

Manual on Gender and Violence against women

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Compiled by Farzana Amin, Sabine Fründt, Shaima Qasim

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There is no peace in family and society without equity between men and women

Preface

Worldwide women and girls suffer from different kinds of violations, they are beaten, raped, and killed, they are denied to educational, political and economical resources, their human rights are ignored by being forced to marriage, forced to birth children and many more. Violence against women (and girls) is a human rights violation has many disastrous consequences for individuals and upon whole societies. Additional violence against women is a fundamental barrier to eradicating poverty. It drains public resources, undermines human capital and lowers economic productivity.

Women's and girls' social, political and economical exclusion and physical and psychological violence against them as well, is integrated in the entire social structure and justified on the grounds of culture and tradition. To work for the elimination of violence against women (VAW) it is required to go to the roots and find out what ideas, assumptions and structures within a particular cultural environment lead to the acceptance and act of violence.

As VAW is strongly related to the concepts of masculinity and femininity and embedded in the scheme of superiority of males and inferiority of females, it is crucial to discuss the expected and ascribed roles of women/girls and men/boys in family and society as well as the relationship between them and perceptions of each other.

There is a significant correspondence between the attitudes men have towards women and the use of violence. Men with gender inequitable attitudes¹ who are convinced of their superiority are significantly more likely to perpetrate physical violence against their female intimate partners and men with gender inequitable attitudes regarding sex² have an increased likelihood of perpetration of sexual violence against women.³ Thus positively changing gender-related attitudes as it is aimed to be initiated in gender and violence trainings is a key factor for preventing violence against women.

Violence against women has various forms and disastrous consequences on their health and wellbeing and in its extreme leads to their deaths. It also has a negative impact on society, families and children, and, importantly, it is a barrier to the development of girls and women, whose potential to contribute fully to society is left untapped.⁴

Furthermore violence is transferred from generation to generation. Men who experienced violence in their childhood tend to use violence against their wives⁵ and children. And the same is true for females: women who experienced violence during their childhood and/or as daughter-in-laws tend to use violence in conflicts with their children and to abuse their power over their daughter-in-laws. Therefore it is needed to break this cycle of violence to eliminate all kinds of discrimination and violence against women and to ensure that all children, boys and girls, have the chance to live in a peaceful home and to grow into confident, happy, positive and peaceful adults with a very real opportunity to contribute to the social, economic and cultural framework of their home and their society.

Gender and violence trainings aim to contribute to this target.

¹ I.e. that they support gender inequality statements like: a woman should obey her husband, the man should have the final say in all family matters.

² I.e. who support statements like: If a woman does not fight physically back, it is no rape; a woman cannot refuse to have sex with her husband.

³ See e.g. the survey that was conducted in Bangladesh by the international health research organization icddr, together with UNFPA and Partners for Prevention in 2011. See: http://www.partners4prevention.org/files/resources/final_report_bangladesh.pdf

⁴ Adapted from Virdee, Gurcharan (2008): Training manual. Taking Action on Violence Against Women in the Afghan Context. medica mondiale, Cologne, p 11. In the following: Virdee 2008

⁵ The above mentioned survey found out that men's experience of emotional abuse during childhood increased the likelihood of perpetrating intimate partner violence twice in both the sites, and rural men who experienced sexual violence during childhood are two times more likely to abuse their intimate partners.

Acknowledgments

The idea to compile a *Handbook on Gender and Violence against Women* was born by Humaira Rasuli, Director of Medica Afghanistan – Women Support Organization and Bele Grau, Programme Manager Afghanistan at medica mondiale e.V. in the context of the project *Political Participation of women from Afghanistan, Liberia and the DR Congo* that has been designed by Selmin Çalişkan, former Head of the department Advocacy and Human Rights at medica mondiale e.V. together with the involved women's rights organizations in Afghanistan, Liberia, and DR Congo. That project sought to address the lack of women's representation in peace and security policy by questioning gender roles, concepts of gender and the social and political structures caused by it.

The efforts and dedication to struggle for gender justice and equity in Afghanistan shall be carried forward by this handbook and the trainings based on it. For the first Shaima Qasim, Project Manager Advocacy and Human Rights, Farzana Amin, Project Assistant Advocacy and Human Rights at Medica Afghanistan and me conducted two trainings for Medica Afghanistan staff members in October 2012 and we hope that it will be followed by numerous other trainings and workshops in the upcoming years.

I would like to thank all the persons who promoted the development of this manual by sharing their ideas, experiences and trust as participants, by organizing the trainings and my stay in Kabul and by editing, publishing, or translating this manual. I would like to express my special thanks to Bele Grau, Karin Griese, Claudia Söder and Ara Stielau in Cologne for their untiring professional support, their commitment and their empathy. And I am deeply grateful to Humaira Rasuli, Shaima Qasim and Farzana Amin in Kabul for working together with high enthusiasm, diligence and solidarity.

May this manual contribute to gender equity, justice and peace!

Sabine Fründt, December 2012

1. Introduction

1.1. Trainings on gender and violence against women

This training manual has been developed to allocate Medica Afghanistan's women's rights activists with information and tools that enables them to design and conduct trainings, workshops and lectures on the topic "gender and violence against women" for different target groups such as medical staff and personal from the Ministry of Public Health, policemen and policewomen, students from universities and schools, members of women advocate shuras, and mullahs. This manual can also be used by other trainers and women's activists who have background in this kind of work or for related target groups inside and outside Afghanistan.

Conducting gender and violence trainings is the first step to work for the elimination of VAW. It aims to raise awareness about how gender, gender roles, and gender stereotypes construct power and structures within society - in public and in private sphere. Gender and violence trainings address attitudes, perceptions and beliefs; but unless people's emotions are touched and their practices in their personal lives are brought into discussion, there is a risk that gender awareness will remain merely an intellectual construct and will be limited in its power to bring about meaningful social change.⁶

To reduce violence against women, it is required to combine awareness work through activities that address women's and men's self-awareness and gender awareness with training in methods of gender analysis to transfer the power imbalance between the sexes into power balance, to form just structures that are embedded in a cultural framework that respect the rights and basic needs of all human beings no matter what sex, national or ethnical background, age, political position etc. This has to be done together with a gender policy that is linked to all political areas and levels of society.

Gender and violence trainings differ from other kinds of training in quite a few significant ways. Primary, it challenges believes and basic assumptions of participants as well as trainers, may it be consciously or unconsciously. Thus gender training forces everyone involved to look at themselves and their relationships with others. When someone started to question gender roles during the training, the process of gender sensitization may and will – hopefully - continue in daily life.⁷

Conducting gender and violence trainings requires a large variety of skills: understanding of the theory and development of gender, training skills, interpersonal skills like patience and self confidence; respect for the views of others and commitment that there is no "one right way" to organize a society. Trainers are commonly required to deal with resistance, because they challenge believes, e.g. about women's and girls' role in society, that have for the most part never been questioned. A good gender trainer will be passionate about her work, and committed to supporting the personal development of both women and men, and recognising that men can and should play an active role in this transformation for more social justice and peace within families and society.

Working on VAW poses an enormous challenge. It means on the one hand being confronted with encountering the consequences of the violence in the way it affects women, with their helplessness, their pain, their hatred, their vulnerability and sometimes their traumatic experiences. However, at the same time, it also offers the opportunity to experience the strengths and the courage with which these women manage to carry on their lives.⁸

The effects of such an encounter on those who have decided to help the women have this twofold character. The trainers can experience a development of their own inner strengths when they stop feeling paralysed in the face of injustice and pain and overcome their own sense of helplessness at the worldwide dimensions of the problem of violence against women and when they are able to become active.

⁶ Adapted from Suzanne Williams, Janet Seed, Adelina Mwau: The Oxfam Gender Training Manual, Oxfam UK and Ireland 1994, p. XIV. In the following: The Oxfam Gender Training Manual 1994

⁷ Adapted from The Oxfam Gender Training Manual 1994, p. XI

⁸ This and the following paragraphs are taken with some adaptations from: Virdee 2008, p28

At the same time the actual suffering of women affected by violence and being confronted with general denial, avoidance and tabooing of the issue are aspects contributing to the specific stress factors which have the potential to upset (permanently) the psychological balance of the counsellor/activist.

Women activists or counsellors who continuously deal with severe cases, especially when they are related to violence and trauma, have to think about different coping strategies in order to keep on being motivated and stay healthy. These are self-care and nurturing activities. They may involve creating a balance in one's private life and work/activism, setting limits and boundaries, developing healthy habits, focusing on pleasure, comfort and play, forgetting about work and getting away from circumstances that cause hurtful feelings.

Self-care includes the use of creative and physical activities and leads to the reduction of stress hormones. These may be dancing, physical exercise or doing crafts. Meditative or quiet activities counteract permanent increased arousal. These may be reading, praying, or doing quiet imagination exercises. Positive family relationships and trusting friendships are also a central part of personal self-care.

The development of mindfulness in everyday life and of making connections by communicating honestly or by participating in community building activities are also helpful and healing counterstrategies

It is strongly recommended to every now and then talk about the necessity of self-care and to introduce games, imagination exercises like "the tree" (see module one) or other affirmative exercises in order to make the participants familiar with these kind of activities.

1.2. Basic structure and how to use the manual

The Manual begins with the **Introduction (Chapter 1)** that encloses general information and ideas about gender trainings and instructions for the trainer/facilitator.

What is gender? (Chapter 2) – offers **key concepts and definitions** related to gender. It also contains a number of activities on ***Understanding the concept of gender***. It is required to present and discuss this part at the beginning of any training session or lecture and to make sure that the concept of gender is understood.

Unpacking gender (Chapter 3) provides a number of **awareness-raising activities** for different kinds of groups. The trainers/facilitators are requested to choose those most suited for the level of gender awareness and type of the group they are working with. Some of these are for women only, other are for mixed groups. The women-only ones could also be used with mixed groups; this depends on your particular group, its needs, and its level of awareness, its capacity to take risks. It is, however, **essential that any gender training course includes at least one of the gender-awareness activities** in this section, so that the group has a shared understanding of gender roles and how it is reconstructed in daily life.

Gender, diversity and stereotypes (Chapter 4) begin to move into more in-depth exploration of concepts and ideas about the **effect of sex-role stereotypes on individuals** (conformity and self-image) and society and how they are **transmitted from one generation to another** by parents, relatives, teachers, neighbours, and media.

Gender Inequalities (Chapter 5) gives information why **gender is a development issue** and how the social construction of differentiated gender roles and according to this the female subordination leads to gender gaps regarding politics, economics, education, human rights and culture. In this chapter you find various data of international and national statistics like **Gender Inequality Index (GII)**, **OECDs Social Institutions and Gender Index (SIGI)**.

Gender and Power (Chapter 6) is about the **concepts of power** (power-over and power-to), **participation and empowerment of women**. It explains how the imbalance of power creates and sustains superior groups and inferior groups and justifies that superior group members abuse their

power to meet their needs at the expense of inferior group member – what is called structural violence – and how to overcome these violent structures.

In **Chapter 7 - What is violence** you find **definitions on the different types of violence** (direct, structural and cultural) and information about dynamics of violence and its impact on individuals and society.

Chapter 8 – Gender and violence uncovers how constructions of masculinity and femininity build the basic for the commitment, justification and continuation of violence against women. It explains the role of women, especially mothers-of-law in sustaining the existing structure and contains exercises on how to expose and deconstruct the existing pictures of masculinity and femininity.

Chapter 9 – Violence against Women (VAW) focuses on gender based violence against females. It hold definition on different types of VAW (physical, psychological, sexual and others), explains the causes and impact on women and children and how to overcome the cycle of violence.

In **Chapter 10 – Glossary** you find brief explanation of the most relevant terms of this manual.

- All the activities are listed in the Contents List at the first pages of the manual and give you a quick guide into the way subjects are covered. At the end of the manual you find the glossary with terms that are familiar in the context of gender and violence.
- Some chapters include quite a few exercises that are comparable to each other. In this case you should select the activity that suits best to the target group you are working with. Some exercises build upon each other – this is noted in the instruction.
- At the beginning of each section, you will find information about the background, the underlying theory, resources for data selection etc. This is followed by the activities. Every exercise starts with a chart that gives you a brief overview and includes information about the content, the learning objective, preparation and needed materials, methods, target group and timing for the activities.
- The time stated is approximate, giving you a guide so you can plan your workshop. As every group acts and interacts differently, it needs more or less time for instruction, carrying the exercise out, understanding, discussion. Therefore you may not plan the exact time and need to be flexible.
- Always read the entire instruction including the facilitator's notes on each activity before you select it. Some of the exercises need preparation; some are suitable for only women, some for groups with little understanding of gender, some with an advanced understanding of gender. The instruction of the activities will always indicate how the exercise should be used, and often has suggestions of ways you could adapt it for your specific purposes and target group, so that you can use some of your own creative skill!
- The Handouts are designed to be easy to photocopy. Some handouts include lots of information, so that participants will be able to take this information home with them. According to the target group and purpose, you may add or delete something.
- It is crucial that you work out your aims and objectives, identify the needs of your group, plan the workshop then choose activities which meet your requirements.

1.3. The Methods – Adult model of learning and experiential learning⁹

This approach is based on the belief that people learn more effectively when their own capacity and knowledge is valued, and when they are able to share and analyse their experiences in a safe collective environment. In the preparation of the training and throughout its process, the content should match participants' needs and be appropriate to their life and work. The role of the trainer is to facilitate the process of learning, rather than to teach. The activities in this manual use a variety of different techniques, exercises, and games to involve people in analyzing and reflecting about their experiences. Experiential learning within a group means that people have the opportunity to share

⁹ The entire chapter is taken with some adaptations from Virdee 2008, p 25ff, except the paragraphs with footnotes

knowledge and problems with others and work together to find solutions. This also means that the building of group trust right at the beginning of any training which uses the experiential method is crucial to its success.¹⁰

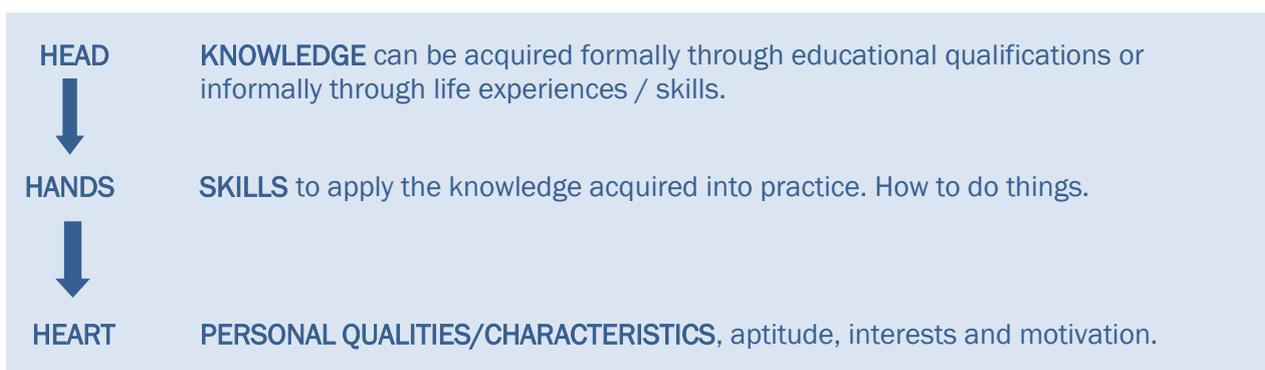
The group facilitators should explain that the techniques of training throughout all the modules are within the framework of an adult and/or experiential model of learning.

Everyone learns in different ways, some people are better at practical work than written work. Some people learn at a faster pace than others and some women are motivated by different kinds of interests and topics. Formal education leading to qualification is culturally more valued in many societies, including Afghanistan, as it gives individual status and access to opportunities in employment. Skills and knowledge gained through life experiences are not as valued as those acquired through formal education.

Access to formal education and basic literacy skills have been denied to huge numbers of Afghan girls and women. Yet Afghan girls/women have many life skills, knowledge and experiences that they have learned over the years from their mothers, parents and communities. Do not underestimate the survival skills acquired during times of war and conflict, nor how girls/women manage household work, childcare, money, carpet weaving, sewing, farming and keeping alive cultures and traditions such as Afghan songs and dance. In many ways, the skills of girls/women are not valued because there is no diploma attached to them and also because these activities are invisible. Highlight that to manage the different tasks and responsibilities girls/women take on in their families and to also hold employment outside the home means they are able to multi-task, a skill that many men are unable to perform.

Gender and violence against women training aims to stimulate recognition and respect for women's own knowledge, leading to increased awareness and ability to address gender inequity. It is concerned, not with others, but with us ourselves, our work and our organisations. As such, it is a two-way process where facilitators and participants share knowledge and learn together.¹¹

The adult model of learning means that no one is a blank piece of paper waiting for knowledge to be imparted. It values the skills, knowledge and experiences of girls/women gained during life experiences and builds on these. In trainings, an adult model of learning also means that each participant takes responsibility for his/her own learning process by being active, sharing ideas and experiences and participating in discussion.



The group facilitators are to explain this model – that we all need knowledge to know how to do things, whether this is acquired formally or informally through life skills, or learnt from how to do something like use a sewing machine. Some professions obviously require formal knowledge for people to be safely able to do their jobs, such as doctors and engineers. The heart refers to the personal qualities/characteristics an individual has already. Certain qualities/characteristics are more important in some professions than in others such as social work or teaching. We all remember teachers from our childhood who put their heart into teaching and were kind, caring and motivated to teach us, more so than those who just did their job. The heart is particularly important in work that involves helping or working with people in difficult situations.

¹⁰ The Oxfam Gender Training Manual, p 12

¹¹ Adapted from The Oxfam Gender Training Manual, p. XI

Remind participants that learning is an ongoing process throughout our lives and that knowledge, skills and qualities can be gained through continuous learning.

The **experiential learning model** is a method of learning that takes place when a girl/woman is involved in an activity, looks back at it critically, determines what was useful or important to remember and uses this information to perform another activity. This model's stages look like this:

- Having the participants **experience** the activity - perform and do it.
- Having the participants **share** the experience by describing what happened – the results, reactions and observations.
- Asking the participants to **process** the experiences to identify common themes – by discussing, looking at the experience, analysing and reflecting.
- Asking the participants to **generalise** from the experience to form principles or guidelines that can be used in real life situations e.g. life skills.
- Asking the participants to **apply** what was learned to another situation – practice what was learned and transfer it to a different situation.

Providing an experience alone does not create 'experiential learning'. The activity comes first. The learning comes from the thoughts and ideas created as a result of the experience. This is a 'learning-by-doing' or experiential process.

The group facilitators should stress that this is a method of learning and explain these processes to get the most out of the training sessions. It relies on the girls/women using an adult model of learning to facilitate their self-development and progress. Remember that the experiential model lends itself well to learning as outlined in this training and cannot be used for becoming a brain surgeon or doctor as this does require intensive formal education and training over years.

The role of the facilitator is to help participants get as much as possible out of the activities and make sure that the key concepts and ideas are communicated and understood. She should also be ready to adapt the programme in response to needs and ideas which come up in the course of the training.

1.4. Participants

The composition of the group has a strong impact on the group atmosphere and cooperation between the participants. You have to take this aspect into consideration when designing trainings. If participants from different hierarchical levels participate the same training, those from the lower level may hesitate to present their ideas or take part in discussions. In this case, e.g. homogeneous working groups (regarding the hierarchy) may be adequate whereas in other cases heterogeneous groups, i.e. regarding the department or professional background, are more reasonable.

If you work with a mixed group regarding literacy, you have to design a training that is not based on written exercises or to make sure that every group has at least one person that is able to write down the results. In this case you have to make certain that the illiterate participants get the same space and time as the literate participants.

The group size is another important aspect. Small groups enable more openness, more participation, more mutual understanding and more depth. If more than 18 or 20 people participate, the character of the lesson will be more a lecture than training.

Full attendance at the entire training should be a must for all participants. Otherwise the dynamic of the training is affected and thus the impact of the training decreased.

1.5. Opening, introduction and expectation of the workshop¹²

If other partner organisations such as Ministry of Women’s Affairs (MoWA) and Governors are also involved in the opening of the workshop or if the media are also invited – allow sufficient time for this and also ensure that these are managed well in terms of time keeping before starting this workshop programme. If the media are invited ask 1-2 participants to also give a statement. All outsiders should be asked to leave before commencing the workshop for reasons of confidentiality and building trust in the group.

Opening of the workshop

Begin the workshop by greeting participants. Introduce yourself and any other workshop staff working with you. If there is any other partner organization hosting the training, an organization allowing use of venue or government department involved their representatives should make a few remarks to open the workshop and welcome participants. Try to limit the number of opening speakers and give a time limitation to speakers (30 minutes).

1.6. Introduction and purpose of the workshop

Overview	To clarify the purpose of the workshop as well as the schedule and topics
Time	30 – 60 min.
Learning objective	<ul style="list-style-type: none"> ▪ To be informed about the content and purpose ▪ To set the tone for the entire workshop. ▪ To become acquainted with each other. ▪ To begin developing trust in the group facilitators and with group participants.
Preparation	<ul style="list-style-type: none"> ☞ Review information on VAW in Afghanistan from the introduction chapter. ☞ Review of adult model and experiential model of learning and how adults learn in the introduction chapter.
Materials	✂ Flipchart, markers
Methods	⌘ Lectures and presentation
Target group	◎ All participants
Remarks	Essential at the beginning of any training or lecture

Facilitators’ note

- ⇒ Give a brief introduction on VAW in Afghanistan (resources see chapter 9)
- ⇒ Explain briefly the purpose and overall aims of this workshop module and, generally the structures of the modules
- ⇒ Explain briefly the aims and purpose of adult model and experiential models of learning, how adults learn, i.e. head, hands, heart, and the expectations that participants are responsible for their own learning (draw this on flipchart or use a PPP)

1.7. In-depth introduction

Overview	The participants learn a little bit about each other
Time	45 min.
Learning objective	<ul style="list-style-type: none"> ▪ To become acquainted with each other.

¹² The entire chapter is adapted from Virdee 2008, p 31ff

	<ul style="list-style-type: none"> ▪ To begin developing trust in the group facilitators and with group participants. ▪ To set the atmosphere for the entire workshop.
Preparation	☞ Workshop plan and schedule for distribution
Materials	✂ Soft ball
Methods	⌘ Explanation and group discussion
Target group	◎ Participants of smaller groups
Remarks	This exercise fits to trainings of at least one day.

