



BELIEVE IN CHANGE:

A TOOLKIT FOR THE CATHOLIC COMMUNITY
TO PROMOTE GENDER EQUALITY

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Acknowledgements

We would like to thank CAFOD and Tanja Haque for permission to adapt the original toolkit, the members of CIDSE's gender equality working group for their commitment to update and translate the publication. Special thanks to all CIDSE members and partners who provided additional case studies and to those involved in reviewing and adjusting this updated version of the toolkit. We also would like to thank Jean Saldanha, former CIDSE Senior Advisor for initiating this project.

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The CAFOD toolkit, of which this is the adapted version, is the result of a collaborative effort across many of CAFOD's programmes and partnerships. We would like to thank CAFOD staff, partners, faith leaders and community members who have contributed to, reviewed and piloted the toolkit. Special thanks to CAFOD's gender focal points, gender coordinators and volunteers who provided their input, for collating various contributions across programmes. Thanks to Farrah Kelly, Mandy Marshall and Father Frank Turner, Father Jim O'Keefe and Father Augusto Zampini for their specialised support.

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Published in May 2019 by CIDSE, Rue Stévin 16, 1000 Brussels, Belgium, www.cidse.org
Editor in Chief: Josianne Gauthier

Design and layout: Hearts & Minds, Brussels, www.heartsnminds.eu

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HOW TO GET THE BEST FROM THIS TOOLKIT

This is the second edition of the CAFOD toolkit that has been written by Tanja Haque, CAFODs Gender Advisor from 2009-2018, published in March 2018. CAFOD's Toolkit has sparked great interest within CIDSE's Gender Equality Working Group, consisting of the following organisations: Broederlijk Delen (Belgium), CAFOD (England and Wales), CCFD-Terre Solidaire (France), Cordaid (the Netherlands), Development and Peace (Canada), Entraide et Fraternité (Belgium), Fastenopfer (Switzerland), KOO/DKA (Austria), MISEREOR (Germany), SCIAF (Scotland) and Trócaire (Ireland). To make the toolkit more accessible to the whole network, their allies and partners, the group has decided to adapt and translate it.





All material and case studies in this toolkit were gathered during the period 2009-2018. This toolkit is organised under the four primary headings of

1 Individual

2 Family

3 Community

4 Society

The same structure of 'Seeing, Judging, Acting, Celebrating' has been used under each heading to help explore the issues and to present information, options, recommendations and tools. You will find sections on church teaching, statistics, the voices of women and other stakeholders, examples of practice and tools to support your own practice. The toolkit is designed for you to browse and select sections according to your needs and interests. The full toolkit builds systematically from the individual up to a societal level. Please use the material in whatever way works best for you.



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INTRODUCTION

1.1 WHAT IS THIS TOOLKIT?

This toolkit is a basic resource to understand and address gender equality for organisational staff from church organisations, particularly Catholic church organisations and those who intend to work with the church organisations. The toolkit is intended as an inspirational guide to support them in their work towards achieving gender justice. The case-studies and exercises address the reality and experiences of organisations and actors that CIDSE members and partners work with, mainly in countries in the Global South. This does not discount the realities and efforts to address gender equality in other parts of the

world. CIDSE aims to address these in future publications of the toolkit.

The toolkit is designed to provide a balanced mixture of theory and practical examples and personal testimonies for inspiration. The toolkit shares the experiences of CIDSE's member organisations and their partners and addresses issues that are important to them. The Annexe includes handouts for learning activities and background information.

You are encouraged to read the full document, but each chapter can be read on its own alongside the additional material provided in the Annexe.

This toolkit is divided into the following chapters:

CHAPTER 1	CHAPTER 2	CHAPTER 3	CHAPTER 4	ANNEXE
Individual If you are interested in learning about successful development interventions to raise women's confidence and awareness, read this chapter.	Family If you are looking for entry points that focus specifically on family dynamics and household relationships this chapter may be especially useful.	Community If you are mainly interested in working with communities to change discriminatory social and cultural norms, this chapter focuses on community interventions.	Society If you want to explore working on gender equality issues at the societal level see this chapter, as it discusses levels of change at national level.	Practical tools, exercise handouts and suggested training schedules.
Practical tools and theological reflections				

Each of the four chapters follows the methodology used in *Laudato Si'*,¹ which is that of 'Seeing, Judging, Acting and Celebrating'.² Each chapter offers a variety of reading and learning material and is structured in the same way:

- key statistics
- people's voices and experiences
- examples of gender stereotypes
- church teachings and inspirational personal statements
- country case studies
- practical exercises and tools
- contextual theological reflections
- other relevant texts from the Scriptures
- prayers.

The country case studies demonstrate how development interventions can lead to transformative changes at the individual, family, community and societal levels.

1.2 WHY WAS THIS TOOLKIT DEVELOPED?

This toolkit builds on learning from and discussions with partners on their approach to gender. It aims to raise awareness of the importance of gender equality, set aside existing misunderstandings

and increase gender competency and programme quality. CIDSE's latest Gender Equality Baseline Survey (2016) as well as audits done at membership level, notably CAFOD's external gender review (Thomson. 2014), highlighted challenges related to the connection between gender and faith. They stressed the need for capacity and confidence building. Respondents mentioned how they wanted to work more on gender, but at times felt a bit intimidated and confused by the language used and the technical expertise required.³

Why is it important to achieve gender equality?

- Women and girls make up half of the world's population. This means they make up half of its potential for development.
- Gender equality (and inequality) affects everybody, not just women. Progress towards equality is beneficial to everybody. It lays a foundation for a more sustainable world and has a positive impact on poverty reduction.
- There is systemic inequality between women and men. Many attitudes, practices and structures that are discriminatory against women of all ages still exist worldwide.⁴ Working towards gender equality involves transforming unequal power relations between women and men.
- Universally, women face limited access to and control over resources. Women are under-represented in decision-making processes that shape their lives and their societies.
- Such inequality prevents human development and social justice and hinders the progress of any society.

Gender equality is therefore a serious issue. Its denial is a denial of the fundamental human right of equality. Working towards gender equality is central to CIDSE's strategy. As a family of Catholic social justice organisations, CIDSE believes that gender equality is essential for women and men to realise their fundamental human rights and their human dignity. Promoting women's rights and gender equality is a pre-requisite for poverty



Introducing and piloting the *Believe in change gender toolkit* with the clergy and lay people in Patheingyi Diocese, Myanmar, 2017

alleviation, human development, human well being, justice and dignity, and requires a commitment to challenging and transformative approaches.⁵ The Catholic Church has a mandate to promote the fundamental equality of all people and a mandate to promote justice and peace. Given the worldwide outreach and position of influence of church organisations and faith leaders they are able to truly inspire long-lasting, faith-based change that preserves the dignity of both women and men and eliminates any form of inequality and injustice based on gender discrimination. These organisations and leaders can make a real difference.

All of the indicators of income, literacy, numeracy, vulnerability to violence... everything shows that being female is the biggest single indicator of disadvantage. You cannot have any credible anti-poverty strategy that does not work with prioritising women and girls. So that has to be at the heart of our work, we have to be much clearer and uncompromising about that. I am personally committed to promoting gender equality and believe in a world where women and men can flourish and share equally in shaping their societies. I believe in change.

Geoff O'Donoghue, Director of Operations and Gender Champion at CAFOD, 2018

The Bible teaches that every man and woman is created out of love and made in God's image and likeness. This shows us the immense dignity of each person, "who is not just something, but someone (...) capable of self-knowledge, of self-possession and of freely giving themselves and entering into communion with other persons."
(*Laudato Si'*, 65)

- Provide guidance to advocates of gender justice within church and faith-based organisations, in initiating debates on gender equality in their own organisations.
- Increase awareness and raise confidence to address challenges arising within faith-based organisations or at community level.
- Support faith-based organisations interested in mainstreaming gender into their work.
- Help build bridges with the United Nations and secular development agencies for increased understanding of the context of the Catholic Church. This will enable the contributions the Catholic Church can make to the international debate on gender equality to be better appreciated.

1.3 WHAT ARE THE AIMS AND OBJECTIVES OF THIS TOOLKIT?

The toolkit aims to:

- Form a basis and provide ideas for theological reflection and dialogue on existing relations between women and men. The notion of gender justice is founded on the equal dignity of women and men, created in the image and likeness of God.

1.4 WHO IS THIS TOOLKIT FOR?

This toolkit is particularly relevant for:

- The CIDSE network and our allies and our members' partners in the Catholic church as it brings a Catholic perspective to the debate on gender equality. The toolkit takes the reader on a reflective journey, applying similar approaches and principles to those in *Laudato Si'* such as 'human dignity', 'integral ecology' and the

‘common good’. These articulate the fundamental relationships of a person with God, with her/himself, with others and with creation and society.






- The staff of the CIDSE Secretariat and our member organisations when discussing gender internally, with partners and allies.

The toolkit may also be of use to:

- Partners and allies of other faiths.
- External gender resource agencies or people who are not familiar with CIDSE’s approach to gender or with the language and values referred to within the Catholic context. Catholic social teaching stresses the fundamental dignity of every human being and the preferential option for the poor.

1.5 SYMBOLS

This toolkit uses various symbols to identify key topics as follows:

	refers to key messages
	refers to key statistics
	refers to case studies
	refers to prayers
	refers to reflections and exercises

Note: the colouring of these symbols will change to match the chapter colour theme.

It also uses the following icons to serve as signposts to facilitate the navigation of the practical group exercises:

	Beginners: Refers to exercises for groups with no or little knowledge and understanding of gender equality.
	Intermediate: Refers to exercises for groups with advanced knowledge and understanding of gender equality.
	Community: Refers to exercises for groups engaged in community work.
	Domestic violence: Refers to exercises addressing domestic violence issues.

