and men.
- Negotiate with institutions to have favourable loan arrangements that are accessible to women.

Institutions can:

- Provide ways for women to access finance and capital independently, without needing permission or documentation controlled by husbands
- Offer technical support to women for business and farming enterprises

Leaders and Change Agents can:

- Talk about women's equal rights and ability to earn money.
- Talk about the importance of healthy relationships built on equality and how this can contribute to women's economic empowerment and to community resilience.
- Support women's organizations and NbS groups in negotiating for fair access to capital or market prices.
- Practice what they preach at home.

6. Check-out (10 minutes)

Step 1: Take aways

- *What realizations have you had in today's session?*

Step 2: Homework

- For women: *Think of 2-3 actions that you could take to improve your sustainable economic opportunities and or food security, either alone, with your spouse or with a self-help group (like a savings or support group).*
- For men: *Think of 2-3 actions that you can take to support your wife in pursuing her short and long-term economic empowerment.*

Step 3: Invite feedback

Game Cards: Snakes and ladders

Climb: You have a chance to attend a study group to develop your literacy and numeracy skills. Advance 2 steps	Slip/ Climb: There is a chance to earn money for a few days, but only if you have childcare. Take two steps forward or back
Climb: You have a good business idea, and now you find help to work on your business plan. Advance 3 steps	Slip: You cannot find any paid casual work today. Take one step back
Climb: The garden and business are under control, thanks to your dedication Advance 2 steps	Slip: Your child becomes sick and you need to use your savings. Take one step back
Climb: You are approved to take out a micro-loan. Advance 1 step	Slip: Your spouse takes your loan money and spends it. Take three steps back
Climb: You have a good crop this season, enough to sell. Your efforts to nurse the plants paid off. Advance 2 steps	Slip / Climb: The bank says you cannot take out a loan without owning property. Take two steps forward or backward as it applies to you
Climb: You join a savings group. Advance 2 steps	Slip: Someone steals your money. Take three steps back
Climb: You have managed to save money every week for the past 3 months. Well done. Advance 3 steps	Slip: Find out you are expecting a baby you do not feel ready for. Take 2 steps back
Climb: You sell some cakes to the neighbours with the extra flour you were able to buy. Advance 1 step	Slip: You are offered a poor price for your crop unless you pay with your body. Take one step forward or back
Climb: Your partner registers you on the land ownership documents. Now you can apply for a loan. Advance 3 steps	Slip: Your partner goes looking for work every day, even though work is scarce and some days his energy would be better at home. Take 2 steps back

Slip: The crop you planted is lost due to poor conditions. Take 2 steps back	Slip: You become sick and cannot attend to your conservation work or business for 2 days. Take 1 step back
Climb: The crop you planted using conservation agriculture methods that are new to you is doing well, despite the lack of rainfall. Take three steps forward	Climb: Your savings group offers an arrangement to care for your child for 4 days a month so you can pursue your business idea. Take one step forward
Climb: Your spouse takes care of the children and housework today and agrees to do so twice a week, so that you can work freely on the planting and the business. Advance two steps	Climb: You and your spouse sit together to plan the household schedule so that you can both have the free days you need to work on your conservation, planting and business activities. Take three steps forward
Climb: You and your spouse decide ahead of time who will prepare what meals, to maximize your free time. Advance one step	Climb: You and your children practice reading together. You are encouraging them to enjoy learning. Take two steps forward
Climb: Your conservation group decides to use its savings to pay a woman to provide cooked food and water at the work site. Advance one step	Climb: Your husband registers your name on the property title / you register your wife on title. Take three steps forward
Climb: The fruit trees you planted 5 years ago have started to bear fruit. Take two steps forward	Slip / Climb: Your need to ask permission from your spouse to leave the home, and you miss an opportunity. Take two steps forward or backward
Your partner makes all the meals for the day and cares for the children today so that you can focus on an important group activity and tending to your business. Advance three steps	Slip: You have less time to work on your business this week, because there is a drought you are having to travel further to carry the water. Take two steps backward

Session 30: Inclusive Leadership and Solidarity for Women and Girls

Time: 2 hours

Objectives:
- To tell stories that break gender stereotypes about leadership.

Who: women and men (single-sex groups).

What you need:
- Prepare one role play card to share with one group (or more, if needed).

Key Learning Points:
- Anyone can be a leader! Leaders come in all shapes and sizes from all backgrounds and experiences. Anyone can be a leader, regardless of gender, age, disability, or whether you have small children to care for, whether you are married or unmarried, and no matter your background. Women, young women, adolescent girls and boys, with and without disabilities, are critical agents of change in climate adaptation and natural resource management.
- Show solidarity for more diverse leaders, especially young women, with or without disabilities by encouraging their nomination and participation in meetings; by listening attentively when they speak and encouraging others to do so as well; by supporting their decisions; by sharing important information; by calling out unfair treatment and criticism; by offering to support her workload; by telling her you believe in her.

Knowledge, Attitudes, Practices, and Skills:
- Understands that there are gender stereotypes about leadership.
- Believes in women's equal right to use their voice and to be leaders.
- Values diversity in leadership.
- Can provide 2-3 examples of showing solidarity for women's voice and leadership.

Brief description: This session starts with a guided visualisation that puts our stereotypes and biases about leadership on display, then we discuss how to show solidarity to diverse and non-traditional leaders. Participants also use role play to explore some of the challenges that non-typical leaders face, especially women, young women, and girls, with or without disabilities. They discuss how community members and traditional authorities can use their leadership to show solidarity.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Recap the last session and review homework

Step 3: Introduce today's session

Today's session is about sharing power in the way a group or community governs itself.

2. Activity: Guided Visualisation (5 minutes)

Step 1: Open the Discussion

Lead a short opening discussion using the following as a guide:

- *What or who comes to mind when you hear the word 'leader'?*
- *Is there a leader you admire? Why do you admire them?*

Step 2: Visualization

Explain and guide participants through the first visualisation:

- *Close or lower your eyes and imagine a powerful leader. This is a leader who has vision, who cares about people, who listens and puts the needs of the group first.*
- *Imagine this leader speaking to a group of community elders. This leader is not afraid to speak the truth even if it is something that some will not agree with or if it is a different way of thinking. This leader always tries to do the right thing and finds the courage to do it. Imagine this leader's voice.*

Step 3: Participants discuss what they saw

After pausing for at least 30 seconds, ask everyone to open their eyes and describe the leader they saw in their minds/heads. (As the facilitator, do not respond with any comments.)

Step 4: Continue the visualization

Everyone will close their eyes again and continue imagining this leader. As the facilitator, begin to then describe this leader with more details (e.g., gender, age, ability). Perhaps this powerful leader is a young woman who has a disability.

3. Sharing (15 minutes)

Step 1: Sharing

Invite people to share what they visualised, and lead a discussion with this series of questions and messages:

a) *Was anyone surprised to discover who the leader I described was? Why? What does this tell us about our expectations about leaders?*

Explain:

Sometimes people think leaders need to look a certain way. Sometimes people have narrow ideas about who leaders are. But leaders come in all shapes and sizes from all backgrounds and experiences. Anyone can be a leader, regardless of gender, age, disability, or whether you have small children to care for, whether you are married or unmarried, and no matter your background.

b) *How does it limit our communities if we can only imagine leaders in one way? How can all our concerns and ideas be represented if no leaders resemble us/if leaders only truly represent half or less of the community? Who is harmed when there is only one type of leader who is celebrated and respected?*

Explain:

Being a leader is also about listening and making space for others who have less chances to share their views and be leaders.

c) *What can we do to promote more leaders who are women, young women, and girls, with and without disabilities, who better reflect the range of people with different backgrounds and experiences in our communities?*

Explain:

We need to create chances/opportunities for everyone to be a leader, including girls, children (not only adults), people with disabilities, those who are shy and quiet, those who have children at home, those who are married or unmarried.

4. Activity: Role Play (15 minutes)

Step 1: Introduce the role play

Explain to the participants that we will now do a role play:

- *Now let's do a role play to explore leadership and the particular issues that leaders with non-traditional identities face.*

Divide participants into 2 groups (or more groups, but not every group will be able to perform). Explain:

- *Group 1 will receive a card with instructions and will act out a role play based on the situation on the card. Group 2 will watch the role play being acted out by group 1, then you will switch, and Group 2 will perform while Group 1 watches.*

Step 2: Brief the groups

Share the role play cards (see Handout) and give groups the chance to read their card together. Double check that all groups understand the role play instructions. (For example, ask them to summarize verbally for you the instructions on the card. If they are unclear about the role play, explain or read the instructions to them.)

Give groups 5 minutes to prepare their role plays.

Make sure the role plays are not overheard while they are rehearsing!

Step 3: Present the first role play

Invite the first group to present their role play while everyone else watches.

After they have finished, thank the group and ask them to remain standing.

Step 4: Interactive theatre

Next, explain that you will ask Group 1 to perform a second time. Except this time, you will invite the participants who have been watching to participate and to correct the scenario.

- *You will watch this role play a second time. As you watch it, you are invited to shout "Stop!" every time you see a behaviour that needs correcting. All of the actors must freeze when they hear "Stop!", while an audience member will come up and replace the actor (government*

official) who discriminated against the leader, and to show a different and more supportive way for them to respond to the young woman leader.

After they finish acting out a different ending, thank everyone for their participation in the role play.

Repeat the steps with the second Role Play.

5. Discussion (30 minutes)

Step 1: Discussion

Lead a brief discussion using the following questions and responses as a guide:

a) *What did we see in second role play?* (Repeat for Role Play B)

Explain:

People who do not fit our expectations of what it means to be a leader (normally a man), are often treated with less respect, and given less attention. They are also questioned more harshly because people doubt their capacities, their intelligence, their decisions. Women, young women often experience challenges to their authority that adult men leaders to not face.

Remember, anyone can be a leader. Regardless of gender, age, ability, of whether or not you have children at home. Like I said earlier, true leadership is about being a courageous voice for our human and natural communities.

b) *What can we do to be good leaders in our homes, schools, clubs, and communities?*

c) *What can we all do to encourage people who are quiet, who may feel shy or scared, or who are sometimes ignored, but who have something important to say? How can we encourage them to speak up, and others to listen to what they have to say?*

d) *How can we encourage more women, younger women, and girls, with and without disabilities, with all their responsibilities, to be leaders and to believe in themselves, even when they face challenges in their leadership or at home? What is the role of group members? Of other women? Of male group members? Of her husband?*

Step 2: Key messages & Actions

Remind participants of the key messages (see Facilitator Notes).

Lead a closing discussion about actions and next steps.

- *As a Change Agent promoting gender-responsive and inclusive climate adaptation, how can you use your position and power to show solidarity non-traditional leaders, including diverse women and girls and people with disabilities?*
- *Are there specific individuals, groups or governance processes or negotiation spaces that come to mind where you could use your influence to ensure there is equitable representation of affected groups, especially women and girls, with and without disabilities?*

6. Check-out (10 minutes)

Step 1: Ask participants what realizations they have had in today's session. Is there any action that they feel ready to try?

Step 2: For homework, think of a group or community discussion that you are sometimes part of, and to reflect on the following:

- *Are there women leaders in that group that you could show solidarity towards?*
- *For women: Is participating in a public meeting, using your voice publicly, or being a leader something you want to work towards?*

Step 3: Ask participants how they feel now, compared to at the start of the session. Invite feedback.

Facilitator Notes: Leadership for Climate Action

Key Messages

- **Anyone can be a leader** Leaders come in all shapes and sizes from all backgrounds and experiences. Anyone can be a leader, regardless of gender, age, disability, or whether you have small children to care for, whether you are married or unmarried, and no matter your background. Women, young women, adolescent girls and boys, with and without disabilities, are all key agents of change and must have a voice in climate action and natural resource management.
- **Leadership is about** having a courageous voice for our human and natural communities, and sometimes, leadership is about listening and holding the space for others who face gender, age and other barriers to their leadership to speak, so that they may also lead.
- **Show solidarity for more diverse leaders, especially young women, with or without disability:** by encouraging their nomination and participation in meetings; by listening attentively when they speak and encouraging others to do so as well; by supporting their decisions; by sharing important information; by calling out unfair treatment and criticism; by offering to support her workload; by telling her you believe in her.

Background

- **Gender roles and norms create barriers to leadership for women and girls.** Social norms that associate leadership with being a man are particularly strong in some communities. Wo women in these communities must deal unfair challenges to their leadership on top of the stress and time poverty that their unpaid care work responsibilities create. Sometimes, gender roles within a specific value chain create an additional barrier to women's leadership. For example, it is a common to see women doing most of the labour inputs of NbSs or value chain (e.g. Kenyan coffee), without this translating into equal representation and leadership within cooperatives and natural resource management bodies.
- **Inclusion and equal representation of gender, age and disability is critical for climate adaptation and the sustainable stewardship of the environment** (NbSs, natural resource management, the creation of sustainable value chains etc.), because people have a right to influence the major decisions that impact their lives, and because these groups bring unique perspectives and solutions to community problems. Gender, age, disability, and other identity factors all create barriers to participation in climate adaptation decision-making processes, which can lead to their needs, perspectives and ideas becoming invisible. Barriers to participation and leadership are compounded when a person has multiple excluded identities, such as a girl with a disability. Exclusion of diverse people from leadership harms the people from those social categories and strains the fabric of the community. When a large proportion of a population is routinely excluded from governance and participation, the community will be less effective in caring for its members, in preparing for disasters and reducing risks, and in caring for natural resources in a sustainable way. Fewer problems get spotted early enough to act, and the solutions considered are less diverse and less responsive to the needs of all people.
- **Solidarity for women and girls in leadership, with or without disability,** means ensuring that when they are in leadership roles, and are advocating their group or segment of the community, young women leaders are supported by allies, including other women. Showing solidarity for women leaders does not mean always agreeing, but rather defending her space to speak, to be listened to with respect, and supporting decisions that have been taken by her that she is entitled to take. The knowledge, experience and interests of women, young women, and girls, with or without disability, are equally valuable to those of men and boys. Their opinions and leadership decisions must be given equal respect.

Handout: Role Play Cards

Role Play A: "Your group will role play a leader asking the elders and government officials in your community for support for her community's climate adaptation. [Remember: Adaptation is when we are figuring out how to adjust our house (the Earth) to handle the changes in its usual weather over a long, long time. It is when we find smart ways to help Earth stay comfortable, such as planting trees, saving water, using less energy, or using energy from the sun, wind, and water].

This leader is a young woman. In your role play, show that at first, she is not welcomed in a friendly way by the leaders. For example, the male leaders do not look at her, there is side talk, the male leaders speak first, they only make eye contact with the boys who came with her, they interrupt her when she is speaking. This makes her more nervous, but also, more determined and empowered to speak. So, she insists and shows strong and courageous leadership. When they do finally listen, they respond as if she does not know what she is talking about, and they question her knowledge and authority. You have 5 mins to prepare this role play and 3-5 mins to perform it."

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Role Play B: "Your group will role play a leader who has been asking the elders and government officials in your community for support for her community's climate adaptation. [Remember: Adaptation is when we are figuring out how to adjust our house (the Earth) to handle the changes in its usual weather over a long, long time. It is when we find smart ways to help Earth stay comfortable, such as planting trees, saving water, using less energy, or using energy from the sun, wind, and water].

This leader is a young woman and mother of 3 children. In your role play, show that at first, she is returning home to her children and husband after a meeting with government officials where she advocated for support for her community. In this scenario, her husband is not happy that his wife is playing this leadership role. Not only is he left with all the care work to do that day by himself, but he does not like the way he has heard some community members speak of her role. He tells her some of what he has heard or seen. He tells her he is not comfortable with her remaining as the group leader. She feels that she must step down from her role, even though she knows it is important and that she is a good and visionary leader. You have 5 mins to prepare this role play and 3-5 mins to perform it."

Session 31: Gender Equality Rights

Time: 2 hours

Objectives:
- To know that the rights of women and girls are protected by law.
- To know use a drawing to decide actions to help promote gender equality in households.

Who: women and men (single-sex groups).

What you need:
- Flipchart and markers
- Notebook diaries and pencils/pens for participants
- Referral pathway, especially services helping people get access to justice

Key Learning Points:

Knowledge, Attitudes, Practices, and Skills:
- Knows the equal rights of women and girls are guaranteed by the Constitution of Kenya
- Knows that violence against women and girls is against the law.
- Knows that her property rights within marriage are protected by the law.
- Can use a gender justice diamond to identify actions to address inequalities.

Brief description: This session is reserved for raising awareness about the gender equality rights. It begins with a role play of desired changes in gender relations in the household. Next comes a discussion on women and men`s equal rights. Last is a participatory activity called Gender Justice Diamonds, which are used to help prepare for household action planning.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Recap the last session and review homework

Step 3: Introduce today's session

Today's session is about the laws of Kenya that protect the equal rights of girls and women, and for beginning to consider how we want to show this gender equality in our households.

2. Role Play: Desired future changes (25 minutes)

Step 1: Give instructions

Explain to participants that they will create a role play with two scenes about:

1. The things that they do not like about gender relations between wives and husbands (polygamous and/or monogamous families).
2. How they would like gender relations to be in the future. This can include things you have liked in the past, things that have already started to change, and things that have not happened yet.

Break people into small groups.

Break people into pairs and give them 6-10 minutes to discuss.

Each person should take turns talking for 3-5 minutes while the other person listens.

Step 2: Individual drawing

Ask participants to turn to a new page in their notebook diaries and to draw a large vision circle.

- *In your large vision circle, draw symbols for all the main elements of the ideal gender relations in a healthy relationship that you discussed for your role play.*

Step 2: Performances

Group pairs of people together so that the pairs can take turns to perform for each other.

After watching the other pair's role play, they can add any other elements to their vision circle that they feel inspired to add.

- *Take turns to watch each other's role play. When you have finished, pull out your vision circles again, and see if there are any new ideas or elements you want to add.*

3. Presentation: Women's Equal Rights (25 minutes)

Step 1: Introduce the topic

Explain:

- *The ideal situation you just showed each other in the role play points to our internal sense of justice and equal human rights.*
- *The equal rights of girls and women is recognized in international law, and in Kenyan law.*

Step 2: Presentation

Use both facilitator notes below to talk about how women's equal human rights are recognized in international agreements and promoted by most governments and are also in Kenyan Law. Discuss:

- The five rights recognized by CEDAW
- The Constitution and laws of Kenya that protect equal human rights for women
- How human rights are universal

Facilitator Notes: CEDAW

The United Nations Convention on Elimination of Discrimination Against Women (CEDAW) which was drawn up in 1979, is one of many international agreements recognizing gender equality. This states that women as well as men have the following rights:

Right 1: Freedom from Violence
Right 2: Gender Equality in Decision-making
Right 3: Equal property rights
Right 4: Freedom of thought, movement and association
Right 5: Equal rights to work and leisure

These rights are universal and cannot be given to a person or taken away. They are part of us, just like the deep sense of justice, fairness and equality that exists in all people everywhere.