1. Ask participants to sit in a circle. This form of introduction helps participants to know one another better so that they can interact well.
2. Introduce yourself first, when you finished you can open the floor for anyone to continue with the introduction. Encourage everyone to say a little bit about her- or himself, stress the importance of confidentiality and be specific about the following exemplary examples:
 - Name
 - Age
 - Which provinces s/he comes from
 - What s/he does: housewife, profession, shura etc.
 - How s/he started the work she is doing now
 - Marital status, number of children
 - Her/ his likes/ dislikes

Facilitators' note

- ⇒ Stress the aims and objectives of the program as well as its limitations. Tell them exactly what you can do and what you cannot do.
- ⇒ Let the participants understand that it is important to stay throughout the discussion, and that no one has complete power over another person's opinion. Everyone has her/his own unique experience and so people's opinions should be respected and discussed.
- ⇒ The participants should know that when they share, it sometimes makes them feel good or feel worse for some time. Let them know also that they can share some good experiences as well. The group facilitator should know that while sharing participants may break down and cry, let them cry, tell her it's o.k. to cry, don't interfere, don't give advice, don't allow another person to take over while she is crying and don't ask her to go out of the room.
- ⇒ Use a soft ball or bundle of wool as part of the introduction – once the group facilitator has finished introducing herself, she throws the ball to one other participant, when s/he finishes, s/he throws it to someone else and so on until all participants have introduced themselves.
- ⇒ You may also ask what is the person's interest to participate the workshop (voluntary, by selection) and what experiences they have in the context of VAW

1.8. Group rules

Overview	Group rules and boundaries agreed within the group to build trust
Time	20 min.
Learning objective	<ul style="list-style-type: none"> ▪ To understand boundaries as a way of ensuring safety and trust ▪ To promote group cohesion to facilitate learning ▪ To set the climate for the entire workshop built on confidentiality, openness and trust

Preparation	☞ Familiarisation with group rules.
Materials	✂ Photocopies of the handout or prepared list of group rules on flip chart paper ✂ Flipchart and markers
Methods	⌘ Presentation and group discussion
Target group	◎ All training participants
Remarks	Not needed for lectures

1. Explain that group rules help participants to feel safe and build trust in the group – in order to facilitate such a process certain rules should be agreed upon within the group.
2. The group rules should be given out as a handout or written on a flipchart.
3. Read out the group rules one at a time and ask the participants if these are agreed or not. Explain that group rules can be amended, omitted and new ones agreed upon. If possible you may draw a symbol against each one that has been agreed upon.

Handout Group rules (example)

- Each participant must decide on her/his own level of safety in disclosing and sharing personal information. The golden rule is **“if you do not feel safe, do not tell it”**.
- Punctuality and full attendance during workshops.
- Starting and finishing on times agreed including tea and lunch breaks.
- Confidentiality – do not discuss information disclosed during the workshop, or reveals the identity of individuals.
- No gossiping. Only general issues which are raised or learned in the sessions can be shared outside of the group.
- No passing of contact details of individuals to others without their permission.
- Respect individual opinions and views, even if they are different to ours or we disagree with them.
- Participants shall keep to the points and be focused on the topics discussed.
- Mobiles must be switched off.
- Non-discrimination principle – everyone is equal in the group regardless of age, status, ethnicity, religious affiliation and qualifications.
- To listen without interruptions.
- Be sure that criticism and challenges are appropriate– i.e. it is okay to challenge issues but, not individuals. Agreeing and trying to be the same as others all the time can be boring and can halt the group from developing. Conflict and differences can be healthy if channeled constructively and do not get out of hand or become too personal so that they are hurtful

1.9. Expectation of the participants¹³

Overview	Understanding expectations will give group facilitators the opportunity to reassure participants that they will strive to meet expectations, and to clarify any misconceptions about the workshop
Time	15 min.
Learning objective	<ul style="list-style-type: none"> ▪ To learn about participants expectations for the workshop ▪ To clarify any misunderstandings - and talk about any expectation that may not be met during the workshop

¹³ Adapted from Virdee 2008, p. 37

Preparation	Think about the method that suits best to your particular training group
Materials	✂ Flipchart and markers.
Methods	⌘ Group discussion, pairs or small groups
Target group	⊙ All participants
Remarks	Choose the method according to the group size.

1. Inform the participants that on the last day of this workshop they will evaluate the training and their own performance; therefore it would be a good idea to compare these expectations to the initial list regarding what was or was not achieved. At this point there is no need to expand or discuss the participants list of expectations in detail. Unless, of course, the expectations do not reflect related workshop objectives in which case you should clarify the purpose and content of the workshop.
2. On a flipchart, draw three columns and write the main responses from participants to the following questions.
 - What do you want to achieve from this workshop?
 - What made you interested in coming?
 - What benefit do you think you will get from the program and how will it benefit your agency and/or community?
3. **Adaption:** the facilitator may distribute cards and ask participants to write their answers on it. When finished, the facilitator collects the cards, reads it and pins it on a board or asks participants to read it.
4. If there are more than 8 - 10 participants, form groups or pairs.

2. What is gender?

2.1. Definition of gender (and looking for another term)

The role of men and women in society is based on gender, i.e. the social role and how femininity and masculinity are set up. In almost all societies, women and men, girls and boys, have a different status and play different roles. Men and women dress differently, behave differently, have different attitudes and interests, and often have different responsibilities and work in household and society. Contrary to traditionally held beliefs that these facts are biologically or genetically determined, a variety of researches since the 1970th has revealed that it is to a large extent socially constructed, i.e. built by society and not by nature. They are based on the concept of gender and learnt from families and friends, in school and communities, and from the media, the government and religious organisations.

Over the centuries, inequality and discrimination against women and girls is justified by citing nature, religion, tradition and/or culture. Girls and women have been denied fair access to education, health, employment, property and influence within their own communities.

But it is not only girls and women who suffer from gender inequality; the entire society suffers when women and girls are abused and their needs are neglected. Denying them security and opportunity, weakens whole societies and communities by failing to make the most of the talents of half the population.

Gender roles put limitations on boys and men too. If they don't conform to gender stereotypes, they can become targets of ridicule, discrimination, and violence too. For example, boys are expected to like fighting and showing their physical strength. If a boy cries while being beaten, the people of his community might laugh at him and call him "wimp" or "little girl" instead of accepting that males are vulnerable too and should be allowed to express their feelings and emotions.

To describe the role of men and women in society, the conceptual distinction between sex and gender¹⁴ is a useful analytical tool. According to that distinction *gender* describes those characteristics of men and women which are socially, culturally, politically and historically determined, in contrast to sex that refers to those which are biologically determined and formed by birth, e.g. women give birth to children as well as may breastfeed them, and men procreate children. Biological and physical conditions (chromosomes, external and internal genitalia, hormonal states and secondary sex characteristics), lead to the determination of male or female sex. Some people have both male and female sexual characteristics; they call themselves *intersex* or *third sex*, and are also called *hermaphrodite*¹⁵.

In essence, the distinction between *gender* and sex is made to emphasize that everything that men and women do, and is expected of them – except their sexually divergent functions – can change, and does change. These changes happen in time and according to different economical, political and cultural factors.

Gender is a dynamic concept. Gender roles for men and women differ very much from one culture to another and from one social group to another within the same culture. Age, class, religion, ethnical background, economic circumstances and others influence what is considered appropriate for men and women, girls and boys. As culture is dynamic, and socio-economic conditions¹⁶ change over time, so gender patterns change with it. Crisis like war or food or water crisis can fundamentally and rapidly change what men and women do and are expected to do. E.g. women stay at home and take care of the children in peace time, but in wartime they are head of the family and go out to earn a living.

Sometimes the old attitudes return after the crisis¹⁷ and sometimes the changes have a permanent impact.

Gender roles are learnt through a process of socialization¹⁸ and through the culture of the particular society concerned. In many cultures girls are encouraged in the acts considered to display female traits and boys vice versa, e.g. through the toys given to children, the kind of discipline meted out, and the portrayal of men and women in the media. Children learn their gender roles from birth. They learn how they should behave in order to be perceived by others and themselves as either masculine or feminine. Throughout their entire life this is reinforced by parents, teachers, peers, their culture and society.

Every society uses biological sex as one factor for describing gender but no two cultures would completely agree on what distinguishes one gender from another. Therefore there is extensive variation in gender roles between the cultures.

The division of work between the sexes is best explained by gender, but because reproduction is based on a universal biological difference between the male and female sex, societies use this as a basic for assigning other tasks and responsibilities. These are related according to conveniences and precedents. But the responsibilities and division of work do not relate to the sex of the individuals concerned and so are not common to one sex from one culture to another but are culture-specific. Thus gender is culture-specific.¹⁹ Although nowadays the concept of only two sexes²⁰ is widespread

¹⁴ This concept was first developed by Anne Oakley. See: Oakley, Anne (1972): *Sex, Gender and Society*, Temple Smith, London

¹⁵ The term *hermaphrodite* derives from Hermaphroditus, the son of the Greek god Hermes and the Greek goddess Aphrodite in Greek mythology who was born with a physical body combining both sexes. According to various studies, the number of intersexual people is between 1.7 and 4%, in Germany live approximately 100.000 intersexual people. In 2012 the German ethic council suggested to add the registration "others" to "female" and "male".

¹⁶ Social economic conditions determine amongst others the need and expectation of women's gainful employment. As in wartimes often it is required and accepted that women earn money for their and their families' survival, in post-war times it might be expected that they work voluntary.

¹⁷ During the 2nd world war, in Germany many women worked in fabrics and earned money for their families and they were supported by politics. After the war when men returned to their homes, women had to leave the paid working places and engaged in voluntary social work instead. This was supported by the politics then.

¹⁸ Socialization refers to the lifelong process of learning and adapting norms, customs and ideologies, i.e. providing an individual with the skills and habits needed for participating within his or her own society. Socialization may lead to desirable, or 'moral', outcomes. It is the means by which human infants begin to acquire the skills necessary to perform as a functioning member of their society, and is the most influential learning process one can experience.

¹⁹ E.g. in so called matrilineal societies, the man has to leave his home and settle to the village of his new wife.

²⁰ That means that a person is and has to be either male or female. According to that intersexes have been or still are being operated and/or treated with hormones during the first weeks of their lives to constitute of the baby child either a boy or a girl.

and biological sex and gender roles correspond, there are various cultures all over the world where a third sex/ third gender or more are accepted or sex and gender roles differ²¹.

The same is true for Afghanistan. In some cases, e.g. if a family has no or only one son, a girl is raised up as a boy (bacha posh). As adults²², some of them have gone on to be skilled in political careers where negotiation skills are crucial, e.g. as bridge-builders in gender issues like Fariba Majid, the head of the Member of Parliament (MP) Bibi Hakmina and Azita Rafat, one of the first female Afghan MPs, have also once been bacha posh.²³ Or sometimes women take the male role like Commander Kaftar (Bibi Aysha)²⁴, one of Ahmad Shah Massoud's top commanders during the Taliban time who led 150 men.

Gender not only varies between different cultures but also within cultures and over time, because culture is not static but evolves. As societies become more complex, the roles played by women and men, girls and boys are not only determined by culture but by sociopolitical and economical factors too.

Gender helps us to understand other differences: understanding gender differentiation and gender discrimination helps us to understand differentiation and discrimination on other grounds. Different roles and characteristics are assigned to people not only on the basis of their gender, but of their race, caste, class, ethnic background and age. Our social analysis becomes finer, our social interventions more finely tuned, when we are aware of all the complex ways in which society slots people into different categories and roles, and of the ways these roles can be the basis of both cooperation and conflict. For neither women nor men form a homogeneous group in any society. Women may come into conflict with each other because of racial difference, or women of different nationalities or class groups may find solidarity in their gender identity.²⁵

Gender awareness is not a separate or additional issue to be addressed; it is a way of seeing, a perspective, a set of insights which informs our understanding of people and society. Gender is at the heart of human identity and all human attitudes, beliefs and actions. When we begin to look into it, and question our assumptions, we find that the world looks different. Gender awareness means looking with new eyes, in a way which is constantly open to learning more.

Analysing e.g. the gender division of labour and roles of women and men begins to give us insights into the power relationships within society and what they are built on. Power is vested in control over resources, such as land, equipment, other assets or labour, and over benefits, such as cash, or political prestige. Women may have access to some of these resources, such as land, but if they lack *control* over land they will be unable to assert their priorities for its use, and their access to the benefits of land cultivation will be restricted. Because women generally work longer hours than men, they have less access than men to one of the most precious resources: time. This in turn restricts women's access to social resources and benefits such as schools and training, which could open up new life-chances and income-earning opportunities.²⁶

Once we are aware on these facts, we may work to change the structures and the beliefs that sustain those structures. But first we have to understand that gender roles are human made and changeable.

²¹ Examples are the *Hijras* in India, the *two-spirits* in Northern American Natives' culture, *Muxe's* and *Marimachas* in Mexico and Fa'afafine in Samoa, the *Mahus* in Tahiti.

²² "Women who were once bacha posh talk about the psychological impact of their imposed gender change with mixed feelings. They feel anger over lost freedoms, bitterness over never having had a carefree childhood but they also appreciate that they are possessors of a unique experience: they have seen the world through both male and female eyes." Source: The guardian http://www.guardian.co.uk/global/2011/nov/30/afghanistan-girls-dressing-as-boys?CMP=tw_t_gu

²³ Source: The guardian: http://www.guardian.co.uk/global/2011/nov/30/afghanistan-girls-dressing-as-boys?CMP=tw_t_gu

²⁴ Source: Afghanistan today: <http://www.afghanistan-today.org/article/?id=189> 07.12.2011

²⁵ The Oxfam Gender Training Manual 1994, p 5

²⁶ Source: The Oxfam Gender Training Manual 1994, p 10

2.2. Exercise: Choosing the sex of your child²⁷

Overview	An understanding of participants' assumption about female and male. And what is the impact on girls and boys.
Time	40 – 50 min.
Learning objective	<ul style="list-style-type: none">▪ To bring out participants' assumptions about female and male children.▪ To examine how true and deep-rooted these assumptions are.
Preparation	☞ Familiarisation with key concepts and their meanings
Materials	✂ Story, flipchart, marker, paper
Methods	⌘ Storytelling and group discussion
Target group	◎ Participants with few gender knowledge
Remarks	The activity can provoke a great many issues. It is a good introduction to looking at socialisation processes, conceptualizing gender roles and the relationship between men and women.

1. Tell the participants this story:

A couple is struggling to conceive a child. They go to a fortune teller who informs them they will have a child, but only after they have decided which sex they want it to be.

2. Give each participant a piece of paper and ask them to imagine being in this situation. Ask them to write down the sex they would choose for their child.
3. Ask participants also to write down their reasons for choosing the sex. Give them a few minutes, and collect the papers. Put the result on a flipchart: 'Number of those who chose girls' and 'Number of those who chose boys', and list the reasons. (10 min.)
4. Discuss with participants:
 - a. Numbers of boys and girls.
 - b. Reasons for choosing the sex they chose.
 - c. The effect of assumptions like:
 - ⇒ Boys will continue the family/clan.
 - ⇒ Boys will take care of parents during old age.
 - ⇒ Boys will remain with parents, girls will get married.
 - ⇒ Boys will inherit, girls will not.
 - d. Discuss implications of how male and female children are socialised and treated, to prepare them for the roles they play in society. (20-30 min.)

Facilitator's Notes

1. This activity was used with grassroots women and men in Kenya and it was quite revealing. The discussion took several directions. Almost all participants chose boys. Family planning became the centre of the discussion because women and men continue having children in order to have a boy. The whole question of who determines the sex of the child (biologically) was addressed.
2. It raised the question of how the community looks at a woman with only girl children and the implications of succession and inheritance differences for boys and girls.
3. If the group is made up of people of different cultural background, you may need to look at very different assumptions made about girls and boys, and discuss these differences between one culture and another.

²⁷ Adapted from The Oxfam Gender Training Manual 1994, p 83

2.3. Exercise: What is gender?²⁸

Overview	An understanding of the concept of gender
Time	30 – 50 min.
Learning objective	<ul style="list-style-type: none"> ▪ To allow each person to air their views on gender ▪ To encourage active listening to build up trust ▪ To arrive at a common understanding of the term 'gender' ▪ To start making the links between gender and women's or human rights
Preparation	☞ Familiarisation with key concepts and their meanings
Materials	✂ Flipchart, marker, paper
Methods	⌘ Pair discussion and plenary discussion
Target group	◎ This activity is very useful for people who have done some work with gender, but has not proved helpful in workshops with people who are new to the concept.
Remarks	This activity, or one similar to it (2.4, 2.5), must be used at the start of every training to ensure that people have a common understanding of the basic concepts.

1. In pairs, discuss 'What is gender?' It is important that ideas are generated. Pairs should not be aiming to come up with a complete definition. (5-10 min.)
2. In large group, 'brainstorm' answers and write all answers on a flipchart. (5-10 min.)
3. Arrive at common understanding of the meaning of the concept of gender, including the key points of socialised, culturally-specific roles for men and women. (20min.)
4. **Additional option:** Why a women's rights organization/ human rights organisation like Medica Afghanistan is interested in gender?
NB: The timings for this exercise will vary considerably depending on many factors such as language, how often participants have discussed this before, and how many different views come up.

Facilitator's Notes

- ⇒ It is important to allow participants to express their discomfort with the word 'gender'. Many people feel it is an English word which is untranslatable. It may be worth pointing out that the use of the word gender, as distinct from sex, is relatively recent, and thus is a new concept for all. It is also important to point out that one does not need to have been using the word gender to have been aware of and working on the roles and relationships between men and women as a development issue. Participants could be asked, at some point in the training, to discuss what words they use to explain these issues in their environment.
- ⇒ From the brainstorm, you should bring out the key points:
 - Gender is different from sex: it is not biologically determined.
 - It varies from culture to culture, and with the economic, social and political context.
 - It varies over time.
 - We learn gender roles: this implies that they can change.
 - People who act outside their gender roles may face disapproval.
 - It is important to consider gender relationships.
- ⇒ Adaptation: An additional stage can be added in which two or three volunteers take the flipcharts and try and come up with a one or two-line definition of gender. This is then presented

²⁸ Adapted from Oxfam Gender Training Manual, p. 91f

to the group for discussion. Definitions produced by other workshops or other people can be included for discussion to show similarities (and differences); but care should be taken not to confuse people.

⇒ The time taken can be reduced if people have previously done gender training.

2.4. What is the difference between Gender and Sex?²⁹

Overview	An understanding of the concept of 'gender' which has a different meaning than the word 'sex'. And, how the term 'gender' is socially constructed.
Time	15 – 20 min.
Learning objective	<ul style="list-style-type: none"> ▪ To understand the different meanings of the words “sex” and “gender”. ▪ Explore social and cultural expectations for males and females (and intersex) and illustrate the difference between those based on sex and those based on gender ▪ To understand that there are progressive and regressive movements on women’s rights and how these are expressed in gender terms throughout history.
Preparation	☞ Familiarisation with key concepts and their meanings.
Materials	✂ Flipchart, marker, paper
Methods	⌘ Brainstorm, group discussion
Target group	◎ Participants who are new to the concept
Remarks	This activity, or one similar to it (2.3, 2.5), must be used at the start of every training to ensure that people have a common understanding of the basic concepts.

1. Ask the group if they understand the difference between 'gender' and 'sex'.
2. Explain the difference quickly and simply. (5 min.)
3. On a flipchart write the word SEX on left side and GENDER on right side.
4. Ask participants to brainstorm these two words and write their responses under the appropriate heading.

Facilitator's Notes

⇒ The two columns should have the following points and definitions and these should be highlighted by the group facilitators if not already brought out by participants.

Sex	Gender
<ul style="list-style-type: none"> ▪ Physical/ biological differences between males and females and intersex 	<ul style="list-style-type: none"> ▪ Social differences between males, females and intersex
<ul style="list-style-type: none"> ▪ Determined by biology – genitalia and procreative functions 	<ul style="list-style-type: none"> ▪ Determined by social factors: history, culture, tradition, norms, religion, ethnicity, etc. ▪ Socialisation of males and females, qualities, behaviour patterns, roles and responsibilities, opportunities, privileges, limitations, and expectations.
<ul style="list-style-type: none"> ▪ Cannot be changed (without surgical 	<ul style="list-style-type: none"> ▪ Gender can be changed.

²⁹ Virdee 2008, p 54

intervention)
<ul style="list-style-type: none"> ▪ Gender regards the relation between the sexes and how masculinity and femininity are constructed by society and biographically

- ⇒ Gender is a neutral term; it is neither good nor bad, neither right nor wrong.
- ⇒ The term “gender” has become associated with women’s issues and women’ programs, feminists, and for some people gender has become a negative word that denotes exclusion or hatred of men. In fact “gender” refers to males, females and all other sexes.
- ⇒ The term “gender” is widely used in development programs for consideration of existing inequalities between males and females on developing issues and how these inequalities can be re-addressed.

2.5. Exercise: Gender or sex

Overview	An understanding of the concept of “gender” which has a different meaning than the word “sex”. And, how the term “gender” is socially constructed.
Time	30 min.
Learning objective	<ul style="list-style-type: none"> ▪ To understand the different meanings of the words “sex” and “gender” ▪ Explore social and cultural expectations for males and females (and intersex) and illustrate the difference between those based on sex and those based on gender ▪ To understand that there are progressive and regressive movements on women’s rights and how these are expressed in gender terms throughout history
Preparation	☞ Familiarisation with key concepts and their meanings
Materials	✂ Handout Sex or Gender, paper, pens
Methods	⌘ Individual work & group discussion
Target group	◎ Participants who have very little, or no, understanding of gender, or who feel that they need to go back to basics to be sure of their grasp of gender.
Remarks	This activity, or one similar to it (2.3, 2.4), must be used at the start of every training to ensure that people have a common understanding of the basic concepts.

1. Ask the group if they understand the difference between 'gender' and 'sex'.
2. Explain the difference quickly and simply. (5 min.)
3. Hand out sheets of paper to the participants and ask them to write the numbers 1 to 10 in a list on the paper.
4. Read out the numbered list of statements on **Handout Sex or Gender** and ask participants to write 'G' against those they think refer to gender, and 'S' to those they think refer to sex. (5 min.)
5. Distribute **Handout 3** and discuss the answers with the whole group. Focus on these questions and key ideas:
 - Did any statements surprise you?
 - Do the statements indicate that gender is inborn or learned?
 - Gender roles vary greatly in different societies, cultures and historical periods.
 - Age, race and class are also major factors which determine our gender roles.
 - Women in every country experience both power and oppression differently.

Handout on Sex or gender

- *Women give birth to babies, men don't.*
- *Little girls are gentle and timid, boys are tough and adventurous.*
- *In many countries, women earn 70% of what men earn.*
- *Women can breast-feed babies; men use a bottle for feeding babies.*
- *Women are in charge of raising children.*
- *Men are decision makers.*
- *In ancient Egypt, men stayed at home and did weaving. Women handled family business. Women inherited property and men did not.*
- *Boys' voices break at puberty, girls' do not.*
- *In most countries of the world, women possess less property (houses, ground, and heritage) than men.*
- *Women are concerned about the standard of education of their children.*
- *Women are forbidden from working in dangerous jobs, such as underground mining; men work at their own risk.*

Facilitator's Notes

- ⇒ **Adaptation:** The group can be split into small groups of four or five to discuss their classification of the statements. Or you may pair up the group.
- ⇒ **Adaptation:** dependent on the atmosphere and mutual trust in the group, you may read out every statement and ask group members to stand up if they agree and remain seated if they don't. In this case you may observe up to what extent the concept is understood. It is important to take group dynamics into consideration (some people may stand up or remain seated because others do so).

3. Unpacking gender

It is essential to comprehend how we learn to be girls or boys; how we become women or men; how we define masculine and feminine characters and behaviour; how we are educated to act according to what is valued as appropriate for our sex and the way in which we should relate to one another. What we learn depends on the society into which we are born, and our position within it, our economical situation, our ethnical group, our family and many other factors. Opposite to sex, gender roles are variable. In some societies women have their own business, own ground and house, travel to sell their handicrafts, whereas in others this is 'against God and nature'. The political and economical situation has a big impact on what is seen as gender-adequate behavior. Crisis, migration, or other factors have left many women entirely responsible for their households and the custom has been modified to enable them to supply their families. But often there is a fall-back after wartimes and women lose their responsibility and leadership again. So, gender roles are not only different but also change over time.

If we want to unpack gender, we have to look at roles and activities as well as at relationships. We have to ask who does what just as who makes the decisions and who obtains the benefit; who uses resources and who controls these resources; and what other factors influence relationships, such as laws about property rights and inheritance.