1.6 HOW CAN THIS TOOLKIT BE USED?

This Gender and Church toolkit may inspire you to question, challenge and transform gender inequalities you experience in your own life, workspace or neighbourhood. You could begin in your own communities by reviewing the different impact that Catholic social teaching and ongoing practices have on women and men’s lives. You could create forums with your own faith leaders to discuss gender issues. Below are some sample ideas of how you can use this toolkit in your organisation:

» Initial conversations with staff

You can start with small steps within your organisation, such as having conversations with staff about what it means for them to be a woman or a man.

» **More detailed discussion with staff and external speakers**

You could deepen these conversations and encourage internal discussions about gender inequality between women and men among staff in your organisation or invite external speakers to talk at your organisation about a specific issue relevant to your country context.

» **Discussion with management**

You could ask staff to raise gender-related questions with the management.

» **Display of gender-related exhibitions in your organisation**

You could also organise an internal exhibition to raise awareness about key international campaigns such as the '16 days of activism against gender-based violence' (25 November – 10 December)⁶ or International Women's Day (8 March).⁷

» **Church-based discussions**

You could also ask staff to talk about gender-related issues in their church.

» **Staff gender training**

You could arrange for staff training. If you only have half a day available you could focus on explaining the key gender concepts described in the Terminology (1.10). If you have a full day you could include the theological reflection exercises, which can be found at the end of each chapter. If you have more time you could add the practical examples which can also be found at the end of each chapter. You can find the exercise handouts and the suggested gender training schedules in the Annexe.

16 Days of Activism Against Gender-Based Violence Campaign

November 25 is the International Day Against Violence Against Women and December 10 is International Human Rights Day. The dates for the campaign were selected to symbolically link violence against women with human rights and to emphasise that such violence is a violation of human rights.

International Women's Day

International Women's Day is a day when women are recognised for their achievements without regard to divisions, whether national, ethnic, linguistic, cultural, economic or political. International Women's Day first emerged from the activities of labour movements at the turn of the 20th century in North America and across Europe.



Women marching during International Women's Day, Brazil, 2013

1.7 WHAT VALUES UNDERPIN THIS TOOLKIT?

God created man in his own image, in the image of God he created him; male and female he created them.

(Gen 1:27)

This toolkit is based on values drawn from Scripture and Catholic social teaching. It builds especially on the values of: dignity, equality, the preferential option for the poor and the common good (see Table 1 below).

Table 1: **Values**

Dignity	Equality	Preferential option for the poor	Common good
Everyone is created in the image and likeness of God. No one should have their dignity or freedom compromised. God is present in every person, regardless of race, sex, age, religion, nationality, economic status or any other differentiating characteristic. We are called to treat every person with loving respect.	<p>Treating all people equally is one way of defining justice. Underlying the notion of equality is the simple principle of fairness.</p> <p>"Equality of all persons comes from their essential dignity... While differences in talents are part of God's plan, social and cultural discrimination in fundamental rights... are not compatible with God's design".⁸</p>	<p>The option for the poor reminds us of God's preferential love for the poorest and most vulnerable people. The opposite of rich and powerful is poor and powerless. God's love is universal; he does not side with oppressors, but loves the humble. Why is this so? Because the common good – the good of society as a whole – requires it.</p>	<p>The common good means that the fruits of the earth belong to everyone – women and men. No one should be excluded from the gifts of creation. "The common good is understood as the social conditions that allow people to reach their full human potential and to realise their human dignity."⁹ The common good is reached when we work together to improve the wellbeing of people in our society and the wider world.</p>



For me the ideal world would be where people would live as God wants us to live. You know, all created in his image, all respecting one another and accepting from the bottom of our heart that we are all created in the image of God, men and women, God created them. The scriptures are very clear and if we can live as such and treat each other as such I think we would have moved much closer to what God wants us to live by.

Bishop Martin Mtumbuka,
Commission of Justice and Peace,
Karongo Diocese, Malawi, 2013

Many case studies in this toolkit illustrate projects of Catholic church partners whose work is rooted in church teaching. This teaching speaks of the equal dignity of women and men. As stated in CIDSE's Understanding and Definition of Gender Equality (2014): "**Dignity** is intrinsically related to the human condition. It is brought to light in personal, social and political life. The conditions for the fulfilment of human dignity can be called human rights, and the fulfilment of human rights is an expression of human dignity. However, human dignity is not related merely to the assertion of individual rights, but also to the quest for the common good. In the spirit of Catholic Social Teaching, equal dignity also implies an integral human development that "helps to promote the advancement of all men and of the whole man" and refers to authentic development as spelled out in *Populorum Progressio* (PP 14) and *Caritas in Veritate* (CV 18)."¹⁰

Such statements apply to women and men equally. *The Catechism of the Catholic Church* leaves no room for doubt: "Man and woman have the same dignity and are of equal value". It is beyond doubt that this is not merely a truth to be acknowledged

but one that needs active promotion. As early as 1963, Pope John XXIII spoke with approval of women becoming increasingly aware of their natural dignity, and of them demanding both in domestic and in public life the rights and duties which belong to them as human persons" (*Pacem in Terris*). *Gaudium et Spes* insisted on the need for greater recognition of the equality of all, and for the eradication of every kind of discrimination, including that based on sex, as it is "contrary to God's intent". Pope John Paul II spoke of the need to make speedy progress in achieving full respect for women and their identity, of the need to campaign effectively for the promotion of women, and to work in particular for the universal recognition of the dignity of women (Letter to Women, 1995). These themes continue to be present in the teaching of Pope Francis.



The Christian seed at the root of equality between spouses must bear new fruit today... For this reason, as Christians, we must become more demanding in this regard. For example: firmly support the right to equal pay for equal work: why is it taken for granted that women should earn less than men? No! They have the same rights. This disparity is an absolute disgrace!

Pope Francis,
General Audience,
29 April 2015

In many places poverty falls disproportionately on women's shoulders. In fact, around 70 per cent of the world's one billion poorest are women and girls.¹¹ Given this bleak reality the notion of the Church's '**preferential option for the poor**' is of utmost importance in the struggle for **gender justice**. The preferential option for the poor, that is poor women and men, follows from the commitment to solidarity, and lies at the heart of

Catholic Social Teaching. For the Church to opt for the poor is for it to make the needs of the poor a particular focus of its love and attention, and, no less, to allow the perspective of the poor to shape the Church's own thinking and practice. In *Laudato Si'* Pope Francis speaks of the cry of nature and the cry of the poor. Women have the loudest cry and the Church must listen to their cries, not just because they are women, but because it is a matter of justice. *Laudato Si'*

develops the meaning of human dignity and respect for the human person with rights to "his or her integral development". This is based on the belief that all humans are created in the image and likeness of God, emphasising the value of every human person. Pope Francis speaks eloquently and persuasively of the intimate relationship between the common good, respect for the human person and the preferential option for the poor:

”

*Human ecology is inseparable from the notion of the **common good**, a central and unifying principle of social ethics.*

The common good is 'the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfilment'. Underlying the principle of the common good is respect for the human person as such, endowed with basic and inalienable rights ordered to his or her integral development. It has also to do with the overall welfare of society and the development of a variety of intermediate groups, applying the principle of subsidiarity. ...

Society as a whole, and the state in particular, are obliged to defend and promote the common good... Where injustices abound and growing numbers of people are deprived of basic human rights and considered expendable, the principle of the common good immediately becomes, logically and inevitably, a summons to solidarity and a preferential option for the poorest of our brothers and sisters.

Pope Francis,
Laudato Si', 24 May 2015, 156-158

The encyclical challenges the dominant mindset with which we 'see ourselves as...lords and masters'. For the Pope, this 'dominion' mentality is not just translated into dominion over the natural world, but also into dominion over the poor and

the dominion of structures over communities and individual people. It would not be unreasonable to extend this criticism to the 'dominion' mentality of men over women. This is particularly relevant for addressing the wider issue of gender inequality.

1.8 THE ECOLOGICAL MODEL

The content of this toolkit is structured upon the 'ecological model'. This is based on the ecological systems theory, which identifies certain environmental systems with which an individual interacts. This theory provides the framework through which community psychologists study the relationships people have. Ecological systems theory was developed by Urie Bronfenbrenner.¹² In this toolkit the ecological model refers to four levels of interaction: the individual, the family, the community and the society. See Figure 2 below for a description of the ecological model used here.

CIDSE members CAFOD, SCIAF and Trócaire and other development agencies applied this ecological model to develop a gender theory of change (see Figure 1 in the Annexe) as part of the gender learning working group formed by the Department for International Development (DFID), the UK funding institute. The theory unpacks the various gender and power dimensions starting with the individual, then moving to the family and community context and ending with wider society. It describes the various power realms that gender-related interventions need to be aware of. The interventions described are those that have been successful in leading to change in gender equality and women's empowerment and are based on research and evidence from various recent sources.¹³



Key Message:

This toolkit will take the reader from the individual level to that of the household, to the community and lastly to the societal level. Each level of intervention will be described separately, but with the understanding that, in our daily lives, these levels strongly interconnect. In fact, based on the findings of the Pathways programme and other evidence papers, the most effective interventions are those that take a holistic approach and that are used in combination with each other. Several of the partners whose case studies are presented in this toolkit, especially the women's organisations, adopt such a holistic approach.