Facilitator Notes: Gender Equality in Kenyan Law

Gender equality and the rights of women are protected by the Constitution and by Laws in Kenya.

1. Constitutional Provisions:
    - Equality and Non-Discrimination: The Constitution of Kenya (2010) guarantees equality before the law and prohibits discrimination based on gender (Articles 27 and 28). This principle is the foundation for all gender equality initiatives.
2. Legislative Framework:
    - The Matrimonial Property Act (2013): Protects women's property rights within marriage, ensuring economic security and empowerment.
    - The Protection Against Domestic Violence Act (2015): Provides mechanisms for the protection of women from domestic violence.
    - The Marriage Act (2014): The minimum legal age for marriage is 18 with no exceptions.
    - The Prohibition of Female Genital Mutilation Act (2011): Protects girls from FGM.
    - The Sexual Offences Act (2006)
    - The Children's Act (2001): Against child marriage and female genital cutting

Step 3: Discussion

Find out how participants are receiving this information:

- Is there anything here that surprises you?
- What emotions does this bring up for you?

4. Drawing Activity: Gender Justice Diamonds (60 minutes)

Step 1: Prepare the activity

Explain that now that you have discussed women and men's equal human rights, you will do a participatory drawing activity to help you to assess common barriers to these rights, called Gender Justice Diamonds. [1]

[1] This session uses the Gender Justice Diamonds developed by Linda Mayoux for the Gender Action Learning System (GALS) methodology, for developing a vision of changes that women and men want to make. From p. 103, Linda Mayoux, May

Hang a large flipchart on the wall with a prepared Gender Justice Diamond, ready to be complete.

Step 2: Individual drawing and reflection

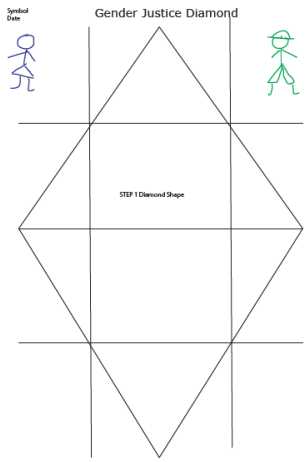
Explain that the first three steps of this drawing are completed individually.

Use the drawing steps below to draw the big gender justice diamond on the big flipchart. Draw each step on the flipchart, while participants follow along and copy this shape in their notebooks.

- *Please go to the next new page in your notebook diary to draw your own Gender Justice Diamond. This is a tool that will help you to see the imbalances in gender relationships between women and men in your community and in your household, and it will give you a way of deciding what actions to take to bring greater gender equality and justice.*
- *You will complete it individually at first, then we can get into small groups to compare and learn from each other's ideas.*
- *We can also split into groups to take a closer look at different rights.*

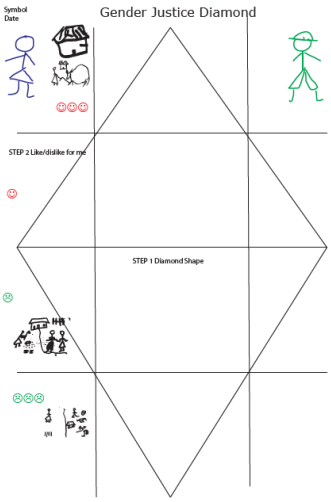
Gender Justice Diamond: Basic Steps

1. Draw the diamond shape
   - Draw the diamond like the drawing to the right. It is drawn as a diamond because diamonds are very precious - they are our dreams.
   - Divide the shape into 4 levels: Top are the most desirable things, at the bottom are the things we least like. Then the two areas just above and below the line are OK and just not OK. Add smiley and sad faces to show this, as in drawing number 2.
   - Draw two vertical lines. On the left we will put things for women. On the right things for men. In the middle will be human things for both.



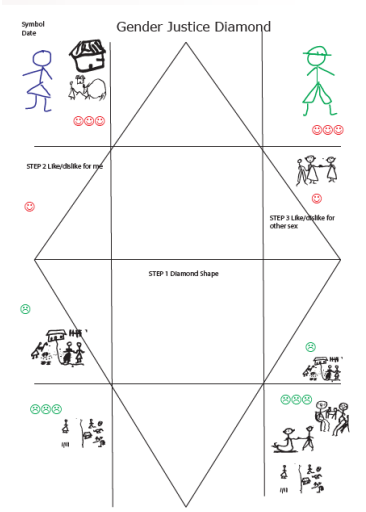
Draw how you want to be/do not want to be as a woman or a man

- On the side of the diamond for your sex: draw 5 symbols to show how you want to be as a woman or as a man. These are the things you most like at present and/or most want in future if things can change. Put the two most desirable things right at the top. The other 3 in the middle.
- Then 5 draw 5 symbols what you think are the least desirable. Put the two most desirable things right at the bottom. The other 3 in the middle.

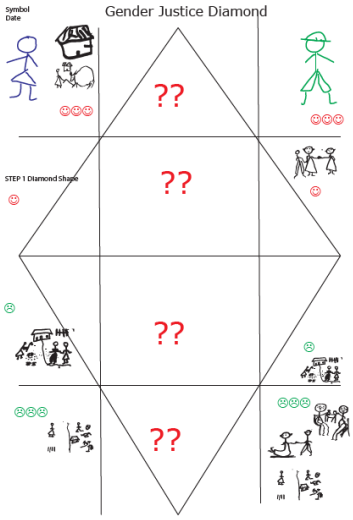


2014, Gender Action Learning System (GALS) Manual, Rocky Road to Diamond Dreams: Visioning and Catalysing a Gender Justice Movement

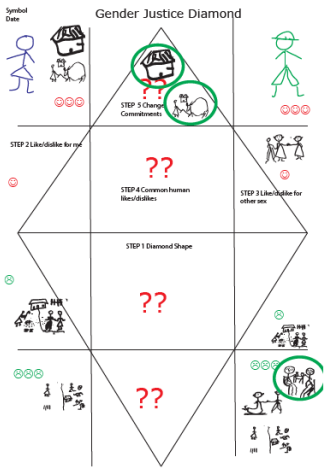
2. Draw how you want people of the opposite sex to be towards you
   - On the side of the diamond for the opposite sex: Draw 5 symbols to show how you want people of that sex to behave towards you. These are the things you most like at present and/or most want in future if things can change. Put the two most desirable things right at the top. The other 3 in the middle.
   - Then 5 draw 5 symbols what you think are the least desirable. Put the two most desirable things right at the bottom. The other 3 in the middle.



3. Common human likes/dislikes
   - Which things that you have put to one side of the diamond do you think should be common to both women and men? Which things should both people have/do? Which things should neither person have/do? Put the common things in the middle section. But placing to the side of the person who currently has or does it more.
   - You can do this step alone. Or with other people in the household or group if this is a collective exercise. But the outcomes should also be copied to the individual diagrams.



4. Action commitments
   - Circle in green at least 5 things which you aim to change over the next few months and add to your household action plan. These will be tracked as on the other diagrams through turning the green circle to a ripe red fruit once it has been achieved. Then you will circle more things in green to ripen at the next stage.



Step 3: Exchange in small sex-separated groups

With their completed Gender Justice Diamonds, participants can get into small groups to compare ideas and add new ideas to their diamonds. Working in sex-separated groups at first will help women to develop confidence in their ideas and desired changes.

- *Share your diamonds with each other in your small groups. This is a good time to notice if you see any new ideas that you had not thought of and that you want to add to your diamond. Add those new symbols now.*

Step 4: Combine small groups

Combine small groups together to exchange in bigger groups, and to add more ideas and drawings.

Step 5: Participatory drawing

Groups put their ideas on the community gender justice diamond.

Step 6: CEDAW Gender Justice Diamonds (Option)

One option is to divide participants into small groups, and to make gender justice diamonds for each of the CEDAW rights. For example, one diamond on Freedom from violence, one on Decision-making and so on. This makes it possible to go into more depth.

If following this process, use the Question Guide below to help small groups to reflect on what they want to put into their diamond.

Step 7: Keep the Gender Justice Diamonds

Let participants know that these will be used later when we do household action planning.

Check-out (5 minutes)

Step 1: Homework

- *Show someone else how to do a Gender Justice Diamond to look at gender in their homes.*

Step 3: Invite feedback

Question Guide: CEDAW Gender Justice Diamonds

The questions to guide the Diamond process are specific for each right:

Right 1: Freedom from Violence

- What does a household free from violence look like? Put this at the very top of the Diamond.
- What are the very worst types of violence? Put these at the bottom.
- What other types of violence in the household are there put these in the middle.
- Colour code for whether these are violence against women or against men or both. The horizontal position of placement on the diamond indicates whether they are done by women or by men - so that they translate more easily into the action commitments each will make.

Right 2: Gender Equality in Decision-making

- What sorts of decisions does a powerful woman/man make in the household? Put these at the top of the diamond.
- What sorts of decisions is a powerless woman/man excluded from? Put these at the bottom of the diamond.
- Colour code for whether these decisions affect women, men or both. The horizontal position of placement on the diamond indicates whether they are done by women or by men - so that they translate more easily into the action commitments each will make.

Right 3: Equal property rights

- What sorts of property does a powerful woman/man in the household have? Put these at the top of the diamond.
- What sorts of property is a powerless woman/man excluded from? Put these at the bottom of the diamond.
- Colour code for whether the property is used by women, men or both. The horizontal position of placement on the diamond indicates whether they are done by women or by men - so that they translate more easily into the action commitments each will make.

Right 4: Freedom of thought, movement and association

- What sorts of places or organisations does a powerful woman/man go to? Put these at the top of the diamond.
- What sorts of decisions can a powerless woman/man not go to? Put these at the bottom of the diamond.
- The horizontal position of placement on the diamond indicates whether they are done by women or by men - so that they translate more easily into the action commitments each will make.

Right 5: Equal rights to work and leisure

- What sorts of work does a powerful woman/man make in the household? Put these at the top of the diamond.
- What sorts of work is a powerless woman/man excluded from? Put these at the bottom of the diamond.
- Colour code for whether this work benefits women, men or both. The horizontal position of placement on the diamond indicates whether they are done by women or by men - so that they translate more easily into the action commitments each will make.

FROM P. 107, LINDA MAYOUX, MAY 2014, GENDER ACTION LEARNING SYSTEM (GALS) MANUAL, ROCKY ROAD TO DIAMOND DREAMS: VISIONING AND CATALYSING A GENDER JUSTICE MOVEMENT

Session 32: My Gender Inheritance

Time: 1 hour 35 minutes

Objectives:

- To reflect on key takeaways from the Gender Justice module.
- To reflect on the gender norms and expectations that participants choose to leave behind, and those behaviours and practices they choose to carry with them into the future.

Who: women and men (single-sex groups)

What you need:

- Flipchart paper, markers
- Notebook diaries and pencils/pens
- 4 sticks or a box large and sturdy enough to stand in (a gender box)
- Prepare a review of key learnings from this Module

Knowledge, Attitudes, Practices, and Skills:

- Understands how we learn our gender roles.
- Feels that gender expectations are often unfair, especially those placed on girls and women.

Brief description: The facilitator engages participants in a review of key learnings and takeaways from the Gender Justice module. This is followed by a personal reflection on their "gender inheritance" examining what they choose to leave behind, and what they choose to take forward into the future, and their solidarity commitment towards Gender Equality and Inclusion.

What you do!

1. Check-in (10 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Recap the last session and review homework.

Step 3: Introduce today's session

Explain:

- *This session concludes the section of the journey on Journeying as Equal Partners towards Gender Justice. While it is our last session, the journey towards equality and justice for women and girls continues. Now that we have started wearing "gender glasses" and this has changed how we see and understand power in the world, we should never take them off. We should stay aware of how gender norms and the roles (or boxes) we are assigned shapes our power in the world and our experiences of inequality and violence.*
- *To conclude this module, we will reflect on what we want to take forward and what we want to leave behind, and how we will show solidarity to diverse women and girls and promote*

gender equality and inclusion.

2. Review of the Gender Justice module (20 minutes)

Step 1: Start a reflection of the Gender Justice Module

Ask participants to reflect for a minute or two about what important moments have been for them over the past months of reflecting on gender justice.

- *Take a moment to reflect quietly on what have been formative moments for you during the past months of reflecting on gender equality, inclusion and gender justice. What are the key experiences and messages that you are taking away?*
- *How has your thinking, or the way you look at society, changed over the past months?*

Step 2: Open the review discussion

Invite participants to begin sharing their experiences and key takeaways or messages. Help them to appreciate and feel proud of the transformation that has been taking place. You might remind them of moments that illustrate the personal transformation they have been going through.

Once participants have finished sharing, present a summary of the modules and key messages that have been journeyed in this module.

3. Personal reflection and journaling/drawing: My Gender Inheritance (30 minutes)

Step 1: Personal reflection

Introduce the personal reflection assignment:

- *We are finishing this leg of the Gender Justice Journey, and we are also examining our luggage, which has become a little too heavy and worn for us.*
- *For the next 10 minutes, we will do an individual reflection about our individual and collective "gender inheritance" that we carry with us wherever we go, and that shapes how we think and act in the world. This gender inheritance has not been altogether positive, and most times is like a confining box that prevents us from living up to our full potential as individuals and as households and communities. It has made our baggage heavy.*
- *How will we do this? We will remember the gender norms, expectations, behaviours, or practices, that we have felt obligated to follow but that have limited us, that have harmed us or others, or that no longer serve us. We will also remember the wisdom and lessons from our role models and that we have gained from our time together – those lessons, messages, skills, and behaviours that we choose to carry with us into the future. We will lighten our baggage, and consider what we take forward on the journey, and what we choose to leave behind.*

- For women: *This is about stepping into your power as a woman – not by exercising our power on those with less, but by holding onto the feeling of your absolute equal value and rights as a woman, and of your companionship with other women and girls.*
- For men: *This is about being a better man, not by trying to be bigger, stronger, or proving that you can provide, but by honouring the equality of women and committing to sharing responsibility, power and respect as equal partners, and to doing so in companionship with other men.*

Step 2: Explain the journaling / drawing the Gender Justice Journey

Ask participants to pull out their notebook diaries and pens/pencils, and to turn to the next empty two-page spread:

- *Begin by drawing a long curvey line, from the top left-hand corner, across the booklet to the bottom right hand corner. This is the road you are journeying on.*
- *On the road, right of the spine, they can draw a stick person or symbol representing themselves.*
- *Behind them (everything left of the stick person) is the road they have travelled. They can use symbols to illustrate events, messages and behaviours from your gender inheritance that you choose to leave behind.*
- *On the road in front of the person (the right side of the person) is the road ahead. They can use symbols and draw pictures to illustrate the wisdom, lessons, messages, behaviours and commitments that they choose to take forward with them in life.*

Give them 20 minutes to work on this. Circulate and encourage people to be specific in the meaning of their symbols, and to add additional detail wherever possible to help remind them, and to use words in addition, if this will help them to remember.

Check throughout to ensure that people have understood and feel good about their drawing or drawing plan.

Step 3: Conclude the drawing activity

At the end of the drawing activity, remind people that this illustration will serve as a reminder to themselves of who they are, and the most courageous version of themselves that they can be.

4. Sharing Ritual: Stepping in and out of the Gender Box (30 minutes)

Step 1: Introduce the sharing ritual

Rather than going around the circle and presenting drawings, explain that you will do a group activity to show your reflections to each other with your voices and bodies.

As one final reflection, ask participants to think about a personal commitment to promoting gender equality and inclusion, and to showing solidarity with women and girls in all their diversity:

- *Before we share, take another minute to make a personal commitment to promoting gender equality and inclusion and to think about what this means to you personally – toward showing solidarity towards women and girls in all their diversity, towards elevating the voices of more marginalized or stigmatized women and girls, to listening to younger generations, and towards supporting men and boys who show positive masculinities.*

Step 2: Set up the box

Set up the box in the centre of the room, where everyone can see. Make sure that it is set up so that anyone can step into it and out of it (with assistance, if needed).

Explain that you will do a ritual around the luggage of our gender inheritance.

- *Each participant will take a turn to step inside the gender box.*

- *When you are inside the box, you will speak out loud the things they choose to leave behind in the box. When you have finished, you will be silent, and the rest of us will respond "We have also suffered and allowed this suffering to continue."*
- *Then, they will step out of the gender box (with assistance, if desired). Once you are outside the box, you will speak out loud the things you choose to carry forward with you on your life journey. Then you will speak your commitment to gender equality and inclusion, and whatever this means for you. Then you will be silent. The rest of us will then respond: "We see you, we hear you, and we support you."*

Do an example, so that everyone understands. For example, step into the box saying "I choose to leave behind self-judgement, hiding my real emotions, hiding my opinions when I am around men, and telling my son to toughen up". Then remind the audience of the response. Next, step out of the box, and say "I choose to speak kindly to myself, to tell my daughter that she is intelligent and my son that he is kind, and to find the courage to speak up when I have a good idea or opinion, even in the presence of men. I also commit to showing solidarity to women and girls who are also trying to break out of the box, especially when they are at risk of violence." Then remind the audience of the response.

Step 3: Do the Gender Inheritance activity

Invite volunteers to begin, by stepping into the box, and following all the steps. Remind them if they forget of what happens next.

Continue until everyone has completed.

Thank participants for their contributions, and for their courage in being so open and honest with the group.

If anyone is missing on this day, arrange a time to bring them up to date, and to give them the opportunity to perform this ritual as well, even if the facilitator cannot be there.

5. Check-out (5 minutes)

Step 1: Thanks

Thank participants again for their participation throughout Module 4: Journeying as Equals towards Gender Justice.

Step 2: Homework

- *I invite you to share your commitments with others, maybe your family, or people in your support network who are also gender equality champions, and to ask them to help to remind you when you need it.*

Step 3: Invite feedback

Session 33: Men Engaging Men on Gender Equality Justice (Men)

Time: 1 hour, 30 minutes

Objectives:
- For men to be able to co-facilitate peer discussion group sessions with other men.
- For men to choose partners to lead peer discussion sessions.

Who: men (single-sex groups)

What you need:
- Individual journals & pencils
- 5 flipchart papers prepared with the steps for the gender balance tree.
- Natural materials to make the image of a tree on the ground: leaves and small leafy branches (ideally freshly fallen ones to avoid cutting), thicker sticks (2) for the trunk, thinner sticks (6) for the roots, and a pile of stones
- Coloured bottle caps or other small objects of different colours to represent the male and female spouses in the household
- Other objects of different sizes to represent different types of work

Knowledge, Attitudes, Practices, and Skills:
- Can explain 2 key messages that relate to equal partnerships, sharing responsibility and sharing power.
- Can co-facilitate gender equality activities for other men.