3.1. Exercise: A baby is born³⁰

Overview	Discussion of gender in social structures and institutions
Time	50 min.
Learning objective	<ul style="list-style-type: none"> ▪ To introduce gender as a source of social differentiation in relation to other factors such as ethnicity, class, caste, disability ▪ To introduce gender in a non-threatening manner to groups that may be resistant ▪ To explain how gender cuts across many other areas of social differentiation
Preparation	<ul style="list-style-type: none"> ☞ Before the session prepare 30 cards each with an opposite (e.g. rich/poor, boy/girl, dominant ethnic majority/marginalised ethnic minority, member of dominant religious group/member of marginalised religious group; labourer/land holder; child of single mother/child with mother and father; physically or mentally disabled child/child without any disability). ☞ Prepare flipchart or two flipcharts, one for 'successful child' and one for a 'less successful child' and place them on a wall next to each other.
Materials	✂ Cards with social opposites, Flipchart
Methods	⌘ Individual work & group discussion
Target group	◎ All participants
Remarks	

1. Introduce and explain the session to participants:
 - ⇒ Ask participants to sit in a circle.
 - ⇒ Ask the group to imagine that they are about to become a mother or father of a child and they wish for this child the best opportunities and options for the future. (5 min.)
2. Distribute two randomly chosen cards to each participant. (2 min.)
3. Then explain to the participants that his or her child will have more or less chances of 'success' depending on many social, cultural and personal issues. (2 min.)
4. Ask the first participant to bring his or her first card and place it on either of the charts and to explain to the group why s/he has chosen the 'successful' or 'less successful' chart. A short discussion could take place if generated spontaneously by the group. (3 min.)
5. Then ask whoever has the opposite card to come forward and place it on the other chart. Ask the participant to explain why she believes that her card is the opposite one. Repeat the process until all cards are finished. (30 min.)
6. Sum up the session highlighting:
 - Gender is one of many forms of social differentiation and thus needs to be understood in social contexts and not in a social vacuum;
 - In most societies gender differentiation means that girls have less chance of success (however that culture defines success);
 - Although gender is one form of social differentiation it is also affected by other aspects of social identity such as age, class or caste. (5 min.)

Facilitator's Notes

- ⇒ This session is a good way to initiate a discussion of gender in social structures and institutions. You, as trainers, need to be fully aware of and informed about the main issues.
- ⇒ Because social differentiation is culture-specific, opposites need to be designed according to the background of the group.
- ⇒ It is important for the success of this activity that the facilitator actively promotes discussion.

³⁰ Source: The Oxfam Gender Training Manual 1994

3.2. Exercise Gender Cycles³¹

Overview	Discussion on gender as topic
Time	30 min.
Learning objective	<ul style="list-style-type: none"> ▪ To allow participants to move around. ▪ To help participants recall their emotions and ideas about gender.
Preparation	☞ Prepare a list with statements or use the list of this manual
Materials	✂ Cards with social opposites, Flipchart
Methods	⌘ Individual work & group discussion
Target group	◎ All participants
Remarks	This exercise is not very suitable if space is limited.

1. Ask participants to form two concentric circles, facing each other, and move around in opposite directions.
2. After a few seconds, ask them to stop, and pair up with the person standing opposite them from the other circle.
3. Read out a statement about gender and ask the participants to react to it, talking about it in their pairs for about one minute each.
4. Ask them to move around again and repeat the exercise until they have talked about all the statements. (20 min.)
5. Ask participants to form a large group again, and comment on the exercise. (10 min.)

Facilitator's Notes

- ⇒ This exercise is not very suitable if space is very limited as it may be rather difficult to hear conversation. You could use music, stopping the music when you want the participants to share views.
- ⇒ **Adaptation:** an alternative version is 'gender walkabout', where participants walk freely about the room and at the agreed signal stop and talk to whoever is nearest. In this case, stress that people should walk in different directions, not just stay close to their friends, since one of the aims of this exercise is to hear different people's opinions.
 - The statements should be chosen to be relevant to the group, possibly statements that you have heard in the past from the participants or people with whom they work. The statements should be those which will generate some discussion, although at this stage it may be better to avoid issues over which there is a lot of conflict, or personal issues.
 - It is possible to use words rather than statements for people to talk about. For example: powerless, tradition, white men, middle-class, rural, ethnicity, sex, domination, mother, affirmative action.
 - This exercise can be used for many different purposes, depending on the words chosen and the discussion afterwards. It is an 'open' exercise i.e. one which has no right or wrong answers but which encourages exploration and sharing of ideas. The method can be used, with appropriate words or phrases to introduce any new subjects.

Examples for statements

- Men and women can never be equal because they are biologically different.
- Gender is just another word for women.
- Women should be employed in NGOs because they are more efficient.

³¹ Source: The Oxfam Gender Training Manual 1994, p 103f

- The word gender is not translatable and therefore not relevant in the field.
- All this talk about gender brings conflict to the family.
- My organisation talks a lot about gender but it is not reflected in the structure.
- Work on gender should always respect people's social and cultural context.

3.3. Exercise: Preparing for a baby³²

Overview	Discussion about what a baby boy and a baby girl need
Time	30 – 40 min.
Learning objective	<ul style="list-style-type: none"> ▪ To understand how powerful own images of gender roles are ▪ To understand that gendering starts with the birth of a child ▪ To understand own preferences regarding the sex of a child
Preparation	☞ Prepare flipchart with questions
Materials	✂ Flipchart and markers
Methods	⌘ Discussion in pairs, debriefing and reflection in large group
Target group	◎ All participants
Remarks	This exercise is similar to exercises 3.4 and 3.5

1. Tell the group that in this activity, couples are preparing for the birth of a child. Some couples are preparing for a boy, others for a girl.
2. Form groups of two. Half the groups should discuss preparing for the birth of a girl, the other half for the birth of a boy.
3. Each couple is engaged in a discussion about:
 - a) What provisions they need to buy for the baby, such as types of clothing, toys and materials needed to decorate the room the baby will occupy.
 - b) What plans and dreams they have for the baby, such as education, profession, hobbies, and interests.
 - c) What each one will be able to contribute to the child's upbringing, e.g., what she/he will do for the child at home, what he/she will teach the child, what leisure or recreational activities each will share with the child.
 - d) Why each one is happy that the child will be a boy/girl.
4. After 15 or 20 min. in the large group discuss:
 - a) What conclusions did you draw?
 - b) At what stage does gendering begin?
 - c) Which sex would you prefer for your own baby and why?

3.4. Exercise: ideas about girls and boys

Overview	Participants pair up, talk about and reflect their (gender) identity
Time	30 min.
Learning	<ul style="list-style-type: none"> ▪ Get to know different perspectives regarding social and cultural identities and

³² Source: UNESCO document 130428. Regional Training Seminar on Guidance and Counselling, Module 5: gender sensitivity; Zambia. 2000. See: <http://unesdoc.unesco.org/images/0013/001304/130428e.pdf> In the following: UNESCO 2000

objective	how it appears <ul style="list-style-type: none"> ▪ Have conversation with participants they don't yet know ▪ To reflect own prejudices
Preparation	☞ Questions that are adequate for the target group
Materials	✂ music, bell, card with questions
Methods	⌘ Short conversations in pairs, reflection and discussion in the large group
Target group	◎ Small or large groups
Remarks	This exercise is similar to exercises 3.3 and 3.5

1. Explain the exercise:

- that there are four or five turns and you will give a sign, when a change take place
- that for every turn, each person has one minute to answer the question and one minute to listen to the answer of the partner and that it is not allowed to interrupt the speaker
- that they should pair up with a person they (don't) know well and that you will give instruction about who is going to start
- emphasise that someone may decide not to answer and that what is said is confidential between the two
- sometimes one minute seems to be long, sometimes short

2. The person with longer hair, smaller feet, bigger hand, darker clothes etc. starts. The other person listens only. After the sign (bell or music) the pairs turn around. After both turns are finished, they may talk together for another minute.

3. Let the people walk around in the room again and give a sign when they should pair up again.

4. Don't ask more than five to eight questions.

5. If the turns are finished, come together in the large group and discuss the following questions:

- How did you feel when you exchanged personal information with different partners
- Without naming the person, what did s/he do to give you the feeling that s/he is attentive listening to you?
- Have you heard something that was surprising or new for you? (without naming the person)
- Some questions were maybe more difficult to answer than other. What question was most difficult? What do you think is the reason? What question you liked the most?
- Did you learn something about yourself?

Facilitators note:

- ⇒ It is important that you tell participants that this exercise is confidential and they should decide what to tell. If they don't want to talk about an issue, they may remain silent.
- ⇒ Often participants tend to talk both at one time, like during usual conversation, but this is an exercise about listening too. Remind participants if they don't follow the rule.
- ⇒ You have to take care that no one names a person in the debriefing/ discussion because confidentiality was agreed.

Possible questions:

- What ideas/pictures have been imparted to you when you were a child about what is a „good boy” or “good girl”?
- What have you thought about girls/ boys when you were 10 years old?

- I what situation did you first recognise that you are a girl/ a boy?
- What situation with the opposite sex impressed you?
- What did you not do because you are a women/ men?
- What is different between being in a homogeneous or in a mixed group?
- What do you suspect when people talk about men/ women?

3.5. Exercise: Imagine you wake up the next morning and have changed your sex

Overview	Participants are asked to imagine that they changed their gender
Time	75 - 90 min.
Learning objective	<ul style="list-style-type: none"> ▪ To engage intensively with life condition of the other sex and to put oneself in their position ▪ To understand the conditionality of our social situation ▪ To train empathy towards people in other life conditions ▪ To reflect about happiness and unhappiness
Preparation	☞ Familiarise with the activity
Materials	✂ Handouts for participants, pens, flipchart, marker
Methods	⌘ Single work, small groups or pairs, plenary discussion
Target group	◎ All participants
Remarks	This exercise is similar to exercises 3.4 and 3.5

1. Ask participants to imagine the following situation: *Imagine, you wake up the morning and have changed your sex. You have the same function in your family and the same job. How would your life look like? Take some time to identify/familiarize with your new identity. Think about how your view regarding many questions would change. Answer the following questions as complete as possible – from the perspective of your new identity.*
2. Deliver the handout with questions and ask participants to fill in the form. Ask them to do this exercise individually and keep silent. Inform that they will later on have time to exchange their ideas in small groups/pairs and that they will decide what they share.
3. Depending on the number of participants, form pairs or small groups of three or four. Ask the participants to share their answers (as much as they want). (30 min.)
4. When finished, ask participants to gather in large group and discuss the following questions:
 - Was it tricky for you to identify with your new identity? If yes, why?
 - Was it easy for you to answer the questions of the handout?
 - Have you been able to get an impression of the other person's life although you knew it was just a simulation?

Facilitators note

- ⇒ This exercise enables participants to change their perspective. They are asked to look at their surrounding from a perspective and in a frame that is most likely very different from their own one. This exercise demands full engagement and imagination of participants. needs the world
- ⇒ This exercise works in some regard with stereotyping. It is the facilitator's task to question possible stereotypes.

Handout for participants

Imagine, you wake up the morning and have changed your sex. You have the same function in your family and the same job. How would your life look like? Take some time to identify/familiarize with your new identity. Think about how your view regarding many questions would change. Answer the following questions as complete as possible – from the perspective of your new identity.

1. What are the advantages and disadvantages of your new identity?
2. What power or influence would you have in society?
3. What could you offer to the society as this person what you could not offer before?
4. What do you need/ expect from others what you have not needed/ expected before?
5. With your new identity, you would have more or less problems with your neighbours?
6. Do you think that you would be happy in your new life?

4. Gender, diversity and stereotypes

Although gender roles for women/ girls and men/ boys differ in most of the societies, it is important to consider that women are no homogenous group and that there are different behaviours, perceptions and realities within it. Different women come from diverse social and cultural backgrounds, such as Muslim and Christian women, young and old women, women with different educational backgrounds, disabled and able-bodied, and so on. And the same is true for men.

Every woman, every girl, every boy and every man plays different roles. A woman might be a wife, a mother, a daughter, a daughter-in-law, a neighbour, a member of the local council, a teacher and a shura member, all at the same time. Our identity is made up of these different dimensions.

There are social dimensions that are connected to group we belong to, such as family status, religion, family background, education. There are personal dimensions like age, sex, ethnicity, physical ability and so on. And there are dimensions that provide information about our standing in the community or in the workplace, and the function we have, for instance as a shura member.

Some roles may be more in the foreground, others in the background, depending on the situation. And some roles are more powerful than others: men are often more powerful than women; a mother-

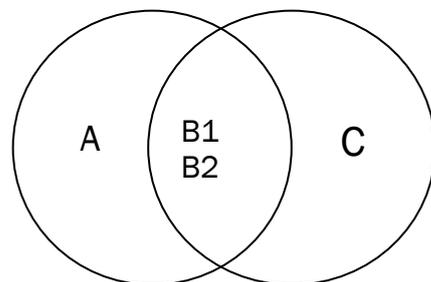
in-law may be more powerful than her daughter-of-law; and in a lot of contexts, the words of an older person may be seen as more important than those of a younger one.

A sex-role stereotype³³ is a strictly held and oversimplified belief that males and females possess distinct (and similar) psychological qualities and characteristics. These sex-role stereotypes tend to be very widely held in society. In many societies, for example, the following stereotypes are thought to relate either to males or females only.

Females are thought to be:	Males are thought to be:
▪ emotional	▪ unemotional
▪ not aggressive	▪ very aggressive
▪ not good at making decisions	▪ very good at making decisions
▪ dependent	▪ independent
▪ gentle	▪ rough
▪ tactful	▪ blunt

Do Sex-Role Stereotypes Reflect the True Situation?

Stereotypes may reflect the generally observable characteristics of a particular sex group. However, stereotypes can be unfair because they tend to generalise. They are unfair to those people who do not possess those traits or characteristics. Refer to the diagram below.³⁴



In the diagram:

A = Females who fit to the stereotypes, e.g. are emotional

B1 = Females who fit not to the stereotypes, e.g. are not emotional

B2 = Males who fit not to the stereotypes, e.g. are emotional

C = Males who fit to the stereotypes, e.g. are not emotional

The diagram shows that stereotypes do not reflect real behavioural differences. This is important to remember.

Effects of Sex-Role Stereotypes on Individuals

Sex-role stereotypes can have both supportive and hindering effects on females and males in society. If the stereotype describing a sex group is seen as negative, it could have harmful effects on some members of that group and vice-versa. The following are the main effects of sex-role stereotypes on individuals:

³³ A **stereotype** is defined as a 'person or thing seeming to conform to a heavily accepted type'.

³⁴ This and the following chapters are taken from UNESCO 2000

1. Conformity

Many people tend to conform to the stereotypes in two main ways: *Impression management* and *Self-fulfilling prophecy*

Impression Management

In order to be accepted by society, women and men may start behaving in the way stereotypes portray their respective sex. Hence girls may tend to be shy, submissive, quiet, etc. They may conform to very negative stereotypes, e.g., girls are not good at mathematics and science. Studies show that some girls deliberately perform less well than their boyfriends in the 'hard' or 'masculine' subjects so as not to embarrass them. Boys on the other hand will behave in the opposite way, by trying to be good at mathematics and science, because society expects them to be good. They may also try to be aggressive and assertive just to impress others that they are 'real men'.

People who conform to stereotypes through Impression Management do not necessarily believe in the stereotype. They merely conform to the stereotypes in order to impress other people.

Self-fulfilling Prophecy

The effect of sex-role stereotypes is much more deeply rooted when people conform through what is known as 'self-fulfilling prophecy'. In this type of conformity, people tend to believe in the stereotype (i.e., they regard the stereotype as the best way to behave as females or males). If they are male, they believe that men ought to be aggressive. If females are viewed as 'not good at mathematics and science', they may set a negative goal for themselves in order not to achieve in these subjects. They may stop working hard in these subjects because they believe that they cannot do it. If males on the other hand are viewed as 'good at mathematics and science', they will set a positive goal to fulfill the stereotype. They will work hard in order to achieve good results in these subjects. This is done unconsciously and girls and boys do not realize that they are fulfilling a stereotype.

Through the different mechanisms of conformity, there tend to be a lot of women and men in society who behave in stereotyped ways.

The trainer must sensitize participants to the existence of stereotypes in every society, and warn them about the dangers that may exist when people conform to hindering stereotypes, e.g., females may perform poorly or fail, if they believe that mathematics and science are for boys.

2. Self-Image

Sex-role stereotypes can also affect a person's self-image. **Self-image** refers to the way in which individuals view themselves. Self-image incorporates other concepts, e.g.:

- Self-esteem - how one thinks of oneself;
- Self-confidence - an estimate of one's abilities; and
- Locus of control - a sense of control over one's life.

All these are aspects of self-image. Research findings based on American society indicate that, generally, females tend to have a somewhat more negative self-image than do males. This is due to the fact that sex-role stereotypes contain many more negative characteristics of females than males.

Self-esteem - Research further shows that, in early adolescence, levels of self-esteem by females and males are almost the same. However, by the time they reach late adolescence 'Self esteem appears to be correlated with sex-typed role performance for both sexes'. Females tend to think of themselves as less important than men. Females have significantly lower self-esteem than males.

Self-confidence - Research findings in the U.S.A. found striking sex differences in the areas of self-confidence and task-expectancy. Males on average have been found to show more confidence in their ability to perform various tasks than females. Males are also said to have higher expectations of themselves and have more confidence than females.

Females on the other hand tend to under-estimate their ability to perform certain tasks. Men, generally, tend to attempt to do more difficult tasks while women shy away from them.

As far as 'self-image' is concerned, sex-role stereotypes tend to have negative effects on females and positive ones on males in a number of aspects.

Consequences of Sex-Role Stereotypes on Society - At the societal level, sex-role stereotypes can have negative or positive effects **when used as standards by which to evaluate others**. For example, stereotypes attributed to women have generally led to **prejudice and discrimination against women**. This is particularly the case in the world of employment. Women may be considered to be less reliable as workers because of their child-rearing functions. Men on the other hand may be regarded as more reliable employees because they are deemed not to be affected by such functions.

The Transmittal of Sex-Role Stereotypes - The main way in which sex-role stereotypes are transmitted from one generation to another is through the **socialization process**. According to Susan Basow³⁵, the socialization process has what are known as:

Among the socializing agents and forces, the most relevant for our purposes are parents, teachers and the school.

Parents

Parents begin to transmit sex-role stereotypes as soon as a child is born. Girls and boys are treated differently, e.g., they are dressed differently, and given different toys (boys are given toy cars, airplanes, etc., while girls are given dolls, toy pots, plates and cups). The toys given to girls indicate their role as home-makers rather than workers.

Teachers

Teachers reinforce the sex-role stereotypes learnt at home. Teachers, too, have a tendency to treat boys and girls differently through role assignments, rewards and punishment for academic work. Teachers, for example, may tend to reprimand boys more severely than girls for doing badly in such subjects as mathematics and science, because they are 'expected' to do better than girls in this subject.

School

The school transmits a lot of stereotypes about females and males. In some countries, for example, certain subjects are taught only to boys or girls, e.g., boys are taught technical drawing, wood and metal work, etc., while girls are taught domestic science or home economics, secretarial skills, etc. Schools also offer different games to girls and boys, e.g., girls play netball, while boys play soccer. Most games played by boys tend to be more competitive than those for girls.

4.1. Exercise: sex-role stereotypes³⁶

Overview	To identify what are male and female stereotypes
Time	60 – 90 min.
Learning objective	<ul style="list-style-type: none"> ▪ To increase awareness of male/female stereotypes ▪ To initiate discussion about some of the consequences of stereotyping
Preparation	☞ familiarise with the theory of stereotypes and its impact on behaviour
Materials	✂ flipchart, paper
Methods	⌘ Group work, group discussion
Target group	◎ All participants
Remarks	This exercise is similar to exercises 4.3

³⁵ Susan Basow is author of *Gender Stereotypes: Traditions and Alternatives*, printed in three editions, including a Chinese translation. She is professor of psychology in the United States and has served as a consultant and expert witness. She is consulting editor for scientific journals *Psychology of Women Quarterly* and *Sex Roles*.

³⁶ The Oxfam Gender Training Manual 1994, p 131

1. Divide the group into small single-sex groups and give them two sheets of flipchart and pens. (5 min.)
2. Explain that 'We are going to look at what we mean by sex stereotypes'. Ask each group to brainstorm all the characteristics of the opposite sex which they believe or which they have heard commonly expressed e.g. women are: talkative, patient. They should write at the top of the first sheet 'women/men are....' (5 min.)
3. Ask them to repeat the list for their own sex. They should head the sheet 'men/women are ...' e.g. men are: aggressive, do not show feelings (5 min.)
4. The small groups take five minutes to share initial reactions to these lists. (5 min.)
5. Put up sheets and ask each group to present their ideas for five minutes. (10-20 min.)
6. Ask 'If these are some of the images of men and women that are commonly believed in our society, what are the consequences for men and women?' e.g. if the male image is aggressive and the female image passive, what can happen? Each small group lists up as many consequences as they can (10 min.)
7. Put up sheets, and allow people time to read them.
8. With the whole group, lead a discussion on stereotypes and their consequences. (Include points in *Facilitator's Notes*.)

Facilitator's Notes

- ⇒ This exercise is a useful introduction to the notion of stereotypes, but be aware that it may cause some tension between the women's and men's groups. If it does, follow with a game or activity to bring the group together again.³⁷
- ⇒ It may be clearer, when you ask participants about “what is feminine” and “what is masculine” than to ask them how women and men behave.
- ⇒ In the final discussion, bring out the following points:
 - We are looking at what is generally believed in society, and some of the results.
 - If these consequences are not as we would like them to be, what can we do to help change them?
 - We are not trying to prescribe—no 'ought to s' or 'should'.
 - Why be defensive?
 - There are 'personal' consequences.
- ⇒ It is important to deconstruct the answers at the end and clarify that not all women/ all men behave according to their ascribed roles to point out the diversity within the group of women/ men.
- ⇒ You should also discuss what happens when women behave “masculine” and men “feminine”. You will most likely find out that being “masculine” has a positive impact on women in regard to their political career and being “feminine” a negative impact for men in regard to their political career. This result clarifies that “masculine” characteristics are seen as more valuable.

4.2. Exercise: Impact, consequences and transmittal of gender-roles³⁸

Overview	To discuss VAW as a consequences of gender-roles
Time	30 – 45 min.
Learning	▪ To increase awareness of male/female stereotypes

³⁷ You may take exercises of the mmA-Training manual: Exercises for relaxing, energizing and connecting compiled by Vida Faizi and Christa Kirby, MA, RDT, LCAT, 2010 or from *100 ways to energise groups: Games to use in workshops, meetings and the community* http://www.icaso.org/vaccines_toolkit/subpages/files/English/energiser_guide_eng.pdf.

³⁸ The Oxfam Gender Training Manual 1994, p 131

objective	▪ To initiate discussion about some of the consequences of stereotyping
Preparation	☞ collect or select current data on a specific issue, e.g. violence, crime, VAW and integrate it into a chart (you may use MA statistics)
Materials	✂ handout with data, flipchart, marker
Methods	⌘ Pairs, Jigsaw, or group work and group discussion
Target group	◎ All participants
Remarks	This exercise is similar to exercises 4.1 and 4.3 but focussed on VAW

1. Divide the group into small groups (or pairs) and deliver the handout on data of violence against women and other crimes (and sex) and ask small groups to study the data and answer the questions:
 - a. What do you think are the contributory factors for the different levels of crime committed by women and men? Could sex-role stereotyping be one of the factors?
 - b. Discuss the likely impact/consequences of sex-role stereotypes on the progress of female and male children (in family, in schools).
 - c. Discuss the impact of sex-role stereotyping on guidance and counseling services in hospitals, politics.
 - d. How are sex-role stereotypes transmitted by doctors, politicians?
2. Write the answers on a chart and discuss it in class or ask participants to write their answers on a chart and present it and then discuss.