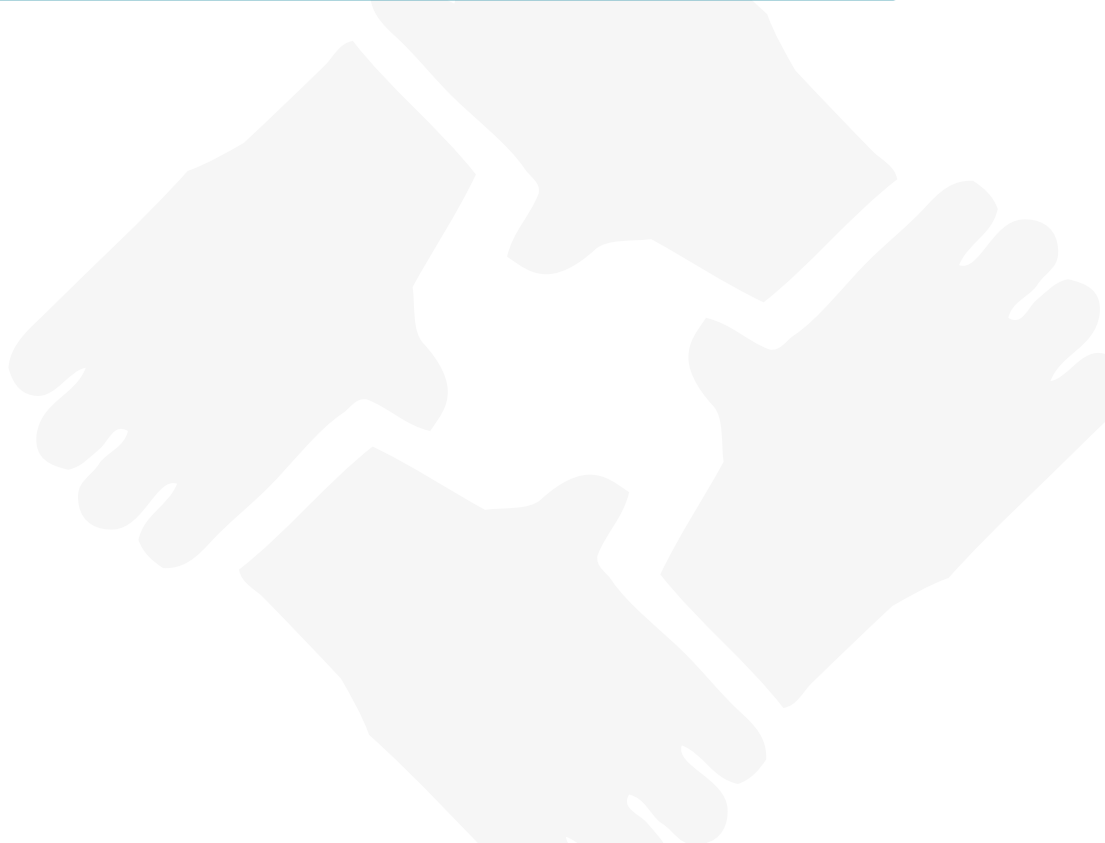


Figure 2:
DFID's PPA Learning Partnership Gender Group ecological model

Interventions need to tackle the continuum of inequality in both the private and public spheres through both formal and informal mechanisms. The theory of change diagram highlights four levels – or realms – of power, that it is useful to consider:

1. Societal level (the public realm of power): interventions which seek to influence formal institutions, laws, policies, and practices and to support and promote women's rights and empowerment as well as strengthening institutional capacity and accountability.

2. Community level (the community realm of power): interventions which aim to change social and cultural norms, values and practices which condone or reinforce gender inequality at the community level.

3. Household level (the private realm of power): interventions which target relationships within the family, within marriage, within sexual relationships.

4. Individual level (the intimate realm of power): interventions which focus on influencing an individual's self-confidence, knowledge or self-awareness.

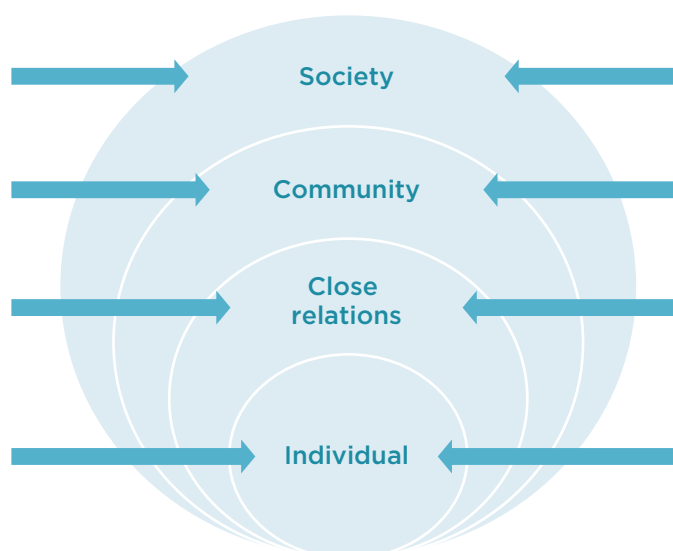
LEVELS OF POWER:

The **public realm** of power

The **community realm** of power

The **private realm** of power

The **intimate realm** of power



INTERVENTIONS:

Building **political will and institutional capacity**

Changing **social norms**, supporting civil society

Empowering **households**

Empowering **women and girls**

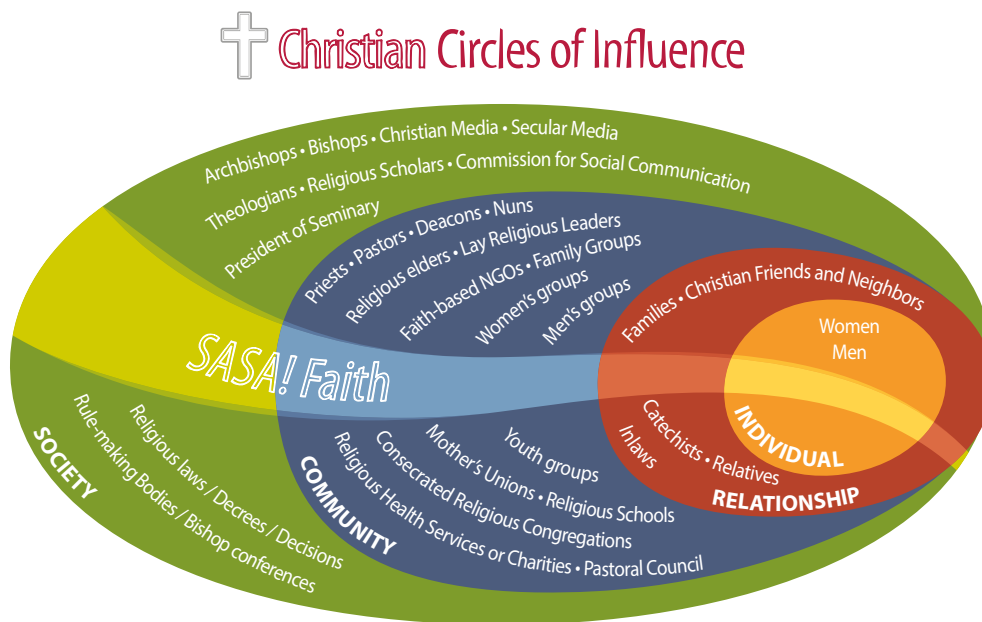
Source: DFID PPA Learning Partnership Gender Group Theory of Change 2015: The different realms of power¹⁴

The above model (see Figure 2) refers to various levels of power. What is power? It is the capacity or ability to direct or influence the behaviour of others or the course of events. Power can be positive or negative. For a more detailed discussion on the definition of power see 1.10 Terminology and also Handout 4 on the 4Ps power concept in the Annexe.

In each of these levels of power faith communities have access to a wide range of spiritual and

social structures. These may be catechists, women's groups, men's groups, youth groups, mother's groups, local congregations, pastoral councils, priests, nuns, lay leaders, seminarians, theologians, Bishops, Archbishops and Bishops' Conferences to name. SASA Faith's model of the Christian circles of influence is an example of what an ecological model looks like in a Christian context (see Figure 3 following page).¹⁵ The model depicts the key faith actors and structures within each circle of influence.

Figure 3:
Christian circles of influence

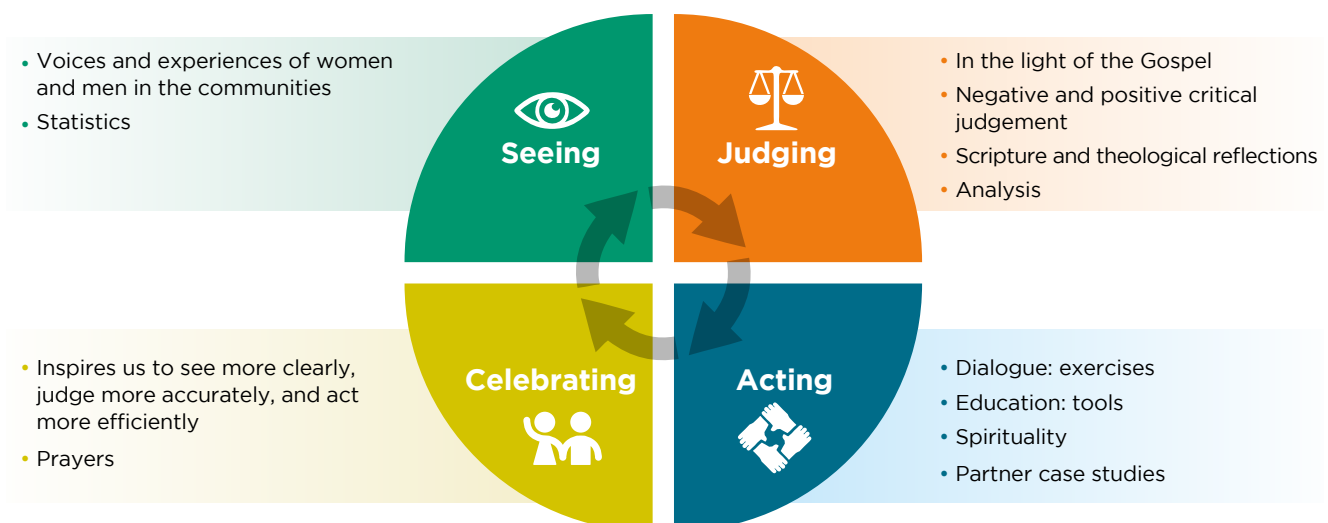


Source: Raising Voices, SASA! Faith: A guide for faith communities to prevent violence against women and HIV, 2016, p. 17

1.9 SEEING, JUDGING, ACTING AND CELEBRATING

In this toolkit we use the same methodology used in *Laudato Si'*: that of the pastoral cycle 'Seeing, Judging, Acting'. We also include 'Celebrating', because some Catholic audiences consider this to be an important addition to the pastoral cycle. See Figure 4 below.