Brief description: Participants reflect on how the process has been so far, and what might be useful for other men. The facilitator leads them through a summary activity of the gender balance tree, using natural materials. Participants then do a simulation to practice and use their journals to plan an outreach session for other men.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Invite participants to reflect on how the journey is affecting them so far, and whether they think this kind of process would be helpful to other men.

- *We have just finished the Module on journeying as equals towards gender justice. How has this process been affecting you so far?*
- *Is there anything about this process or what you are learning (or what you expect to be learning) that you think would be valuable to share with other men? What, and why or why not?*

Step 3: Explain that in this session you will be brainstorming key messages and activities that you would like to take to other men, and that you will also learn one new activity.

2. Brainstorm: What do I want to share? (20 minutes)

Step 1: In the same small groups, ask participants them to brainstorm what they want to share so far with other men.

- *In your group, think about activities you enjoyed, or skills you have developed that would be helpful to other men in becoming allies for gender equality?*
- *Choose 2-3 and think about why they would be helpful.*

Step 2: Give participants 10 minutes to discuss and prepare. Explain that they will share back to the wider group.

Step 3: Ask groups to share their activities and explain why they chose them.

4. Activity Simulation: Participant's Choice (45 minutes)

Step 1: Choose 2 activities from the previous brainstorm that participants can facilitate with other men to have a helpful discussion. Some activities could include:

- The Person and Thing Activity from Session 16 on Understanding Power
- The gender staircase activity from Session 18 on Learning my Gender
- The gender box activity from Session 20 on Living inside a box
- The common ground activity from Session 25 on Violent and Positive Masculinities
- The hours of the day from Session 27 on Sharing Responsibility
- The activity on My Gender Inheritance from Session 32

Step 2: Review the activities

Support the participants to remember the steps for the topics of their choice.

Step 3: Men practice leading the activities

Take 30 minutes to do several simulations (10 mins each), giving different pairs the chance to lead a session.

Step 4: Feedback

After each simulation, invite participants to give feedback in the large circle, following this approach in the box below. Explain the approach, and always ask the people (pair) who led the activity to reflect on their own performance using the fruit, bud and thorn approach, before asking the rest of the circle for feedback.

Facilitation Tip: Giving feedback

Help the participants to develop confidence in their peer facilitation skills. After each simulation, spend 5 minutes inviting everyone who took part in the role of participant, to provide feedback.

- A fruit: Something that you appreciated about the way the person facilitated the activity.
- A bud: Something that the person did well, or almost did, but could do more of.
- A thorn: Something the person did that they could do less of or should avoid doing.

4. Planning: Preparing my session **(15 minutes)**

Step 1: Ask the pairs to work together to make a plan for their discussion session for Module 4. Ask them to use symbols that will remind them or to write the main steps and key message for their session.

Step 2: Support the pairs in making a plan to meet the target men within the next two weeks.

Step 3: Support the pairs in making a plan to meet the target men within the next two weeks.

5. Check-out (5 minutes)

Step 1: Check-out

Ask participants if they feel ready to try a peer outreach session and discuss any questions. Explain that you will follow up on this session in your next meeting and see how it went.

Step 2: Do a grounding activity

Step 3: Invite feedback

Module Five

Journeying as in an Uncertain Climate: Being Good Ancestors

	Knowledge	Attitudes	Practices
Module Five Objectives	• Understands how gender, generational, and climate justice are related. • Understands how rigid gender norms can have negative impacts on the human relationship with nature.	• Values gender, generational, and climate justice and believes they are interdependent. • Is motivated to be a good ancestor who promotes gender, generational, and climate justice.	• Can practice and encourage the practice of emotional grounding when managing difficult emotions around the ecological crisis. • Can suggest practical ways of promoting gender responsive and inclusive climate adaptation.
Session 34: Ecological Crisis and Gender Inequality	• Understands that gender inequality and the climate and ecological crisis have the same root causes of dominance-based mindsets. • Understands that people's gender, age, and other identities, makes them more vulnerable to climate impacts.		• Notices and can process emotions about the climate crisis.
Session 35: Mother Earth Traditions	• Understands that conservation, restoration, and adaptation work need to address gender injustice and exclusion at the same time. • Understands that the harms done to women, girls and nature must start with addressing dominance mindsets.	• Values ancestral myths and knowledge about nature, gender and power.	
Session 36: The Wisdom of My Ancestors		• Values ancestral teachings about the stewardship of nature.	• Can name differences in how women and men's daily interactions with nature has changed over time.
Session 37: The Cycle of Mutual Care	• Understands how rigid gender norms can have negative impacts on the human relationship with nature.	• Believes gender equality within intimate relationships and communities is key to ecological restoration and climate adaptation work.	• Can identify gender roles and how these can lead to the unsustainable exploitation of nature. • Can identify gender transformative practices that can help couples and groups to work to conserve and restore nature.

Session 38: Imagining a Better Future		• Believes in the interconnectedness of all life, human and natural. • Believes that gender relations in the home can impact how a community treats nature.	• Can suggest practical ways to ensure that diverse voices of humans and nature in important community decisions.
Session 39: Being a Good Ancestor		• Believes themselves to be a good ancestor who promotes gender, generational, and climate justice. • Is motivated to have a positive impact on future generations.	• Commits to actions to promote gender, generational, and ecological justice.

Session 34: Ecological Crisis and Gender Inequality

Time: 1 hour, 40 minutes

Objectives:

- To understand that people's gender, age, and other identities, makes them more vulnerable to climate impacts.
- To understand that the ecological crisis (including the climate crisis) and gender inequality have the same root causes.
- To notice and process emotions related to the climate crisis.

Who: Single-sex GJJ groups.

What you need:

- Flipchart paper, markers and tape or pins to mount on the wall.
- Emotions Card Deck

Key Learning Points:

- **Gender inequality and the climate and ecological crisis have the same root causes.** Both are driven by a dominance-based "world view" (the view that women are there to serve men, and the earth and nature are there to serve humans, without any giving back).
- **People with less power and advantage in society are more exposed to the risks created by the hazards of the climate and biodiversity crisis.** For example, girls, people with disabilities, elderly people and women caring for children and the sick, are more exposed to harm when climate events like droughts, floods and extreme weather hit.
- **Children, girls, boys, and women with and without disabilities are agents of change - not just passive victims of the climate crisis.** They know what their needs are, and they use their voices and can be leaders in helping communities to be better prepared when crisis hits, so that on one is left behind.

Knowledge, Attitudes, Practices, and Skills:

- Understands that gender inequality and the climate and ecological crisis have the same root causes of dominance-based mindsets.
- Understands that people's gender, age, and other identities, makes them more vulnerable to climate impacts.
- Notices and can process emotions about the climate crisis.

Brief description: The final Module, Journeying in a Changing Climate, is introduced. This session shows how gender equality and inclusion is essential for climate adaptation, and how it helps the human efforts to support nature in restoring itself. It starts with an activity where participants build a model of power in society (a pyramid of power) in groups to show how humans have organized their power over nature and each other. We discuss how gender, age, disability and other factors increase climate vulnerability and how diversity strengthens climate action. The session ends with a grounding activity to notice and process emotions we have about the climate and ecological crisis.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Introduce the next module

Introduce the next stretch of road on the Gender Justice Journey, and the theme of today's session.

Module Introduction: Journeying in a Changing Climate: Honouring and Being Good Ancestors

Journeying As Equal Partners: *We have completed the fourth segment of our Gender Justice Journey, titled Journeying as Equal Partners: towards Gender Justice. In this Module we put on our gender glasses, and learned a way of looking at the world and seeing what is normally invisible: power and inequality. We learned that gender norms force us into one of two boxes, and that these boxes are made up of norms that give power and advantages to men and everything masculine, and disadvantage women and everything feminine, and that this leads to gender inequality and injustice – in our relationships, our families, our communities, and in wider society. We saw that experiences of exclusion are more pronounced when gender is combined with other identities like age, disability or ethnicity etc. We also learned that gender norms can also change, and that all we have to do, if we think they cause more harm than good, is to agree to stop living our lives by them, and to start doing things differently (though it is easier when we all act together to do this). We talked about areas of gender inequality that hold back women, men, their families and whole communities – areas like gender-based violence, the unequal distribution of responsibility, the unequal distribution of power and decision-making, barriers to women's economic empowerment, and to their leadership. We talked about how individuals, couples, and groups, can agree to make changes that can begin to tear down the wall of inequality.*

Journeying in a changing climate: *This is the final Module of the journey. In this Module, we will begin to see how some of the ways that society harms and disadvantages people, especially women and girls are also at the root of the environmental and climate problems that we see unfolding around us. There will be time to reflect on how climate change is changing our gender roles, and how we can also choose the impact that we choose to have. We will discuss what values our ancestors have passed on to us, what we want to take forward, and what we want to leave behind.*

2. Activity: Where is nature in the pyramid of power? (30 minutes)

Step 1: Brainstorm in pairs

Ask participants to recall examples of activities that have been used to talk about gender inequality so far in the workshop.

- *Think of activities we have done in the workshop to talk about gender inequality and how it impacts people. Can you think about how symbols have been used? Take a moment to discuss in pairs.*

Give participants 1 minute to discuss, then explain:

- *Some of the ways we have seen gender inequality represented are as a wall that only men can see over (a barrier); as the image of a woman bound up and held back by a web of yarn; a woman in a box, and a man in a box.*

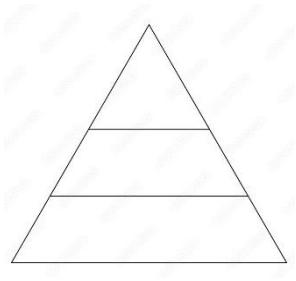
- *Can you think of any other ways that gender inequality could be represented with an image?*

Allow pairs another minute to reflect and then invite feedback to the group.

Step 2: Introduce the Pyramid of Power

Continue the discussion by explaining the next image that you want to introduce:

- *Another image that I want to introduce is the image of a pyramid – the pyramid of power.*



Draw a large triangle on a flipchart and divide it into 3 horizontal sections.

Explain what the triangle (or pyramid) represents:

- *This image of a triangle, or pyramid, represents how power and people are organized in our society. So far, we have been talking about how gender norms are the unwritten rules that keep men and women organized into roles based on inequality, or hierarchy, with men ranked in value and status above women. We have seen that this system based on inequality harms people and their relationships, but that we can change the model when we change our practices.*

Step 3: Group work

Explain that you will use this pyramid to look more closely at how different categories of people and also nature, are valued by society.

Divide participants into two groups and distribute a flipchart paper and markers to each.

Ask groups to reproduce the empty triangle.

One, by one, ask them to discuss how power is organized in their communities and society, by looking at different categories of people. Allow 5-10 minutes for this discussion. They should discuss where they would put each group before putting marks down on the triangle:

- *In what layer would you put men? Where would you put women?*
- *Would you put a certain category of men higher than the others? Would you put anyone lower than women?*
- *Where would you put people with disabilities? Women with disabilities? Girls? Boys? Are there other groups that would be important to represent? (e.g. based on their geographic location, their ethnicity, their religion, a set of shared experiences etc).*
- *Where would they put other wealthier nations, such as nations from the Global North?*
- *Where would they put big multinational corporations that search for oil or that purchase goods or food for export?*
- *Where would you put nature itself? (the birds, fish, wild creatures and insects, forest, trees, mangroves, soil, plants, minerals etc.)*

After each group has discussed, they can draw the layers of their triangle to representing how they see the pyramid of power in their human and natural community. They can use symbols or words to

describe the layers. Give them 10 minutes. Do your own triangle in the meantime, with nature at the bottom.

Step 4: Group sharing and discussion

Ask each group to present their triangle, pointing out differences and similarities, and provoking discussion on how power is understood locally.

- *Who does society value more?*
- *Who does society give more power to? Less power to?*

Start a discussion, using the pyramid drawings to help explain, and using these questions:

- *If you think back to the different kinds of power (power with, power to, power over), which kind of power does the pyramid represent?*
- *How does this kind of power impact our relationship with each other, and with nature?*
- *How does seeing it represented in this way change the way we understand the climate and ecological crisis?*

Stick the pyramids onto the wall, you will need them later!

3. Reflection Discussion: Climate change impacts and the pyramid of power (30 minutes)

Step 1: Reflect on past climate events

Ask people to remain in their groups.

Explain that we will now reflect on past climactic events and how they impacted our communities.

Ask participants to think back to difficult periods during the waves of recent droughts, floods or other catastrophic weather events. Can they recall how different categories of people in their communities were impacted? Go question by question. Ask people to provide examples.

- *Who in the community was most impacted? What made it more difficult for them?*

  Examples: *people with disabilities or elderly people who depend on others to access water, food, information etc., women in polygamous marriages, pregnant women and mothers of infants who required medical care but could not access it; children who were separated from their parents*

- *How were different women impacted? What made it more difficult for them?*
  Examples: *feeding families, workload, health, preventing and giving birth*

- *Were men impacted in different ways?*
  Examples: *feeding families, livelihoods, new kinds of house chores*

- *Were girls and boys impacted differently?*
- Examples: *differences in their access to food, school, girls being forced into marriage or exposure to sexual exploitation or trafficking*

Step 2: Discuss in the large group

Take notes on flipchart paper or a whiteboard, using images if in a low literacy group, to capture the impacts affecting the different groups.

Use the facilitator notes below to discuss the different impacts climate events have on groups, based on gender, age, disability, and other identity factors.

Ask participants to look again at their pyramids and to consider whether the layers they drew in their pyramid accurately reflect the discussion they just had about who was most impacted by climate events.

- Summarize: *Climate and gender injustice are connected, because those with less power and advantage in society are most exposed to risk in the climate and biodiversity crisis. Women and girls, because of the responsibilities they carry, as well as the barriers and violence that they face, are impacted in different and often more numerous ways. People who are disadvantaged in multiple ways at the same time, such as women or girls with disabilities, who depend on others for care, are less protected from climate impacts and are more exposed to its risks.*

Step 3: Flip the pyramids upside down!

Ask participants to take the pyramids and turn them upside down, so that nature is on top. Explain that by **flipping the pyramid upside down changes our perspective**:

- *This shows how nature in fact envelops our society and how we organize ourselves. It is important to respect the power of nature, both for destruction, but also for regeneration, if people, governments, and corporations work with, rather than against, nature.*
- *We can build community resilience when we flip the pyramid upside down, to correct and rebalance the inequalities and exploitation that has led to gender and climate injustice and ecological crisis. We can ensure that those who have the least power in society are supported to have a voice and be heard, to be agents of change and climate action, and to bring their perspective, power and leadership to finding solutions that work for everyone.*

Facilitator Notes: Key Messages

- There is an ecological crisis (climate and biodiversity). Humanity is living beyond the limits of our planet.
- Gender inequality and the climate and ecological crisis have the same root causes. Both are driven by a dominance-based view of the world – an attitude that women are there to serve men, and the earth is there to serve humans and the economy. We saw that dominant masculinity (that values men over women) drives the unequal treatment and abuse of girls and women, and the belief that girls and women do not own their own bodies or the fruits of their labour. Similarly, there is an exploitation of nature by people, countries, and massive international corporations, that is driven by the dominance view that puts profit before people and nature. This leads to pollution of air, water, and land, the depletion of soils, the loss of wild spaces and creatures, and the rising temperatures and unpredictable weather. This happens when people put humans above nature (power over) and take from it, without asking, without thinking about the impacts and without giving back. It leads to imbalance. Imbalance of natural systems, just like the imbalance created by gender inequality and the exclusion of groups.
- Those with less power and advantage in society are most exposed to risks created by the climate and biodiversity crisis. Women and girls are impacted in different ways than men and boys and

often more numerous and heavier ways. People who are disadvantaged in multiple ways at the same time, such as children with disabilities, are less protected from climate impacts and are more exposed to its risks. For example, girls, people with disabilities, elderly people and women caring for children and the sick, are people who are more exposed to harm when climate events like droughts, floods and extreme weather hit.

Some people are more affected by climate events because of their gender and identities:

- Children, especially girls, may be held back from school if their parents have no school fees or if flooding disrupts access; girls may be forced to marry, or may be more exposed to sexual exploitation
- Women, girls and younger boys may be forced to spend more time searching for scarce resources, like water, food and fuel; people with disabilities and elderly people may struggle more than others with access
- Women and adolescent girls may have more difficulty accessing sexual and reproductive health care to prevent pregnancy, to support a healthy pregnancy, or to give birth or to receive post-partum care
- Increases in certain kinds of diseases may mean that more children get sick, and that women and girls are spending more time caring for the sick, especially young children. Their work supporting the elderly and people with disabilities who are in their care also increases.
- Changes in ecosystems may impact men's livelihoods, like fishing, and force them into non-traditional gender activities (so that they are now fetching water or working in family gardens)
- Pregnant women and girls, whose bodies have to work harder to cool down, and who experience heat stress, are more likely to have pregnancy complications
- The increased stresses that families face may ignite social problems like alcohol consumption, gender-based violence and family violence
- All of these pressures collectively take a toll on individuals, especially on women's time-poverty and their physical and emotional health
- Women and girls may have less access to information and ability to access early warning systems and to take steps to protect themselves and their dependents from unexpected threats

Remember, girls, boys, and women with and without disabilities are agents of change - not just passive victims. All people have a right to participate in decisions about climate change. We can all play our part in helping to reduce the barriers they face, and in showing solidarity for their participation and leadership, and in supporting the most vulnerable to adapt to a changing climate.

4. Reflection: Listening to my emotions about the ecological crisis (30 minutes)

Step 1: Introduce the reflection

Explain that in closing, you will have a short check-in on our emotions relating to this topic. Explain:

- *As we have briefly discussed, it is important for people to face and feel their emotions, rather than to let emotions control our thoughts and behaviour. This is especially important when we find ourselves in situations where stress does not go away quickly.*

*Option to set out emotion cards for people to draw.

Step 2: Quiet reflection

Ask people to pause and turn inward for a quiet reflection. Read the following questions, pausing in between long enough for people to notice their feelings:

- *Close your eyes or lower your gaze, to help you enter your body.*
- *Notice your body is breathing, and that your chest is moving with each breath. Begin to lengthen your breaths.*
- *We carry many emotions in our body, are you holding any tension as we speak, in your shoulders or back, in your face?*
- *What do you feel when you think about the climate and biodiversity crisis?*
- *Where and how do you feel this in your body?*
- *Try not to run away from these emotions. Instead, ask them who they are, and what they need from you.*
- *Thank your emotions for taking care of you. Remind them that right now, you are safe and supported. In this very moment, you have no problem.*
- *Take a three long and smooth breaths here, at your own pace.*
- *When you are ready, slowly return to the room.*

Pause until everyone has "returned to the room" and is making eye contact again.