Facilitator's Notes

- ⇒ When this exercise follows the exercise on gender roles, it is recommended to change the setting, e.g. into pairs.
- ⇒ You may have a jigsaw or fishbowl as well to discuss or present the results of the discussion.

4.3. Exercise: Myths about women and men³⁹

Overview	Myths about women and men, and their effects
Time	90 – 120 min.
Learning objective	<ul style="list-style-type: none"> ▪ To look at the ways in which our own tradition and culture express beliefs about women and men. ▪ To move about and have fun! ▪ To look at the messages behind certain traditional myths and see how these may influence our behaviour. ▪ To look at the ways in which our own tradition and culture determine beliefs about women and men. ▪ To identify the origin of the messages. ▪ To find out the effects of these today.
Preparation	☞ Familiarisation with key concepts and their meanings
Materials	✂ Flipchart, paper, pens
Methods	⌘ Individual work & group discussion
Target group	◎

³⁹ Source: The Oxfam Gender Training Manual 1994, p 175

Remarks

This exercise is similar to exercises 4.1 and 4.2 and includes songs, games, and proverbs.

Part 1: Myths about women and men

1. Ask each person to list traditional and modern stories, songs, games, sayings, proverbs or rhymes from their own childhood which concern men and women's roles. Ask them to list as many as possible. (5 min.)
2. Divide participants into groups of three to six people (according to their origin) and share the most important songs, games, proverbs and the effect of these on them as girls/women, and boys/men. (15 min.)
3. Ask each group to choose the most striking account, and to prepare a presentation to the whole group in a quick and dramatic way. (5 min.)
4. Each group makes their presentation in turn. Explain that there is no comment or discussion at this stage. As this is going on, write brief descriptions of the stories or songs on one side flipchart. (3 min. per group)

Part 2: Effects of myths

5. In the large group, brainstorm the meanings of the presentations and record the ideas on the flipchart opposite the description of each song, story etc. (10 min.)
6. Discuss the implications of the ideas that come up. (20 min.)
7. Summarise the discussion with input on the meaning and use of myths. (See Facilitator's Notes) (20 min.)

Part 3: Learning gender roles

8. Ask participants to break up into small groups again, and discuss the following questions:
 - What did you learn about being a girl/boy? This should be written on separate lists for girls and boys,
 - Where did you learn it?
 - What are the effects on you today?

Facilitator's Notes

- ⇒ This activity, when used with both men and women, sets a good climate for discussing how gender roles are constructed, maintained and reinforced. Participants enjoy the songs, stories and proverbs told during the session. It helps participants to see the role of the socialisation process in constructing gender roles, and how deep-rooted these roles are. It has been one of the sessions best-received by both men and women.
- ⇒ Note that modern culture has its own myths. It is important to include these in order to avoid fostering racism or prejudice against traditional societies.
- ⇒ Myths address key issues relevant to the particular society; they provide norms of behaviour and reasons for these. They are told as entertainment at an early age, and thus have a great subconscious impact. We don't usually analyse myths for their meaning, and people may be surprised to discover the full implications behind myths.
- ⇒ You may find that participants are able to share more deeply if they are in single sex groups, especially for Part 3. However, mixed-sex groups may be indicated where there is tension, hostility or misunderstanding between the men and women in the group.
- ⇒ It is important to point out that boys may have as much pressure to conform to their gender role as girls. Note that what is held to be 'proper' behaviour for men and women vary from culture to culture and over time. The pressure comes from many places eg family, friends, school, religion, tradition, and the media.
- ⇒ There are many effects on us as adults today from the messages we learnt as children. The messages are often internalised and thought of as natural, rather than learned e.g. it is seen

as natural for women to be submissive and men to be powerful and oppressive. People who do not act according to the stereotype may be criticized or ridiculed.

⇒ This activity is presented in three parts: Part 1 could be followed by Parts 2 or 3 on their own. Part 3 could be used on its own. But Part 2 depends on Part 1.

Handout: myths about rape

Myths	Facts
<ul style="list-style-type: none"> There is no rape in marriage 	<ul style="list-style-type: none"> Women do get raped by their husbands
<ul style="list-style-type: none"> Women say “no” when they mean “yes” 	<ul style="list-style-type: none"> “no” means “no”
<ul style="list-style-type: none"> Men rape because they are overcome by sexual urges. 	<ul style="list-style-type: none"> Most rapes are planned for some time.
<ul style="list-style-type: none"> Men who rape are obviously abnormal. 	<ul style="list-style-type: none"> Every man who rapes is somebody’s son, brother, husband.

5. Gender inequality

Like millions of women all over the world, Afghan women:

- have to work harder than men to secure their livelihoods
- have less control over income and assets
- have a smaller share of opportunities for human development
- are subject to violence and intimidation
- have a subordinate social position, and
- are poorly represented in policy- and decision-making.⁴⁰

The social construction of differentiated gender roles and according to this the female subordination leads to gender differentiations and gender gaps. Gender issues and gender gaps exist

- Where gender division of labor, e.g. at home, out the houses, brings with it inequalities in amount of work inputs or benefits received
- Where women and men face different opportunities to access, participate in, and control resources and benefits
- Where women and men are conceived or thought of as different and, thus, unequal
- Where there is systemic or structural bias, resulting in differential treatment (e.g., valuation/reward, access) given to individuals on the basis of their gender⁴¹

Some aspects of gender differentiations are⁴²:

In relation to work: both women and men have roles in the spheres of production (of goods and services) and public life, from the community to the governmental level. However, the tasks associated with the reproduction of society (ensuring basic needs at family and household level are met, homes and children are maintained and cared for) fall almost entirely on women's shoulders. One of the results of this is that, the world over, women have longer working days than men. Another key issue is the way work is valued. For all its enormous importance, reproductive work is undervalued – its lack of value is expressed by the failure to recognise that it is 'real' work. The productive work of women is often – also by themselves - not recognised and remunerated and seen as an extension of their reproductive work – and likewise undervalued.

⁴⁰ Azarbaijani-Moghaddam, Sippi: A Study of Gender Equity through the National Solidarity Programme’s Community Development, Daccaar <http://www.nspafghanistan.org/files/NSP%20Gender%20Study%20Report.pdf>. In the following: Azarbaijani-Moghaddam

⁴¹ Source: Longwe See: http://www.devtechsys.com/gender_integration_workshop/resources/review_of_gender_analysis_frameworks.pdf

⁴² Adapted from The Oxfam Gender Training Manual 2004, p 5

In the public sphere, at all levels, it is mainly men who hold the high-status positions and have decision-making power: women tend to fill the roles of support persons and organisers. While men's work in this sphere is highly rewarded, women's work is often under-valued.

In relation to sharing the resources and benefits: gender inequality is very evident. Access to resources and benefits, and control over them is allocated according to gender, in both obvious and quite subtle ways. In some societies, for example, women may not own land, and their access to it for growing food may depend on a male relative or husband. In other cases, there may be no explicit reason why women should not attend, say, literacy classes – but their access will be limited by their workload, and lack of extra hours or energy to take advantage of so-called equal opportunities.

In relation to human rights: the world over, women are denied their human rights, because of the sex they are born with. Despite international human rights law which guarantees all people equal rights, irrespective of sex, race, caste and so on, women are denied equal rights with men to land, to property, to mobility, to education, to employment opportunities, to shelter, to food, to worship, and over the lives of their children. Women are denied the right even to manage, control and care for the health of their own bodies, and their reproductive functions. In many cultures women's bodies are ritually maimed and mutilated, and women are routinely beaten and even murdered in the name of cultural tradition, despite the fact that international human rights law prohibits cultural practices which are damaging to women.

In relation to culture and religion: women face the same discrimination as they do in other spheres, and both religion and culture are sources of gender oppression and inequality. While religions may teach equality between people, in practice women usually have a subordinate role and may be excluded altogether from the religious hierarchy. Different interpretations of religious texts and different religious traditions have different implications for women. Religion nevertheless holds out the promise of equality and justice, and this is why despite its role as a powerful form of male control over the lives of women, it continues to be a source of hope and support to many women.

There are many culturally-sanctioned practices – such as genital mutilation, and preferential feeding of boys – which damage women and make their lives more difficult and painful. Culture, however, like religion, can also be the source of cohesion and solidarity amongst women, and amongst women and men. Cultural aspects of gender come up throughout the manual, and some specific issues are.

But there are costs for men for their privileges too. The following chart shows some examples⁴³:

Male privilege	Costs for men	Costs for women	Needed changes
<ul style="list-style-type: none"> ▪ Carefree live ▪ No contribution to domestic chores ▪ Guaranteed inheritance ▪ High social value ▪ Minimal involvement in child bearing and rearing ▪ Control over and decision-making in use of resources ▪ Protector of the family/ defender of the nation ▪ Being served ▪ Favoritism in jobs ▪ Financial control ▪ Freedom to move, marry another wife ▪ Choose how many 	<ul style="list-style-type: none"> ▪ Self-destruction ▪ Become dependent ▪ Stunted personal development ▪ Stress, strains, frustration ▪ Deprived of emotional attachment and lack of support in old age from children ▪ Live with guilt ▪ Alienation ▪ High mortality, low life expectancy ▪ Retaliation in later life by women ▪ Low self-esteem 	<ul style="list-style-type: none"> ▪ Stress ▪ Contracting sexually transmitted infections including HIV/AIDS ▪ Burdened with household feeding ▪ Stressed frustrated and at time become unfaithful ▪ Divorce leaving small children ▪ Poor sexual reproductive health ▪ Early death ▪ Early marriages by young girls running away from suffering at home ▪ Psychosocial problems 	<ul style="list-style-type: none"> ▪ Sharing responsibility ▪ Sharing domestic work ▪ Sharing ideas ▪ Change sociocultural norms regarding gender attitudes and masculinity ▪ Address ideologies of male sexual entitlement ▪ Promote gender equality and social equality ▪ End Impunity for Violence against Women ▪ End violence against children

⁴³ Institute of Development Studies: Mobilising Men in Practice. Challenging sexual and gender-based violence in institutional settings. Tools, Stories, Lessons. Brighton/UK 2012, p 34. See: http://www.unfpa.org/webdav/site/global/shared/documents/publications/2012/Mobilising_Men_in_Practice.pdf

children they want

- Participate in community discussions

5.1. Gender and Development

The subordination of women and girls has not only a negative impact on their health and wellbeing, but also on the entire society. It is seen – along with a lack of developing women and girls - as the greatest obstruction of development in political, economical and development in general.

It drains public resources, undermines human capital and lowers economic productivity. Gender differentiations are a systematic barrier to apply women's potential and ability for development. Half the world is unable to bring their skills fully to bear, because they have no access to resources and education or are fighting for their safety to escape from violence at home.

Gender equality can raise productivity, improve other development outcomes, including prospects for the next generation, and contribute to more representative decision making in societies.

Women are more likely to die—relative to males—in many low- and middle-income countries than their counterparts in rich countries, especially in childhood and during their reproductive years. The lack of access to affordable care services pushes mothers into less remunerative activities, while inadequate infrastructure services increase time devoted to house and care work. Primary and secondary school enrollments for girls remain much lower than for boys. Women are more likely to work as unpaid family laborers or in the informal sector, to farm smaller plots and grow less profitable crops than men, operate in smaller firms and less profitable sectors, and generally earn less than men. Women—especially poor women—have less say over decisions and less control over household resources. In most countries, fewer women than men participate in formal politics, and they are underrepresented in its upper echelons.

The World Development Report⁴⁴ identifies four areas where gender gaps are most significant—where direct policy efforts are required since higher incomes by themselves will do little to reduce existing gaps. These priorities are:

1. Reducing excess female mortality and closing education gaps;
2. Improving access to economic opportunities for women and reducing earnings and productivity gaps between women and men;
3. Increasing women's voice and agency (the ability to make effective choices) in the household and in society;
4. Limiting the reproduction of gender inequality across generations.

To fight for gender equality and gender equity, **the Fourth World Conference on Women in Beijing/ China 1995** proposed gender mainstreaming as a key strategy to reduce inequalities between women and men. Gender mainstreaming, known also as mainstreaming a gender perspective, is *"the process of assessing the implications for women and men of any planned action including legislation, policies, and programmes, in any area and at all levels"*. It is a call to all Governments and other actors to promote an active and visible policy of mainstreaming a gender perspective in all policies and programs, so that before decisions are taken, an analysis is made of the effects on women and men, respectively. In other words, it is a call to place human relations, as manifested in their "male" and "female" roles, at the centre of all programming, action, and evaluation, instead of treating these as marginal or even "ghettoised" phenomena. Gender mainstreaming thus underscores the principle that there can be no sustainable development as long as discrimination of one of the two sexes/genders exists. The injustice created by inequalities based on gender/sex discrimination threatens in the long run not only the discriminated gender but the entire society.⁴⁵

"Gender equality, equality between men and women, entails the concept that all human beings, both men and women, are free to develop their personal abilities and make choices without the

⁴⁴ http://siteresources.worldbank.org/DEVCOMMINT/Documentation/23004019/DC2011-0011%28E%29WDR2012_Gender.pdf

⁴⁵ Source: Gender equality and equity. A summary review of UNESCO's accomplishments since the Fourth World Conference on Women (Beijing 1995) Unit for the Promotion of the Status of Women and Gender Equality May, 2000. See: <http://unesdoc.unesco.org/images/0012/001211/121145e.pdf>

limitations set by stereotypes, rigid gender roles and prejudices. Gender equality means that the different behaviour, aspirations and needs of women and men are considered, valued and favoured equally. It does not mean that women and men have to become the same, but that their rights, responsibilities and opportunities will not depend on whether they are born male or female.

Gender equity means fairness of treatment for women and men, according to their respective needs. This may include equal treatment or treatment that is different but which is considered equivalent in terms of rights, benefits, obligations and opportunities.”⁴⁶

For example, violence against girls was a major factor causing the 2005 **Millennium Development Goal (MGD)** of achieving gender parity in schooling to be missed because girls are subject to routine violence in, around and on the journeys to and from school, and are forced into early marriages, causing them to drop out of school at much higher rates than boys. In the case of Afghanistan, girls in school have specifically been targeted as part of the insurgency movement.

Countries with unequal distribution of human development also experience high inequality between women and men, and countries with high gender inequality also experience unequal distribution of human development.

Violence against women is a defining characteristic of Afghanistan’s particular development and security situation, with attacks on women – especially those in public life - and on women’s rights organisations being positively correlated with increased Taliban presence, especially following transition of security powers to Afghan National Security Forces. The protection of women (in the public sphere) must be a priority for the transitional period and beyond.⁴⁷

In Afghanistan the government and international organizations set up several programs and projects to fight for gender equality.⁴⁸

5.2. Gender Inequality Index (GII)⁴⁹

“The Gender Inequality Index (GII) reflects women’s disadvantage in three dimensions – reproductive health, empowerment and the labour market – for as many countries as data of reasonable quality allow. The index shows the loss in human development due to inequality between female and male achievements in these dimensions. It ranges from 0, which indicates that women and men fare equally, to 1, which indicates that women fare as poorly as possible in all measured dimensions. The health dimension is measured by two indicators: maternal mortality ratio and the adolescent fertility rate. The empowerment dimension is also measured by two indicators: the share of parliamentary seats held by each sex and by secondary and higher education attainment levels. The labour dimension is measured by women’s participation in the work force. The Gender Inequality Index is designed to reveal the extent to which national achievements in these aspects of human development are eroded by gender inequality, and to provide empirical foundations for policy analysis and advocacy efforts.”⁵⁰

Gender inequality varies tremendously across countries—the losses in achievement due to gender inequality (not directly comparable to total inequality losses because different variables are used) range from 4.9 percent to 76.9 percent.

Following you find some data from Afghanistan compared with other countries⁵¹.

⁴⁶ Quoted from: *ABC Of Women Worker's Rights And Gender Equality*, ILO, Geneva, 2000, p.48.

⁴⁷ See: Azarbaijani-Moghaddam

⁴⁸ See: http://www.undp.org.af/whoware/undpinafghanistan/Projects/dcse/prj_genderequality.htm

⁴⁹ See: http://hdr.undp.org/en/media/HDR_2011_EN_Table4.pdf

⁵⁰ Quoted from UNDF homepage 6th July 2012: <http://hdr.undp.org/en/statistics/gii>

⁵¹ You may find data about the educational level of women and their health in the recent cluster study of the **Central Statistics Organisation of the Islamic Republic of Afghanistan**. See <http://cso.gov.af/en/page/6807>

Country	HDI rank ⁵²	Gender Inequality Index		Seats in national parliament ⁵³ (% female)	Population with at least secondary education ⁵⁴ (% ages 25 and older) ⁵⁵		Labour force participation rate ⁵⁶	
		Rank (2011)	Value (2011)		Female (2010)	Male (2010)	Female (2009)	Male (2009)
Afghanistan	172	141	0.707	27.6%	5.8%	34%	33.1%	84.5%
Bangladesh	146	112	0.550	18.6	30.8%	39.3%	58.7	82.5
DR Congo	187	142	0.710	9.4%	10.7%	36.2%	56.5%	85.6%
India	134	129	0.617	10.7%	26.6%	50.4%	32.8%	81.1%
Indonesia	124	100	0.505	18%	24.2	31.1	52%	86%
Iran	88	92	0.485	2.8%	39.0%	57.2%	31.9%	73%
Liberia	182	139	0.671	13.8%	15.7%	39.2%	66.6%	75.8%
Pakistan	145	115	0.573	21%	23.5%	46.8%	21.7%	84.9%
Sweden	10	1	0.049	45%	87.9%	87.1%	60.6%	69.2%
Turkey	92	77	0.443	9.1%	27.1%	46.7%	24.0%	69.6%
United Arab Emirates	30	38	0.234	22.5%	76.9%	77.3%	41.9%	92.1%
Yemen	154	146	0.769	0.7%	7.6%	24.4%	19.9%	73.5%

And regarding the health conditions:

⁵² **Human development Index (HDI):** a composite statistic used to rank countries by level of "human development" and published in the annual Human Development Reports of the United Nation Development Program (UNDP). The HDI is a comparative measure of life expectancy, literacy, education, and standards of living of a country. It is a standard means of measuring well-being, especially child welfare. HDI was devised and launched by Pakistani economist Mahbub ul Haq, followed by Indian economist Amartya Sen in 1990.

⁵³ **Seats in national parliament:** Proportion of seats held by women in a lower or single house or an upper house or senate, expressed as percentage of total seats.

⁵⁴ **Population with at least secondary education:** Percentage of the population ages 25 and older that have reached secondary education.

⁵⁵ Useful information regarding primary and secondary education in South East Asia has been published in the Resource Toolkit from United Nations Girls' Education Initiative (UNGEI) and UNICEF, 2011.

http://www.ungei.org/resources/files/Countering_Disparities_in_Education_Toolkit_2011.pdf

⁵⁶ **Labour force participation rate:** Proportion of a country's working-age population that engages in the labour market, either by working or actively looking for work, expressed as a percentage of the working-age population.

Country	HDI	GII	Maternal mortality rate ⁵⁷	Adolescent fertility rate ⁵⁸ (2011)	Reproductive health			
					Contraceptive prevalence rate, any method ⁵⁹	At least one antenatal visit ⁶⁰ (%)	Births attended by skilled health personnel ⁶¹	Total fertility rate ⁶²
Afghanistan	172	141	1400, 327 ⁶³	118.7	10%, 21,2% ⁶⁴	16%, 47,9% ⁶⁵	14%, 38,6% ⁶⁶	6.0, 5.1 ⁶⁷
Bangladesh	146	112	340	78.9	53%	51.0%	24.0%	2.2
DR Congo	187	142	670	201.4	21%	85%	74%	5.5
India	134	129	230	86.3	54%	75%	53%	2.5
Indonesia	124	100	240	45.1	57%	93%	75%	2.1
Iran	88	92	30	29.5	79%	98%	97%	1.6
Liberia	182	139	990	142.6	11%	79%	46%	5.0
Pakistan	145	115	260	31.6	30%	61%	39%	3.2
Sweden	10	1	5	6.0	./.	./.	./.	1.9
Turkey	92	77	23	39.2	73%	92%	91%	2.0
United Arab Emirates	30	38	10	26.7	28%	97%	99%	1.7
Yemen	154	146	210	78.8	28%	47%	36%	4.9

5.3. OECD's Social Institutions and Gender Index (SIGI)

This index measures the underlying discrimination against women. While other indices measure gender inequalities in outcomes such as education and employment, the SIGI helps understand what drives these outcomes. It captures and quantifies discriminatory social institutions - these include among others, early marriage, discriminatory inheritance practices, violence against women, son bias, restrictions on access to public space and restricted access to productive resources.⁶⁸

⁵⁷ **Maternal mortality rate:** Ratio of the number of maternal deaths to the number of live births in a given year, expressed per 100,000 live births. Maternal mortality statistics reflect one of the largest disparities between so called developing and so called developed countries of any health indicator. One of every 120 women in so called developing countries dies from these complications, compared with one out of every 4300 in so called developed countries. The WHO and others emphasise that the risk of dying during pregnancy and childbirth are increased by women's lack of empowerment, education, and access to economical resources as well as poor nutrition and heavy physical workload during pregnancy.

⁵⁸ **Adolescent fertility rate:** Number of births to women ages 15–19 per 1,000 women ages 15–19

⁵⁹ **Contraceptive prevalence rate, any method:** Percentage of women of reproductive age (ages 15–49) who are using, or whose partners are using, any modern or traditional form of contraception

⁶⁰ **At least one antenatal visit:** Percentage of women who used antenatal care provided by skilled health personnel for reasons related to pregnancy at least once during pregnancy, as a percentage of live births.

⁶¹ **Births attended by skilled health personnel:** Percentage of deliveries attended by personnel (including doctors, nurses and midwives) trained to give the necessary care, supervision and advice to women during pregnancy, labour and postpartum; to conduct deliveries on their own; and to care for newborns.

⁶² **Total fertility rate:** Number of children that would be born to each woman if she were to live to the end of her child-bearing years and bear children at each age in accordance with prevailing age-specific fertility rates.

⁶³ According to the recent Afghan Health Indicators Factsheet from June 2012. Internet Access on 19th September 2012 http://moph.gov.af/Content/Media/Documents/Afgh_Health_Indicators_Factsheet_with_notes_2012_Jun_%282%29_%282%29192012_93512695553325325.pdf. In the following: MOPH 2012

⁶⁴ According to Central Statistic Organisation (CSO) and UNICEF: Afghanistan Multiple Indicator Cluster Survey 2010-11, 2012. <http://cso.gov.af/Content/files/AMICS-Jun24-2012-FINAL.pdf>

⁶⁵ Ibd.

⁶⁶ Ibd.

⁶⁷ MOPH 2012

⁶⁸ Adapted from the OECD's Social Institutions and Gender Index (SIGI) homepage: <http://www.genderindex.org>

As a composite index made up of 14 unique variables, SIGI and its sub-indices provide powerful and interpretable tools to compare the level of underlying discrimination against women.⁶⁹ The scores and ranking of each country is complemented with detailed country profiles which set the context and describe how social institutions discriminate against women with country specific information.⁷⁰

The rank of Afghanistan⁷¹ in 2012 is 69 out of 86; in 2009 it was the 101st out of 102.