Figure 4:
Seeing, Judging, Acting, Celebrating model





Seeing

In this section, we seek to understand what is happening to the women and men of the communities we work with by listening to their voices and experiences. We try to understand who gains from a situation where gender discrimination exists and who loses. We try to understand what this situation does to the community, why it happens and why it continues. We try to understand what women and men's rights and entitlements are and what the situation is like in our own regional contexts.

We look at existing negative or positive cultural stereotypes and myths about women and men's roles in society. We listen to women and men's voices and we undertake reality checks using current statistics.



Judging

In this section, we analyse how we feel about what we have seen in the previous section and we make a negative or positive judgement about it. We draw on Scripture, on theological and secular texts, and on tools such as contextual theological reflections to ask ourselves whether we have ever behaved like the women and men quoted in the 'Seeing' section. We think about what should be done, what our faith may say to us in those situations and what church teachings may say to us. We try to understand the root causes and symptoms of gender injustice.



Acting

In this section we draw on practical examples and case studies to discuss what the entry point for gender equality could be in the regional context our members work in. We think about what we can do to change the injustice. We ask ourselves what we can do to bridge the gap between what we see is happening and what we think, and what our faith tells us should be happening. We draw up action plans and decide on what realistic action we will take and who we can involve. We refer to the learning insights of the DFID PPA Gender Learning Group, of which CIDSE members CAFOD, SCIAF and Trócaire were members, and use partner examples for each of the recommended interventions.¹⁶



Celebrating

This section draws on prayers, achievements, good examples and positive proverbs to celebrate how negative gender stereotypes and social norms perpetuating gender discrimination can change. We celebrate the changes we have made or are about to make through our action – changes to ourselves, to the parish/community and to the women and men we and our members work with. Some chapters provide examples of celebration. The empty pages encourage you to celebrate in your own style, reflecting your specific country context and what happens in your own organisation or community.

Each of the four sections within each chapter offers a variety of material consisting of key theoretical concepts, practical examples and tools, country case studies, personal statements, contextual theological reflections and other relevant texts from Scripture or other church documents. There are guidance notes for facilitators for the practical exercises and relevant handouts in the Annex.

1.10 TERMINOLOGY

There are certain key terms and theoretical concepts that are important to understand when using this toolkit. In areas where materials need to be translated it is important to translate these concepts appropriately and to help church organisations and communities to understand them.

Gender, sex and related concepts

There is a lot of confusion around the term 'gender' as distinct from 'sex'. 'For CIDSE and its member organisations, the gender concept refers to the socially constructed roles, attributes, activities and opportunities that a given society considers appropriate for women and men, learned through socialisation processes and institutionalised through education, political and economic systems, as well as legislation, culture, tradition and religion. It relates to the stereotypes that shape and condition the relations between women and men and their roles in society, affecting their access to resources, health, education and decision-making. These are learned, can change over time and may vary within and between cultures. The term 'sex' refers to the biological differences between women and men: what bodies are actually or potentially able to do, such as giving birth.

The concepts of gender equality, gender equity and gender justice are often used interchangeably. Inevitably, not everyone uses the terms in the same way. In this toolkit, CIDSE uses them as follows.

» Gender equality

Gender equality, or equality between women and men, refers to the equal enjoyment by women, girls, boys and men of rights, opportunities, resources and rewards. Equality does not mean that women and men are the same, but that their enjoyment of rights, opportunities and life chances are not decisively governed or limited by whether they were born male or female.

» Gender equity

Gender equity is the process of being fair to women and men. To ensure fairness, measures must often be put in place to compensate for the historical and social disadvantages that prevent women and men from operating on a level playing field. Intersectionality, the consideration of the interrelatedness of various systems of oppression, like gender, race, ethnicity, class, caste, age, etc., is central to the concept of gender equity. Equity is a means; equality is the goal.

» Gender justice

Gender justice refers to a world where everybody, women and men, girls and boys are valued equally, and are able to share equitably in the distribution of power, knowledge and resources. Gender justice envisions a world where all people are free from cultural and interpersonal systems of privilege and oppression, and from violence and repression, based on sex.

» Gender roles

The World Health Organization (WHO) defines gender roles as "socially constructed roles, behaviour, activities and attributes that a given society considers appropriate for men and women".¹⁷

» Gender stereotypes

Gender stereotypes are based on socially constructed norms, practices and beliefs. They are often based on cultural traditions, including religious ones, but the element of stereotype also reflects underlying power relations. Stereotypes are not always inherently negative, but because they disregard a person's (in most cases a woman's) individual and inherent abilities, opportunities and environment, they tend to be prejudicial. Men suffer too because they are expected to conform to masculine roles, being competitive and ambitious. This can put pressure on them and deprive them of joys that can come from parenting and from intimacy

in respectful relationships. Stereotypes, and gender discrimination resulting from them, have high costs in terms of development, impeded democracy, denied human rights and endangered peace and security.¹⁸

» Gender violence/gender-based violence/ violence against women

These consist of violent acts that are primarily or exclusively committed against women. To say they are gender-based is to say that the acts of violence are committed against women expressly because they are women. Violent acts can include verbal or physical force, coercion, or life-threatening deprivation of liberty that cause physical or psychological harm, or humiliation. In any extended sense the term includes acts intended to perpetuate women's subordination.

» Domestic violence/intimate-partner violence

Historically called domestic violence, intimate-partner violence describes physical, sexual, or psychological harm by a current or former intimate partner or spouse. The two terms are often used interchangeably.

» Power

The word power can mean many things and there are various concepts related to 'power'. The 4 Ps power concept (power over, power within, power to and power with) is a basic, but very useful way to effectively describe the process of a person's empowerment. You can find a more detailed description of the 4Ps power concept in Handout 5b in the Annexe.

• **Power over:** using threats of violence and intimidation (negative)

• **Power within:** self-respect leading to respect for others as equals

• **Power to:** creative and enabling

• **Power with:** sense of whole greater than sums of individuals

» Empowerment

The dictionary explanation of 'empowerment' describes it as:

- someone having the authority or power to do something or
- someone having become stronger and more confident.

In this document empowerment is about people, women as well as men, taking increased responsibility for their lives. They sufficiently set their own agendas, gain skills, build self-confidence, solve problems and develop self-reliance. No one can empower someone else: only individual people can empower themselves to make choices or to speak out. Institutions however, including international cooperation agencies, can support processes that can nurture self-empowerment of individuals or groups. In the case of women's empowerment this does not mean that women are 'empowered' to gain power over men. It is rather a process of changing those power relations that are based on domination, exploitation and subordination, resulting in a situation where the relation between women and men is based on equality, gender equality.



Key message:

Some people may mistakenly consider that the terms 'gender' and 'gender equality' apply only to support for women, or to represent gender equality as 'making women and men the same'. Others believe that gender equality is a foreign concept that does not fit with some existing cultural tradition, or they fear that it seeks to confer women with power to dominate over men.

Gender equality is not about any of these things. It is about creating conditions for love, compassion and justice for the poor: poor women and men. It seeks to bring good news and equal opportunities for all. The Church has a vital role to play in promoting equal opportunities for all people and in preserving the dignity of women as well as men. In Baptism women and men enter into the new world of the Body of Christ, into the priesthood of Christ's faithful. Equally, through our Baptism we are mandated to fight against any form of discrimination that threatens this communion.



CAFOD is a member of the Side by Side Faith Movement for Gender Justice.
Inauguration of the Eastern Africa Regional Side by Side Chapter, Nairobi, 2015

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CHAPTER 1 INDIVIDUAL

OVERVIEW

This chapter focuses on the intimate realm of power within the ecological model, that at the individual level. Case studies will demonstrate successful development approaches and ways to increase women's knowledge, awareness, skills and self-confidence so that they can meaningfully participate in household and community decision-making.

Every person, female and male, has their own dignity and is created in the image of God. This belief and this principle touches on every aspect and cycle of their life.

Why is it important that we all work towards gender equality? What role can faith leaders and church organisations play in this respect? Catholic social teaching often emphasises the Church's mission to promote the dignity of every person. It follows that, in matters of gender, the Church accepts a role to ensure that the dignity of both women and men is preserved. Many cultures, however, have expressed or tolerated discriminatory attitudes towards women, and still do; the Church must challenge such norms and attitudes.



1.1 SEEING

The Church's teaching is very clear on the fundamental dignity of every human being. In addition, the preferential option for the poor, that is poor women and poor men, is of great significance. Catholic social teaching speaks of equality between women and men. The reality, however, sadly looks different. Gender discrimination is the world's most widespread form of social exclusion, as the grim statistics below demonstrate.



Statistics

- Girls are more disadvantaged than boys in learning opportunities and make out over half of the children out of primary education across the world.¹⁹
- Among illiterate people over 15 years old, 61 per cent are women.²⁰
- Globally, women are paid less than men. Women in most countries earn on average only 60-75 per cent of men's wages.²¹
- Discriminatory informal laws, customs and practices restrict women's access to land and other property.²²

The shocking statistics are reflected in the realities of peoples' lives.

Voices and experiences of women

The following are testimonies and experiences of women from the communities the partners of CIDSE members work with.

Women have few opportunities to become leaders like me and often they feel inferior to men. I think if women had more access to information they could participate more in the development of the country like men do. I wanted to become a police officer, because I want to serve and protect my nation and I want to encourage other Timorese women to do the same.

Iria, female police chief,
Luta Hamutek, East Timor, 2011



The reason we don't feel comfortable talking in front of men is because we might say something wrong and then they would laugh at us and we would feel blocked to say any more... men are educated, so they know how to talk, but women do not get that education, so for us it is difficult to talk.