Step 3: Shake it out!

Remind people:

- *It takes about 90 seconds of focused attention on your emotions (the same time it takes to change your clothes, make a bed, clean your teeth, sing a song, etc....) for them to pass. So just be with them attentively for 90 seconds, and they will pass, rather than sticking around and turning into a mood that controls your behaviours and clouds your judgement. Remember this, and instead of running away from big feelings, slow down your breath and your attention, until they are ready to move on.*

Invite people to stand for a moment and move their bodies, however they need, to shake off any tension, before continuing the discussion.

Step 4: Optional sharing in the large group

Invite people to share their emotions about the climate and ecological crisis that they just felt, and the messages that they are bringing. They can do this in whatever way they like – using a card, talking, or leading the group in a song or dance. Give each person a turn.

Facilitation Tip
If you have a large group and are short of time, save the dancing and singing to the end, after everyone has gone, as a way to close out the activity.

Explain: *It is important to share our emotions about these common challenges, rather than trying to ignore them or to feel that we are alone.*

Step 12: Conclude the session

Explain: *In the next sessions, we will discuss how we can support communities to be more resilient from the household up, to better prepare ourselves to adapt to the changing climate, but also to help restore balance and equality, in nature and between people.*

4. Check-out (2 minutes)

Step 1: Check-out

Ask participants how they feel now, compared to at the start of the session.

Step 2: Invite feedback.

Session 35: Mother Earth Traditions

Time: 1 hour, 40 minutes

Objectives:

- To share ancestral knowledge about gender and nature that values balance and interdependence rather than hierarchy in human and natural communities.

Who: Single-sex GJJ groups.

What you need:

- Flipchart paper and markers

Key Learning Points:

- Undoing the harm done to women, girls and nature must start with undoing our own tendencies to think and act in ways that support dominance and "power over" people, groups, and nature.
- Responding to the ecological crisis requires us to advance gender justice at the same time. We cannot address the root causes of the ecological and climate crisis without also addressing the root causes of gender inequality and social exclusion, as they all come from a place of superiority and domination – of people over nature, and of men over women, and other forms of inequality that deepen poverty and human suffering.
- Humans depend on each other, and we all depend on nature. When we recognize this interdependence, we see that no one is more important than the other, and we treat each other as equals and care for each other, and we search for justice – for women, girls and people of diverse genders, for nature and the earth. This is the opposite of domination and self-interest.

Knowledge, Attitudes, Practices, and Skills:

- Understands that conservation, restoration, and adaptation work need to address gender injustice and exclusion at the same time.
- Understands that the harms done to women, girls and nature must start with addressing dominance mindsets.
- Values ancestral myths and knowledge about nature, gender and power.

Brief description: Participants begin reflecting on cultural beliefs, sayings and stories that give nature a gender. They reflect on how power is represented in these stories, and what teachings can be offered, such as interdependence, and the importance of balance in how power and responsibility are distributed. Small groups then take these ideas and use them to create art and to represent what is meaningful for them about nature and gender in their cultures. We reflect on the difference between myths and real life, in terms of how power and respect is held and shared among women, men, people of diverse genders, and nature. We reflect on the value of ancestral teachings in bringing balance to our human relationships with all genders and to our relationships with nature, and on why ecological and climate action needs to happen together with gender equality and inclusion work.

What you do!

1. Check-in (10 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Recap the last session and take up homework.

Step 3: Introduce today's session

Explain that today's session will try to understand how the community sees gender in nature, and what strengths and lessons can be drawn from this.

2. Group reflection & storytelling: Does nature have a gender? (25 minutes)

Step 1: Introduce the activity

Explain that in this next activity, you will reflect on traditional stories and sayings from your culture that give nature a gender and will think about reasons for this and benefits it may have brought to people and nature.

Step 2: Individual reflection

Ask participants to get into small groups, and to reflect on commonly held views of their community about nature and gender:

- *Does nature itself have a gender? What about elemental bodies like the moon or the earth?*
- *If so, how is this known? Are there commonly held beliefs, sayings or stories that are sometimes told about this?*

Allow each group 5 minutes to reflect and discuss their commonly held knowledge, and to decide what sayings and or stories they would like to share with the wider group.

Step 3: Sharing

Invite each group to share and to reflect on stories, myths and common sayings and what meaning they take from them.

Step 4: Discuss

Start a discussion based on these topics:

- *Are there themes that come out in these stories that show how your community understands gender? (e.g. life creation, life protection, cycles of birth and death, opposite female and male forces or many shades of gender?)*
- *How do these stories or sayings understand power and who (or what) holds power? Do they see the natural world as a pyramid of power when it is working well? Or some other model, for example forces that are in balance?*
- *Is there value in this way of thinking?*

Explain:

- *Seeing nature as a "Mother" is something that human cultures have had in common for many thousands of years, whether as practiced religions or spirituality, or as fragments of old stories and myths.*

Facilitator Notes
Journeying in a Changing Climate: Honouring and Being Good Ancestors

- **For thousands of years, all over the world, there have been (and continue to be) many older cultures that see nature and the cosmos as having gender(s).** The term "mother nature" is widely used, in showing reverence to its life creating, nurturing and sustaining power (the biological and gender attributes often associated with female or woman). These types of beliefs, stories, sayings, and even symbols and art, have tended to show respect for life-creating forces, and the interdependence of humans of all genders with nature.

- **Understanding gender inequality can help us to see the human domination of nature as another form of hierarchy and imbalance**. Dominance over nature, so widely seen in human imagination as female, is connected to male domination of women and of everything "female" in society (gender inequality). Undoing these harms done to women, girls and also nature must start with undoing our own tendencies to think and act in ways that support dominance and "power over".

3. Activity: Represent nature and gender with art (25 minutes)

Step 1: Prepare materials

In this activity, small groups have 15 minutes to make an artistic representation of nature, in the gendered way that their community understands it, using their choice of materials: flipcharts and markers, natural materials, song, or dance. Prepare materials to give participants choice.

Step 2: Small groups

Ask participants to form their groups.

Step 3: Give the instructions

Explain the assignment to the groups, giving them 15 minutes to discuss how they would like to represent nature, to gather their materials and to make their representation. Explain:

- *Your representation of nature can be musical, or physical, like a symbol, image, object, arrangement, or dance. It should show how your community understands gender in or through nature, and the final product should have meaning for you.*

Step 4: Sharing

Groups share their artistic creations, and why it is meaningful, and how it shows their ancestral way of understanding gender in nature.

4. Reflection Discussion: Exploring ancestral beliefs about nature and gender (15 minutes)

Step 1: Discuss gender in nature

Continue the discussion. Ask groups to assess how the category of "woman" or "female" is represented and valued through this ancestral knowledge.

- *Looking at the presentations just made, how are ideas about "woman" or "female" represented in the inherited knowledge/ancestral traditions of your community? What does this show about what is valued and why?*
- *What does this show about how and why nature itself is valued?*

Invite participants to explain their views and seek out areas of consensus.

Step 2: Compare stories with gender in real life

Invite participants to continue their reflection about how we see gender in nature. Ask:

- *Is there a difference in how we see gender and nature in stories and ancestral beliefs, and in real life?*
- *Is there a similarity between the way girls and women in our communities are treated, and the way humans treat nature?*

Explain: *Gender inequality leads to the unfair treatment, abuse, and denial of rights of girls and women throughout life. Their bodies are often not seen as their own, and they learn from society's expectations to set their emotions, boundaries and needs aside, to care for others. When this happens, the whole family and society suffers.*

Similarly to how women and girls are exploited under dominant masculinity and gender inequality, the overconsumption of humans and large international companies (especially those who are wealthier and who come from wealthier parts of the globe) has created an ecological crisis of depletion, exhaustion..

Gender equality leads to taking form girls and women, without their consent or ability to consent. With nature, humans often take without asking or listening, and without giving back or restoring ecological balance and without realizing their interdependence.

The result is gender inequality, which harms everyone, and an ecological crisis that harms all life (humans and nature). As we saw in the last session, both come from dominance mindsets.

Step 4: Conclude the discussion with final questions:

- *What can we learn from these ancestral beliefs and values? Can they help us to value women, girls, and nature? To rethink how we use power?*
- *Can promoting gender equality in our everyday lives help to improve how humans relate to nature? (For example by promoting power with instead of power over)?*

Explain:

Responding to the root causes of ecological crisis requires people to address gender injustice at the same time*. It is easy to see how gender inequality could become re-rooted in our attempts to conserve and restore nature and undermine our efforts. (For example, men taking over conservation work, and failing to listen to women. Or communities depending upon women to do the time-consuming work of conservation, such as watering seedlings, especially in times of drought, can deplete women themselves, harming whole families and communities, and limiting the amount of beneficial conservation and restoration work that is possible.)*

Step 5: Apply the lessons in real life

Ask:

- *What does it mean for your or your community to promote gender justice and climate justice at the same time? Does it mean doing anything differently than usual?*

Step 6: Sharing

5. Check-out (2 minutes)

Step 1: Takeaways

- *What realizations have you had during this session? Did this discussion change anything for you in how they value women, girls or nature, or how you think conservation work should be approached?*

Step 2: Check-out

Ask participants how they feel now, compared to at the start of the session. Invite feedback.

Session 36: The Wisdom of My Ancestors

Time: 1 hour, 40 minutes

Objectives:
- To value ancestral wisdom about human relationship with nature.
- To observe differences in how women and men's interaction with nature over time.

Who: Single-sex GJJ groups.

What you need:
- Flipchart paper and markers

Key Learning Points:
- Purely a reflection session, no new key learning points

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Knowledge, Attitudes, Practices, and Skills:
- Values ancestral teachings about the stewardship of nature.
- Can name differences in how women and men's daily interactions with nature has changed over time.

Brief description: In this simple session, participants reflect on an ancestor that they relate to who modelled a good relationship with nature, and they think about their teachings. We reflect on how human values and daily relationships with nature may have changed over the generations, and on how this has affected the daily interactions that women vs. men have with nature. The session ends with a grounding activity to honour our relationship with nature.

What you do!

1. Check-in (10 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Do a brief recap of the activities and key messages from the last session.

Step 3: Explain that today's session is a chance to share our inherited wisdom about our relationship with nature, and the values that our ancestors passed on to us.

2. Sharing Circle: The Wisdom of our Ancestors (25 minutes)

Step 1: Open a discussion

Ask:

- *Think about the relationship your community has with nature. What are the strengths of this relationship? What good practices do they have?*

Invite participants to share their opinions and encourage different examples and perspectives to come out.

Step 2: Recall an ancestor

Invite participants now to reflect:

- *Take a moment to reflect on an ancestor who had a wise relationship with nature. It may be a grandmother, or great grandmother; it may be a grandfather, or great grandfather.*

Give participants a minute and check that everyone can imagine this ancestor.

Step 3: Reflection

Ask participants to reflect on these questions for a minute before inviting discussion.

- *Who was this ancestor and how do you relate to them?*
- *What kind of relationship did this ancestor have with nature?*
- *What values or teachings did she or he pass on about being in good relationship with nature? (e.g. about panting, harvesting, taking, receiving, caring and giving back, like the honourable harvest?)*

3. Exploratory Discussion: Our relationship with the nature over time (25 minutes)

Step 1: Open the discussion

Explore together, how our values and beliefs about what is a good relationship with nature may have changed over the years, with these questions:

- *Are these values and teachings about the human relationship with nature that you received from your ancestor(s) still strong in society?*

Step 2: What has changed?

Explore together, in an open discussion, how have our relationships with nature changed over the years. You can use these questions to focus on what has changed:

- *How have your daily interactions with nature changed since the time of your ancestor? How is the relationship with nature different for my children?*
- *What is easier now? What has become more difficult?*
- *Have things changed in different ways for women and men? How do they feel the effects differently in their daily lives?*

Step 3: Take notes

On flipchart or in a notebook, note the main conclusions of the group, as well as key examples. You will use these in the next weeks to remind people.

4. Unblocking the River Emotion: Honouring our relationship with nature (15 minutes)

Step 1: Invite group emotions to tea

Notice any difficult emotions in our relationship with nature and the changing climate that may have come up. Invite them to tea, and to bring in the intention of healing. You might want to use emotion cards to help you (for example, hopelessness and hope, fear, or empowered anger).

Step 2: Grounding to make space for big emotions

Lead a grounding activity to help participants to find stillness and to make space for these big emotions. Consider using a grounding activity that is about Mother Earth, for example by taking this activity outside, if the group can be alone in privacy. See the box for an example.

Grounding the Earth

Begin by removing distractions – any bags, phones can go to the side or on the ground in a safe space. Invite people to make a circle, and to remove their shoes and stand on the bare ground.

Begin to quieting and turning the gaze and attention inward. Focus on the breath and body, then invite gestures of loving kindness.

Take a long pause between each statement:

- *Feel your feet on the ground, as if you were sending down roots, and receiving nourishment through them. Notice all the feelings of life and movement that are happening through your feet.*
- *Imagine that you are sending loving kindness to your ancestors, and honouring the wisdom that they have passed on, about being in good relationship with nature. Take three slow breaths.*
- *I invite you, if you feel moved to do so, to crouch down and put a hand onto the earth, and to bow your head, or to place a hand over your heart, to help you to stay present with all the deep emotions we have for the Earth and the interconnectedness of all life.*
- *Imagine that the love of life in your heart, is flowing through you back to Mother Nature, and is returning to your heart, full of green, vibrant life. Take three slow breaths here.*
- *Notice the feelings of life and movement that are happening inside your hands and feet.*
- *When you are ready, begin slowly to "re-enter" the group.*

Step 3: Grounding to release

Follow it with movement and song of the group's choice, to help release.

5. Check out (5 minutes)

Step 1: Takeaways and homework

Ask participants for their key takeaways from this session.

- *Did you have any realizations you would like to share? What will this change for you?*
- *Think of how you might spread the Earth wisdom of your ancestors within your community.*

Step 5: Check out and feedback

Ask participants how they feel now, compared to at the start of the session. Invite feedback.

Session 37: The Cycle of Mutual Care

Time: 1 hour, 40 minutes

Objectives:

- To understand how rigid gender roles and dominant and exploitative mindsets harm both women and nature.
- To understand how gender equality can support a cycle of mutual care and co-benefits for both people and nature.

Who: Single-sex GJJ groups.

What you need:

- Flipchart paper and markers
- Read the story ahead of time and adapt to your community and language as needed.

Key Learning Points:

- Exploitation is about taking without giving back, and it harms people and nature. Dominant and exploitative attitudes harm both women and nature by creating inequality and power over, which leads to the treatment of women's bodies and work and nature as things that belong to us and can be taken without consent and without giving back. This attitude harms us all, especially women and girls, vulnerable children and adults of lower status in society, and it harms the natural world that we depend on
- Rigid gender roles make women's time poverty worse and put more pressure on families for survival instead of on creating sustainable livelihoods that benefit both people and nature.
- Co-benefits means both sides benefit at the same time, and both people and nature win. When society cares for women and promotes gender justice, this helps women to care for themselves, to be able to support climate adaptation, and to create sustainable and equitable (fair) economies. This can help nature to thrive, creating co-benefits for nature and people.

Knowledge, Attitudes, Practices, and Skills:

- Understands how rigid gender norms can harm the human relationship with nature.
- Believes gender equality is needed for ecological restoration and climate adaptation.
- Can identify gender roles and how these can lead to the unsustainable exploitation of nature.
- Can identify gender transformative practices that can help couples and groups to work to conserve and restore nature.

Brief description: In this session, we read a story about how gender roles shape one woman's relationship with the environment, and we discuss how equality could turn a relationship based on mutual depletion and exhaustion, to one that bring mutual benefits – for women, men, and their local environments. Participants talk about how gender equality is key to reversing this cycle. The session ends with a song composition and performance, to help to internalize key lessons.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Recap the activities and takeaways of the last session. Check homework

Step 3: Introduce the session

Explain that today's session will be about how gender roles impact our relationship with nature, in both positive and negative ways.

2. Story: Farashu's relationship with nature (5 minutes)

Step 1: Tell a story

Ask participants to gather in a circle to hear a story.

Ask participants to think about two questions as they listen:

- *How do gender roles in this story contribute to the harm done to nature and people?*
- *How could greater gender equality have the potential to help people and nature?*

Read the story below.

Farashu's Story: From Destruction to Stewardship

Farashuu sells dried fish when she can that her husband fishes. But there has been less and less fish, and the family struggles. She does many other things to try to make an income and take care of her family, from petty trade to growing her own kitchen garden and providing farm labour to a property owner in the community. She also has three children, including a toddler who still breastfeeds. Her search for fuel to smoke the fish and for cooking has been getting more difficult over the years, forcing her to cut down young trees from the nearby forest. She knows she is not the only one doing this, and she knows that it is a problem. She does not want to be doing it. There used to be bees, honey and medicines here, but now they are hard to find. If she had more time and less pressure to constantly feed her family and find an income, she would look for other ways of meeting her needs, or she might join one of these self-help groups doing restoration work. She does not want to be part of the problem, but she has no time to do anything other than survive and feels she has no other option. Because of her dependence on fuel and stream water, she lives closely to nature and notices even the tiniest changes in her environment.

When the fifth consecutive drought hits, she finds herself with even less time and fewer options to survive. She spends much more time searching for water, less time sleeping, and must make difficult decisions about how to use the water – skipping baths and finding ways of reducing the family's water consumption. She still needs fuel for cooking and purifying her water.

One day, Farashuu is invited to join a women's self-help group that wants to begin doing conservation and restoration work. They monitor illegal logging to support conservation and

do restoration activities. Their need for fuel has reduced – the organization partnering with them has provided fuel efficient stoves, and they have also gone into business making their own beautiful, insulated bags to trap the heat of food once it begins cooking, so that it can finish cooking passively in the sun. They also have ways of cleaning their water with solar power now, so they can have pure drinking water without boiling it. They have all started using all these methods together, and collectively, they have noticed that it has reduced their need for fuel by quite a lot. But still, there is a need fuel. So, the community members meet to decide how and where to access materials for fuel, in a way that will allow nature to regenerate and restore itself.

The women of the group also decide to plant trees and plants, to bridge the gaps in forest cover created by logging. There is a very big area that has been logged and which has eroding soil that they are trying to infill with diverse local species. They hope one day that this can bring back the trees, fruits, medicines and bees/fish nursery, and new sources of sustainable income, but for now, there are seeds to plant. There is much work involved - preparing the ground, starting and caring for the nursery, and transplanting seedlings. This is work requires a lot of time every week, which is already difficult for them to manage on top of their usual unpaid care work, including growing their own food. However, the prolonged drought is making it extra challenging to find enough water to keep this many seedlings alive through the first critical months. The extra work and loss of sleep is hard to justify to themselves and their families, especially because none of these trees will be big enough to create habitat for small creatures for 5 to 7 years anyway. It will take them a very long time to fill ridge the huge gaps in the forest cover. They wish they could get some relief – at home and with the regeneration work - so that they can continue to provide all of the care that their communities count on. But they do not get help – the men always say they are busy, and when they have been asked, many of them either resist, or want to take over the business side of things and have the women continue doing the time-consuming labour that requires them to be bent-over.