5.4. Global gender Gap Report

The Global Gender Gap Index, introduced by the World Economic Forum (WEF)⁷² in 2006, is a framework for capturing the extent and scope of gender-based disparities and tracking their progress. The Index benchmarks national gender gaps on economic, education, health and political-based criteria, and provides country rankings that allow for effective comparisons across regions and income groups and over time.

“Through the Women Leaders and Gender Parity Programme, the World Economic Forum is committed to promoting women’s leadership and closing global gender gaps. The programme strives to increase the participation of women in the Forum’s activities by ensuring their involvement as members in communities and inviting women leaders to be active contributors to the global dialogue.”⁷³ Until now there are no data of Afghanistan included.

5.5. Juridical situation: CEDAW, UN 1325, (1820, 1888, 1889), EVAW-Law, Family Law

There are many examples where Afghan tradition violates the fundamental rights of girls and women, e.g. purdah, forced marriage, child marriage, badl, baad (for greater detail see chapter 9)

5.5.1. Convention on the Elimination of All forms of Discrimination Against Women (CEDAW)

The CEDAW⁷⁴, adopted by the General Assembly of the United Nations 1979 and entered into force 1981 is the most comprehensive agreement on the basic women rights and is the only international instrument that protects and promotes women's right and addresses women's right within the political, social, civil, economic and cultural life.

Afghanistan has signed this convention 1980, acceded to it 2003 and set it legally in force. The first CEDAW report was compiled after nine years and documents that the Afghan government established gender units within government departments, formulated new policies to develop women’s rights and established the High Commission to Eliminate Violence against Women.⁷⁵ The report has listed domestic violence, self-immolation, forced and under-age marriage, and rape as the most important problems of women. The most important reasons for the violence against women are widespread illiteracy among men and women, extensive poverty and lack of knowledge of women’s rights among the people.

5.5.2. United Nations Security Council Resolutions (UNSCR) 1325, 1820, 1888 and 1889

The UNSCR 1325 (adopted unanimously in 2000) was the first resolution on women, peace and security. The first time the Security Council addressed the disproportionate and unique impact of armed conflict on women; recognized the under-valued and under-utilized contributions women make to conflict prevention, peacekeeping, conflict resolution and peace-building. It also stressed the importance of women’s equal and full participation as active agents in peace and security.

⁶⁹ <http://www.oecd.org/dataoecd/60/62/50288699.pdf>

⁷⁰ Ibd.

⁷¹ <http://www.genderindex.org/country/afghanistan>

⁷² The World Economic Forum (WEF) is a Swiss non-profit foundation. It describes itself as an independent international organization committed to improving the state of the world by engaging business, political, academic and other leaders of society to shape global, regional and industry agendas.

⁷³ Homepage of the World Economic Forum that publishes the annual gender gap report. See: <http://www.weforum.org/issues/global-gender-gap>

⁷⁴ 187 countries out of 193 UN member states signed the CEDAW; some have not ratified it yet, within the United States.

⁷⁵ Full report: http://www.bayefsky.com/reports/afghanistan_cedaw_c afg 1 2 2011 adv.pdf

UNSCR1325 is binding upon all UN Member States – so for Afghanistan – and the adoption of the Resolution marked an important international political recognition that women and gender are relevant to international peace and security. Key provisions are:

- Increased participation and representation of women at all levels of decision-making.
- Attention to specific protection needs of women and girls in conflict.
- Gender perspective in post-conflict processes.
- Gender perspective in UN programming, reporting and in Security Council missions.
- Gender perspective and training in UN peace support operations.

By the adoption of **UNSCR 1820** (in 2008), the Security Council recognised that sexual violence in conflict is a matter of international peace and security. Where there is continued sexual violence it is impossible to build sustainable peace. Significantly, the resolution calls attention to the link between sexual violence and women's participation and empowerment. It marked a significant step as it was the first SCR to recognize sexual violence as a tactic of war and it asserts the Council's responsibility to seek reports from the Secretary-General - and to improve the UN's prevention and protection response to this act of violence.

UNSCR 1888 (2009) urges Member States to take effective steps to halt the use of sexual violence as a tactic of war and addresses some of the practical implementation matters arising from SCR 1820. It is the third resolution adopted by the Council under its women, peace and security agenda item. Sexual violence is once again recognized as being an important security issue that must be addressed by the Security Council and peacekeeping missions, and for which a comprehensive response is required. It is vital that this response goes beyond condemning the use of sexual violence and that it goes beyond broad calls to end impunity.

UNSCR 1889 (2009) concentrates on the involvement of women during the post-conflict and reconstruction periods and emphasizes the importance of an increase in the number of women among peacebuilding and peacekeeping personnel. SCR 1889 lays the groundwork for progress on monitoring and reporting on women, peace and security commitments. It is the fourth resolution of the Council under the women, peace and security agenda.

5.5.3. Elimination of Violence against Women Law (EVAW Law)

The EVAW law was finally approved by the Council of Cabinet in 2009 and is implemented sporadically by juridical and law enforcement officials, but the government has not yet succeeded in applying the law to the vast majority of cases of violence against women.⁷⁶

The law addresses one of the most important issues central to women's human rights that are addressing women as individual human beings and to fight against that women's identities are crafted in terms of her relationship with men in the family, which leads to increased oppression and violence on women in social spaces as well.

The EVAW law defines 22 different forms of violence against women: rape; forced prostitution; publicizing the identity of a victim in a damaging way; burning or use of chemical substances; forcing a woman to commit self-immolation; causing injury or disability; beating; selling and buying women for the purpose of or under pretext of marriage; baad (giving away a woman or girl to settle a dispute); forced marriage; prohibiting the choice of a husband; marriage before the legal age; abuse, humiliation or intimidation; harassment or persecution; forced isolation; forced drug addiction; denial of inheritance rights; denial of the right to property; denial of the right to education, work and access to health services and other rights provided by law; forced labor; marrying more than one wife without observing Article 86 of the Civil Code; and denial of relationship.⁷⁷

⁷⁶ United Nations Assistance Mission to Afghanistan (UNAMA) and the United Nations High Commissioner for Human Rights in their last report, published in November 2011. See: http://unama.unmissions.org/Portals/UNAMA/human%20rights/November%2023_UNAMA-OHCHR-Joint-Report-on-Implementation-of-EVAW-law_ENG.pdf

⁷⁷ Retrieved from: *A Long Way to Go: Implementation of the Elimination of Violence against Women Law in Afghanistan*. (2011): http://www.ohchr.org/Documents/Countries/AF/UNAMA_Nov2011.pdf

It mandates punishments for persons found guilty of committing such acts and instructs both courts and prosecutors “to give the case of violence priority and act on it expeditiously.”⁷⁸ The EAW law reinforces the Afghan National Police’s (ANP) duty to assist victims, protect individual’s rights and freedoms, and detect, combat and investigate crime, by explicitly obliging them to receive and register complaints of violence against women, deal with them according to the law, and inform the Ministry of Women’s Affairs (MoWA) of its actions.⁷⁹

Another attempt of the law is to criminalize rape and sexual violence on women, which is at the heart of the GBV struggles. Under the Afghanistan Criminal/Penal Code, rape is characterized as ‘zina’ adultery and punishes the victim and the perpetrators as partners in crime. Thus e.g. young girls are prosecuted after being raped, at times the rapists were never found but the victim serves in jail for adultery.

5.5.4. Family law

Family law is a specialized area of civil law dealing with family related issues, including divorce, inheritance, and adoption. A Family Code has existed in Afghanistan since the beginning of the 20th century. Based on Sunni jurisprudence, it was last reformed in the first chapter of the Afghan Civil Code in 1977.

Since its establishment as an Islamic republic in 2004, Afghanistan requires that its family law respect the rights and responsibilities of men and women as described in Sharia. It must also respect Afghanistan’s national and International human rights commitments, including its constitutional provisions recognizing the equality of women and men, as well as its accession (without reservations) to the UN’s Convention on the Elimination of all forms of Discrimination against Women (CEDAW) (Rights & Democracy, Reforming Afghan Family Law).

The family law was drafted by a committee of Afghan experts and hosted by the Ministry of Women’s affairs from 2008 until 2010. A comparison of the existing Civil Code and the new draft Family law is explained as per below:

- The selling of women under the name of “wolwar” and “marriage portion” was not banned in civil law but they are mentioned prohibited in the draft Family Law.
- The age of marriage was specified 16 for girls and 18 for boys as per the 70th and 71st articles of Civil Law but in the draft Family Law it is 18 for both.
- The satisfaction of couples in regard to marriage is not explicit in Family Law but it is mentioned that the satisfaction or dissatisfaction can be expressed through marriage contractors.
- According to article 122nd of Civil Law in case of disobedience of wife she will not receive the alimony (by husband). The same situation (disobedience) from husband’s side is not mentioned.
- In regard to polygamy, observance of justice is not mentioned in civil law. That means the man can marry several wives without implementing justice among them.
- The right of divorce: recurring divorce: Means the man can say “you are divorced” many times to his wife in the absence of judicial court and can return back to her.
- The right of women in divorce: due to lack of support by the judiciary system, women’s access to divorce is limited.
- The right of custody of children: According to the civil law the custody of children is taken from their mothers when the son reaches to 7 and the daughter to 9 years old. It is given to their father. The need and benefit of children have been violated in this. Alimony, education,

⁷⁸ See: Article 7 (4) of the EAW law. Retrieved from: *A Long Way to Go: Implementation of the Elimination of Violence against Women Law in Afghanistan*. (2011). http://www.ohchr.org/Documents/Countries/AF/UNAMA_Nov2011.pdf

⁷⁹ See Articles 5 and 26 of the Police Law, Article 29(2) of the Interim Criminal Procedure Code, and Articles 7 and 13 of the EAW law. Retrieved from: *A Long Way to Go: Implementation of the Elimination of Violence against Women Law in Afghanistan*. (2011). http://www.ohchr.org/Documents/Countries/AF/UNAMA_Nov2011.pdf

custody of children and the person who takes in custody have not been addressed in the civil law.

- The right of education: as per article 122nd of civil law women are not allowed to work or study outside the house. They must not get out of the house without permission of their husbands. This article contradicts article 43rd of our constitution which declares that all Afghans have the right to gain education.
- Registration of marriage is not obligatory in civil law, but it is an obligation according to family law.

In 2008, a committee was formed by initiation of Rights and Democracy Organization to work on the draft of family law. Several local legal experts worked on it, it was further shared with 36 legal experts from Egypt, Malaysia, Morocco, Canada and United States of America.

When completed, the draft of law was sent to legislation department of Ministry of Justice to process its legal procedure to become a law. Despite the efforts of Rights and Democracy and other civil society organizations including Medica Afghanistan for approval of family law, it is still restrained in legislative department.

Medica Afghanistan had a prominent role in Family Law Draft Committee and has been an active member of Family Law Campaign. MA launched “Introduction to Family Law” session to MA lawyers, MA staff and lawyers of Women for Afghan Women organization. Moreover, it conducted training around the draft family law for the members of its peace building project who are women from 10 civil society organizations. Beside MA cooperated with Rights and Democracy by distributing the Family Law material on different occasions.

5.6. Exercise: Facts about women and men⁸⁰

Time	45 - 60 min.
Overview	Discussion on data about the situation of men and women
Learning objective	<ul style="list-style-type: none"> ▪ To facilitate an understanding of gender imbalance worldwide and within countries. ▪ To show how certain assumptions about men and women are reinforced in areas such as education, employment, and politics. ▪ To help participants to see the importance of gender analysis in all aspects of development. ▪ To consider gender bias in the collection of data and statistics. (Optional).
Preparation	<ul style="list-style-type: none"> ☞ Pre-prepared handouts, flipchart or PowerPoint Presentation (based on recent data) ☞ Familiarisation with data and how to read it.
Materials	✂ Flipchart with information (or PPP), handouts
Methods	⌘ Small groups or plenary, jigsaw, fishbowl
Target group	👤 All participants
Remarks	

1. Before the session, prepare factual information about men and women in your area/ country/ worldwide. Information should be simple enough for participants to read, understand and discuss. Write it onto flipchart or PowerPoint Presentation, dividing the information into sections on specific issues or aspects of life.

⁸⁰ The Oxfam Gender Training Manual 1994, p 201

2. Present each information sheet. Then follow with a short discussion in pairs or large group on what is striking, before presenting another aspect. (*less than 5 min.*)
3. After you have presented all the aspects ask participants to discuss the following question in groups of three:
 - What do the facts tell us about the situation of women and men in this area/country/ the world?
 - What assumptions about women and men are being reinforced or challenged? (35 min.)
 - How can we ensure our data is sex disaggregate? (Optional)

Facilitator's Notes

1. The information of the manual is a guide. They give some idea of the type of information you need. Think about how to present it. Don't overload people with too much information. Don't try and fit too much onto one sheet. Make sure it is big enough to see – even for those with poor eyesight. Use graphics (graphs or pictures) where possible. Possible subjects to include:
 - Wealth: income; property; land ownership
 - Paid work: trade, office, farming, handicraft
 - Domestic activities: including child rearing practices
 - Education: formal; non-formal
 - Legal system
 - Migration and refugees
 - Violence and crime
 - Health, including mental health; life expectancy; maternal mortality; AIDS
 - Nutrition
 - Marriage customs
 - Community and political participation.
2. It may be difficult to obtain the relevant up-to-date information. UN agency sources are useful (UNDP reports, UN reports on The World's Women, UNICEF State of the World's Children, etc.) for general statistics – bearing in mind that these only give national, regional or global averages, and are thus restricted – and should be up-to-date. Information should also be sought from national and regional government and NGO sources, as well as from local groups who may have carried out small-scale surveys.
3. The presentation of facts can be done in many different ways, and the handouts attached to this activity can also be used in other contexts (gender and development, project analysis, gender planning).
4. This activity can also follow Activity “Myths about Women and Men and their Effects” as a counterbalance to assumptions about the situation of women and men.
5. If there are no data separated to men and women available, you can stress male bias in statistics and data collection methods

5.7. Exercise: 24 hour day⁸¹

Overview	Discussion on men's and women's workload
Time	60 – 75 min.
Learning objective	<ul style="list-style-type: none"> ▪ To identify the daily tasks of men and women in low-income households in different regions of the world. ▪ To raise awareness of men and women's workloads.
Preparation	 Story of Mr. Ahmad who goes to the doctor
Materials	 worksheet for participants

⁸¹ Exercise designed by Caroline O. N. Moser (1993) in: The Oxfam Gender Training Manual 1994, p. 179

Methods	⌘ Small groups
Target group	⊙ Mixed groups of men and women
Remarks	

1. Ask the participants to form small groups according to their areas of origin / part of the city in which they live. Ask each group to choose one social group of which they have personal knowledge. Make sure that diverse groups have been chosen, e.g. day labourer, nomads, disabled. (5 min.)
2. Ask the groups to imagine a day in the lives of a wife and husband from each social group in a particular season, to be decided by the group.
3. Using the 24-hour day chart as a model (worksheet), ask the groups to list the tasks performed by women and men in a household over 24 hours on flipchart paper. (30 min.)
4. Put the flipcharts up on the wall, and ask participants to walk around and look at each of them. (10 min.)
5. Help participants to draw out common points from the charts on the wall in a plenary discussion. (25 min.)
6. Read the Story of Mr. Ahmad (handout) and ask for comments. (10 min.)

Facilitator's Notes

- ⇒ The low-income groups chosen for this activity should be distinct from each other and provide contrasts. They should include both urban and rural examples.
- ⇒ Encourage the groups to include all activities, even those which might not be thought of as work e.g. breast-feeding, knitting, and community meetings.
- ⇒ Some men, for whom gender is a new idea, may be shocked or surprised to discover the amount of work that women do, especially when the women are said 'not to work'. Some may feel threatened or unwilling to believe it, and thus may distort their information workload between the sexes.
- ⇒ Despite the very considerable differences in the daily lives of the different groups, common points usually emerge:
 - Women and men do very different things during the day.
 - Women usually work longer hours.
 - Women have more varied tasks, sometimes doing more than one thing at once.
 - Work for the family is done by women.
 - Men's work is usually outside the home.
 - Men have more leisure time.
 - Women have less sleep.
 - Men are more involved in decision-making.

In some societies, traditional roles of men and women were more balanced in terms of workload, but changes have decreased men's traditional activities and increased women's.
- ⇒ This activity can start discussion on how to reduce women's workload and increase men's participation, or how to address any other imbalances.
- ⇒ This activity begins the analysis of gender roles, but deliberately ignores differences due to age, class, season, historical period, the effects of war etc. It can, be done to show up these differences, (e.g. comparing the work that boys and girls do, or older men and women) but be careful that you do not make it too complicated.

Worksheet 24 hour day

Women	Men
1 am	1 am
2 am	2 am
3 am	3 am
4 am	4 am
5 am	5 am
6 am	6 am
7 am	7 am
8 am	8 am
9 am	9 am
10 am	10 am
11 am	11 am
12 am	12 am
1 pm	1 pm
2 pm	2 pm
3 pm	3 pm
4 pm	4 pm
5 pm	5 pm
6 pm	6 pm
7 pm	7 pm
8 pm	8 pm
9 pm	9 pm
10 pm	10 pm
11 pm	11 pm
12 pm	12 pm
Social group:	Social group:

Handout: A story: Mr. Ahmad goes to the doctor⁸²

'What is your job?' asked the doctor.

'I am a farmer' replied Mr. Ahmad.

'Have you any children?' the doctor asked.

'God has not been good to me. Of 15 born, only 9 alive,' Mr. Ahmad answered.

'Does your wife work?'

'No she stays at home'.

'I see. How does she spend her day?'

⁸² Adapted from The Oxfam Gender Training Manual 1994, p 183

'Well, she gets up at four in the morning, fetches water and wood, makes the fire, cooks breakfast and cleans the homestead. Then she goes to the river and washes clothes. Once a week she walks to the grinding mill. After that she goes to the township with the two smallest children where she sells tomatoes by the road side while she knits. She buys what she wants from the shops. Then she cooks the midday meal.'

'You come home at midday?'

'No, no she brings the meal to me about three kilometers away.'

'And after that?'

'She stays in the field to do the weeding, and then goes to the vegetable garden to water.'

'What do you do?'

'I must go and discuss business and drink with the men in the village.'

'And after that?'

'I go home for supper which my wife has prepared.'

'Does she go to bed after supper?'

'No, I do. She has things to do around the house until 9 or 10.'

'But I thought you said your wife doesn't work.'

'Of course she doesn't work. I told you she stays at home.'

5.8. Exercise: Need for Equity between Men and Women

Overview	Discussion about the need for equity of men and women
Time	20 - 30 min.
Learning objective	<ul style="list-style-type: none"> ▪ To understand that there is no reason why girls and women should not have the same opportunities ▪ To understand that there is a need of equity of men and women/ boys and girls
Preparation	☞ Familiarise with the examples or development examples that are more adequate to your target group
Materials	✂ Handout with examples
Methods	⌘ Large group discussion, small group discussion or jigsaw
Target group	◎ All participants
Remarks	

Examples Illustrating the Need for Equity between Men and Women⁸³

Example 1

Ask participants whether they can remember what type of work women and men had been doing in the morning prior to attending this meeting and whom they had to ask for permission to attend the same.

As participants reply, the facilitator will assist them to understand the differences. S/he may point out that men did not need permission from anybody for attending the meeting, while women needed permission. S/he may then ask whether this was an equal or unequal situation.

Example 2

⁸³ Source: <http://www.intercooperation-bd.org/PDF/sharique%20doc%20-%20up%20gender%20analysis%20%28english%29.pdf>

Ask participants whether they have seen kids (young goats) and whether kids of one goat looked all the same/equal. It is expected that participants will reply that kids usually are not equal, but that some are strong and some weak. Ask participants why some kids were weak. It is expected that participants will reply that this was because some kids do not get enough milk. Upon the participants reply ask them whether in their opinion all kids have the right to get equal amount of milk and what initiative they would take to ensure this. The expected answer would be something like giving the same opportunity to all kids to drink equal amount of milk / hindering the strong kids from drinking milk first and giving the opportunity to weak kids to drink first.

Ask participants to think about the situation of women and men in their family, community and district or Afghanistan and whether they are getting equal opportunities. If this was not the case, ask participants, what that means for their wellbeing.

Example 3

Ask participants what is needed for producing good crops from a field. After listening to the participants answers, ask participants whether they have ever seen unequal distribution of water and fertiliser in a field and why such a problem could occur and what it meant for the crops. It is expected that the answers would include that if the land is not levelled, water and fertiliser cannot spread equally which adversely affects the crops.

Ask the participants to think in the same way of people in their family, community and their district. Do all citizens (women and men) get equal opportunities? If not, ask participants, whether they feel the need to improve the current situation and explain that today's meeting is about analysing the situation and to make a plan for improving it.

6. Gender and power

6.1. What is power?

At its core, feminism is the idea that girls and women are full human beings, equal in worth and human dignity to their male brothers. And therefore should have same rights and opportunities as boys and men. Feminists express their anger about unjust and oppressive traditions, rules and structure that limit girls and women to meet their needs and rights. They work to transform the oppressive structure into arrangements that build a fundament for a just society, but that does not mean that feminists are against men in general. Women and men work together all over the world for social change.⁸⁴

Most attempts to increase power are based on “masculinist” concept of **power-over**: If I have power I have the ability to dominate another person or group; I have the ability to make another person do what I want her to do; my power led me to seek hierarchical control. It has the notion that power is a limited quantity: if you have more, I have less. If I have power over you, increasing your power comes at the expense of mine. It is based on an either/or relationship of domination/ subordination and requires the creation of simple dualities: good/evil, man/woman, rich/poor, black/white, old/young, handicapped/not handicapped, us/them. It is ultimately based on force, on socially sanctioned threats of violence and intimidation and provokes active and passive resistance. Therefore it has need of constant vigilance to maintain.

There are alternatives. We can conceive of power as **power-to**, a “feminist” concept of power. It considers power as creative and enabling: If I am powerful I have the ability/ capacity to empower or transform myself and others. This kind of power simultaneously enhances – rather than diminishes – the power of others. If I empower you, we together may solve the problem in a better way. It is the power through being organized and united by a common purpose.

Power-to is aware of differences between and within groups and their possibly diverse interests and thereby transcends the simple dualistic thinking of power-over. Power-to recognises the strengths and weaknesses that exist in all of us and does not automatically condemn difference, or categorise in either/or terms. Power-to stresses self-acceptance and self-respect, complementarity rather than duality, recognition of aspects of the other in us.

⁸⁴ Moffat, Linda; Geadah, Yolande, Stuart, Rieky (1991): Two halves make a whole: balancing gender relations in development. Canadian Council for International Co-operation. Ottawa, p 234

In a gender context, women and men are socialised differently and often function in different spheres of the community, although there is overlap and interdependence. As a result, women and men have different life experience, knowledge, perspectives and priorities.

One cannot necessarily represent the interests of the other, and neither alone can fully represent their community. A healthy society will appreciate and value the positive aspects of these differences, and use them for its betterment.

Strategically, **we need to transform our understanding of power and resist power-over creatively.** Gandhi's non-violent resistance is an outstanding example.