Female members of coffee cooperative KSI,
East Timor, 2011

My only job was cooking, cleaning and caring for the children. I wanted to do more, but I was trapped in this domestic role. I never expected to become as confident as I am. If I did speak, I would be so nervous I couldn't express much. Now everything has changed, I'm the village chief!

Ean Poise,
female village chief, Banteay Srei, Cambodia, 2011

My message for other women in the community is that they should do and learn like I do now, despite the fact that I cannot read or write, but I bettered myself. I want to tell them that they can overcome their fear and can learn to read and write. I take every opportunity and I hope other women do the same.

Clementina Hernández González,
agro-ecological producer and spokeswoman for the
Communal Council of San Antonio Sija village, Guatemala, 2018

I am Agilia Chiac. I am a Mayan woman. I started working for the radio many years ago, first as a volunteer, then as a presenter and much later I became the Director. I am the only female Director and am very happy to be in this position now, but it was not easy. I used to be very shy and could not speak in public. I've changed so much. Initially I did not want to become the Director although many people requested me to do so, but when my priest asked me I finally accepted and felt motivated to commit myself to the task. I learned that change is possible, that we women have abilities, we have knowledge and we can do this type of work.

Agilia Chiac,
Director of FGER member radio station, Guatemala, 2010

Agilia and the other women quoted here are not the only women who initially doubted about what they could achieve. This is because, no matter what society we live in, there are always certain cultural norms and practices that prescribe what women and men should or should not be doing, how they should speak, dress and behave.

Existing gender stereotypes and proverbs

One way to understand what type of discriminatory attitudes towards women and girls exist in a specific country is to examine current or prevailing gender stereotypes and proverbs. Below are some examples the partners of CIDSE members have shared in recent years. The proverbs describe how expectations differ for women and men.

*The hen's crow will never bring dawn
(meaning women's voices will never be heard)*

Myanmar

*A woman's knife does not cut
(meaning a woman has no authority to speak)*

Sierra Leone

*Women lack assertiveness, that is why
they should not be in leadership positions*

Germany

Women belong near the kitchen stove

Cambodia

*As there are no donkeys with horns
there are no women with wisdom*

Eritrea

*Sons should be strong and outspoken,
daughters should only be beautiful*

Sri Lanka

*Women who are confident and outspoken
are said to be possessed by a man's spirit
(Zimbabwe) or ballsy (UK, US) and so are not
'real women' and men who are seen crying are
'not real men' and called 'sissies'.*

UK



1.2 JUDGING

From church teaching

The following church teachings are about gender equality issues at the individual level.

Women are gaining an increasing awareness of their natural dignity. Far from being content with a purely passive role or allowing themselves to be regarded as a kind of instrument, they are demanding both in domestic and in public life the rights and duties which belong to them as human persons.

Pope John XXIII,
Pacem in Terris, 11 April 1963, 41

History is burdened by the excesses of patriarchal cultures that considered women inferior... There are those who believe that many of today's problems have arisen because of feminine emancipation. This argument, however, is not valid, 'it is false, untrue, a form of male chauvinism'. The equal dignity of men and women makes us rejoice to see old forms of discrimination disappear, and within families there is a growing reciprocity... we must see in the women's movement the working of the Spirit for a clearer recognition of the dignity and rights of women.

Pope Francis,
Amoris Laetitia, 19 March 2016, 54

Personal statements

In this section we hear the compassionate voices of faith leaders sharing why they have become inspired to work towards gender justice. They all have in common the strong belief that it is time to act against gender discrimination. These personal statements about gender equality are from church leaders around the world.

Like in many parts of the world, if not all, we truly live in 'a man's world' as the saying goes. Nigeria is a society where the voice of men carries more weight than that of women in almost all matters. Women find it more difficult to get elected into political offices. For example, since the return of democracy 17 years ago, no woman has been elected governor of any of the 36 states in Nigeria. It is very important for the Catholic Church to promote gender equality because women need to be given a sense of belonging and encouraged to utilise their God-given talents and potentials. There is the need to encourage men to support women with domestic work in the house and one way of doing this is to promote gender equality. Women are usually better-off lifting families out of poverty, so if gender promotion is pursued, women will be encouraged and lifted up to further reduce poverty levels in our society.

Rev Father Christopher Bologo,
Chancellor Catholic Archdiocese of Abuja,
Nigeria, 2016

Forced marriages have contributed to the increasing number of underage marriages in Malawi. For example, one 13-year-old girl-child in the project area of the Karongo Diocese was forced by her father to marry an 80-year-old man. Kupimbira is a custom, which only happens in this northern part of Malawi, where a poor family can, in exchange for food or money, give away their daughter. Although the girl is only a child the man still has a right of access to her as a wife. It's a clear manifestation of gender inequality. They don't give away their sons. It is important for the Catholic Church to work on gender inequalities, not only because NGOs and governments have put into their constitutions that all people should be treated equally, but because it is part and parcel of our faith. All people are created in the image of God and we are equal before God.

Bishop Martin Mtumbuka,
Bishop of the Diocese of Karongo,
Commission of Justice and Peace,
Malawi, 2013



The issue of gender equality is very dear to me. I believe both women and men should be given equal opportunities based on their ability and capacity to perform. Women, however, are disproportionately affected by poverty, climate change, forced evictions, dispossession of land and forced resettlement in the post war conflict. When my father was arrested on the allegation of participation in rebel activity it was down to my mother to ensure I went to school and had something to eat. This idea that men are superior to women is not true. In fact, I think women should be given more opportunities than men given the specific experiences they go through in life.

John Bosco Komakech, Caritas Director,
Caritas Gulu, Uganda, 2016



1.3 ACTING

The UK gender learning group mentioned in the introduction, of which CIDSE members are a part, developed a gender theory of change, which we consider useful for this toolkit. This theory describes the various power realms gender-related interventions need to be aware of. In addition to the theory of change for gender equality, the group also produced an evidence paper on what had worked to achieve gender equality and women's and girl's empowerment.

In this section we refer to the individual level and the individual level interventions this learning group had recommended.²³ The successful interventions were:

1. Enabling women's access to knowledge and skills
2. Improving women's access to and control over resources
3. Increasing women's influence in decision-making
4. Providing safe spaces and support mechanisms.

A number of case studies that reflect each of these successful interventions follow below.



Individual women's access to knowledge and skills

Women developed a deeper consciousness and understanding of their rights and entitlements when they were part of projects that gave them access to knowledge and skills training. Women became more confident to claim those rights, whether rights to education, literacy and numeracy or rights to learn about running a business, acquire the relevant negotiation skills and learn how to organise themselves in order to be able to engage politically. Crucial skills in this context are public speaking, communication and leadership skills. Usually such projects also ensure women's access to significant information, such as national laws and policies. The case study below describes a project that provides Palestinian refugee women and girls with leadership skills.



Participant at AN's women's leadership training, Lebanon, 2013



CASE STUDY

Association Najdeh (AN) - Lebanon

Palestinian women's leadership training

» Context

Approximately 450,000 Palestinian refugees (about 10 per cent of the country's population) live in Lebanon and around half of them live in 12 refugee camps.²⁴ The rest live in poor areas around the camps. As refugees in Lebanon, Palestinian women face the challenges of living in exile and in poverty. Social and cultural views about women within the Palestinian refugee community often deter very capable women from seeking out leadership roles. For women to take on more decision-making roles they first need the right skills and confidence.

» Entry point

CAFOD's partner Association Najdeh (AN), a Palestinian women-led organisation, works to strengthen the position of women in the Palestinian refugee community in Lebanon. It aims to provide women with the necessary tools to claim their rights and actively participate in their communities at a social, economic and political level. In one of its European Union funded programmes, AN enables young Palestinian women in refugee camps to become community leaders, equipping them with the skills and confidence to tackle discrimination within their own families and communities.

» Activities

- AN has been running leadership training courses in several camps targeted at young women who already have a strong passion for change.
- The course modules include a combination of topics, such as leadership, communications and community-organising skills; conflict resolution; human and women's rights; gender-based violence; and knowledge of key legal frameworks.
- The leadership courses focused as much on life change as on specific leadership skills.
- Participants acquired new skills, particularly in problem-solving, communication and decision-making, as well as practical know-how in management, IT, accounting and community organisation.

» Successes

Many young women are now full of hope to be able to follow their dreams.

For me the leadership training I attended is just the beginning. I want to be a trainer and train other women on this subject. I want everybody to know their rights. I will start with a small group like my friends, the neighbours and then more people will know about it and the group will grow. There must be change. There must be women leaders, not just men so that women's rights get defended.²⁵

Some have set up women's committees to practise the skills they have learned in a safe and supportive environment. They explore some of the issues women face in the camps, such as domestic violence. Setting up women's committees is one of the first steps towards women's involvement in wider community decision-making, including membership of the male-dominated Popular Committees which run the refugee camps. So far 17 groups involving 60 women have been set up to lobby camp authorities on issues such as domestic violence.

We've even learned how to talk with men about violence, before we couldn't, but now we can – we practised how to.²⁶

Increasing women's access to and control over resources

One entry point that works to achieve women's economic empowerment²⁷ is to provide women with access to and control over resources such as economic assets, housing, jobs, financial services or land as the case study below demonstrates.



Women participating in a training on land rights, Uganda, 2018



CASE STUDY

Pathway Initiative for Development (PID-Uganda) - Uganda Securing Land Rights for Women

» Context

Recovering from conflict, communities in Northern Uganda now face the violation and abuse of their land rights. This is aggravated by an unchecked culture of silence. Women, especially widows and girls, are often the most vulnerable to forcible land grabbing and displacement. A weak judicial system is unable to safeguard the rights of women and vulnerable communities and ensure a safe return process from the camps. Communities are at a greater risk of impoverishment and this has translated into higher rates of poverty.