Farashu's husband, Mukondi, spends his days leaving the house and searching for work, usually without much success. When he goes fishing, he usually returns disappointed and gets easily frustrated and angry. He would never think about staying home with the baby, or to offer to help with the planting activities. In both of their minds, this is women's work, and to ask him to do any of it would not only be insulting, but it would also be pointing out his failure to bring in money. He becomes very frustrated by his situation, he agrees to do a risky but well-paid secret job cutting the trees illegally at night, so that he can bring something home, even though he knows that this is undermining the work that his wife and her group are trying to do. When he has money for the children the next day, Furusha is happy and does not ask him any questions about how he got it.

3. Discussion: How gender equality can help to create ecological co-benefits (40 minutes)

Step 1: Analyse the story in small groups

After the story has been read, remind people of the questions:

- *How do gender roles in this story cause harm to nature and people?*
- *How could greater gender equality have the potential to help people and nature?*

Ask participants to discuss their responses in small groups of 3-4.

Step 2: Sharing and discussion

Re-read the questions and ask the groups to share their responses in the large group.

Explain that you will continue the discussion about the story of Farashu and Mukondi, and that you will ask more questions for the groups to discuss.

If possible, write the questions where everyone can see. If groups are low literacy, then explain that you will read the questions, pausing for 3 minutes between each for participants to discuss.

- *How did Farashu's gender role as a young mother contribute to the environmental destruction of the forest?*

  Explain: *Farashu was stuck in a poverty trap, but she was also stuck in a gender inequality trap, doing all of the caretaking work alone. She had so many demands on her time and energy, that she did not see another way to feed her family other than to cut trees. She did this, even though she knew it harmed the forest and the chance of generating more sustainable income. When a climate shock struck, in the form of another consecutive drought, she was unable to fully adapt or recover, and continued to survive using nature unsustainably.*

- *What changed when Farashu joined the women's self-help group to reduce pressure on the local forest? Did gender roles change? (In what ways did she step out of the woman box?)*

  Explain: *The women in Farashu's self-help group all benefited from time saving and fuel-efficient technologies –cookstoves that reduced the amount of wood and coal they needed to burn; insulated bags that used passive heat and water purifiers that used the power of the sun. All this reduced their collective demand for fuel from the local forest. But although they could slightly reduce the time spent on indirect care (searching for fuel and cooking), overall their gender roles did not change. They still had to do a lot of extra work by themselves, planting and transplanting trees and plants, which was even harder when the water scarcity became worse.*

- *How did rigid gender roles hurt the forest and hurt the people?*

  Explain: *Strict gender roles put a huge burden on Farushu, which caused her to put pressure on the local environment. Gender roles that assign all the household care work to women, including caring for children, and fetching the water and fuel for the home, doing all the cooking and cleaning, meant that Farashu did not have time to do anything other than survive. So, she ended up cutting trees for her fuel.*

  Later, the woman box limited what the women in the self-help group could accomplish, because they all still had all their other care work on top of the conservation and restoration work. They committed to this extra work as an investment for a better future, so that a restored forest could one day help them and their children to meet their needs for food and sustainable income generation. But because the time and energy they could offer was already stretched, they could not work as fast as they would have liked to see dramatic ecological results.

Fear of male takeover meant they felt they could not ask for help: because they felt that the cost of getting support from men was to give up their power over their initiative, including losing control over the business (as they saw this to be their gender role as men). And so, they felt it would be too risky to even ask them for help.

Gender roles also limited the potential for men to play a supportive role, because instead of supporting women and working as a team, and agreeing to share the care work (caring for children, elderly, fetching water and fuel, making food, cleaning etc), men like Mukondi felt this was insulting and a sort of failure, if he was at home instead of out earning money. And so instead, he agreed to do work that brought in fast money, but that also destroyed the forest and the efforts of the conservation groups.

- *What is a cycle? Can you describe the cycle of human destruction of the environment, loss of livelihood and poverty that is happening in this story?*

Describe the negative cycle that is at play:

People are cutting down trees to survive. The loss of those trees reduces the habitat, or the space for small creatures like insects, crustaceans, and minnows to thrive, and that reduces the food for the bigger animals. When those small creatures leave, so do the big ones, and so do opportunities to find food, medicines, and to make a sustainable income. This makes women and men poorer, and more reliant on more desperate ways to earn an income, like cutting down more trees, or hunting creatures in a way that is not sustainable – like taking the small ones before they grow and reproduce. This teaches children bad habits, instead of living in balance with nature. This also harms nature and shrinks the vibrant spaces even more, which creates a negative cycle – the more impoverished nature becomes, the more impoverished people who depend on it become. Similarly, with agriculture, we can farm in a way that uses up all the nutrients in the ground, without nourishing or building up the soil and preserving water. Farming in this way makes it more and more difficult with each passing year because the soil has been depleted.

- *How might Farashu, her women's group, Mukondi, and other men like him, reverse this negative and destructive cycle and create a cycle of mutual care, where people and nature thrive?*

Explain how the negative cycle could be reversed to a positive feedback loop:

If they realize that gender inequality and exclusion are part of the problem, they can start to talk about it amongst each other, and as a group. They may realize that gender inequality leads to treating women and girls in a bad way, in a way that means their bodies are always exhausted from overuse and overwork. Exploiting women and girls, so that they do not have a say in their bodies and are restricted by violent gender roles, means they may bear more children than they want or can sustain, means they are doing the work for everyone in an imbalanced way that exhausts and depletes them – like what happens to forests, seas and soil when we take without asking and without concern for balance. They can also realize that men like Mukondi are also being restricted by a man box that makes them feel badly if they do not go out every day and return with money. They may realize that these roles are harmful for themselves, for their families and also for the natural environment. And then, they may decide together to make big changes, and to support each other in stepping out of these boxes into non-traditional roles that are more supportive of women, equality, and the environment. The

men may feel less stressed in staying home some days and in nurturing their children if they know that their wife is doing good work with more energy, and if they know that they are playing a critical role as men that only they can play. Men and women may feel they have stronger relationships when they can talk about their emotions and support each other. They may also feel good about setting goals together as couples, families and as a community, working together so that they protect and restore nature and help it to heal itself.

3. Brainstorm: Applying the story in my community (20 minutes)

Step 1: Group work

Ask groups to think about how this story applies in their communities. Give them 10 minutes to discuss these questions:

- *Does anything in story resemble the local challenges that women and men face of overcoming poverty while living harmoniously with nature?*
- *What are the important messages that need to be passed on?*
- *How might you adapt and use this story?*

Step 2: Sharing

Invite groups to provide feedback and to share their stories and the important messages. Time allowing, they can use creative methods, such as role play, to modify and tell a story.

Step 3: Closing

To close this session, ask participants for their key takeaways, and review the key messages, using the box below.

Facilitator Notes: Key Messages

- **Dominant and exploitative mindsets harm both women and nature, and consequently, harm whole communities.** Rigid gender roles that overburden women, which can put additional pressure on nature and contribute to a negative cycle of destruction and poverty.
- **Rigid gender roles create make women's time poverty worse and put more pressure on families for survival** instead of on making sustainable livelihoods that benefit both people and nature. This harms nature, which comes back to harm people. When women are assigned all the care work, and men feel that this is not their responsibility, families, groups and communities do not use their energy effectively. This exhausts women and puts more pressure on survival, rather than finding ways that families and groups can have a more mutually caring and beneficial relationship with nature. In groups, this means that women have less time to do good work, or that they need to worry about losing power if they ask for help.
- **People can reverse destructive cycles with nature, and move towards cycle of mutual care and benefit.** To do this, they need to care for each other, and challenge rigid gender roles. Talking about rigid gender roles and how they are "holding back the team" creates space for households, groups and communities to try new and non-traditional ways for men and women to work together, keeping nature and sustainability at the heart of their goals.

- **When society respects women and promotes gender equality and justice, this creates conditions that can help nature to thrive, leading to co-benefits for nature and people.** We know that when we care for nature, nature heals itself, and can continue to care for us. Promoting gender equality - in the household, in groups, and in communities, can help bring care for nature by giving women the space to take "take the long view" and to invest time in activities that can secure a safe and sustainable future, and that can help people and communities to adapt to an unpredictable climate. They can be freed and supported to examine unsustainable practices and to restore balance to local environments through conservation approaches, by using the knowledge they have gained as caregivers who depend on nature to lead more resilient communities and sustainable economies.

4. Music: Compose a song (20 minutes)

Step 1: Small groups

Ask participants to get into groups to work on a song.

Step 2: Compose

Ask participants think of the key messages in the story, about living with balance between women and men, and with nature. Ask them to think of key messages that they would use for a song. Give them 10 minutes to compose a song.

Step 3: Sing!

Groups present their songs to each other.

Step 4: Agree the final song

Groups come together now to decide what the final song should be – either choosing one or combining parts together. Spend 10 minutes doing this and learning the song.

6. Check-out (5 minutes)

Step 1: Takeaways and homework

Ask participants for their key takeaways from this session.

- *Did you have any realizations you would like to share? What will this change for you?*
- *Think of how you might share your realizations with others in your family or community.*

Step 2: Check out and feedback

Ask participants how they feel now, compared to at the start of the session. Invite feedback.

Session 38: Imagining a Better Future

Time: 1 hour, 40 minutes

Objectives:

- To understand that restoring balance in nature and in gender relations is important to the ability of humans and nature to survive and thrive.

Who: Single-sex GJJ groups.

What you need:

- Flipchart paper and markers (including green, blue and other colours)
- Read the guided visualisation before you start, making adjustments as you need to fit the context of your group.

Key Learning Points:

- Creating balance is important to our ability as humans to survive and thrive. Just as creating balance between the human and natural world is important to nature's ability to heal itself and to thrive; creating balance between women and men, girls and boys not only fair and right, but it is part of how we can live in harmony with the natural world. By making sure that no group of people is doing all (or an unfair portion of) the human and environmental caretaking work, and by ensuring that everyone has a voice and the power to protect what is important to their life.

Knowledge, Attitudes, Practices, and Skills:

- Believes in the interconnectedness of all life, human and natural.
- Believes that gender relations in the home can impact how a community treats nature.
- Can suggest practical ways to ensure that diverse voices of humans and nature in important community decisions.

Brief description: This session begins with a guided visualisation of a better future. In it, people understand their interdependence with nature and all creation. Participants then discuss values, teachings and ways of behaving that they deem are essential to (re)balancing the human relationship with nature. They also reflect on how balance in gender relations is also important to the stewardship of nature. Next, there is an activity to construct models of a world based on these values, instead of the pyramid of power (power over). The session ends with a discussion on whose voice counts in community decisions about nature.

What you do!

1. Check-in (15 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Recap the last session and review homework.

Step 3: Explain that today's session will be about

2. Activity: Guided visualisation of thriving nature (15 minutes)

Step 1: Lead grounding activity

Tell participants you will begin by grounding ourselves and imagining a better future.

Ask participants to find a comfortable seat, and to begin to turn their attention inward.

Provide instruction for grounding:

- *Bring your attention to the sensations in your body, just noticing them pass through you. This might be pains, small movements and vibrations, heat and cool, or the movement of your breath.*
- *Start to lengthen your breath.*

Step 2: Guided visualisation

Provide instructions for the guided visualisation:

- *Imagine a place that you depend on where nature has become very degraded by years of people taking more than they should. What does it look like now? What is happening to the plants, the creatures, the soil, the water.*
- *Notice how this changes the feelings in your body and notice any emotions that arise that bring warnings or pain. Thank them.*
- *Now, imagine that this same place is transforming, slowly at first, with hands bringing carefully selected seeds with the wisdom of survival and the instructions for future seeds already within them. Hands shaping the earth and directing the water's flow with paths and stones; hands bringing nourishment, through organic compost, and water. The first slow transformations begin. Small green shoots appear.*
- *Suddenly, change is happening rapidly, as if before your eyes. You see new shoots grow tall, and leaves become full. Trees are coming up, and beneath them, (many different plants and mushrooms) are thriving. Tiny creatures are crawling in the sand/soil; insects are humming, and bees and butterflies are flying about. Songbirds are singing and you can almost count the nests. [Adapt as needed – you could be describing a fish nursery].*
- *You breathe in the fresh air as it fills your lungs. You can almost feel the tangled roots of the plants vibrating with the water and nutrients they are pulling up; you can feel the soil and stones beneath purifying the water.*
- *You rest on a stone in the shade for a few minutes, and your heart rests too, knowing that there is enough, because everyone is caring for this land together, directly and indirectly, by caring for each other, and that this land is also caring for you.*
- *As you are resting there, a tiny and normally fearful creature lands on you, or makes itself known to you, and looks into your eyes, as if it is trying to communicate in a friendly way with you. In this moment, you feel a deep sense of wonder, amazement, surprise and interconnected with the natural world and the universe. You feel deeply protective of this creature and its place in the world, knowing that life is deeply interconnected with your own life, that of your whole family and community. You exhale deeply.*
- *You lean down to touch the earth and to express your thanks. You feel a deep sensation of peace, hope, and gratitude in your heart.*

Pause without speaking at the end of the guided meditation. After a few moments, ask participants to "come back into the group" slowly, with these instructions:

- *Begin to notice your breathing, and as you do, take three slow and deep breaths.*
- *Take a little more time you need to in this place. When you are ready, return to the room.*

Step 3: Sharing

Wait until everyone is making eye contact again, before beginning to speak.

Invite participants who would like to share parts of their visualisation that they found to be powerful or meaningful.

3. Reflection Discussion: The values we carry into a better future **(20 minutes)**

Step 1: Start a discussion about getting to that place.

- *What are the values, ways of seeing the world, teachings, or standards of behaviour that are needed for this kind of rebalancing of people and nature to happen? Can you provide examples?*

  Explain: *Some examples viewing the land and nature as family, rather than a resource to be taken without asking and used up; the principle of the honourable harvest, which is a teaching of indigenous peoples never to take too much, and always to give in return for what you take. For example, never taking the first or only plant. Doing the work of restoring damaged lands and natural living spaces for wildlife, by transplanting not just the plants that have monetary value, but all the different kinds of plants, medicines and mushrooms needed to restore the balanced living space that happen naturally in places that are untouched by humans. Or avoiding hunting animals who are in decline, or in their cycle of reproduction.*

Step 2: Continue the discussion, introducing gender:

- *Where do balanced gender relations fit into this picture? Are there teachings here that are important in contributing to a better future for people and nature?*

  Explain: Just as creating balance between the human and natural world is important, creating balance between women and men, girls and boys not only fair and right, but it is part of how we can live in harmony with the natural world. By making sure that no group of people is doing all (or an unfair portion of) the human and environmental caretaking work, and by ensuring that everyone has a voice and the power to protect what is important to their life. Ubuntu, the ancient teaching originating in South Africa, in the Zulu language, meaning "I am because we are", and sometimes meaning "the belief in a universal bond of sharing that connects all humanity".

Step 3: Assign people to small groups.

Ask people to come up with different people who need to hear these messages, and to think of the best way that they might influence them.

4. Activity: Constructing a model for a better future (25 minutes)

Step 1: Introduce the model activity

Remind participants of previous sessions where we constructed models, using natural materials, to show the pyramid of power, and the scales of justice. Recall how when you did the pyramid of power the last time, you saw that the way people treat nature is often as though it is at the very bottom of the pyramid, as if no one considers it.

Explain that in this next activity, you will use the materials to show a different way of organizing people and nature, for a better future, which does not put powerful people on top of everyone else.

Step 2: Set up activity

Distribute materials or give groups time to go out and collect their own materials.

Tell groups to construct their own models that are different from the pyramid of power, and to discuss what values they are organized around, and why this is meaningful.

Tell them they have 10 minutes to do this before presenting back to the large group.

Step 3: Wall posters

While groups are working, replicate this image on flipchart and post it on the wall.

Step 4: Sharing Circle

Ask groups to share their representations, and to explain what values their models are organized around. Invite clarification questions and discussion after the presentations.

- *Please share your model with the rest of us, and when you do, explain what values are organized upon.*

Step 5: Explain the images

Show participants the image on the flipchart, and see how this compares to their own models. Explain the images to them:

- *The first image is of a man above woman and the whole of nature. This is power over, and it is destructive of life – of the life of women, children, families, and of the natural environment. This society is organized around taking from nature and making profit. (Power over)*
- *The second image is also a pyramid of power, but it is green. This is about trying to protect nature without changing how power is shared between people. This is a model that concentrates power and that is destructive of life. (Power over)*

- *The third model is a circle, where people of all genders share power, leadership and responsibility in balance and where humans do not put themselves above nature but see themselves as interconnected with it. This model puts equality at the centre and is supportive of life. (Power with)*

Step 6: Ask participants:

- *How do these images compare with your own model?*

5. Brainstorm: Whose voice counts in this future (20 minutes)

Step 1: Brainstorm

In small groups, ask participants what practical changes could be made to rectify past injustices and to restore balance in their human and natural communities.

- *Whose voice counts in this future?*
- *Imagine you are having a community meeting next week, to discuss ways of preparing your community to adapt to the changing climate. How will women have an independent voice? Girls? Boys? But also, who will speak for the trees? The rare plants? The crawlers? The swimmers?*
- *In your groups, think about 2-3 practical changes that could be made to rectify past injustices and restore balance within your human and natural communities.*

Give groups 5-10 minutes to discuss.

Step 2: Share feedback.

6. Check-out (5 minutes)

Step 1: Takeaways and homework

Ask participants for their key takeaways from this session.

- *Did you have any realizations you would like to share? What will this change for you?*
- *Think of how you might share your realizations with others in your family or community.*

Step 5: Check out and feedback

Ask participants how they feel now, compared to at the start of the session. Invite feedback.

Session 39: Being a Good Ancestor

Time: 1 hour, 15 minutes

Objectives:
- To commit to practices that will be abandoned and new practices that will be adopted, towards gender and ecological justice.

Who: Single-sex GJJ groups.

What you need:
- Flipchart paper and markers

Key Learning Points:
- Purely a reflection session, no new key learning points

Knowledge, Attitudes, Practices, and Skills:
- Believes themselves to be a good ancestor who promotes gender, generational, and climate justice.
- Is motivated to have a positive impact on future generations.
- Commits to actions to promote gender, generational, and ecological justice.

Brief description: Participants do a guided visualisation to imagine being good ancestor. They then reflect individually, in small groups, and as a large group, on what they want to leave behind, and what they want to carry forward, for the sake of future generations.