We need to explore the concepts of power-to, power-with, and power-within and their inter-relationship. In our development work, this means building problem solving and conflict-resolution skills; strengthening organisations; and building individual and collective skills and solidarity. **We need to be aware when our actions may increase divisions and conflict and be sure that those who will bear the consequences understand and accept the risk.**

6.2. Sources of power

There are various different kinds of power. When people think of power often they assume it comes from money, military, or physical strength. However there are many other sources of power including information, knowledge or wisdom; moral or spiritual beliefs, people power, or the power that a group of people have together when they decide they want to change their lives. Even beauty and charisma can affect how “powerful” a person is in shaping her or his environment.⁸⁵

Some examples of different types of power and powerful people⁸⁶:

- **Social** – peer pressure, bullying, leaders, teachers, parents, etc.
- **Economic** – the perpetrator controls money or access to goods/services/money/favours; sometimes husband or father.
- **Political** – elected leaders, discriminatory laws, President of the United States, etc.
- **Physical** – strength, size, use of weapons, controlling access or security; soldiers, local commanders, police, robbers, gangs, mafia, etc.
- **Gender-based** (social) – males are usually in a more powerful position than females.
- **Age-related** – often, the young and elderly people have the least power or in traditional societies status/power is granted with age.

Power is directly related to choice. The more power one has, there are more choices available. The less power one has, fewer choices are available. Disempowered people have fewer choices and are therefore more vulnerable to abuse. Violence against women involves the abuse of power. Unequal power relationships are exploited or abused.

6.3. Social structure and power⁸⁷

In many societies structures exist that gives power to people only because they belong to a particular group of society. This imbalance of power creates superior groups and inferior groups and justifies that superior group members abuse their power to meet their needs at the expense of inferior group members. Power imbalance is often visible along social fault lines. Eight have been identified by the Norwegian peace scientist Johan Galtung⁸⁸:

⁸⁵ Schirch, Lisa: Women in Peacebuilding Resource and Training Handbook. West African Network for Peacebuilding and Conflict Transformation Program at Mennonite University, p 44. See: <http://www.emu.edu/cjp/publications/faculty-staff/lisa-schirch/women-in-peacebuilding-pt1.pdf>. In the following: Schirch 2004

⁸⁶ Virdee 2008, p 63f

⁸⁷ The entire chapter is adapted from Sabine Fründt, Ceri Hayes, Simone Notz, Inga Seifert: Making women's voices heard. A handbook for training participants of the project for political participation of women. medica mondiale, Cologne, 2012, p 52f. In the following: medica mondiale 2012

⁸⁸ Galtung (2000), p 158

- ⇒ **Gender:** male versus female, leads to **Sexism**
- ⇒ **Generation:** old people versus middle-aged versus young, leads to **Ageism**
- ⇒ **Colour of skin:** light-skinned people versus dark-skinned people, leads to **Racism**
- ⇒ **Class:** powerful versus powerlessness, leads to **Classism**
 - **Political Power:** who rules over/represses whom
 - **Military Power:** who forces/kills whom
 - **Economic Power:** who exploits whom
 - **Cultural Power:** who penetrates/ conditions/alienates whom
- ⇒ **'Normals' versus 'Deviants'** leads to **Stigmatism**
- ⇒ **Nation/ Culture:** dominants versus dominated, leads to **Nationalism**
- ⇒ **Geography:** centre versus periphery, leads to **Centralism**
- ⇒ **Nature:** Humans versus Nature, leads to **Speciesism**⁸⁹

Sexism, racism, class discrimination, nationalism, ethnic and religious discrimination, discrimination against the disabled or LGBT people (people of lesbian, gay, bi-sexual, transgendered identity) and other forms of discrimination all originate from the same set of beliefs that some people are inherently 'better' than others.

Like other social structures⁹⁰ that establish some people as superior to others, the sexist belief that women's lives are less valuable than men's lives leads to violence against women. When women engage in fighting against VAW, they often challenge these sexist beliefs along with other structures that discriminate against people. Women's empowerment should be seen as inherent to the process of building social peace.

Some structures are worse than others; patriarchy for instance is rigid and strongly resistant to change. Analysis of these structures is extremely important when diagnosing and analysing power abuse and violence.

If violence exists due to a structure, the repressed, exploited and/or alienated often see no alternative but to fight their way out. There are some patterns that sustain power imbalance between social groups and structural violence:

Heteronomy: being directed by others. Those in positions above others are able to psychologically condition those below so that they accept the structure, often as something that is natural or God-given. Those above may justify the hierarchical structure and their direction to those below by using language like this: *"like a mountain the society has a peak, and a base"* or God-given *"this is punishment for being lazy/sinful; but in heaven the last may be the first."* Women and girls, for example, might be conditioned into believing and accepting that they are inferior and men and boys are superior.

The way to overcome this structure is creating **Autonomy**. Those below create their own structure, their own network, such as women's networks, women groups etc.

Disintegration: restricted access to information. Only the political or economic rulers know what is going on and those below see only small segments of reality so that they are unable to see the whole picture. So, for instance women might have a limited vision of society, because they spend most of their time in the home (and working in fields) and are often excluded from political and economic decision-making. They are frequently told these are men's issues.

⁸⁹ Speciesism is a term created by Johan Galtung to describe the exploitation of the nature to satisfy the needs of human beings. Results are pollution, extinction of particular animals or plants, and less respect for the nature.

⁹⁰ Social structure is defined as patterned social relations – those regular and repetitive aspects of the interactions between the members of a given social entity, e.g. between young and old people, males and females, handicapped and "normals". Studies of social structure attempt to explain such matters as integration and trends in inequality. Furthermore, in any society there are arrangements within the structure for sexual reproduction and the care and education of the young. These arrangements take the form partly of kinship and marriage relations. Finally, systems of symbolic communication, particularly language, structure the interactions between the members of any society. Adapted from: ENCYCLOPÆDIA BRITANNICA <http://www.britannica.com/EBchecked/topic/551478/social-structure>.

Here the way to overcome this violent structure is creating **Integration**. Women, and other groups excluded from decision-making processes, should join forces to secure greater representation in political and other fields of power.

Desolidarisation: no solidarity within one's own identified group). Those above interact with each other in all kinds of ways, whereas those below are kept apart. Women are often kept separated in different ways. For example, while a mother-in-law and daughter-in-law are both members of a group that is discriminated against i.e. women, once a woman becomes a mother-in-law she gains a little more power in very traditional cultures, and may forget about or act out the pain and discrimination she suffered when she once was a daughter-in-law. The internal hierarchy within this group hinders solidarity and the ability to unite in common cause.

The way to overcome disunity is living **Solidarity** so that the division between the different groups within the broader group of women can be overcome.

Exclusion: being cut off. Those below (often of other race) are (almost) cut off from interaction with the top of society; they are excluded from social or worldly interaction. Women, for instance, may have limited access to the top echelons of society, whether that is in political, economic or social spheres.

The way to overcome exclusion is **Participation**. For women it is extremely important that they play an equal role in all decision-making processes.

The combination of these four mechanisms explains how very small numbers of people can dominate such large groups of people or indeed a few countries might exercise power over a great number of countries; combining repression, exploitation, alienation and low levels of direct violence. These mechanisms produce and sustain asymmetries within societies according to the social fault lines like sexism, racism, nationalism.

6.4. Empowerment

Empowerment refers to increasing the political, social, economic, or spiritual strength of individuals, groups and communities. It regularly addresses members of groups that are excluded from decision-making processes through discrimination e.g. based on gender, disability, race, ethnicity, age, their sexual orientation, or religion.

People feel empowered when they recognize that they are able to influence decisions that affect their lives. Empowered people understand power dynamics, are aware of their ability to have an effect on and control aspects of their own lives, and actively seek to support the empowerment of others. Empowerment comes from within and people must uncover it themselves; however, the process of empowerment can be raised and strengthened by others.

Sara Hlupekile Longwe, a gender expert from Lusaka, Zambia developed in the mid 1990th the so called **Women's Empowerment Framework**. This model is explicitly political, arguing that women's poverty is the consequence of oppression and exploitation - rather than lack of productivity - and that to reduce poverty women must be empowered.⁹¹

The framework postulates five progressively greater levels of equality that can be achieved – listed from highest (control) to lowest (welfare):

1. **Control** – equal control over in decision-making over factors of production.
2. **Participation** – equal participation in decision-making processes related to policymaking, planning and administration (at all levels: local, district, national).
3. **Conscientisation** – attaining equal understanding of gender roles and a gender division of labor that is fair and agreeable. (By the majority, regarding (unpaid) labour, women have more responsibility and less power than men).
4. **Access** – equal access to the factors of production (land, credit, training, market) by removing discriminatory provisions in the laws.

⁹¹ See: http://www.devtechsys.com/gender_integration_workshop/resources/review_of_gender_analysis_frameworks.pdf

5. **Welfare** – having equal access to material welfare (food, income, medical care).

6.5. Exercise: Gender and power⁹²

Overview	Discussion of power in regard to gender
Time	45 - 60 min.
Learning objective	<ul style="list-style-type: none"> ▪ To gain insight into the dynamics of power in gender relations ▪ To define different sources of power ▪ To be aware of powerful women ▪ To analyse power relations
Preparation	<ul style="list-style-type: none"> ☞ Have the concept of power over and power with in mind ☞ Have some names of women in mind to help the group to identify names of powerful women
Materials	✂ Handout “Gender Analysis of Power Resources”, flipchart, marker
Methods	⌘ Individual work & group discussion
Target group	◎ All target groups
Remarks	

1. In the large group, ask people to list names of powerful women and what makes them powerful. Highlight with the group that there are many different sources of power, e.g. physical strength, political power, spiritual power (see handout: *Gender Analysis of Power Resources*). Some of the sources of power are used to control others and some allow women to work with others to accomplish something that improves everyone’s life.
2. Distribute the handout *Gender Analysis of Power Resources*. Form small groups and ask participants to go through the list and determine who holds each type of power: both men and women, mostly women or mostly men? Ask them to write down some examples.
3. Debrief and present the concept of power over, power with and power within

Facilitators note

⇒ In mixed groups form only men and only women groups or one only man, one only women and one mixed group to compare whether the perception is different.

Worksheet *Gender Analysis of Power Resources*

Sources of power	Mostly used by men	Mostly used by women and men	Mostly used by women
Military power			
Physical strength			
Economic power (control)			

⁹² Source: Schirch 2004, p 46f

of the market or economic resources)			
Power of knowledge, information or education			
Moral or spiritual power			
People power (when groups of people do an action together, e.g. demonstration, sit-in)			
Appearance or “beauty power”			
Charisma or personality power			

6.6. Exercise: Power and power abuse⁹³

Overview	Discussion of a specific case
Time	30 min.
Learning objective	<ul style="list-style-type: none"> ▪ To identify the relationship between abuse of power and violence against women
Preparation	☞ Familiarisation with activities and key points
Materials	<ul style="list-style-type: none"> ✂ Text with cases ✂ Flipchart, marker
Methods	⌘ Group discussion
Target group	◎ All participants
Remarks	

1. Ask participants to listen to the case studies that you are reading/ telling.
2. Discuss the questions listed.
3. Move to the next case study.

The case of an arranged marriage (case study 1)

Mobina's father says he has some very important matters to discuss with her and her mother.

⁹³ Source: Virdee 2004, p 62f

He then proceeds to tell Mobina that since she is now 18 years old he has arranged her marriage to a man who is the son of a very good friend of him from long time ago. Her father says this man comes from a good family, has a good job and the family has a good reputation and this is a good match for her. Mobina's mother tries to ask more questions about the man, but the father says the marriage is arranged and he has complete trust that the marriage will be a good one. Mobina has never seen or met this man, who is considerably older than her. Mobina does not raise any verbal objections to the marriage and her silence is taken that she is in agreement of the marriage. In Afghan society, young girls do not usually give their opinions or views to their fathers on partners for marriage; being too forward is not seen as a good quality for girls, the more shy or embarrassed a young girl appears the more she is perceived as being innocent and having good virtue.

Large group - discussion questions

- How common is this kind of situation in Afghanistan?
- Did Mobina give her informed consent to this marriage?
- Was there any force used in this incident?
- Who is more powerful in this example – father or daughter?
- What kind of power does this father have?
- What kind of power does the daughter have?
- What kind of power does the mother have?
- How does power relate to choice in this example?

The case of refugee Sumera (case study 2)

Sumera is a refugee with three young children and has been separated from the rest of her family and relatives. She approaches an armed soldier at the checkpoint and explains her story and that she is seeking refuge at a town on the other side of the checkpoint where she believes her husband and family are located. The soldier asks Sumera for some money to pay the fee; then he will let her through the checkpoint (there is not fee – he is asking for a bribe). Sumera explains she has no money and nothing of value to offer. The soldier tells Sumera that he will let her through if she has sex with him. Sumera agrees.

Large group - discussion questions

- Do you think this kind of situation could happen?
- Did Sumera give her informed consent for sex? (The answer should be: No - this was rape)
- Was there any force used in this incident?
- Who is more powerful in this example – the soldier or Sumera?
- What kind of power does this soldier have?
- What kind of power does Sumera have?
- How does power relate to choice in this example?

6.7. Exercise: Understanding empowerment⁹⁴

Overview	Discussion of empowerment and strategies
Time	50 min.
Learning objective	<ul style="list-style-type: none"> ▪ To define women's' empowerment ▪ To identify a variety of strategies for empowering women
Preparation	☞ Have the Women's Empowerment Framework in mind
Materials	✂ Handout "Women's Empowerment Framework", flipchart, marker
Methods	⌘ Plenary discussion or group work and group discussion

⁹⁴ Source: Schirch 2004, p 46

Target group	☉ Participants that have basic political understanding
Remarks	You may adapt the empowerment tool for any other group that is discriminated, marginalised or in any other kind inferior.

1. In the large group, describe the five types of women’s empowerment. Draw a spectrum with the five different types listed along a line, with *welfare* at one and *control* at the other end.
2. In small groups, ask participants to discuss these five types of empowerment and equality and the one they think is best and most important in their context.
3. In large group, ask participants to share some of the highlights of the small group discussions.

Alternative:

1. In small groups of 6 to 8 people, discuss and make a list of how women can be empowered to participate (in police, school, and work) more actively?
 - How can women be added into the existing structures? What are the advantages and disadvantages of adding women to current structures and processes?
 - How can we create new ways of involving women? What are the advantages and disadvantages of creating new structures and processes to support women (in police, school, religion, work)?
2. Only women trainings are one strategy for empowering women. Discuss the advantages and disadvantages of “women-only” trainings and initiatives. Is it important for women to have a space where they can learn together and exchange their experiences, views and visions? Are there issues that will be discussed differently (such as violence against women, (sexualised) gender based violence) because only females are attending?

6.8. Exercise: Social fault lines in Afghanistan

Overview	Discussion on social fault lines that are relevant in Afghanistan
Time	60 min.
Learning objective	<ul style="list-style-type: none"> ▪ To raise awareness regarding the social fault lines ▪ To understand how they keep sustained ▪ To work out strategies how they may transformed to decrease discriminating structures
Preparation	☞ Have the social fault lines and the indicators for power imbalance in mind
Materials	✂ Handout “ <i>Women’s Empowerment Framework</i> ”, flipchart, marker
Methods	⌘ Lecture, group work & group discussion
Target group	<ul style="list-style-type: none"> ☉ Groups that are able to understand complex theory ☉ Groups that are already aware of the power imbalance and a needs to change it
Remarks	

1. Present the theory of the social fault-lines and its syndromes/ principles for sustainability
2. Discuss in the large group what social fault-lines are most relevant in regard to violence against women.
3. Form four groups and ask every group to discuss
 - one principles of structural violence (Heteronomy, Disintegration, Desolidarisation, Marginalisation) in regard to the particular social fault lines, how it is visible and what is its impact
 - needs and strategies to overcome the situation

4. Ask the groups to present their results and discuss in large group.

Facilitator's note

- ⇒ The theory of structural violence and its syndromes is a key to understand how power is manifested and sustained in social structures and what is needed to overcome it, but not easy to understand. The facilitator should use examples to make it more clear and take time.

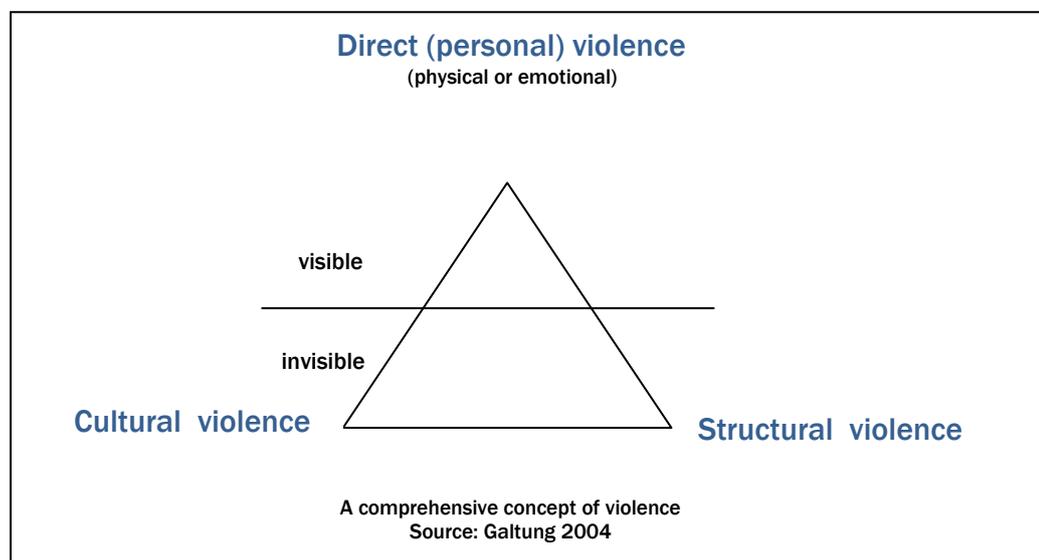
7. What is violence?

Violence is the use of force⁹⁵

- “Force” might be physical, emotional, social or economic in nature. It may also involve coercion or pressure. Force also includes intimidation, threats, persecution, or other forms of psychological or social pressure. The target of such violence is compelled to behave as expected or to do what is being requested, for fear of real and harmful consequences.
- Violence consists of the use of physical force or other means of coercion such as threat, inducement or promise of a benefit to obtain something from a weaker or more vulnerable person.
- Using violence involves forcing someone to do something against her/his will - use of force.

7.1. Direct, structural and cultural violence⁹⁶

There are various models to describe and categorize violence. The following model⁹⁷ aims to provide a deeper understanding of violence and its visible and invisible aspects. It is a useful tool for analysing and uncovering the different dimensions of violence and explains how the different forms of violence intersect.



Direct violence – this is visible through people’s behaviour. It might be physical, e.g. beating, killing, rape, or emotional (psychological), such as insults, verbal humiliation or harassment. Direct violence is awful, but its cruelty usually gets our attention - we notice it, and often respond to it.

⁹⁵ This paragraph is taken from Virdee 2008, p 64

⁹⁶ This chapter is adapted from medica mondiale 2012, p 38f

⁹⁷ The entire chapter is adapted from Galtung, Johan (2004): Violence, War, and Their Impact on Visible and Invisible Effects of Violence <http://them.polylog.org/5/fgj-en.htm>. In the following: Galtung 2004

But human action does not come out of nowhere; it has two root causes: the first is a culture of violence, i.e. a culture where the use of violence is seen as something positive or necessary. An example may be a person who kills a large number of enemies, is called a *hero* and earns a reputation as someone who is heroic or patriotic.

The second root cause is a structure that is itself violent by being overly oppressive, abusive or alienating; such as a mother-in-law who assumes she has the right and/or duty to insult her daughter-in-law when she does not act as she would like her to.

Structural violence⁹⁸ exists where human potential is constrained due to economic and political structures, i.e. where the social or economic structure of a country or its institutions harm people by preventing them from meeting their human basic needs. It is a form of violence that makes it tricky to identify perpetrators, because it involves a whole network of structures and different responsibilities.

Unequal access to property, political power, education, health care, or legal standing are all forms of structural violence, e.g. when women in the capital have access to health care while those from the districts do not or when girls have to stay at home to support their mothers in household while boys are allowed to go to school and learn.

Because they are longstanding, structural inequities usually seem ordinary; as the way things are and always have been. However, structured inequities result in suffering and death as often as direct violence, although the damage may be slower, more subtle, more widespread, and more difficult to repair. Racism, sexism, nationalism are some examples of structural violence.

Structural violence is problematic in and of itself, but it is also dangerous because it frequently leads to direct violence. Those who are continually oppressed are often, for logical reasons, those who resort to direct violence, e.g. mothers who are beating their children. Unfortunately, even those who are victims of structural violence often do not see the systematic ways in which their plight is based on unequal and unfair distribution of society's resources. Being engaged in VAW, it is crucial to understand this aspect of violence.

Cultural violence refers to aspects of culture that can be used to justify or legitimate direct or structural violence. Cultural violence makes direct and structural violence look or feel 'right,' or at least not wrong. One mechanism of cultural violence is to change the 'moral colour' of an act from 'wrong' to 'right,' or at least to 'acceptable.' Cultural violence may involve religion and ideology, language and art, and science. E.g. it is said that it is against the culture or the religion for women to work outside the home, travel alone or be engaged in politics. The study of cultural violence highlights the way in which the act of direct violence and the fact of structural violence are legitimate and thus made acceptable in society.

7.2. Cycle of violence on the level of society⁹⁹

As we have seen, the three elements (direct, structural and cultural violence) are interconnected. It illustrates how the *structural* violence often forms the basis for legitimating the direct violence, and the *cultural* violence then justifies the structural violence.

For instance, if a woman is raped in a dark place while walking alone, she is often accused of being responsible for the rape. Some will say that she provoked an attack by walking alone in a dark place. Yet it was a man who committed the attack. The *structure* that places men in a position of power over women (e.g. patriarchy) legitimates men's need to satisfy their desires at the expense of women. And it is *cultural* violence that makes the woman responsible for what happened to her, for example, by saying that she should not walk alone in the dark.

The visible effects of direct violence are usually well-documented and receive a lot of public attention: killings, rape, the wounded, and the displaced and material damage. What is not so easy to detect, but which may be even more pernicious is the invisible impact of direct violence. It can

⁹⁸ See also chapter 6 – Gender and power

⁹⁹ See: medica mondiale 2012, p 39

begin by reproducing violent structures and cultures in the following way: if one group loses in a conflict and is dominated by the winning group, this defeat causes hatred and a determination to exact revenge for the trauma¹⁰⁰ inflicted on the losers.

It is important to underline that a violent action not only traumatises the victims, but also evokes guilt in the perpetrators – whether consciously or unconsciously. It sets off a mechanism that causes both groups to wait for an opportune moment to inflict pain in return. The losers wait for their opportunity for revenge and the winners look for a chance to fight the losers again in order to gain more victories and more glory.

The desire to respond to trauma by causing further trauma and to allay guilt with more guilt is very common, but extremely harmful. According to this logic, there are two ways to ‘balance’ a violent conflict: firstly, if the perpetrator suffers a trauma of approximately the same dimension as his/her violation, and secondly, if the victim burdens himself or herself with guilt that is roughly proportionate to the degree of their own suffering.

In the act of revenge these two processes are combined. This is the reason why ‘payback’ is so common - ‘You hurt me; I hurt you – now we are even.’ According to this logic, the traumatised party has the ‘right’ to inflict trauma on the perpetrator. And the guilty party knows: ‘One day they will come back and do to me what we have done to them.’ Thus, the culture of violence continues and is seen as natural and logical.