» Entry point

The national indigenous organisation Pathway Initiative for Development (PID-Uganda) works with communities affected by the armed conflict and poverty in Northern Uganda. One of their projects supported by DKA is designed to help women in Amuru whose lands have been grabbed or who have been forcibly displaced. Conflicts over land are a significant human rights issue in Northern Uganda since the return of people back home from camps for Internally Displaced Peoples (IDP). Women and children who were forced to flee now face abuse and violation of the right to their land on their return back home. Aware that they cannot overlook them, PID-Uganda has developed strategies to take advantage of the benefits of informal systems of Alternative Dispute Resolution (ADR) in settling land conflict. The project does not stop beneficiaries from accessing the formal justice system. At the same time, strategies to build the rule of law and improve access to justice, that include informal justice institutions as important stakeholders are vital. ADR is integral to their project. PID-Uganda uses a participatory learning approach to educate women about their rights to land and equip them with the skills required to counter land rights mitigation strategies. Building local community leadership, using the knowledge and networks of existing women's groups is at the centre of their approach.

» Activities

- Training of women's groups utilising a land rights education methodology which includes education, training and awareness raising, aimed at building a universal culture of human rights.
- Continuously engaging with women advocacy groups, culture and traditional leaders, sub-county and land committees, political leadership and other key stakeholders in different parishes.
- Beneficiaries of the project initiate various activities themselves like the facilitation of community dialogues on land rights using Music, Dance and Drama (MDD) public lectures, idea sharing, experience and best practices from other areas, questions and answers, brain storming and other activities during sessions as methods of deliberation.

» Successes

The training provided to women's groups in different parishes has brought a positive change in attitudes and behaviors of the group members and increased confidence. It has empowered them to uphold, defend and promote women's land rights in their parishes. Being informed about their land rights and responsibilities, some women's group formed advocacy monitoring teams, that educated fellow women on their land rights and responsibilities and supported them to report any other form of violence related to land violations and abuses on women. The project ultimately has empowered women's groups in various districts to further educate their communities regarding the rights and procedures in cases of land grabbing and to take action with regard to addressing structural issues in their communities that impede accesses to justice, like dysfunctional Local Council Courts.

Increasing women's influence in decision-making

This approach improves women's representation and active participation in politics and public life. At the local level this could be women's involvement in school-management committees or water committees, or in local justice courts. Projects that fall in this category can also deal with ensuring women's voting rights or with providing women with birth and marriage certificates. Other elements could be about challenging social norms and negative stereotypes about women's roles in society.

As a result of concerted efforts to promote women's empowerment, more and more women across the world are now occupying decision-making spaces previously reserved for men, as the following example from Sri Lanka demonstrates.



CASE STUDY

Uva Community Development Centre (UCDC) – Sri Lanka Citizens' Forums

» Context

Sri Lanka has the lowest representation of women in politics in South Asia, with only about 6 per cent of seats in parliament and 2 per cent in local government. The barriers to women's participation in key decision-making processes are structural, economic and cultural. They range from simple measures, such as holding meetings of political parties at weekends or late at night, to more complex socio-political barriers, such as verbal insults, intimidation and threats of physical violence by rival male politicians. Such practices greatly hamper women's ability to participate.

» Entry point

UCDC, the Uva Community Development Centre, promotes women's participation and leadership in community forums and other representative bodies and is supported by CAFOD. It strengthens local governance structures by ensuring civil society participation in decision-making processes. It also advocates for a reform of the current governance frameworks so that they become more participatory and accountable where fair representation is secured.

» Activities

- Formation and accompaniment of citizen's forums.
- Regular meetings with key government officials to promote women's participation in local governance.
- Meetings with relevant local political party offices to accommodate women in their nomination lists in forthcoming elections.
- Capacity strengthening of women leaders to promote their political involvement in elections and electoral processes and to ensure they are informed of their rights.

» Successes

Women are now participating in local governance structures through the establishment of citizens' forums. Through UCDC's efforts the previously dormant structure of peoples' galleries was revived, in which people can come and observe the government council meetings. On one occasion a group of women asked the local chairman for a special fund for women. As the chairman is now used to being approached by women for support he has become aware that women's interests and needs are quite different from men's. Men usually want construction materials, whereas women ask for better access to water sources or for job opportunities. UCDC works to ensure that Sri Lankan women get the same treatment, rights and opportunities as men. Several citizens' forums have been established, partly supported by the local government bodies. Some of these forums are led by women. Some women have even started running for election. Nandani, for example, received training from UCDC and stood in the local government elections. She is the co-chair of a local citizens' forum. These forums provide spaces for women to have their say on local issues and to help shape the political agenda. She said, "We've chosen to participate in a local citizen's committee to better understand how the decisions are made that affect our lives and to make sure that women are heard by those who make those decisions."



Women elected into local government, UCDN, Sri Lanka, 2015

Empowering women through agroecology

Agroecology is not only a scientific discipline and a set of practices, but also a global movement that challenges the dominant economic paradigm while providing an inclusive and just alternative. Agroecology therefore has the potential to play a key role in dismantling patriarchal structures and working towards gender equality.



Participant at the “Rural youth promoting sustainable communities through agroecology” project, Nicaragua, 2018



CASE STUDY

Center for Communication and Popular Education (CANTERA) and FEDICAMP (Federation for Integral Development of Farmers) – Nicaragua
Empowering women through agroecology

» Context

Nicaragua is very vulnerable to natural disasters (such as droughts, earthquakes, hurricanes, etc.), a risk compounded by climate change. Communities located in the dry, tropical, Pacific region of Nicaragua are particularly vulnerable due to the areas' environmental degradation from deforestation and little access to water for daily life, much less for emergencies. Due to the marginalised position of women in society they are the most vulnerable to the negative effects of climate change such as poverty, environmental destruction and conflict.

» Entry point

The Scottish Catholic International Aid Fund – SCIAF, the European Union and their local partners, CANTERA (Center for Communication and Popular Education) and FEDICAMP (Federation for Integral Development of Farmers) implemented a three-year project in the dry corridor of Nicaragua. It aimed at improving income and agricultural production of 700 small-scale farming families through agroecology, as well as engaging local leaders, youth and women (especially young women) in rural development policy making. Gender was an integral component aimed at addressing gender inequality and contributing to more equitable power relationships between men and women, strengthening women's leadership, self-esteem and participation. Through these key themes and a methodology of popular education, communities, families, and individuals are able to organise and recognise themselves as people who are capable of bringing about development within their own communities.

» Activities

- Conducting workshops with men and women (particularly youth and leaders) to raise awareness about caring for and protecting the environment including the promotion of the human values of gender equality and social equality.
- Community level sensitisation and training on gender equality and gender-based violence.
- Improving women's leadership skills and active engagement in local level decision-making and rural development policy making.
- Conducting workshops on human development for women to improve their self-esteem and participation, reinforcing their abilities to support individual, family and communal development and strengthening the identity of their gender.
- Strengthening entrepreneurial skills to support the family economy.
- Supporting women to implement economic / income generating activities such as bee-keeping and honey production, and the sale of food.

» Successes

Some participants, in particular youth, report having better family and interpersonal relationships from participating in the gender equality training.

Women have made progress in recognising their contribution in the family, improved relationships between men's attitudes, and strengthened their management of economic resources contributing to economic empowerment. In addition, women have improved their leadership and recognition within communities. The variety of topics covered by the trainings enabled the women participating to develop a wide set of practical skills. They now feel more empowered to express themselves freely as they lost their fear of speaking out and gained more self-confidence to value their own views. It also strengthened their ambitions to collaborate and support their colleagues and community members in different activities and working groups. Some participants are now inspired to become more involved in the organisation of their community to look for solutions to community problems and participate in the management with local authorities. Furthermore, many participants were able to increase their economic activities by successfully establishing or updating their family gardens where they produce healthy food used for consumption and income generation.

Capacity building through self-managed groups

Self-managed safe spaces where women are free to share and test their skills and create a support network increase women's economic autonomy. The case study below shows how the creation of these structures combined with parallel capacity-building trainings can help women to identify their skills and gain economic autonomy.



Women exchanging experiences in a self-managed group, Guatemala, 2018





CASE STUDY

Asociación CEIBA – Guatemala

Self-managed groups

» Context

The Sololá Departmento is one of Guatemala's regions with the largest Maya population. 96% of its population belong to the Kaqchikel, K'iche' and Tz'utuhil Maya groups. With a score of 0.47 in 2011, Sololá was one of the regions with the lowest ranking in the Human Development Index (HDI) according to Guatemala's National Human Development Report of 2015/2016. The report clearly shows that women in Sololá are particularly impacted by poverty. The Maya, and mainly women in rural areas, suffer the most, receiving little or no remuneration for their activities. On top of their reduced economic autonomy, women need to deal with alcoholism, one of the leading problems affecting families, reducing their monthly income and increasing poverty. Women's farming and trade practices are more limited than those of men owing to their lack of income and capital for transporting products and their limited access to land.

» Entry point

The Association for the Promotion and Development of the Community (CEIBA), supported by Entraide et Fraternité, strives to consolidate local and municipal democracy and guarantee participation, decision-making and resource management by the city's civil society in an effective way. It aims to empower individuals, especially women, by launching initiatives that promote the agroecological production of food with the active participation of women. It educates men about gender inequalities. It has also created self-managed groups (SMG) for women's empowerment. The SMG programme promotes the economic autonomy of women based on a savings-credit system, whose rules are laid down by the groups themselves. It provides technical support for women to develop their leadership skills, their administrative-accounting capacity and their ability to undertake their own local businesses. This is complemented by trainings to enhance the women's technical and technological skills (the development of the transformation of products, for example). The SMG methodology is thus a basic process to foster economic independence, starting from the moment women decide to join the group.