What you do!

1. Check-in (10 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Recap the last session and review homework.

Step 3: Introduce today's session

Explain that you have walked a long and good path together, and that you have arrived at the session of this journey together. Express your gratitude.

2. Guided visualisation: Being a Good Ancestor (15 minutes)

Step 1: Lead grounding activity

Tell participants you will begin by grounding ourselves.

Ask participants to find a comfortable seat, and to begin to turn their attention inward.

Provide instruction for grounding, slowing down your voice and pausing in between instructions:

- *Bring your attention to the sensations in your body, just noticing them pass through you. This might be noticing pains, small movements and vibrations, heat and cool, or the movement of your breath.*
- *Start to lengthen your breath.*

Step 2: Provide instructions for the guided visualisation:

- *Imagine yourself as an elder. You have advanced in age, and your body is lined and weathered. You have learned a great deal, about how to walk in a good way on this earth, with equal respect for your fellow humans, regardless of their gender, age or whether or not they have a disability, and with respect for the power of nature, from the smallest earthworm to the power of the most destructive storms. You have learned to stay hopeful, resourceful, and to find strength in sisterhood, brotherhood, and in being an ally for gender equality and inclusion.*
- *You are granted a powerful vision. In a vivid dream, you see a line of all your ancestors, holding you up on their shoulders. And above you, you see all of your future generations – the children of seven generations into the future. They may be your own, of they may be those of your community, but they are there, and they thrive and they also walk in a good way on this earth because of the choices you made and the teachings you left them and instructed them to pass on.*
- *Take a moment to feel the sense of pride. The upwelling of joy at the preciousness and fragility of life. You are deeply grateful for your change to live in this world, at this time, and for the impact you have been able to have.*

Step 3: Recall participants back "into the room"

Pause without speaking at the end of the guided meditation. After a few moments, ask participants to "come back into the group" slowly, with these instructions:

- *Begin to notice your breathing, and as you do, take three slow and deep breaths.*
- *Take a little more time you need to in this place. When you are ready, return to the room.*

Wait until everyone is making eye contact again, before beginning to speak.

Step 4: Invite participants who would like to share parts of their visualisation that they found to be powerful or meaningful.

2. Structured Discussion: What we carry forward and what we leave behind (20 minutes)

Step 1: Reflection

Ask participants to take a few moments to reflect on their journey over the past months. The moments they found challenging, and any turning points along the way.

Invite participants to share their responses.

Step 2: Open a wider discussion

Explain that now that you are ending this journey, it is time to reflect on going forward. Ask participants to reflect on their own for a few minutes on the following question:

- *As a woman, as a man, as a parent, as a spouse, as a leader and an ally for gender equality and environmental justice in my community: What will I carry forward in my next journey, and what do I choose to leave behind, for the sake of current and future generations?*
- *What difference would it make to you to start thinking about the impacts of your actions on future generations?*

Step 3: Set up flipcharts and notebook diaries

Post a large flipchart on the wall and divide it in 2. Consult with the group and ask them to suggest two symbols: one for death or endings, and one for life or beginnings. On one half, write the symbol for death or endings; on the other side, put the symbol for life or beginnings.

Invite participants to reflect individually at first, and to draw their responses in their notebooks diaries or on a piece of paper they can take home.

Step 4: Sharing images

Ask participants to go around the room and show each other their symbols, explaining what they want to leave behind, and what they want to carry forward. Ask them to form groups with people who have similar ideas and symbols to them.

Step 5: Drawing in groups

Give groups 5 minutes to draw their own symbols or collection of symbols to represent the what they, collectively, would like to leave behind and what they would like to carry forward, for the sake of current and future generations.

Step 6: Sharing

Ask groups to feedback to the large group. On the large flipchart on the all, ask them to add their own symbols to the “leave behind” and “carry forward” sides.

Invite them to notice any differences and similarities in their responses. Is it possible to summarize or make some joint statements about what the whole group would like to carry forward or leave behind?

3. Action Planning: What we leave behind and what we take forward (25 minutes)

Step 1: Reflection

Ask participants to return to their groups, and to think about what actions they will take to honour this commitment, and to be clear about what they will say or do, with which groups, and when (within 3 months).

Step 2: Set up activity

Distribute flipcharts to the groups.

Ask them to turn their paper horizontally, and to divide it into 3 columns. In each column they should draw, using symbols, Who they wish to engage, What action they will take, and When.

While groups are working, put another flipchart on the wall, horizontally, and divide it into 3. Put symbols at the top of each column for “Who”, “What”, and “When”.

Ask groups to feedback and while they do, to explain and reproduce their symbols on the group flipchart at the front of the room.

Step 3: Keep a copy of this action plan for future use.

4. Check-out (10 minutes)

Step 1: Takeaways

Ask participants for their key takeaways from this session.

- *Did you have any realizations you would like to share? What will this change for you?*
- *Is there something you would like to share with others this week?*

Step 2: Thank you and Next steps

Thank participants for participating in Module Five: Journeying in a Changing Climate: Being Good Ancestors.

Remind participants that the next session is the final culminating session of the Gender Justice Journey for the project (but of course, this journey never really ends).

Tell participants what will happen next, explaining Module Six: The Journey from Here, which will be about developing a vision and action plans.

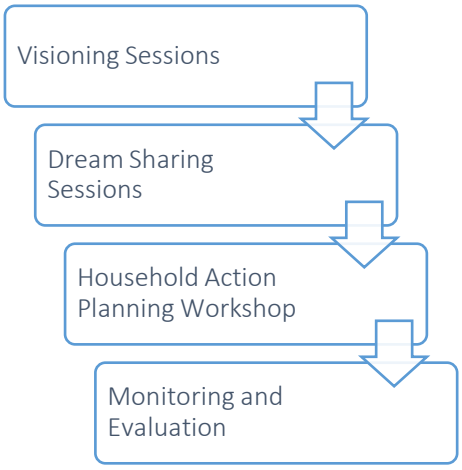
Step 5: Check out and feedback

Ask participants to check-in on how they are feeling. Invite feedback on the session.

Module Six

The Journey from Here

The final module that ends the Gender Justice Journey is a Consolidation Module. The journey is cumulative, and the final module is intended for participants to reflect on what they have learned, how they may have already changed as individuals and as households, and how their vision of an ideal community may have also evolved. Women and men communicate their visions collectively to each other, and then begin household action planning, first as a community, and then as individual households. The GJJ concludes with a Monitoring and Evaluation session that allows communities to take stock of the change that has been initiated, to celebrate accomplishments, and to appreciate the ongoing work of household and collective transformation.



Timing

It is recommended to hold the M&E session between 1 and 3 months after the conclusion of household action planning, to allow time for action commitments to be implemented.

Session 40: Visioning

Time: 1 hour, 15 minutes

Objectives:

- For women and men to develop their own visions of an ideal community.
- For women to confirm their messages and delivery method for sharing their vision with men in the Dream Sharing Workshop.

Who: Single-sex GJJ groups.

What you need:

- Flipchart paper and markers
- Notebook diaries

Knowledge, Attitudes, Practices, and Skills:

- Can imagine an ideal community based on gender justice.
- Participants can draw individual and collective visions

Brief description: Participants do a guided visualisation to imagine an ideal community. In the Gender Justice Journey (Deep Model) they do this after each Module, but in the Gender Justice Shortcut (Light Model) they do this session once, at the end of the sessions. Women and men imagine their own ideal communities separately.

What you do!

1. Check-in (10 minutes)

Step 1: Choose and lead a check-in activity.

Step 2: Review the key objectives of the previous Module(s), and the journey so far, with participants.

Step 3: Explain that you are entering the creative phase of the journey, where participants now need to imagine an ideal community, and to develop their own roadmap to get there. Explain that this process will model gender justice, with women leading, and men listening and responding, before developing joint visions and action commitments.

2. Visioning Exercise: An Ideal Community (20 minutes)

Step 1: Ground participants

Tell participants you will begin by grounding ourselves.

Ask participants to find a comfortable seat, and to begin to turn their attention inward.

Provide instruction for grounding, slowing down your voice and pausing in between instructions:

- *Bring your attention to the sensations in your body, just noticing them pass through you. This might be noticing pains, small movements and vibrations, heat and cool, or the movement of your breath.*
- *Start to lengthen your breath.*

Step 2: Lead the guided visualisation

Provide instructions for the visioning exercise:

- *Please close your eyes or look downward. For the next few minutes, I'm going to describe a community that may be very different from the one that we are in now. I'm going to ask you questions about what your life would be like if you lived in that community. Please reflect on the questions silently and notice what you feel when you imagine your life in this community. After reflecting on life in this community, we will share what we envisioned and felt with each other.*

Read the script for the visioning exercise. Go very slowly, pausing in between long enough between questions to make sure that all participants are imagining what this ideal community is like (e.g. 10-15 second pauses).

Step 3: Discuss emotional reactions

After reading the script, ask the following questions:

- *What is one word that represents how you feel about life in this community?*
- *Are there other times where you have this feeling?*
- *What are you doing or thinking when you feel this way?*

Facilitation Tip

Help participants to deepen their sharing and exchange by getting specific. Scan the story for different elements, and invite participants to share their emotional responses to those specifically. For example,

How did you feel about…

What was it about your vision of the ideal community that made you feel that way?

Was there an aspect of your vision of the ideal community that caused you to feel a surge of emotion?

Facilitator Peer Exchanges and Learning

In the next peer exchange of GJJ facilitators, discuss your observations about how women and men felt, and what aspects of their visions impacted them. Note the similarities and differences.

3. Documenting: Drawing the Vision of An Ideal Community (30 minutes)

Step 1: Discuss and document

Now ask the participants to describe their visions of life in this community.

- *What did being a woman look like for them in this community?*
- *Were men different in the ideal community? In what ways?*

Encourage participants to be as specific as possible and encourage everyone to share.

Make sure that thorough notes are taken on the visions to use this information will need to be used in the Dream Sharing Sessions.

Step 2: Develop a drawing of the vision

Begin with individual drawing, so that people can get their ideas out. Invite women/men to use their notebook diaries to draw a large circle, and to draw their vision within this circle, using symbols. They can work in small groups, or individually.

Next, move to collective drawing, on a flipchart paper (tape two papers together for a larger circle). Invite one person to come and draw the circle, and to add one symbol. Facilitate participatory drawing, where each person adds new symbols, or details onto existing symbols. Make sure that before drawing, each person explains their ideas, and symbols are agreed.

Encourage as much of the detail that was discussed to be represented in the image. Ask:

- *Are there other elements in the vision of the ideal community that have not been drawn yet?*

4. Preparing for the Dream Sharing Sessions (30 minutes)

Step 1: Introduce the Dream Sharing process

Explain the process of the dream-sharing sessions:

- *The Dream Sharing sessions are the moment when the women's group and men's group meet to share their dream of an ideal community, and this will begin a household action planning process.*
- *There will be two dream sharing sessions – one for women, one for men. They will model gender justice, and so women will be leading the exchange with their vision, and men will listen and receive this vision. They will then retreat and adapt their vision as needed, allowing themselves to be open and changed by what they hear. When they return, women will listen to their response. Then, they will discuss where their visions can meet and become a shared vision.*
- To Women Only: *It is important that women continue to hold their vision of gender justice and work towards it, even if men do not initially accept it.*

Step 2: Group preparation

Ask participants to get into smaller groups and to reflect on how they will deliver their vision:

- *When it is time for you to communicate this vision to the men/women, how would you like to deliver this message? You can use any form of communication you like. Some options could be:*

presenting a skit, telling a story about a day in the life of a woman or man that is based on your vision, some other artistic representation or simply presenting your collective vision drawing or reading out your answers.

- *Take 10 minutes to prepare your presentation, deciding who will be the speakers, and how you will deliver the vision.*

Step 3: Men Only: Prepare for attentive listening

Ask men (only) to think about how they will practice attentive listening throughout this process:

- *What kinds of emotions do you think might arise while you listen to the women's vision?*
- *What practices will you use if strong emotions pass? What will you tell yourself?*
- *How will you ensure attentive listening during and after the women's presentation?*

Explain: *If any fear-based emotions arise, thank them for trying to keep you safe. Remind them that you have good reasons for all going on this journey, that will help you, your relationship and your family. Take slow deep breaths, or focus on feeling your hands from the inside, or feeling where your feet meet the ground.*

Explain: *After listening to the women's vision (without interruption), you may ask questions. But these should not be provoking questions (e.g. questions that start with "Why?" or that say "you" or that question the sense of their vision). Instead, clarifying questions to make sure you understand. Withold judgement from your words and voice and be open and curious.*

Step 4: Prepare participants for what to expect

Ask women and men if they will discuss this process at home with their partner, and what they can do if they feel any tension around the subject.

- *What would be helpful when you return home with your spouse after the Dream sharing session? How would it be most helpful to acknowledge this session together, while giving yourselves space to continue to think about it?*

  Explain: *Some couples may want to discuss the session, and share their observations, hopes and fears with each other, and it may feel natural to immediately start discussing what happened, how you are feeling and how to support each other. For others, this may feel less natural, so it is a good idea to acknowledge that this discussion has started, and that you both have visions and emotions that you care about, and that even if you disagree, you have areas of agreement, such as your care for each other and for your family.*

  Remember the importance using your "I" statements, of acknowledging the presence of difficult feelings, of communicating our basic needs (to feel safe, supported, respected etc), and finally, to find small ways to maintain a caring connection with each other, even in the midst of conflict.

- *What would you do if you noticed one of the men returning home with his wife upset or angry as a result of the discussion? Why could this be bad, and what could you do?*

Explain: *If you know that a woman in your cohort has an abusive partner, or if you know that a man in your cohort struggles with anger, then assume that this is a couple that might need support. Men in the group can agree to check in on him, and women to check in on her. Consider taking them separately for a walk to speak privately and find out how they are really feeling and if they need a more serious intervention.*

Step 5: Are we ready?

Make sure that everyone is clear on the plan before leaving, with their individual vision (drawn and/or in writing), they understand the process, and that any roles have been assigned. Consider adding an additional session if participants need more time to revisit their vision.

- *Let's check we are ready for the Dream Sharing session.*
- *Do we have our own individual visions? Are we satisfied with our collective vision? Or does it need more work?*
- *Do we know how we will communicate this vision?*
- *Do we have any special request of the other group, when receiving our vision?*
- *Do we know what our roles will be? Who will speak/perform? Who will start, and who will conclude?*

Coordination Note

Make sure the men understand that their Dream Sharing session will be longer, as they will meet after the women have presented to process their reactions and adapt their vision to the information they have just received.

Handout: Visioning Exercise for an Ideal Community

The following is to be read by the facilitator after an initial grounding activity.

When you wake up tomorrow, you are living in a community where women, girls and nature thrive, and where men and boys no longer feel the pressure to be dominant and to control the women in their lives but feel a new and rewarding sense of responsibility for caring for their families in a physical and emotional way. Violence against women and girls – in their homes, in their bedrooms, and in the community – has ended. And the unpaid care work of fetching water, fuel, cleaning, cooking, caring for babies, children, the sick and elderly, is no longer seen as being just women's work, but the shared responsibility of the parents. Women no longer need to seek permission from their husbands to take action when they see it is necessary, or to seize opportunities that can help them and their families. Husbands and wives discuss the problems their families face and take all important decisions together. At the same time, they discuss their emotions, their desires, sex, and whether they want to have children, and no woman is ever expected to have sex or bear children if she does not want to. Because they see themselves as equal partners and respect is at the centre of their relationship, they are working as a team now, and this is helping them to see and seize opportunities they did not realize they had before, by setting goals and working together, so that she is no longer the only one .

(Pause for 10—15 seconds)

What are you able to discuss with your partner? How has your communication with each other changed?

(Pause for 10—15 seconds)

How do you and your partner deal with disagreements?

(Pause for 10—15 seconds)

What activities can women and girls do in this community? Where do they go? What do they wear?

(Pause for 10—15 seconds)

How are women treated in this community? What is their relationship with their husbands like? Their children?

(Pause for 10—15 seconds)

How do men act in this community? What kinds of qualities do they have? How do they treat women? How do they treat their daughters and girls children? Their sons and boy children?

(Pause for 10—15 seconds)

What activities are women doing in this community? What are they doing more of? What are they doing less of?

(Pause for 10—15 seconds)

What activities are men doing in this community? What are they doing more of? What are they doing less of?

Pause for 10—15 seconds)

What decisions do women and men take together now? What do women no longer need permission to do or to decide on their own?

(Pause for 10—15 seconds)

When a woman sees an opportunity in her life – to start or expand a business, to build the resilience of her land and gardens, or to become a leader who can bring important changes – how does her husband respond now?

(Pause for 10—15 seconds)

When a man feels worried or insecure by his wife's new independence, how does he act?

(Pause for 10—15 seconds)

What kinds of things are spouses (of monogamous and polygamous families) doing and achieving together as a team that they were not able to do so well before? How are they preparing themselves for difficult times differently than before?

(Pause for 10—15 seconds)

How are relationships between adults and children different? Between women and girls? Between men and boys? Between elders and youth? What are they doing or talking about that they did not do before?

(Pause for 10—15 seconds)

What has changed for women and girls, with and without disabilities, during long periods of drought or flooding or other times of extreme weather that create scarcity and cause damage? What has changed in the way the community responds?

(Pause for 10—15 seconds)

How has decision-making on matters affecting community members changed? Who is more involved and how? How are non-traditional leaders treated (women, girls, boys, with and without disabilities, of different backgrounds)?

(Pause for 10—15 seconds)

How do you feel in this community?

Session 41: Dream-Sharing

Time: 30 mins for women; 2 hours 30 minutes for men

Objectives:

- For women to share their vision of an ideal community.
- For men to practice attentive listening and to provide a thoughtful response to the women's vision.

Who: Joint session – women and men from the same cohorts (spouses).

What you need:

- Flipchart paper and markers
- Notebook diaries and pens

Knowledge, Attitudes, Practices, and Skills:

- Women can collectively express a vision to men (husbands)
- Men can practice attentive listening
- Men can integrate elements of women's visions into their own dreams

Brief description: The women's group and men's groups come together (wives and husbands) for a joint session. Women present their vision of an ideal community, while men practice attentive listening. Later, women leave, and men work on a thoughtful response to the women. This will be the basis of a joint vision used for coordinated action planning for gender justice at the household level. Note that this session is longer for men than women, as they integrate the women's dream into their own vision. A second dream sharing session is then held for men to share their dreams with women.

What you do!

1. Check-in (10 minutes)

Step 1: Welcome participants to the dream sharing workshop and lead a brief check-in to see how they are feeling about it.