A similarly vicious cycle can be observed in the reproduction of direct violence through violent cultures and structures. At the family level, conflict within families may be solved by violence. So, for instance, women and children who disobey their husbands or parents may be beaten to ensure they obey, but in this way children learn, consciously or unconsciously, that violence is a successful way of satisfying their own needs, especially in conflicts with those less powerful like smaller children or classmates from ethnic and religious groups that are scape-goated, such as Hazara¹⁰¹ in Afghanistan.

When the children grow up and gain more power, they are very likely to perpetuate this abuse themselves by using violence in conflicts in the same way they have seen it used. The same often happens to women who once suffered a lot of violence from their mother-in-law: when they become a mother-in-law themselves, instead of showing solidarity with their daughter-in-law, they often put the same pressure on them, insult and violate them – as a way of acting out their frustration for what they once experienced when they were daughter-in-laws.

The way out of this cycle lies in challenging the idea that oppressive or exploitative structures can only be changed by violence - and to start to transform the underlying conflicts through peaceful means. In the arena of women’s rights, this means that nonviolent actions such as demonstrations, sit-ins, campaigns, political negotiation etc. should be favoured in the struggle for greater representation of women in the political area and for other basic rights.

To summarise: **direct violence** is an event; **structural violence** is a process with ups and downs; **cultural violence** is a constant, which remains essentially unchanged due to the slow transformation of fundamental aspects of cultures over a long period of time.

7.3. Exercise: What is violence?¹⁰²

Overview	Discussion about how to define violence
Time	45 – 60 min.
Learning	▪ Participants are aware about their own definition of violence

¹⁰⁰ A trauma at the psychological level is emotional or psychological injury, usually resulting from an extremely stressful or life-threatening situation, e.g. during wars, extreme oppression, attacks, rape. Traumatic events can have an impact at an individual and collective level. Revenge and hate are often results at the collective level.

¹⁰¹ It is said that the ethnic group of Hazara descended from the Mongols who once conquered Afghanistan. Although this assumption has not been proven and is disputed by some, members of this ethnic group have suffered from discrimination for centuries.

¹⁰² Adapted from Bundeszentrale für politische Bildung und Landeszentrale für Politische Bildung Baden-Württemberg (2008): Gewalt zum Thema machen, p 175. In the following: BPB 2008

objective	<ul style="list-style-type: none"> ▪ Participants are aware that no consensus about this important issue exist ▪ Participants are aware that a common understanding of violence is needed to create social peace in families
Preparation	☞ Prepare small cards with statements according to the target group
Materials	✂ small card with statements; two papers, one with violence the other with no violence
Methods	⌘ Group discussion
Target group	◎ All participants
Remarks	

1. Take two papers, one with the heading “violence” the other with the heading “no violence. Put it on the floor with six meters in between. These papers symbolize two poles.
2. Distribute the cards (one card for every participant) and ask participants to arrange the cards on the floor according to the extent of violence that is described in the statement on the card.
3. Let participants discuss until everybody agrees on the order on the floor. Then they are allowed to sit down again. Interrupt after 15 min.
4. Discuss the following question:
 - How comes that there is no consensus and it is difficult to reach an agreement?
 - Is it possible that everyone has her or his own definition about violence and acts according to that?
 - Does “positive” and “negative” violence exist?
 - Did anyone use violence in this exercise?
 - Is it possible to exact divide *violence* from *no violence*, e.g. with a red string?

Handout: Statements for the exercise on violence

- Here are some examples. Please look for statements according to your target group!
- A mother who pulls her child from the tandoor in order not to fall inside and hurts s/he by doing so.
- A father who is never at home.
- A boxer
- A swimmer who saves the life of another swimmer by tearing him/her on her hair.
- A butcher who makes meat of a sheep.
- A car driver who moves extremely fast.
- A teacher who calls her/his students *stupid*.
- A brother-in-law who call the wife of his dead brother *parasite*.
- A prostitute.
- A father who hits his child because s/he did not behave well.
- A man who goes to a prostitute.
- A person who is consuming opium every day.
- A homeless who became a thief.
- A surgeon who cuts a patient’s belly open.
- A person who fitches a bread because s/he is hungry.
- A policeman who takes money of you because you parked where you were not allowed to park.
- A widow that is forced to marry her brother-in-law after her husband died.
- A policeman with a night stick.
- A soldier.
- A 14-year old boy who smokes.

- A husband who forces his wife to have intercourse although she denies.
- A mother who recommends to her son to beat her daughter-in-law.
- A husband who beats his wife because she scorched the meat.
- A 14-year old girl that is forced to marry an 18-year old boy.

7.4. Exercise: Definition of violence¹⁰³

Overview	Find a consensus on the definition of violence
Time	30 - 45 min.
Learning objective	<ul style="list-style-type: none"> ▪ Participants have developed a definition on violence through consensus ▪ Participants experienced that consensus works – even when it seems to be difficult
Preparation	✍ write down on the flipchart the word violence
Materials	✂ flipchart, marker, paper, pen
Methods	👥 Pairs, small groups, large group
Target group	👤 All participants
Remarks	

1. Every person chooses a partner and together they work out a definition on violence that holds not more than two or three sentences. The best would be to write only one sentence or some words. (3 min.)
2. Ask each pair to choose another pair to join so that they become a group of four. Out of the two definitions, they have to write one definition. (4 min.)
3. If finished ask the groups to choose another group to join so that they become a group of eight persons. Again out of the two definitions they write one (5 min.)
4. Next the groups are asked to read their definition (without explanation or comment) and the facilitator writes on the flipchart – under the heading ‘violence’ – all verbs of the two definitions.
5. The facilitator reads the verbs out, if needed asks for explanation and deletes those that are too strong, e.g. like *killing*. Before someone is being killed a lot of violence might happen. Verbs like *affect* might be deleted too, because they need additional explanation. Highlight that the understanding of the meanings is subjective, e.g. what is embarrassing for one person must not be embarrassing for another one.
6. Ask the group to select one or two verbs that are defining violence comprehensively by asking every person individually and the facilitator marks every verb that has been named with a dash.
7. Rank the verbs according to the number of dashes and write down the group definition.

Facilitators note

- ⇒ When you are writing on the flipchart only the verbs, you should explain what you do: I write down the verbs only, because all these verbs together form the first common definition. But it is still too long.
- ⇒ Use this definition during the workshop.

¹⁰³ Adapted from Bundeszentrale für politische Bildung 2008, p 172

8. Gender and violence

8.1. Gender and gender based violence

The term **Gender Based Violence (GBV)** is used to describe violence that is directed at a person – woman or man – on the basis of gender or sex.¹⁰⁴ Sexual violence violates a person in a multidimensional manner. It aims at subjugation and degradation. Gender based crimes and sexual violence originate in the pre-existing social, political and cultural context in which women and men live.

GBV occurs in many forms and is widespread all over the world. The frequency and severity of GBV varies across countries and continents, but the negative impact it has on individuals and on families is universal and has direct links to health problems. While gender-based violence has recently emerged as a salient topic in the human security community, it has been framed principally with respect to violence against women, particularly sexual violence. But it also exists against men or boys.

Sexualised gender based violence includes rape, to be forced to rape someone, to be forced to watch rape of own family members, sexual assault and harassment, torture of genitals, forced prostitution, forced marriage, trafficking of women, girls, boys or men and several harmful traditional practices.¹⁰⁵

Sexualised violence against boys/men is also a great social taboo. It takes place during war times with men being raped and tortured in sexualised manner as prisoners or by different ethnic groups in communities.¹⁰⁶ And it takes place during times without war, e.g. in Afghanistan the so called practice of *Bacca bazi*, where young boys serve as dancing boys and sex slaves or prostitutes, is increasing.¹⁰⁷

8.2. Masculinity and violence¹⁰⁸

Based on their ascribed gender roles men and women have different ways of dealing with conflicts. Women may be discouraged from using violence if it isn't seen as feminine, while men may be encouraged to be violent to prove their masculinity.

Some characteristics attributed to women in many cultures, like being nurturing and compassionate, may make it easier for women to learn and demonstrate nonviolent conflict solving strategies.

Most men are socialized to be “masculine”. According to the gender roles in most cultures males are expected to be courageous, assertive, likely to compete, ambitious to act through physical aggression and violence and repress other emotions. Hence young boys are encouraged to be tough and fearless, to repress their empathy, to avoid crying and to value winning or dominating over others.

Males are permitted and encouraged to act aggressively in order to prove their manhood or masculinity. Boys are told to “bring out the men” and many learn that war is respectable. Warriors, soldiers and conquerors are seen as heroes. By trying to act “masculine” and play the role society has defined for men, many men make decisions without concern for the human suffering they will bring to others.

On the other hand, there is a strong relationship between military experience and political leadership. Many people tend to elect leaders that they believe will be able to make the decision to go to war. Since there are far more men than women in most militaries, this is also one reason why women find it difficult to get into position of political leadership. Female leaders are questioned

¹⁰⁴ Source: Karin Griese: PowerPoint presentation in: Zemp, Maria: Training manual for health professionals: A trauma-sensitive approach. medica mondiale, Cologne 2011, p 18. In the following: medica mondiale 2011

¹⁰⁵ For more details see chapter 9

¹⁰⁶ An Afghan doctor who worked as paediatrician during the Mujahiddin time witnessed armed commanders who kidnapped children – boys and girls – during night time to sexual insult them and brought them back before morning.

¹⁰⁷ *Bacha baazi* is widespread in the Uzbek and Tajik Regions of Northern Afghanistan, but practised all over Afghanistan with a tendency to increase <http://www.bbc.co.uk/news/world-south-asia-11217772>

¹⁰⁸ Source: Schirch 2004, p 86f

whether they “have what it takes” to use violence. Female leaders often have a “tough lady” image or in other words, they are perceived as “masculine” women.

Often male leaders who prefer negotiation or diplomacy rather than war are called “coward”, “wimp” or “girl” challenging their “masculinity”.

Addressing the connection between masculinity and violence is essential to work towards violence against women. Communities pressure both men and women to conform to gender roles. Men are encouraged to act “masculine” and women to act “feminine”.

Men are not any more “naturally violent” than women according to most research. Both women and men have potential for great violence. Yet men commit most violence in the world at international, national, community, and home environment. And they suffer from the violence as victims as well.

Sometimes women pressure men to be violent to prove that they are “real men”. Mothers ask their sons to fight wars. Young girls may find aggressive young men more attractive.

8.3. Exercise: Masculinity and violence

Overview	Understanding of concepts of masculinity and how it lead to violence
Time	30 min.
Learning objective	<ul style="list-style-type: none"> ▪ Participants identified the connection between men, masculinity and violence ▪ Understand the ways women encourage men to use violence to prove their masculinity
Preparation	☞ Familiarisation with concept of masculinity and violence
Materials	✂ Flipchart, paper, marker, pen
Methods	⌘ Small groups, plenary discussion
Target groups	◎ All participants
Remarks	This exercise should be followed by the exercise: masculinity and non-violence

1. Form small groups, reflect on the following questions:
 - Are young boys in your community encouraged to act “tough”? How?
 - Are males required to prove themselves using violence? Describe specific examples of boys using violence to earn the respect of being a man.
 - What role do women in your community play in encouraging men to be violent?
2. Ask small groups to report what they shared to the large group and discuss in plenary:
 - What was interesting/ new for you?
 - What is required to decrease violence against women?
 - What is needed to build a peaceful environment for future generations?

Facilitator's Notes

- ⇒ Depending on the group of participants, you may focus during the discussion on impact of violence on men, women and men, children etc.
- ⇒ You may discuss what women or men can do to change the situation. It might be easier for participants to discuss in homogeneous groups, i.e. only men and only women groups.

8.4. Exercise: Masculinity and non-violence

Overview	Understanding of a concept of masculinity that lead to non-violence and reputation
Time	30 min.

Learning objective	<ul style="list-style-type: none"> ▪ Identify potential connection between masculinity and non-violence ▪ Develop strategies for transforming the relationship between masculinity and violence
Preparation	☞ Familiarisation with concept of masculinity and violence
Materials	✂ Flipchart, paper, marker, pen
Methods	⌘ Small groups, plenary discussion
Target groups	◎ All participants
Remarks	In mixed groups form men- and women-only working groups

1. In same small groups ask participants to discuss
 - if there are some men who have the reputation of being very masculine but also of being gentle and non-violent
 - if you know, describe them.
2. In large group, brainstorm ways that women can affirm men and boys as masculine without needing to prove themselves through violence.
 - What are ways that women specifically can change the ways that men see themselves and their masculinity?
 - How can women encourage other women to join them in connecting masculinity and non-violence?

Facilitator's Notes

- ⇒ If you work in mixed groups, you may form small groups of men and small groups of women.
- ⇒ If you work in mixed groups, you may discuss what women or men can do to change the situation. It might be easier for participants to discuss in homogeneous groups, i.e. only men and only women groups.

9. Violence against women (VAW)

Violence is one of the most widespread abuses of human rights worldwide in times of both conflict and peace. It is a leading cause of death and disability among women of all ages. VAW is not a marginal issue affecting just a few women, it affects women of all ages, all social locations, in all countries. The UN estimates that one in three women faces some form of gender-based violence in their lifetime¹⁰⁹. VAW remains a persistent problem because of women's unequal status in society, which denies them equal protection and access to justice. Allowing VAW to continue unabated sends the message that we do not value women's lives. It also means that progress towards development goals is destined to fail.¹¹⁰ Violence against women is a gross violation of women's human rights that is both a cause and a consequence of gender inequality:

Cause: Violence against women is a means of social control. Violence against women maintains unequal power relations between women and men and reinforces women's subordinate status. It does this by entrenching the idea that women's lives are worth less than men's, taking power away from women and giving it to men and restricting how, when and which decisions women can take for themselves.

Consequence: Violence against women is an abuse of the power imbalance between women and men. Women are at risk of violence because they do not have enough power in society to protect themselves from more powerful men or to access justice. Violence against women is a consequence of structural inequalities that permit – and sometimes encourage – men to abuse women without fear of punishment.

¹⁰⁹ Quoted from: Action Aid: Destined to fail? How violence against women is undoing development. London 2010. http://www.actionaid.org.uk/doc_lib/destined_to_fail.pdf, p 1. In the following: Action Aid 2010

¹¹⁰ See: Action Aid 2010, p 3

Violence against women occurs within a broader context of unequal power relations. Women and men living in poverty in developing countries face an unfair globalised economy that leads to exploitation, social, economic and political exclusion and inequalities of all kinds. In this context, those who have more power than others – of any kind – tend to exercise it in ways that include violence. This in turn unleashes chains of violence where the rich exercise power over the poor and those with weapons or political power uses it to brutalise those below them, using violence to exert control or authority. Men and boys that are exploited, brutalised, facing life-threatening economic insecurities and are themselves feeling powerless can turn to violence to express their frustration and exert what power they have over women and girls.¹¹¹

Evidence shows that gender based violence increases during times of political and social instability, with women facing particularly acute risks during times of conflict. Knowing what supports violence against women can help in generating solutions but does not excuse the violence. A constant threat to women's lives and well-being, violence against women robs them of choices and control.

9.1. Definitions of Violence against Women¹¹²

Definitions of violence against girls and women vary considerably from broad to narrow definitions across countries and continents. All definitions of violence against girls and women acknowledge the **unequal power relationship between women and men** and that the oppression of girls/women has deep roots linked to patriarchy, such as the following:

Violence against women (VAW) "... is a manifestation of historically unequal power relations between men and women, which have led to domination over and discrimination against women by men and to the prevention of the full advancement of women..." and

"any act of violence against women that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life."¹¹³

These definitions refer to the gender-based roots of violence, recognizing that violence against women is one of the crucial social mechanisms by which women are forced into a subordinate position compared with men. Violence against women encompasses – but is not limited to – three areas: violence occurring in the family, within the general community and violence perpetrated or condoned by the State and its institutions. It is also acknowledged that there is no universally accepted definition of violence against women.

9.2. Types of violence against women

Types of VAW are further categorized into four main types (i.e. UNIFEM Afghanistan) and the purpose is to ensure that everyone uses the same categories – if record keeping is systematic across agencies and communities it can be compiled nationally or locally to assess how big the problem is. Reliable statistics can be later used as an advocacy tool for policy change or for more resources.

Physical violence: physical assault; physical harassment in public; attempted murder; denied access to medical treatment; murder; female infanticide.

Sexual violence: Forced marriage; child marriage; forced engagement; forced prostitution; rape; forced sexual intercourse with husband; incest; sexual assault; sexual slavery; involuntary disappearance; refusal to grant divorce, forced pregnancy and forced sterilization.

Psychological/emotional violence: denial of food or basic needs; prevention of education, refusal to communicate; preventing maternal contact with children; using children as threats; physical threats to other family members; verbal insulting; threats to kill; intimidation; restrictions on movement

¹¹¹ Quoted from: Action Aid 2010, p 6

¹¹² The entire chapter is adapted from: Virdee 2008, p 57

¹¹³ Both quotations are taken from *The United Nations Declaration on the Elimination of Violence against Women, General Assembly Resolution*, December 1993

outside the home i.e. to visit own family, talk to neighbours, etc; forced to divorce/ separate; abandoned to own parents.

Other types of violence: Other traditional and cultural practices i.e. *baad* blood feuds, honour killings; kidnapping; attempted kidnapping, trafficking.

9.3. Cycle of violence¹¹⁴

Violence in an intimate relationship with a spouse usually follows a pattern. The first violent attack might seem like an isolated event, until it is followed by more violent attacks. The pattern usually begins with an incidence of violence, such as hitting, slapping, kicking, verbal threats or abuse. There may be a pattern or the abuse may happen randomly when any upset or incident triggers a violent episode. Violence tends to be repeated with calm periods in between violent incidents. This pattern of violence is often referred to as the 'cycle of violence'.

After the violent incident there is a calm period when the spouse is sorry and promises never to be violent again, this is also referred to as the 'honeymoon' or 'hearts and roses' period – where the spouse buys roses, presents and is on his best behaviour (like when the woman first married him, hence the term 'honeymoon'). This period can last for a few days, two weeks or even months, before the tension and stress builds up again. There is anger, blame, arguing and verbal abuse, until there is another violent incident or episode. This cycle of violence continues until there is a legal or therapeutic intervention. Abusive spouses do not change automatically or listen to other family members regardless of promises made to change or stop the violence.

Often, as time goes on, the 'make-up' and 'calm' stages disappear. It is also important to remember that not all domestic violence relationships fits the cycle, the 'cycle of violence' is an explanation to understand domestic violence.

The cycle of violence can become inter-generational, the acceptance and use of violence by children is modeled in their own family as adults, and it continues through the generations until steps are taken to stop the cycle of violence.



This is a very simple diagram that visually explains the cycle of violence against women. It shows that there are three stages which repeat themselves, and that violence is rarely an isolated incident.

It is important to stress that the cycle of violence is a pattern which can be repeated by future generations. The cycle of violence will not stop regardless of how many promises the abuser makes. Abusers will always have good intentions to stop violence, but it is transferring those actions into reality that is the problem.

¹¹⁴ The entire chapter is taken from Virdee 2008, p 65

To end the cycle of violence requires legal and therapeutic interventions – otherwise research shows that change is not possible.

9.4. Power and Control Wheel

The Power and Control Wheel¹¹⁵ was developed by battered women in Duluth, US, who had been abused by their male partners and were attending women's education groups sponsored by the women's shelter. While we recognize that there are women who use violence against men, and that there are men and women in same-sex relationships who use violence, this wheel is meant specifically to illustrate men's abusive behaviors toward women.¹¹⁶



9.5. Consequences and after effects on VAW and sexualised violence on women

- There are a number of medical, psychological, and social consequences to VAW that vary depending on the types of VAW.
- Death, either through homicide or suicide, is not uncommon as discussed in previous sessions.
- Social stigma and the tendency of society to blame the victim for an incident of VAW, especially rape and other sexual abuses. The social stigma following public disclosure of rape with the women being imprisoned makes the situation worse. This social stigma and blame

¹¹⁵ See: Domestic Abuse Intervention Project, Duluth, Minnesota, www.duluth-model.org the illustration should be taken from Maria's manual

¹¹⁶ Adapted from Virdee 2008, p 67

results in even greater psychological and emotional suffering to the survivor and often influences the behaviour of those who should be helping. The survivor may be considered 'bad' or 'undeserving of help' in the community and may even be unmarriageable.

- Survivors of VAW are at high risk for further abuse and victimization within the family and community, such as carrying a 'tarnished' reputation.
- There are serious and potentially life threatening health outcomes with all types of sexual and gender-based violence. The exact consequences vary, depending on the type of VAW.
- Psychological/emotional consequences—most psychological and emotional after-effects should be viewed as normal human responses to horrific, terrifying, extreme events. In some cases, however, the survivor experiences mental illness that requires medical intervention.
- Social consequences - a tendency to blame the survivor for the incident, particularly in cases of rape. This social rejection results in further emotional damage, including shame, self-hate and depression. Many women never tell anyone about the rape as the consequences for reporting can result in imprisonment and social stigma. So, they never receive proper health care and emotional support. Most incidents of VAW are never reported to anyone

9.6. The impact of VAW on children¹¹⁷

In Afghanistan, the impact of violence on children is wide ranging, as girls children are subjected to child marriages, as well as *baad*¹¹⁸ and exchange marriages. While this is illegal in Afghanistan, these practices continue as based on traditions and customs. The consequences of child/forced marriages are tremendous on the psychological/emotional well being of girls and the physiology of the girl child – including implications from being raped, having a body which is not fully developed and complications with pregnancies. In addition, to customary and traditionally practices, children are also particularly vulnerable in war and post war conflict situations. During these times not only are rights of children to education, health, welfare, basic survival needs difficult to access or denied, but children are overtly exposed to the impact of war and violence in their daily lives. Therefore the family home which should be a place of safety, security and happiness for children is also denied to them as there is often violence both inside and outside of their home.

It is important to understand the impact on children who witness violence against their mothers and women in their extended family, and interventions need to be in place to stop the cycle of violence from becoming an inter-generational problem.

Research studies by the NSPCC (National Society for the Protection and Care of Children in UK) highlight that in 60% of domestic violence cases children are also victims of physical abuse. Research conducted in London, Ontario (Canada) reveals that children living in violent homes have an 80% chance of witnessing the violence. The implications of these statistics are staggering. The same research states that children who witness violence against their mothers experience many of the same behavioural, emotional and cognitive difficulties to the abuse as children *who themselves have been physically or sexually abused*. Children are very troubled by the abuse. Despite attempts by some abusers and victims to hide the violence from their children, children are very much aware of the abuse their mothers are suffering.

The effects of VAW on the mother-child-family relationship

When abuse/violence against the mother occurs, there will be added strain on the relationship with her child/ren. This strain will impact on the ability of the mother to cope with the normal stresses that arise in child rearing. As a result, the child will feel added pressure. This pressure may result in increased behavioural and emotional problems suffered by the child (which only add to the existing

¹¹⁷ The entire chapter is taken from Virdee 2008, p 72ff

¹¹⁸ Despite being denounced by the United Nations as a "harmful traditional practice," *baad* is pervasive in rural southern and eastern Afghanistan, areas that are heavily Pashtun, according to human rights workers, women's advocates and aid experts. *Baad* involves giving away a young woman, often a child, into slavery and forced marriage. It is largely hidden because the girls are given to compensate for "shameful" crimes like murder and adultery and acts forbidden by custom, like elopement, say elders and women's rights advocates. *Baad* is the practice of trading women as a payment to resolve disputes between families, clans or tribes. Typically, when a girl is given in *baad*, it is the result of a meeting of elders in which both families have representatives.

maternal stress). In addition to the stress that these behaviour problems will have on the mother, the child's behaviour may increase the likelihood of further violence, as the mother will be blamed for the child's behaviour.