CASE STUDY (continued)

» Activities

- The creation of an organised structure of 10 to 15 women in each of the communities which meets on a weekly basis.
- The self-managed groups save money as a group, and on a good saving basis they provide ongoing loans to promote individual and collective businesses, setting their own loan rules (loan term, interest rate, delinquency rate, etc.).
- The groups also conduct weekly workshops and provide a space for exchanging experiences within but also across the different groups.
- The procedure is unique and the principles that guide it must be adhered to by the members of the group who develop their own rules in order to maintain the group's balanced governance.
- Responsibilities are shared by everyone in order to ensure the participation and training of every member of the group. Moderation is rotating on a weekly basis.
- Handling of accounting books and minutes of meetings for the purpose of taking group decisions.
- Attainable individual goals for each group member extending over a 6-month period.
- The establishment of a group action plan to meet the group's self-management needs, the social development of the group and/or the community and the group's economic development in these categories for which initiatives are set up to implement over a three-month period.
- Implementation of agroecological gardens in their homes or agroecological plots, and raising awareness of various environmental issues.
- Identification of initiatives, feasibility analysis and planning of the productive initiative assisted by technical advice from the promoting team.

» Successes

Women who take part in the self-managed groups have initiated a process to strengthen their economic position through a variety of economic projects that seek an initial benefit for them and their families and, at a later stage, for their communities and towns. The self-managed groups have thus contributed to increased economic autonomy of women and inspired many women to start their own business. The organisation of the groups provided the space for women to identify their own skills and capacities that can generate a minimum salary. The involvement of the family in the process helped many to reach an agreement on the shared responsibility of men and women. It also fostered the inclusion of the family in agroecological practices.

Providing safe spaces and support mechanisms for women

Our members and their partners have all experienced that, for women to feel comfortable and confident to claim their rights and entitlements or to seek justice, a supportive environment must be created. By providing safe spaces for women to meet and share their experiences with other women a sense of solidarity amongst the women is created. This often leads to expressions of collective action at community level as the women feel supported through their group membership.



Listening Centres, CDJP Bukavu, DRC, 2010





CASE STUDY

Justice and Peace Commission (CDJP) Bukavu – Democratic Republic of Congo Support for violence survivors

» Context

Bukavu Diocese is in the province of South Kivu at the borders of Rwanda, Burundi and DRC. South Kivu was badly affected by conflict following the Rwanda genocide in 1994. Although various peace accords have been signed since then and a more democratic government installed, South Kivu still suffers from localised insecurity. Armed groups extend control over the local population through the use of terror, particularly the abuse of women through rape and other forms of sexual violence.

» Entry point

The Justice and Peace Commission in Bukavu is supported by CAFOD and works with survivors of rape. In the DRC sexual violence has become a weapon of war and most cases are committed by armed men. Women survivors have not only been subjected to terrible acts of violence, but they have also had to watch the perpetrators move freely in their villages, without suffering any legal consequences. Many of the women survivors are abandoned by their husbands and families, who blame them for having been raped. The children born out of rape tend to be ostracised by their communities and denied any form of education. 'Listening centres' for survivors of violence are key entry points for CDJP's work in Bukavu. The centres are all based in the villages where attacks have taken place in order to minimise the risks of exclusion. CDJP's approach in supporting survivors is holistic as it helps them set up activities to earn an income, meet their basic needs and take care of their families.

» Activities

- The 'listening centres' provide counselling and group support to survivors of sexual violence and the wider community.
- As well as initial support in the aftermath of an attack and provision of access to medical care, CDJP provides lawyers for women who wouldn't normally be able to pay for legal support.
- CDJP also offers family mediation and support for reintegrating survivors back into their communities: violence survivors tend to face stigmatisation and rejection.
- CDJP engages in advocacy work against gender-based violence and raises awareness on sexual violence and women's rights and related national laws with the communities and the authorities.
- CDJP also monitors whether penalties against those convicted as guilty of sexual violence are applied.

» Successes

Women's physical and psychological wounds of war are being healed. Women are reintegrated into their families and communities. Over the years a good number of community-based committees have been established that hold local authorities to account. This has resulted in improved quality of services. The coordinated advocacy efforts by the Congolese Church have resulted in a Gender Equality law being adopted by parliament after years of deliberations. At the provincial and local levels women increasingly contest for positions of political leadership. Traditional and local authorities seem to be more accepting of women entering into public affairs. Several factors are behind these advocacy successes. A crucial contributor to this success is the clear and cohesive structure the Catholic Church can draw on for support and liaison. This structure enables the Church to reach national organisations but also communities right down to parish level. The manner and tone of the approach is also important with an emphasis on building relationships and rapport to support consensus-building, rather than 'naming and shaming'. This is in keeping with the Church's pastoral approach. Building alliances with a diverse network of stakeholders, including State actors at all levels, is also critical. The existing credibility of the Church, which has a presence in all parts of the country and enjoys support from 60 per cent of the population, no doubt also lends support to its success.





1.4 CELEBRATING

Examples for celebration

This section offers examples of celebrating successful interventions.

We can celebrate when positive proverbs and sayings such as the following one, replace discriminatory ones:

A woman is the light of the house

Eritrea



Prayer

Standing tall

*Standing tall,
strong and determined,
stretching out a hand
to those around her.*

*Lightening their load,
giving them hope,
dignity and future.*

*Building a community
where all are welcome,
all are valued,
all are able to live life to the full.*

*She is so many women,
throughout the world,
unnoticed, unrecognised,
transforming lives.*

*God of all, bless and keep her
and inspire us to reach out to others,
as she does,
so that all people may flourish.*

Amen.

Catherine Gorman/CAFOD

We can celebrate when we see positive social norms establishing themselves across the world. This is demonstrated through all of the wonderful achievements of the organisations mentioned in this toolkit, in their various attempts to promote gender equality. You can celebrate using the prayer below or by using your own form of celebration.



REFLECTIONS AND EXERCISES

The next part of this chapter has practical examples for reflection and group exercises that are relevant when focusing on the individual realm of power and on development interventions that are aimed at increasing women's confidence.



Celebrating the launch of the Swaziland Women's Charter, Women and Law Southern Africa (WLSA) – Swaziland, 2017



THEOLOGICAL REFLECTIONS ON THE PERSON

Who are we? Our identity in God

Mandy Marshall, Co-Director, Restored²⁸

Introduction

Two of the most fundamental questions we have as human beings are ‘Who are we?’ and ‘What are we here for?’ These questions reveal the desire for purpose and meaning in life and our place in the world. We long for a sense of belonging in our communities, a sense of a common home, and being able to contribute as a worker for the common good. We long to belong, to be in relationship with one another, to be included as a part of a community.

As Christians, we understand our identity to include our relationship with God. We can be secure in who we are and what we are here for when we delve deeper into what the Bible says about our value as unique individuals made in the image of God. Henri Nouwen, a Catholic priest and theologian stated: “Long before you were born and became a part of history, you existed in God’s heart.”²⁹

This belief is exemplified in the lived example of Jesus and how he valued women and men, often in a counter-cultural way that displayed respect and love for the other person. This did not stop him challenging power and authority when he saw that using this power and authority diminished the dignity, worth, work and value of others. When we look at how Jesus related to women, we see that Jesus treated women as unique and valuable people in their own right, and not just in terms of being somebody’s wife, mother or sister. He recognised the dignity of women at a time when it was easily denied to them. He treated women as adults, capable of making their own decisions. Jesus did not relate to women he met merely in terms of their sex, that is as female, but saw them in terms of their identity in God made in the image of God.

Objective

This theological reflection explores some of our identity in God: how Jesus showed us how to live out that identity, releasing women and men to flourish with dignity and respect for the common good.

Readings

John 4:1-42 Jesus and the woman at the well in Samaria

John 8:1-11 Jesus and the adulterous woman

Jesus went to the Mount of Olives. At daybreak he appeared in the Temple again; and as all the people came to him, he sat down and began to teach them. The scribes and Pharisees brought a woman along who had been caught committing adultery; and making her stand there in the middle they said to Jesus, “Master, this woman was caught in the very act of committing adultery, and in the Law Moses has ordered us to stone women of this kind. What have you got to say?” They asked him this as a test, looking for an accusation to use against him. But Jesus bent down and started writing on the ground with his finger. As they persisted with their question, he straightened up and said, “Let the one among you who is guiltless be the first to throw a stone at her.” Then he bent down and continued writing on the ground. When they heard this they went away one by one, beginning with the eldest, until the last one had gone and Jesus was left alone with the woman, who remained in the middle. Jesus again straightened up and said, “Woman, where are they? Has no one condemned you?” “No one, sir,” she replied. “Neither do I condemn you,” said Jesus. “Go away, and from this moment sin no more.”

Luke 10: 38-42 Martha and Mary

In the course of their journey he came to a village, and a woman named Martha welcomed him into her house. She had a sister called Mary, who sat down at the Lord's feet and listened to him speaking. Now Martha, who was distracted with all the serving, came to him and said, "Lord, do you not care that my sister is leaving me to do the serving all by myself? Please tell her to help me." But the Lord answered, "Martha, Martha," he said, "you worry and fret about so many things, and yet few are needed, indeed only one. It is Mary who has chosen the better part, and it is not to be taken from her."

Luke 7: 36-50 Mary washing Jesus' feet

Commentary/discussion

Knowing our identity can bring great joy. It also can be a source of deep anxiety or can lead to an identity crisis if our sense of identity or self-worth is limited to one dimension of our lives. For example, if we find our identity solely in our work and this is then changed or removed from us, we can feel insecure as to who we are. Participating in work is valuable and enables us to contribute to a wider community for the common good. The problem emerges when we place too much value on the work, to the detriment of other aspects of our lives. All women and men are of equal value, worth and dignity in the eyes of God whether they are able to work or not. This is important because many members of our wider community are not able to work. This may be temporary, for example because of sickness or bereavement, or permanent, due to disability.