Step 2: Provide an introduction to the session. Explain:

- *Now that both women and men's groups have had a chance to do the vision exercise of an ideal community, it is now time to share visions and to develop a joint vision and action plan for gender justice. This will happen over two sessions.*
- *The process will model gender justice, by correcting imbalances and promoting equality and respect. Women will lead and deliver their vision while the men will practice attentive listening. Men will withhold their reactions, asking only clarifying questions at the end.*
- *Women will leave the session early, leaving men the space to process their reactions to the women's vision and to prepare their response, which will be delivered in the next meeting.*

2. Presentation: Women's Vision of an Ideal Community (25 minutes)

Step 1: Set the stage

Check if the women need a couple minutes to organize themselves before beginning.

Ensure everyone is seated and attentive, before inviting the women to make their presentation and announcing the topic. Remind male participants to hold any questions to the end of the presentation.

Step 2: Women's presentation

The women deliver their vision, in their own chosen way.

After their presentation has ended, thank the women for their vision and courage.

Step 3: Next steps

Agree the logistics of when and where the men and women will meet to hear the men's response and to discuss the next steps.

Ask the women to depart, and ask the men to remain, to continue their reflection and response.

3. Processing: Men's Reaction to Women's Vision of an Ideal Community (45 minutes)

Step 1: Men process emotions

Ask men to reflect on the emotions and body sensations that they experienced while women were presenting. Invite men to share their reactions and any strategies they used while listening to the women's vision that were helpful.

- *Point to the heart: What emotions did you experience while women made their presentation of their vision of an ideal community?*
- *Point to the stomach: What body sensations did you experience?*
- *Point to the mind: What thoughts did you have?*
- *Did anyone use any grounding practices to calm their emotions? Was this helpful?*

4. Integrating: Men integrate the women's vision into their own (60 minutes)

Step 1: Small group discussions

Now that men have processed their emotions, put them into small groups to discuss how this information about women's barriers and hopes changes their own vision of an ideal community.

Begin by repeating the key requests the women made.

In their groups, give them 10 minutes to discuss their response to the following question:

- *In your group, think about what the women have requested. How different is this vision from the men's vision? How can the men adapt their vision to respond to the concerns and hopes of women?*

Step 2: Work towards a common vision that integrates the women's dream

After the groups have completed, invite them to share their reflections and suggestions. Note the similarities and differences between their responses.

In the large group, work through each request made by women, and help men to come to an agreement on each item. If there is disagreement, ask the following questions:

- *What would be the disadvantages if men were to adopt X? What would be lost? (consider short- and longer-term impacts, thinking about men's relationships, the impact on their children and families, and on nature)*
- *What would be the benefits if men were to adopt X? What could be gained? (consider short- and longer-term impacts, thinking about men's relationships, the impact on their children and families, and on nature)*

Step 3: Edit the individual and collective vision drawings

Step by step, note the consensus and decisions taken by men about their ideal community, as it responds to the vision presented by women.

Make sure that any actions proposed are very clear.

In participants notebook diaries, turn to their drawing (in a circle) of the ideal community. Take time now to do a new drawing, based on hearing the women's dream, that incorporates elements that are felt to be missing. Give participants 15 -20 minutes to complete this.

Using the collective vision drawing for reference, start a new, revised collective vision drawing. Use participatory drawing, to involve different group members to agree and add in any missing images or symbols into the collective vision. Allow 30 minutes to complete this.

5. Planning: Adjustments to the men's presentation (20 minutes)

Step 1: Make any needed adjustments to the men's presentation

Now that their vision has been edited and everyone has agreed, recall the plan men had already decided upon to share their vision with the women in their own dream-sharing session, and make any adjustments that are needed.

Hold a practice session, if needed. For example, if men are doing a role play, maybe rehearse with the agreed changes.

Check that the process is clear, and everyone understands their roles. Clarify anything that is not clear.

Household Action Planning Workshop

Time: 2 hours 30 minutes x 2 sessions

Objectives:

- For women and men to agree on a collective household vision and action plan.
- For individual households to agree their household action plans.

Who: Joint session – women and men from the same cohorts (spouses).

What you need:

- Flipchart paper and markers
- Notebook diaries and pens

Knowledge, Attitudes, Practices, and Skills:

- Can discuss and find agreement
- Can define concrete gender equality actions
- Can define milestones towards a vision

Brief description: The

What you do!

1. Check-in (10 minutes)

Step 1: Pair-wise introduction

Allow participants to do their own introductions and catch-up in pairs. Provide a guiding question:

- *If you could be doing any activity right now, and be anywhere in the world, what would that be?*

Step 2: Introduce the session.

Welcome participants to household action planning session. Explain that this last stage of the journey is about teamwork.

- *This final activity puts everything we have learned, about being guided by our emotions, about communicating effectively based on equal partnership and respect, about how gender equality and gender justice are about recognizing women's inherent value and equality with men, and about understanding how communities can change gender norms and practices that are harmful to women, girls, families and to their overall resilience in a changing climate.*

2. Presentations: Refresher on the Visions (45 minutes)

Step 1: Edit visions in in sex-separated GJJ groups

Ask women and men to gather in their usual GJJ groups, and to check-in on whether anything has changed about their own visions, since the dream sharing workshops.

Allow 15 minutes for women and men to make any edits, in a new colour, to their collective vision drawing as needed.

Before ending, check that each GJJ group is happy with their vision.

Step 2: Draw the current situation in sex-separated GJJ groups

Using a large flipchart, draw a large circle. This will be the current situation.

In contrast to the vision, do a drawing of the current situation, reflecting the reality of different elements, using agreed symbols.

3. Joint Vision-Building (1 hour 30 minutes)

Step 1: Vision-exchange in sub-groups

Invite women and men's groups that are not pair groups in the GJJ to pair up.

Ask each group, the women, then the men, to present their own drawings of the current situation and visions, focusing on the household level (and also allowing for community or group ideas?).

Step 2: Collective vision-building in sub-groups

Explain to the room that the sub-groups will now do a collective drawing of visions provided by women and men on a new flipchart paper.

Distribute a flipchart paper to each group.

Encourage groups to first discuss the common points and differences between their visions.

Ask group members to use participatory drawing (everyone gets to hold the pen) to discuss, agree, and then add elements to the shared vision.

Allow for 20 - 30 minutes for this process to unfold, and checking-in to ensure all members are actively participating and feeling heard.

Once the groups are all in agreement on their joint visions, move to the next step.

Step 3: Sub-groups come together for joint drawing

Explain that now the sub-groups will come together and pair up, to combine their visions.

Ask groups to come together.

Begin by encouraging groups to note all the common points and any differences between the vision drawings that have just been shared.

Provide a new flipchart paper – or allow participants to use a drawing that everyone likes and edit it in a new colour.

Continue with another round of collective drawing between larger and larger sub-groups, until it is time to agree on the final collective drawing.

Step 4: Co-Create the Collective Vision Circle

Tape together 5 flipchart papers in a row, with a large circle on the first and last flipcharts. Leave 3 empty flipcharts in between the 2 large circles.

Invite participants from the final sub-groups to share the visions that have been created.

Encourage participants to lead facilitation and observation of the commonalities and differences.

Women and men from each of the sub-groups then come together to discuss the key elements that they wish to transfer from their vision to the collective vision. Once the elements and symbols are agreed and there is consensus, the image or symbol is added. Focus on the areas of common ground and agreement.

Check that all participants are in agreement with the collective Vision Circle.

Step 5: Co-create the Current Situation Circle

After the vision is complete, repeat the process for the current situation, transcribing these elements into the first circle on the wall.

Check that all participants agree with the current situation.

Step 6: Draw the individual current situation and vision circles

Ask participants to open their notebook diaries to the next empty 2-page spread and to draw a large circle on the bottom corner of the far left side (representing the current situation), and the top right corner (the vision circle)

Image here

4. From Collective to Individual Roadmapping and Milestones

Step 1: Draw the collective Roadmap and Milestones

Next, draw a horizontal line from the very top of the left circle to the top of the right circle, and a parallel line at the bottom of the left circle to the right circle. Explain that this represents the roadmap from the current situation to the collective vision.

Divide the road into three sections and draw a large oval, connecting the top and bottom lines. Explain that these represent the milestones, or 3-month intervals.

Image here

Ask participants to open their notebook diaries to the 2-page spread with the two circles for the current situation and vision circle, and to add a connecting road between them and the 3 milestone ovals, in preparation for household action planning.

Step 3: Brainstorm the milestones

Ask participants to return to their original GJJ groups and to discuss together what actions households need to take to get some of the way, part of the way, and all of the way towards the vision.

For example, if the vision is for women and men to share responsibilities, maybe the first milestone is women and men sitting and discussing responsibilities for different tasks; the second action is a meeting to check-in that these responsibilities are being taken up.

If an action can be taken sooner and does not require so many steps, then this should happen as soon as possible. (e.g. registering a spouse on the deed of the land)

Step 4: Complete the individual roadmaps

Still within your original GJJ group, participants can use the discussion that has just taken place on milestones to draw their own individual roadmaps.

It is important to place actions that contribute to each element of the vision within the different milestones.

5. From Household to Community Household Action Plans

Step 1: Form household groupings

Ask participants to get into their household groupings to produce their household action plans – so husbands and wives. Polygamous families who have been part of the process should also get together as a group.

Step 2: Share individual roadmaps

Before beginning the process of household action planning, encourage household members to take a moment to discuss how they are feeling at the moment, and to put any hopes or concerns they have not yet aired "on the table".

Wives and husbands can then share their own individual visions and roadmaps and talk about how certain actions will help to lead to their shared vision, and how these changes will contribute to the autonomy and health of women and girls, and to the teamwork, harmony, and the resilience of their household overall, and its ability to recover from shocks. They should note similarities and differences between the elements they have chosen to emphasize, and be open to deepening their commitment to transformation.

Step 3: Agree Household Action Plans

Each household partner can edit, or open to a double-page spread, to replicate the roadmap, including all the agreed elements. Both the husband and wife (or wives) can then check that their drawings are all correct and match up.

Step 4: Complete the Community Household Action Plan

Once they have agreed their roadmap, they should go present and then place their actions on the community roadmap at the front of the room, allowing each partner to hold the pen.

Each symbol should be added within the right Milestone oval (leaving the spaces in-between blank).

Continue in this way until the Community Household Action Plan has been fully completed with the actions of each household.

Confirm consensus on the finished Community Household Action Plan.

6. Close the Workshop

Step 1: Plan next steps

Set a date for a future meeting, at least one month, but not more than 3 months down the road, to monitor the actions taken and to appreciate the progress made towards gender justice.

Step 1: Close the workshop

Thank participants and households for their engagement.

Close with a celebratory activity.

Monitoring and Evaluating the Journey

This section refers to:

- M&E Framework
- Knowledge, attitudes, practices and skills (see top of each Module)
- Competency Framework for Facilitators and Supervisors
- Participant, Facilitator and Supervisor Roles and Assessment Tools

Level	Indicators	Inputs	GJJ Assessment Tools
Impact			
Project participant level	Intermediate Outcome Indicators (PMF)	Overall project GT design and GE Strategy	• Project Baseline • Project Endline
	Immediate Outcomes (PMF)	Gender Justice Journey; SBCC; Change Agents	• Pre- and post-tests • End-of-module assessments • Focus Group Discussion Guides • Household Action Planning Workshop – Monitoring Session(s)
Implementation			
Facilitator level	Facilitator Capacities	Gender Justice Journey facilitator training(s); regular supportive supervision sessions; peer facilitator exchanges	• Pre- and Post-tests • Session reports • Self-assessments • Supportive supervision & assessment rubrics
Supervisor level	Supervisor Capacities	Coaching and technical support visit concurrent with Gender Justice Journey Facilitator Training	• Supportive supervision & assessment rubrics

Why? One area the project hopes to impact is women's time poverty, by promoting shared responsibility and the engagement of their husbands.

Annex. Toolbox

The Wall of Gender Inequality (30 minutes)

What? The image of a wall is helpful in explaining the barriers some individuals face to realizing their rights, and for visualizing the differences between equality, equity, and justice.

Why? This activity can help you (re-) explain why the project focuses on women if men feel this is unfair. Use an image (print-out) or using actual boxes for people to stand on.

Learning objectives: To understand why some people need support to realize their rights and others don't; and why removing barriers all together is best.

Key message:

- **There is a "wall" that keeps diverse women and girls from realizing their rights.** We strive for gender equality by responding to the needs of diverse women and girls and providing the support needed for them to "see over the wall"; we promote gender justice by changing unfair attitudes and behaviours, or by "breaking down the wall" that keeps people from realizing their rights.

Activity Instructions:

Step 1: Set up the first image (The wall with no blocks)

Option A) Paper or Projector

Print out the image below or project onto a wall.

Option B) Physical Re-enactment

Draw a sun or point to a positive image or object on the horizon. Explain that this represents our rights.

Ask for 6-8 volunteers. Select two volunteers of different heights (ideally one should be short) to be the people in the image standing behind the wall. The other people will form a wall by standing shoulder-to-shoulder in formation. They should stand between the person and the object representing their rights. Make sure the shorter person cannot see over the wall; and the taller person *can* see over the wall. *If you do not have a short enough or tall enough person, ask a volunteer who is ok to get onto their knees to play the "short" person, to help to show the difficulty in seeing over the wall.

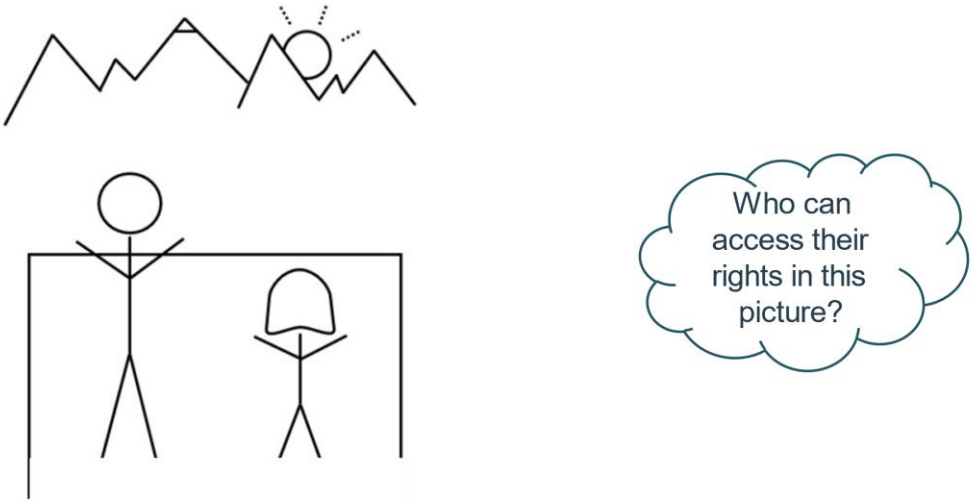


Figure 3. Image of two people standing behind a wall. Only one person can see over the wall.

Step 2: Discuss the image

Ask clarifying questions:

- *Where are the people standing? Where is the sun? (behind the wall)*
- *Who can see over the wall?*

Explain:

- *Imagine that the sun (or other symbol) represents people's rights. Things like the right to life (so to food, water, shelter, care when sick), the right to an education, and the right to live free form violence.*
- *Women face barriers that deny them the equal chance to "see over the wall". Other factors can mean a person faces even more barriers to fair enjoyment of goods, benefits and their rights in general. For example, age, disability, and other factors, like ethnicity or background can make the wall even higher for that person.*

Ask discussion questions:

- *Is this fair?*

Explain:

- *This is not fair. Only one person can see over the wall (access their rights).*

Step 3: Introduce the second image (blocks are introduced to both people)

Option A) Paper or Projector

Print out the second image (the right side of the image below), or project onto a wall and explain that you are talking first about the image on the right side.

Option B) Physical Re-enactment

Introduce two sturdy blocks, or step stools – one for each person standing behind the “wall”. Ask them to step onto the blocks. The tall person should be even taller. The shorter person should still not see over “the wall”, even when standing on the block or stool (so make sure the short person is behind a tall person).

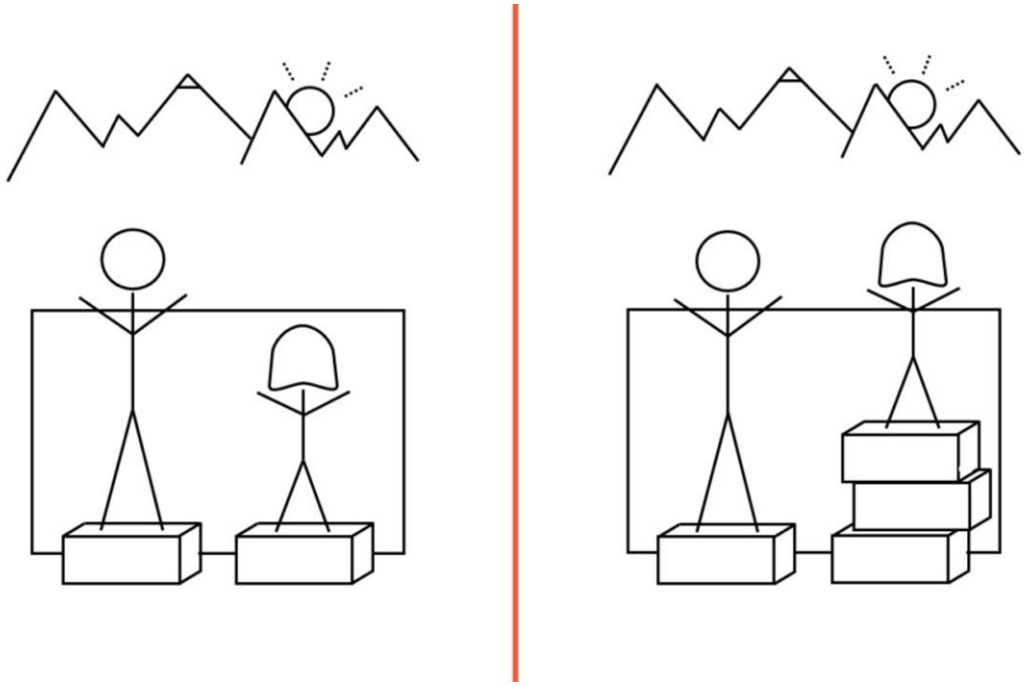


Figure 4. People standing behind a wall; blocks are introduced. Which is fair? (Left side: Equality or equal inputs; Right side: Equity or equal outcomes)

Step 4: Discuss image 2

Ask discussion questions:

- *Is this fair? Why or why not?*
- *Is this equality? Are both the man and woman able to enjoy their rights?*
- *Do both people need a block to assist them?*

Explain:

- *This is still not fair. Only one person can see over the wall (access their rights).*
- *Both people are given equal support, but they do not have equal ability to access their rights.*
- *No, one person needs assistance to be able to access their rights, the other person does not.*
- *Example: This would be like providing women and men who are in conservation groups with technical training and supplies to work in NbSs – of course it would be helpful to both women and men, but it would not be sufficient to allow women to participate.*

Step 5: Introduce the third image (2 blocks are given to the shorter person)

Option A) Paper or Projector

Point to the third image (the left side of the image below), or project onto a wall and explain that you are now talking about the image on the left side.