In the Afghan context whilst marital discord is widespread, separation and divorce are extremely difficult options for the women to take – these are all highly stressful events for the children. Children in other countries who have been witness and abused by their father often say they wished their mother had left the father.

What children learn from witnessing abuse/violence against mothers and other women in the family

Children's role models what it means to be an adult are primarily learned in the family, so the violence and abuse has a profound impact on children. Over time, even if children recognise violence is wrong they internalize strong messages and may be unconscious of how they are repeating similar patterns.

Children, who repeatedly witness violence directed towards their mothers and other female members of the family, learn and internalize perceptions such as:

- Mothers/girl child are not deserving of respect.
- Those who love you also hit and abuse you.
- It is socially, culturally, traditionally and morally acceptable to use violence against female members of the family for control and compliance purposes.
- Violence is an acceptable conflict resolution strategy.

It is important to recognize that there are gender differences in the way children internalise the violence they witness. Boys will learn behaviour in adult relationships that the use of violence is acceptable, girls as adults will tolerate the abuse because her mother and other female members did. The social and cultural environment will either reinforce this message or provide alternative models of adult behaviour. In Afghanistan, the social and community environment provides few alternative models of non-abusive and equal relationship models between genders.

Emotional and behaviour effects on children witnessing violence against their mothers and other female relatives

Children regardless of their age will respond in different ways to the violence experienced in their family environment. Children as young as six months are affected by the violence they witness and if the violence continues to be part of their lives until adulthood, the impact on them is profound. Possible emotional and behaviour effects could be:

- Loss of self esteem and self confidence.
- Insecurity, fear and vulnerability (Sometimes these feelings of insecurity fear and vulnerability will be hidden behind a mask of "toughness").
- Being unable to openly discuss frustrations and problems.
- Poor anger management skills.
- Difficulty in trusting people.
- They may not wish to show their emotions.
- They may use violence to cope with their own stresses.
- They may minimize or deny the violence to protect them or to keep the myth alive of a 'happy' family.
- They may suffer from depression and developed psychosomatic illness.
- They may have school and other social difficulties i.e. poor concentration, unable to learn.
- They may suffer from guilt, believing that they are the cause of the violence.
- Physical symptoms – bed wetting, acting out, eating disorders, self harm/mutilation.

Children who have lived in abusive family environments are often poor achievers in school and have related learning difficulties.

9.7. Why do men abuse? Causes and contributing factors¹¹⁹

The root causes of all forms of VAW lie in a society's, particularly men's attitudes and practices towards women – the roles, responsibilities, privileges and opportunities afforded. At the heart is patriarchal ideology and values. Root causes of VAW are

- Patriarchal control.
- Male and/or societal attitudes of disrespect or disregard towards women.
- Lack of belief in equality of human rights for all.
- Cultural/social/religious norms on inequality for women.
- Lack of value of women and/or women's work

Addressing the root causes of VAW requires sustained, long term actions with change occurring slowly over a long period of time. Like patriarchy the root of the tree which is almost 2,500 years old it will take a long time to pull out!

Contributing factors are those that perpetuate VAW or increase risk of VAW (family, community and state violence). Contributing factors do not cause VAW although they are associated with some acts of VAW. Some examples:

- **Alcohol/drug abuse** is a contributing factor - but not all drunks/drug addicts beat their wives or rape women.
- **War, displacement**, and the presence of armed combatants are all contributing factors, but not all soldiers rape civilian women.
- **Poverty** is a contributing factor, but not all poor women are victimized by forced prostitution or sexual exploitation.

Many contributing factors can be eliminated or significantly reduced through prevention activities. Possible contributing/perpetuating factors on different levels are:

Regarding family and/or community violence

- Alcohol/drug abuse
- Poverty
- Economical difficulties - availability of food, fuel, wood, work requires women to enter isolated areas.
- Unemployment.
- Negative parenting practices.
- Physical or mental impairment or long term care of sick/disabled leading to factors of stress, overwork, etc.
- Religious, cultural, and/or family beliefs and practices.

Regarding state and/or community violence in general

- Collapse of traditional society and family support.
- Design of services and facilities not women sensitive.
- Absence of law, rule of commanders.
- High military presence – environment unsafe for girls/women.
- Geographical location/environment (high crime area, repressive political insurgency i.e. Taliban).
- Ethnic in-fighting to control of resources (land, water).
- Lack of laws or insufficient understanding on application of law on VAW.

¹¹⁹ Adapted from Beth Venn (2004), pp. 52-53 in Virdee 2008, p 89ff

- Lack of police protection/corrupt police.
- Informal shura mechanism – conservative/Taliban style of law enforcement.
- Legal justice system/laws silently and/or openly condone VAW.
- Loss of male power/role in family and community; seeking to assert power.
- Political motive, weapon of war, for power/control/fear/ethnic cleansing.

Regarding state and/or community violence specifically in residential settings i.e. refugee camps, detention centres and prisons

- Leadership predominantly male; women’s security issues not considered in decisions.
- Poor and overcrowded conditions with little or no access to outside advocates and other support networks.
- Girls/women detained with men.
- Corruption and bribery i.e. use of women as prostitutes.
- Boredom, lack of services, activities and programs in residential settings.
- Design and social structure of refugee camp (overcrowded, living with strangers).
- Lack of identity cards/registration cards for each individual refugee.
- Lack of UNHCR presence in camp.
- Retaliation: Refugees may be considered materially privileged compared with the local population.

9.8. Establishing a culture of mutual support and gender justice

Violence against women is a consequence of structural inequalities and a culture that justifies – and sometimes encourages – men to abuse women without fear of punishment.

E.g. in most countries in the world, marital rape, or ‘conjugal rape’ is not legislated as a crime. In countless homes the world over, ‘cultural’ norms that function on patriarchal codes of conduct regulate women's sexuality within a marriage and emphasise their duty to obey their husbands' sexual demands. Furthermore, some religious institutions emphasise that women “commit a sin” when refusing to have sexual intercourse with their husbands.¹²⁰ Women's sexuality is often seen as the property of their husbands, and sexual intercourse does not depend on the explicit consent of the wife; marriage is an institution that dictates wives to serve their husbands' sexual needs. In Muslim contexts, many argue that the institution of marriage is interpreted as a contract that provides for the financial maintenance of a woman in exchange for her obedience (ta'a), including sexual availability. Presumption of women's sexual consent provides the social justification for marital rape. Society condones this violence through the normative construction of marriage as a sexual contract that ensures men the exclusive right to their wives' bodies.¹²¹

To change of cultural beliefs and traditions takes long time and needs additional to awareness raising and reconciliation between the sexes adequate laws and structures that contribute to power balance and adapting a new culture. It is required to overcome the thinking of “either – or” e.g. either for men or for women and the corresponding solution and fear that if one group wins – more rights, more responsibility etc. – that the other part will automatically loose. A culture of “both and” should be established and an understanding that if women win more rights, apply more education etc. the entire society, wins too and so do men and visa verse.

During this process, the male hostility and retaliation to “gender” that is visible in Afghanistan, because men feel anxiety and fear when they sense that “traditional” masculinities is going to be undermined has to be taken serious to integrate them in the aimed social change.¹²²

¹²⁰ Greiff, Shaina: No Justice in Justifications: Violence against Women in the Name of Culture, Religion, and Tradition. Women Living under Muslim Laws. 2010. See: http://www.wluml.org/sites/wluml.org/files/SKSW%20Policy%20Briefing%20Series%201_No%20Justice%20in%20Justifications_Greiff.pdf, p 10f. In the following: WLUML 2010

¹²¹ WLUML 2010, p 17f

¹²² Aserbajjani-Moghaddam, p IX

9.9. Exercise: What is violence against women?¹²³

Overview	Participants understanding of violence against women from their own life experiences
Time	30 min.
Learning objective	<ul style="list-style-type: none"> ▪ To discuss and understand what violence is and how it affects women in the family and community. ▪ To understand how violence impacts on participants' lives.
Preparation	☞ Familiarise with the topic VAW
Materials	✂ Flipchart, coloured markers
Methods	⌘ Group discussion
Target groups	◎ women only
Remarks	

1. Discuss with the group the following questions?
 - What does the word violence mean?
 - What do you consider is violence against women?
 - What does a violent act/action do to women in the family/ community?
 - What is your own experience about violent acts in your life?
2. At the end of the discussion the group facilitator should write down the main points or draw symbols agreed by the group on what violence means to them.

Facilitator's Notes

- ⇒ The definition of violence against women should be in the participants' own words. Facilitators should only ask the questions, not help to give the answer.
- ⇒ Remind the participants that these exercises are a process and towards the end of these sessions they will learn about different types and definitions.

9.10. Exercise: Different kinds of violence against women

Overview	Understanding VAW and its diverse forms
Time	25 min.
Learning objective	<ul style="list-style-type: none"> ▪ To understand types of VAW and its various usage ▪ To understand that psychological or emotional violence is violence too
Preparation	☞ Familiarise with different kinds of VAW
Materials	✂ flipchart or small cards and pin board, marker
Methods	⌘ Pairs, small groups or jigsaw and plenary discussion
Target groups	◎ women only
Remarks	

1. Divide the group into two (or small groups) and give them each two out of four main types of VAW and ask the group to list as many acts and actions that fall within that category:
 - Physical violence

¹²³ See: Virdee 2008, p 57

- Psychological/emotional violence
 - Sexualised violence
 - Social/Cultural/traditional violence
2. In large group ask for brief feedback from small groups. Ask for clarification but no debate on the flipcharts.
3. Key discussion points
- The way types and categories of VAW vary is dependent on agency and national context. VAW is a global problem; cultural/traditional practices vary depending on particular issues confronting a country. For example, in India dowry and related dowry deaths are huge issues and in Afghanistan forced and child marriages.
 - VAW is a criminal act not a social problem. Dowry death, child marriages, murder of women, sexual abuse and exploitation are not a social problem or a private matter within the family but are criminal actions that should be punished like all other crimes.

9.11. Exercise: Definitions of VAW by women's organisations¹²⁴

Overview	Discussing an Indian women's organisation's definition of VAW
Time	20 min.
Learning objective	<ul style="list-style-type: none"> ▪ To know how VAW is being defined ▪ To discuss and clarify thoughts and points provoked in the group
Preparation	👉 Familiarisation with concepts of structural violence and VAW
Materials	✂ Handout of Olakh's definition on VAW
Methods	⌘ Plenary discussion
Targets groups	Participants that are familiar with concepts of power imbalance and structural violence
Remarks	

Handout Definition of Violence against Women by the Indian women's organization OLAKH

- Violence against women is a means of patriarchal control to keep women subordinated and in constant fear. All acts, whether verbal, physical, sexual, psychological, social, cultural, political which violate girls and women's right to life, liberty, dignity, equality and bodily integrity are acts of violence against woman.
- The ever increasing problem of violence confronts all women. It assumes hideous forms and faces at home or on the street, at work or in school by night or day. The threat of violence controls us in insidious ways, curbing our freedoms, our mobility, our rights, distorting our very identities.
- The silent crime – domestic violence is rampant in Indian homes and in the world at large. The violence is so abusive that it forms the largest category of crimes against women as officially recorded by the National Crime Records Bureau.
- Violence against women has to be conceptualized as a layered and complex experience that includes structural conditions of gender hierarchies that result in negating or reducing life chances for women (from denial of birth to a female child to honour killing to dowry murders).
- Structural inequality of power in relations between men and women provide the objective conditions for male abuse of women by men.
- As our primary oppressors are inside the home, terror for women is quiet, pervasive and ordinary, not only during 'wars' but also during 'Peace'.

¹²⁴ PowerPoint presentation on VAW, Olakh, India in medica mondiale p 16

9.12. Exercise: Reactions of children to violence in the family home¹²⁵

Overview	Understanding the impact of violence against women on children
Time	20 min.
Learning objective	<ul style="list-style-type: none"> ▪ Being aware on the impact of violence on children ▪ Having space and time to exchange own experiences
Preparation	☞ Familiarisation with the impact of violence on children
Materials	✂ Flipchart, paper, marker, pen
Methods	⌘ Plenary discussion
Targets groups	All participants
Remarks	

1. Introduce the subject of impact of violence on children from point 1 from the background information first and any of the points under guidance for facilitators as an introduction.
2. In a large group brainstorm with the participants the following point; *“From your life experiences what are the common reactions of children both girls/boys to situations of child marriages, forced marriages and being witness to violence against their mother and women in the extended families?”*
3. Write down the issues arising from the brainstorm - at the end of the brainstorm ask par Module

Facilitator’s notes

- ⇒ The impact of violence in children’s life is deep. When the family environment is abusive children internalise the violence as well as display different types of signs and symptoms – including very young children.
- ⇒ Research from other countries shows that it is when the violence is turned on the children or the impact of violence of the children shows acute distress, mothers often decide this is the turning point for them to leave abusive relationships.
- ⇒ Possible reactions of children to violence in the family might be: self-blaming, compliance to perceived restrictions/control on women, desire to protect the abused parent, physical intrusion to stop the violence, running away from home, becoming aggressive against the abuser, withdrawal, attacking the abused parent because of their inability to protect themselves and possibly other young children in the family.
- ⇒ Remind the group that adults in society, especially men, will sometimes make a change when they recognize that their behaviour is impacting negatively on their children.
- ⇒ This section on the impact of violence on children is brief, and the importance to raise awareness of the wider consequences of violence against women.

9.13. Exercise: Rape¹²⁶

Overview	Participants discuss and uncover myths about rape
Time	60 – 90 min.
Learning objective	<ul style="list-style-type: none"> ▪ To discuss myths held about rape. ▪ To talk about the responses of courts, police, psychologists, doctors, family and community to women who have been raped.

¹²⁵ Virdee 2008, p 72f

¹²⁶ The Oxfam Gender Training Manual 1994, p 157

	<ul style="list-style-type: none"> ▪ To discuss the strategies and support mechanisms needed to support raped women.
Preparation	☞ Collect some information on rape, e.g. data, juridical situation, judgements, sentence
Materials	✂ Handout Myths about rape
Methods	⌘ Group work, plenary discussion
Target groups	👤 Women only
Remarks	

Part 1

1. Introduce that you will discuss some issues regarding rape. Ask them to form groups of four or five.
2. Give each participant the handout on myths about rape. Ask them to discuss again the striking issues that the handout provokes. (15-30 min.)
3. Ask participants to think about more myths that are missing in the Handout and list on a flipchart. Add any they omit. (25 min.)

Part 2

4. Give an input on how a raped women is been treated regarding: Police procedures, medical check-ups, legal aspects and court proceedings, psychological trauma – long-term and short-term (30 min.)
5. Ask participants to form the same groups of four/five to discuss the following questions and write the answers on flipcharts (30 min.):
 - What support do raped women need from: family, community, doctors, police, lawyers/ courts?
 - What needs to change in the existing laws, court proceedings, medical and police procedures?
6. Each group then reports back in turn on one question, followed by discussion. (30 min.)

Facilitator's Notes

- ⇒ Note that the timing in this activity is approximate; you need to be flexible, especially when women's personal experiences are brought out in the activity, or where there is prejudice. Often the myths are deep-rooted and it takes time to demystify it, e.g. that 'She asked for it'. Especially in cultures that are silent on issues around rape like Afghanistan the group needs time to build trust to be able to share their experience.
- ⇒ It is important at the end of the workshop to come up with ideas of ways for raped women to get support. Participants need to come with recommendations on what needs changing and how to channel this into legal reforms in their countries.
- ⇒ If you want to do this activity in mixed groups, you would need to think carefully about the methodology, perhaps putting Part 2 first as it is less personal.

10. Glossary

Cultural violence

refers to aspects of culture that can be used to justify or legitimate direct or structural violence. Cultural violence may involve religion and ideology, language and art, and science and makes direct and structural violence look or feel 'right,' or at least not wrong. E.g. it is said that it is against the culture/ religion when women work outside their homes, travel alone or be engaged in politics.

Direct violence

is visible and might be physical like beating, raping, killing, or emotional such as insults, verbal humiliation or harassment.

Empowerment

refers to increasing the social, political, economic or spiritual strength of individuals, groups and communities that are excluded from decision-making processes e.g. because of their gender, race, age, ethnicity, disability or religion. People feel empowered when they recognize that they are able to influence decisions that affect their lives. Empowerment in the context of the women's rights implies the vision of individual autonomy as well as the demand for transformation of the gender ratio.

Feminism

strives for social, cultural, political and economic equality of men and women and equal rights for women. Feminism is also related to men in the sense that all gender based equality is in fact a balance between the male and female with the intention of liberating the individual. In that sense the definition of feminism also includes all movements and campaigns that target men and boys for gender sensitisation with a goal to end gender based discriminatory practices and achieve gender based equality.

Feminism can be also defined as a global phenomenon which addresses various issues related to women across the world in a specific manner as applicable to a particular culture or society. Though the issues related to feminism may differ for different societies and culture but they are broadly tied together with the underlying philosophy of achieving equality of gender in every sphere of life.

Feminists are politically and socially conscious woman or man who works for feminism within or outside the movement, writes about it, or calls her- or himself a feminist.

Gender

Refers to the social roles men/boys and women/girls have in society and how femininity and masculinity are set up. Gender is about the expectations and behavior people have of themselves and others because they are male or female. Contrary to traditionally hold believes, gender roles are to a large extent socially constructed, i.e. build by society and not by nature or God. Thus the inequality between men and women and the dominance of men over women that leads to discrimination of women and violence against them is socially constructed. It limits the free development of girls and women as well as of men and boys.

Gender Analysis

A gender analysis is a systematic effort to identify and understand the roles, needs, opportunities, and life circumstances of women and men in a given – or more often a changing – socio-economic context.¹²⁷ In addition to collecting relevant statistics (i.e. percentage of men and women in a given sector, etc.) it includes identifying:

- practical needs and strategic interests of women and men;
- power differentials and dynamics between men and women;
- social, economic, political constraints and opportunities facing women and men; and
- assessing institutional capacities to promote gender equality

¹²⁷ Source: http://www.solidaritycenter.org/files/genderprogrammanual_step1.pdf

- gender differences in the division of labor and the access to and control over resources;

A gender analysis is an essential component of (not a replacement for or addition to) an overall analytical process that a successful program of social change requires. It is a simple equation, really: if we do not fully understand the trends and dynamics that define and perpetuate gender inequality – a core dimension of labor exploitation - we will be unable to mount a successful strategy to promote gender equality and worker rights. Knowing key facts, labor market trends, and the power dynamics is critical for grounding the analytical and strategic work of gender equality programming in reality. It also helps develop a snapshot of that reality against which the impact of programs and strategies can be measured.

Gender based violence

Gender based violence is directed at a person (women or man, girl or boy) on the basis of gender or sex. E.g. killing of girls that had intercourse outside marriage, and “dancing” boys.

Gender Budget / Gender-responsive Budgeting

Gender-responsive budgeting (GRB)¹²⁸ is government planning, programming and budgeting that contributes to the advancement of gender equality and the fulfillment of women's rights. It entails identifying and reflecting needed interventions to address gender gaps in sector and local government policies, plans and budgets. GRB also aims to analyze the gender-differentiated impact of revenue-raising policies and the allocation of domestic resources and Official Development Assistance. GRB initiatives have sought to build on supportive aspects within the Afghanistan Constitution, the 2008–2013 Afghanistan National Development Strategy (ANDS) and the National Action Plan for Women of Afghanistan.¹²⁹

Gender Mainstreaming

was established as a major global strategy for the promotion of gender equality in the Beijing Platform for Action from the Fourth United Nations World Conference on Women in Beijing in 1995. The South feminist network *Development Alternatives with Women for a New Era* (DAWN) had a strong impact on the development of this strategy. 1985 on the 3rd UN World Conference on Women in Nairobi, they strongly criticized the dominance and monopoly of interpretation of professional activists from the North and promoted a converse of the understanding of integration into the development process: Not the living of women has to be adapted to the development strategy but a new paradigm of development has to be established. For the first time they highlighted the impacts of four inter-linked and systemic global crises - famine, debt, militarism and fundamentalism - on poor women of the South and offered alternative visions. They articulated a vision of holistic development strategies that unfold and overcome the oppression of the South by the North and oppression according to race, class and gender.¹³⁰

The concept of Gender Mainstreaming aims to assess the different implications for women and men of any planned policy action, including legislation and programs, in all areas and levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programs in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. Mainstreaming essentially offers a pluralistic approach that values the diversity among both women and men. The ultimate goal is to achieve gender equality.¹³¹

Structural violence

Refers to economic and political structures that constrain particular groups, e.g. women, members of minor ethnic or religious groups, people with handicap or from rural areas, to benefit their basic

¹²⁸ See: <http://www.gender-budgets.org>

¹²⁹ <http://w3.unisa.edu.au/hawkeinstitute/research/gender-budgets/documents/afghanistan.pdf>

¹³⁰ Their vision: “We want a world where inequalities and discrimination based on gender and all other identities are eliminated from every country and from the relationships among countries and peoples; where development processes are founded on social solidarity and economic, political, ecological, social, and personal justice; where poverty and violence are eradicated; where human rights in their fullest and most expansive sense are the foundation of laws, public policies, and private actions...” See: <http://www.dawnnet.org/about.php?page=vision>

¹³¹ See: <http://www.un.org/womenwatch/daw/csw/GMS.PDF>

needs. Unequal access to property, political power, education, health care or legal standing is forms of structural violence. Because they are longstanding, structural inequities usually seem ordinary. No perpetrator can be identified as it is the entire network of social structure that forms and sustains this kind of violence.

Patriarchy

describes a general structure in which men have power over women. A patriarchal society consists of a male-dominated power structure throughout organized society and in individual relationships. Men hold the positions of power: head of the family unit, leaders of social groups, boss in the workplace and heads of government whereas females are in a subordinate position, i.e. that women and girls don't have the same rights or the same access to resources as men and boys. As patriarchy is a social construction, it can be overcome by revealing and critically analyzing its manifestations.

Transgender

is an umbrella term applied to people and behaviors which diverge from those of normative two-gender roles (male and female), usually assigned at birth. *Transgender* refers to the state of one's gender identity (male, female, or various other identities) and not to sexual identities. Transgender does not imply any specific form of sexual orientation; transgender people may identify as heterosexual, homosexual, bisexual, pansexual¹³², polysexual¹³³, or asexual¹³⁴; some may consider conventional sexual orientation labels inadequate or inapplicable to them. Examples in Afghanistan are *mardane sefat* and *zanane sefat*.

Violence against women (VAW)

The United Nations defines violence against women as any act of gender-based violence that results in, or is likely to result in, physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.¹³⁵

VAW assumes a broad definition of violence; topics to be covered include, but are not limited to, domestic violence, sexual assault, incest, sexual harassment, female infanticide, female circumcision, forced marriage and female sexual slavery.

¹³² Pansexuality, or omnisexuality, is sexual attraction, sexual desire, romantic love, or emotional attraction toward persons of all gender identities and biological sexes.

¹³³ When referring to sexual attraction to multiple genders, polysexuality should not be confused with pansexuality; *pan* meaning *all*, and *poly* meaning *many*, though not necessarily all.

¹³⁴ Asexuality is the lack of sexual attraction to others or the lack of interest in sex. It may also be considered a lack of a sexual orientation. The prevalence of asexuality is estimated to be 1%.

¹³⁵ <http://www.who.int/reproductivehealth/topics/violence/en/index.html>