Option B) Physical Re-enactment

Ask the taller person to hand their block to the shorter person, so that this person can stack their blocks (or use a higher stool or chair). Ask the shorter person to step onto the blocks/chair, which are now taller. The shorter person should now be able to see over "the wall".

Step 6: Discuss image 3

Ask discussion questions:

- *Is this fair now? Why or why not?*
- *Is this equality? Are both the man and woman able to enjoy their rights?*

Explain:

- *This is an example of equity. Actual equality (for example, gender equality) means equal outcomes for women and men; equal enjoyment of women and men of goods, opportunities, resources and rewards.*
- *Example: This would be about providing additional supports for women, to help them to accommodate their time poverty (e.g. fuel efficient cookstoves) and activities to help them overcome their particular barriers to economic empowerment (e.g. VSLA groups). These measures would help somewhat, but would not eliminate all the barriers she faces.*

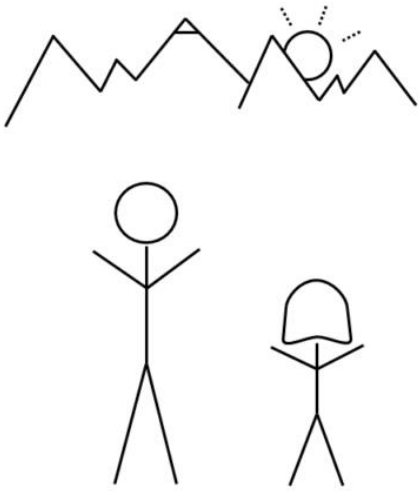
Step 7: Introduce the fourth and final image (the wall is removed)

Option A) Paper or Projector

Point to the fourth and final image, or project onto a wall.

Option B) Physical Re-enactment

Ask all the participants who are being "the wall" (acting as the barrier to her rights) to go sit down.



Justice

Step 8: Discuss image 4

Ask discussion questions:

- *What has changed?*
- *How does this situation compare to the previous images?*

Explain:

- *This image illustrates gender justice. It is the ideal end point and can be achieved by **removing barriers** to opportunities and resources through **addressing the root causes** of gender inequality. We will discuss this week what these root causes are, and how leaders can influence them.*
- *Example: If in addition to all the other supports, we also did some work to help change people's attitudes and the social expectations placed on women, this would help to break down the **social** barriers she faces, by making sure she has the emotional support of the people around her (like her husband, family, friends, neighbours, group members and community leaders). At Plan International, we call this gender transformative approach, because it works by transforming attitudes and behaviours that hold people back.*

Step 9: Conclude

Ask participants to help you to summarize the key messages:

- There is a "wall" that keeps diverse women and girls from realizing their rights**.** We strive for gender equality by responding to the needs of diverse women and girls and helping them to "see over the wall"; we promote gender justice by changing unfair attitudes and behaviours, or by "breaking down the wall" that keeps people from realizing their rights.
- Women face barriers to equality that men do not. Some women, such as girls and women with disabilities, may face even more barriers due to age, disability, or other factors, like ethnicity, background or their status in a polygamous family.

- Gender equality is about ensuring that women and men have equal outcomes – that they have equal enjoyment of goods, opportunities, resources, rewards, and of their rights in general.
- Gender equity is the process of being fair to women and men according to their respective needs. To ensure fairness, we use measures to compensate for women's historical and social disadvantages that prevent women from "seeing over the wall".
- Gender justice is the ideal end point and can be achieved by removing barriers (tearing down the wall) to opportunities and resources. This is done by addressing the root causes of gender inequality.

The Gender Balance Tree (1 hour)

What? A participatory gender analysis that can be applied to households or groups in low literacy settings in order to analyse inequalities and define actions to rebalance the tree.

Why? This activity is a tool that can be replicated by participants to help households or groups to see the gender imbalances that undermine households and group effectiveness.

Learning objectives: To apply the gender balance tree activity in their own lives, and to learn how to apply it.

Key message:

- **When there is balance in the home, the whole household is better off**. When burden and benefits and power are fairly shared between women and men – wives and husbands, women's wellbeing improves, and so does that of the other household members. Relationships between wives and husbands can either support or undermine household resilience.

What you need:

- In a workshop, this activity can be done with flipcharts and markers, as well as notebooks and pencils, erasers and coloured pens for participants.
- For a low-resource option, use natural materials and take the activity outside. You will need for each tree: 2 long, thin, branches for the trunk, 6 long thin branches for the roots, 6 long thin branches for the branches of the tree, and 2 piles of stones of varying sizes, 4-6 small objects like flowers or petals to show the fruit, 3-5 other small distinctive objects that will stand-in for the forces acting on the tree, and 4-5 green leaves to represent action commitments. Please avoid cutting trees or branches and practice sustainable harvesting for you do take!

Activity Instructions:

Step 1: Prepare

Reproduce the images in Step 4 on individual flipcharts (one each) and hang them on the wall. (Even if natural materials are used, this can be a helpful step in the process and something participants can replicate in their notebooks after if they want to try the session out with others).

Step 2: Introduce the session

Introduce the objective of the session:

- *The objective of this session is to show how relationships can either contribute to, or undermine, the potential of households to thrive and succeed. Relationships can support or undermine household resilience (which is the ability of people and households to recover from shocks related to the environment, the economy, health, or other events that affect communities and that are beyond their control).*

Ask people to form groups (or use an energizer to do this). People should group themselves according to sex, and marital status: married in couples, married in polygamous families, single (divorced, widowed, never married).

Step 2: Introduce the Gender Balance Tree Tool

To introduce the Gender Balance Tree tool, familiarize yourself with the narrative in the box below (same as the story told in the first session):

Story: Gender Balance Tree Introduction

Households are like trees - they need to be properly balanced if they are to bear rich fruit. If the roots are not equally strong on both sides, then the tree will fall over in the first storm. If the fruits on one side are heavier than on the other, then the also tree will fall over and there will be no harvest next year.

Inequalities between women and men in households are a key cause of imbalances and inefficiencies in the household tree which make them fail. Often women and men do not work equally, leading to inefficient division of labour inputs to the tree. Women and men may not benefit equally in the fruits and unproductive expenditures may cause the tree to fall over. The household trunk is often made to bend one way or the other because of inequalities in ownership and because decisions are not shared. This means everyone goes their own way without caring about the other and the whole tree becomes weak.

It is important that the forces acting on each side of the trunk are equal to help it to grow straight and help the flow of goodness from roots to branches. Instead of the tree being blown this way and that by power inequalities - and maybe even uprooted altogether. Even if fertiliser is given to the roots, if this is done on one side only, for example, if training or inputs are only for the men, or if the forces acting on the tree are not made equal, such as in asset ownership, then the tree may grow faster on one side and remain imbalanced and vulnerable to external pressures.

The gender balance tree aims to address these imbalances, so everyone contributes equally and everyone benefits. Then the household tree can grow straight and strong with strong roots and big fruits and is sustainable.

FROM P. 43, LINDA MAYOUX, MAY 2014, GENDER ACTION LEARNING SYSTEM (GALS) MANUAL, ROCKY ROAD TO DIAMOND DREAMS: VISIONING AND CATALYSING A GENDER JUSTICE MOVEMENT

Facilitation Notes

The instructions are provided for drawing the gender balance tree, as well as for producing the image using natural materials. If using natural materials, the analysis might be done for "the average household" rather than for each participant's household. Choose the option that suits your objectives, participants, and resources.

If doing drawings, each participant will do the drawing for themselves in their notebook. As a rule, the facilitator should never hold the pen for a participant. If needed, give everyone 15 minutes to practice holding the pen and drawing. Explain that everything is just a series of straight and curvy lines, short and long, big and small. Practice making lines and circles before attempting to reproduce the drawings.

If using natural materials, the facilitator will need to frequently check the meaning of objects and symbols, making sure that people agree and remember what they represent.

Steps for doing the Gender Balance Trees (45 minutes)

Step 3: Explain the process

Based on whether you will be drawing or making trees with natural materials, distribute notebooks and pens or materials, and explain:

A. Drawing: Ask participants to start by turning to the next double-page spread, and turning their notebooks sideways, so that they can use both pages to draw the full tree with its roots. Remember, the facilitator should never hold the pen.
B. Natural Materials: Ask participants to head outside and to gather near a clear space – ideally where they can draw images into the dirt with a stick. Explain that they should think of "an average household" in their community based on the most common experiences.

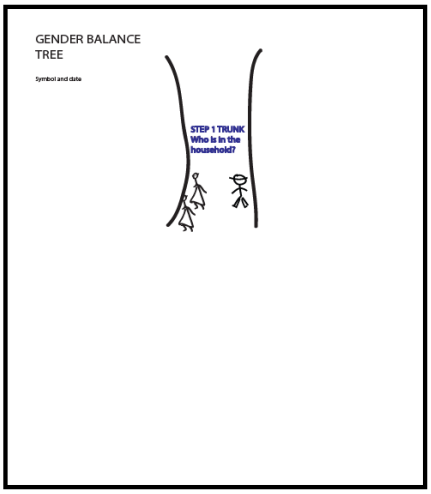
Explain:

- *We will be drawing trees to show how work and resources are shared in our households between women and men. We will begin by drawing the trunk, then the roots and branches. For each of these, we will identify who are the partners in the household, and:*
    - *who contributes the most work to the household,*
    - *who spends the most for the household,*
    - *who benefits the most from household income*
    - *To identify inequalities in ownership and decision-making*
    - *To decide whether the household tree is balanced*
    - *To decide priority areas for improving gender balance of the tree so that it can stand up straight and bear richer fruit equally for women and men*
    - *To see which households ready to step out of confining gender boxes and to bring about positive transformation, healthy relationships and teamwork*

Basic Steps for Gender Balance Trees

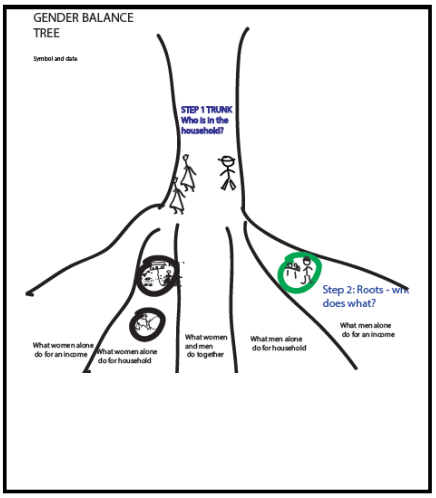
Step 4: Start the drawing/tree arrangement together

1. Trunk: Who is in the household?
    - Draw two lines in the middle of the paper for the trunk.
    - Next, put symbols for each household member on either side of the trunk. Working women (including co-wives living in the same family) should go on the left side of the trunk in one colour (e.g. green). Working men go on the other side of the trunk in another colour (e.g. blue). Dependents are in the middle, towards the side of their respective sex, in the respective colour.



Natural Materials Method: Lay 2 sticks on the ground in parallel to make the trunk. Assign objects or draw images in the dirt to represent the household members. Before moving on, check that everyone agrees and remembers what the objects represent.

2. Roots: Who contributes what work?
    - Draw two roots for women and two roots for men on the respective side of the trunk in their respective colour (the roots are the spaces between the lines). The central root is for joint activities but the line is in the colour for women/men.
    - On the outside root on each side put the activities which people of that sex performs alone for themselves. **The work that takes the most time should be drawn bigger. Ring those which earn most income with a black ring, thickness indicating relative** amount of income and something which you probably want to keep.

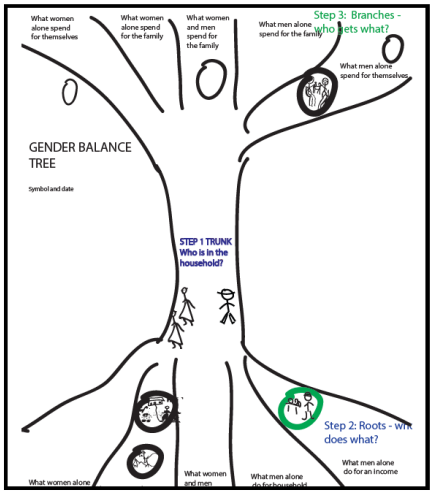


    - On the inside roots put the activities which people of that sex perform alone for the family. For example, housework. This should follow the same size and ring convention.
    - In the central root put those activities which both women and men do, putting the symbol on the side of the sex who does most. Again, using the same size and ring convention.

Natural Materials Method: Arrange 6 sticks on the ground to make the roots. Place stones to represent different types of work that are contributed by women and by men. Use bigger rocks to represent work that takes more time. Place a green leaf beside work

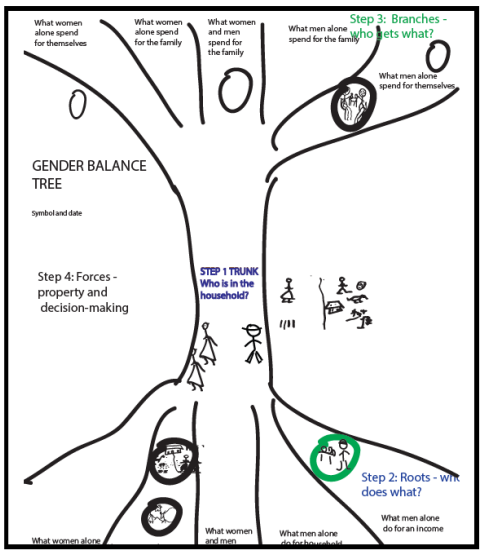
that generates an income, with bigger leaves representing more income. Before moving on, check that everyone agrees and remembers what the objects represent.

3. Branches: Who gets what fruit?
    - Draw four branches corresponding to each root, women, men and central trunk for joint household expenses.
    - On the outside branch on each side, draw symbols for personal expenditure that each sex makes for themselves alone. **Ring the largest personal expenditures in black with thickest line for largest expenses.**
    - Household expenditure which only one person pays for should be on the inside branch on each side. Ring the largest expenditures in black, with thickest line for largest expenses.
    - Put symbols for joint expenditures in the middle top branch - putting the symbol to the side of the sex who contributes the most. Ring the largest expenditures in black.



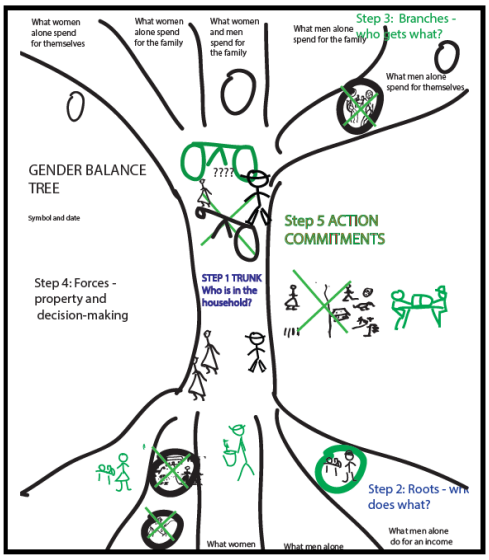
Natural Materials Method: Arrange 6 sticks on the ground to make the branches. Use a different object to represent different types of fruit of the household that are enjoyed by women and by men (e.g. petals or flowers). Use larger flowers or petals (or other object) to show the largest expenses and remember what these are. Before moving on, check that everyone agrees and remembers what the objects represent.

4. What is pushing the tree?
    - Discuss key assets of the household, such as livestock, property, productive assets, and the house itself.
    - On their respective side of the trunk put symbols for:
        - The property which women and men own. For example: Who owns the land? Who owns the livestock? Who owns the house?
        - The types of decisions which women and men make. Which decisions are made by women only, which by men only, which are made jointly? Or is one person overall decision-maker or do they always sit down together?



Natural Materials Method: Choose other distinctive objects to represent the forces that are acting on the tree. Before moving on, check that everyone agrees and remembers what the objects represent.

5. Action: What do we want to change?
    - Does the tree balance? Are women doing most of the work with men owning most of the property, income and getting most expenditure? Put a symbol representing the degree of gender balance at the top of the trunk.
    - Ring in blue (or other agreed colour) the things you like that help the tree to balance. These do not need to change.
    - How do you think you can make the tree balance better? For example, Which tasks should be done jointly, which expenditures could be cut or better shared, what property should be shared?



    - Identify **5 action commitments** - things you want more of or less of to make the tree balance. These action commitments are now represented as fruits: tuber fruits on the roots, mango fruits on the branches or cocoa fruits on the stem. Mark these in green or cross the original symbol with a black cross and draw a new green symbol in the appropriate place - as unripe fruits which you want to change and turn red.

Natural Materials Method: Use a stick to draw a scale at the top of the trunk, to represent whether there is balance or not in the household. Use different green leaves to represent the action commitments that you want more of or less of to make the tree balance. For behaviours that you want to change, flip the object upside down. Before moving on, check that everyone agrees and remembers what the objects represent.

Step 5: Encourage collaboration and discussion

Drawing Method: Throughout this process, invite people to give examples on the flipchart at the front, as people draw in their individual notebook diaries.

Step 6: Review the steps

At the end of the process, invite Change Agents to draw each step of the drawing in their notebooks, and to include any notes to help them to lead the process.

Explain:

- *It is important to use questions and humour in this process and to allow people to draw their own conclusions, it is not about criticizing other people's trees.*

Facilitator Notes: Summarizing Gender Balance Tree observations

Facilitators are encouraged to take notes from the discussion and individual diagrams. For example:

- **Trunk:** household structure, including incidence of polygamy and female headed households. How many households are monogamous/polygamous/single person? What does this imply for gender strategies? E.g. Possibilities to bring co-wives together? Is there a need for widows' groups? Youth groups?
- **Roots:** Which activities are normally done by women? Which activities are normally done by men? Are there any things/exceptions to stereotypes which may be surprising? What are the conclusions on gender balance of work contribution on the roots?
- **Branches:** Which expenditures are normally done by women? Which expenditures are normally done by men? Are there any things/exceptions to stereotypes which may be surprising? What are the conclusions on gender balance of share of expenditure income on the branches?
- **Forces on the trunk:** Do any women own land or other important assets? In which circumstances? (e.g. only widows?) In how many households do women hand all the money to men? In how many households do women or men keep all their own money? In how many households is at least some income shared with joint decision-making?
- **Change commitments**: What are the main types of strategies which women and men see as ways forward to balance the tree? What are the main areas of disagreement between women and men, between people from different backgrounds etc. which need to be taken into account in subsequent sessions?
- Specific lessons/challenges from youth/single sex and polygamous households