In Psalm 139 we are assured that we are "wonderfully made". Fundamentally we are part of the family of God. In the stories from the New Testament we see that Jesus treated both women and men with dignity and respect. Jesus included those who are on the margins of society, for example healing the woman bleeding, and the

man with leprosy. Women were among his closest friends, Mary and Martha (John 11:1-37, Luke 10:38-42). Jesus spoke to women in public even though, in his cultural context, this was seen as improper behaviour. He acknowledged that women can be prophetic (Mark 14) and encouraged education for women, such as Mary, the sister of Martha. He encouraged her to listen to his teaching in a way traditionally reserved for male disciples (Luke 10:38-42). Jesus had compassion and included outcasts in his company. In Luke's story he honoured the woman by welcoming her worship when she washed Jesus' feet with her tears and dried them with her hair. He saw her for who she was, a woman made in the image of God, worthy of love, dignity and respect. It is women who were the first witnesses to the resurrection, even though the testimony of women would not have carried weight in the ancient world. Jesus entrusted them with the task of proclaiming the resurrection.

The societies and cultures we live in challenge our value and self-worth. Often our societies promote success as a goal against which our sense of self-worth is measured. Such goals provide the measure by which a person is accepted or admired by others. These goals can include having a nice home, a high-powered job, owning a car or specific type of car, or simply being wealthy. If these goals are not achieved, this can create in us a sense of failure or, worse, a belief that we are of no value. Such a scale of values is a direct contradiction of what God says and how Jesus lived.

We need to challenge our cultural settings and equip ourselves to see what needs to change in our own cultures to enable everyone to flourish into their identity in God. We need to understand our own identity, worth and value to be able to live out our faith. Jesus is our example of how to treat women and men with dignity and respect for our common good.



Questions for discussion and action

The following questions are for group work. In small groups of eight to ten people we reflect on what we have learned from the above Scripture readings. We discuss what Jesus teaches us through his behaviour. We ask ourselves, who does God say I am?

The key questions for the small group discussions are:

1. How has the society we live in influenced how we view ourselves, and women and men generally?
2. How does the society we live in and how do our communities view women and men? Does our society have different expectations and standards for women and men?
3. How can these expectations and standards be changed in the light of Jesus' example of how he treated women?

These questions can be discussed in the small groups for 30-45 minutes and then presented back to the wider group.



PERSONAL REFLECTIONS

The questions below are to help you make your own, personal commitments. These are pledges to yourself that do not have to be shared with anyone.

1. **What can I do differently today so that I live out my true identity in God?**
2. **Which of my own attitudes and behaviour need to be changed in the light of Jesus' example?**

Write these personal pledges down and keep them to remind yourself of the commitment you have made before God today.

Key points for facilitators

Discussing identity can bring out insecurities and exclusion that those present have experienced. It is important to acknowledge this and the pain and hurt women or men suffer when excluded from a group or community. Creating a safe environment where people feel able to discuss their identity is key to enabling growth after reflection. It is important to emphasise that we are all valued, loved, worthy of dignity and respect and are made to be in relationship with our family, community and wider world.

Jesus is our example

Jesus was secure in his identity. He is the son of God. Although he was born to a lowly family, a refugee for part of his life, criticised by his peers when he spoke, his life under threat, Jesus still treated people with equal dignity and respect and used his power to challenge injustice and bring healing. We see this clearly in the story of Jairus' daughter and the woman bleeding (Luke 8:40-56).

Jesus treated women with dignity

In the story of the woman at the well in Samaria we see Jesus treat her with respect. As a Samaritan, she would have expected to be hated by the Jewish people. He asked for a drink, did not demand one. He encouraged her to talk freely about her personal situation, not condemn her for it. He trusted her to go back to her village and tell everyone about what he had said and done. She became an evangelist. He respected her in a time, culture and society where women were not seen as having equal value and of the same worth to men.

Jesus enabled women to participate

Mary sat at Jesus' feet to learn from him. He encouraged this when Mary was challenged by Martha to undertake the traditional role of women at that time of being in the kitchen and preparing food and hospitality for the men. Jesus said Mary had chosen what was better. He accepted gifts of worship and honour as we see when the woman washed Jesus' feet with her tears and wiped them with her hair.

Our family and friends, Church and culture all have an impact on how we view ourselves

This may mean looking at the influences our culture, friends and maybe even family have had on us, and assessing whether this influence has had a positive or negative effect on who we are.

We are planned

The Bible is clear that we are all planned and have a purpose in life, no matter who we are, where we were born, which family we were born into and

whatever we were born with or without. Every life matters. We have dignity. We are loved. We are made for a purpose. That purpose and meaning may not be obvious or clear at times but we are all a part of God's bigger plan and we need to play our part in it. All of us have to participate to achieve our common good for the common home and be part of a family.

Created to flourish

As we flourish into all that God created us to be, to realise our full potential in life with dignity, we also need to enable others to realise their potential too and enable them to participate as fully as possible in society.

We are unique

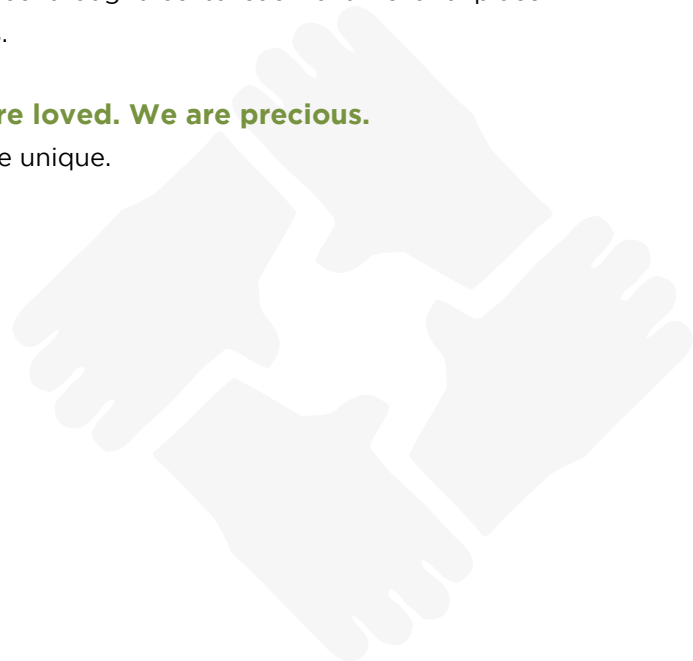
We are human beings created in the image in God. Each of us has a call to be the person who no one else could possibly be. However hard we try to imitate others, we will never be them. We are not meant to be. We all have different skills, experiences, abilities, personalities. If we try to be anyone else other than who we are, then the world will miss out on the unique contribution to life that God created us for.

We are all called to participate

God has brought us to such a time and place as this.

We are loved. We are precious.

We are unique.



PRACTICAL GROUP EXERCISES

All necessary handouts can be found under the relevant chapter in the Annexe.



Gender association exercise in Myanmar



EXERCISE 1

THE DIFFERENCE BETWEEN SEX AND GENDER



Duration	30 minutes in total
Aims	To introduce the term 'gender' to a group unfamiliar with the concept
Resources/preparation	Paper, pens
Handouts	Handout 1: Statements about women and men

Facilitator's notes

- Divide the group into small groups of four or five and ask participants if they understand the difference between 'gender' and 'sex'.
- Hand out sheets of paper to each participant and ask them to write the numbers 1 to 10 in a list on the paper.
- Read out the numbered list of statements on **Handout 1** and ask participants to write 'G' against those they think refer to gender, and 'S' to those they think refer to sex.
- Distribute **Handout 1** and discuss the answers with the whole group.
- Explain the difference between 'gender' and 'sex', using information below.

Note that gender roles vary greatly in different societies, cultures and historical periods. Provide examples of 'sex characteristics', such as 'women give birth'; 'men's voices break at puberty.'

Provide examples of 'gender characteristics', such as 'in some cultures women are expected to wear dresses, not trousers'; 'men are often perceived to be the breadwinners of the family.'



Key messages

- The concept of 'gender' is important because it helps to understand how subordination is socially constructed, influenced by age, class, religion, culture etc.
- The concept of 'gender' points out that socially constructed roles can change, that they are not fixed forever.

Source: adapted from William, S.: Oxfam Gender Training Manual, 1994, pp. 87-88



EXERCISE 2

EXPLORING THE LIVES OF WOMEN AND MEN



Duration	30 minutes
Aims	<ul style="list-style-type: none"> • To explore the lives of women and men in a comparative way • To bring out in discussion the way roles for women and men are constructed from birth onwards
Resources/preparation	Pen/pencil, paper and flipchart paper
Handouts	None

Facilitator's notes

- Ask the organisational staff to form a circle and ask each person to briefly share their name and post.
- Then ask them to split into small mixed groups of 4-5 people and do the following:
 - In your group, describe or draw an object that symbolises your first experience of realising that you were a woman or a man.
 - Share with your group what worries you about being a woman or a man.
 - Share with your group if anything worries you within the organisation in relation to different treatment of or attitudes towards women and men.
- Give the groups **15 minutes** for the group work.
- After 15 minutes bring the groups together and ask them to share some of the highlights of their discussion which the facilitator captures on a flipchart.

Note

Allow **15 minutes** for the plenary discussion.





EXERCISE 3

GENDER ASSOCIATIONS



Duration	20 minutes
Aims	To establish the general associations participants make when referring to women and men
Resources/preparation	<ul style="list-style-type: none"> • Two sheets of flipchart paper • Pens/pencils • Sticky notes, paper • A symbol for 'woman' to be placed on one flipchart paper and a symbol for 'man' to be placed on the other flipchart paper • Note: Write those symbols on sticky notes for easier removal when you switch the symbols
Handouts	None

Facilitator's notes

- Explain the purpose of this exercise as described in the aims and make clear that this is a quick exercise where participants should note down the immediate associations that come to their mind without overthinking their responses.
- Stick the symbol 'woman' on one piece of flipchart paper and the symbol 'man' on the other and fix the two flipchart papers next to each other on the wall.
- Ask participants to individually write down their associations with 'woman' and 'man' on a sticky note or small piece of paper and stick those on the respective sheets of flipchart paper. Give the participants **5 minutes** to do this.
- Once all associations have been added to the flipcharts switch the symbols for 'woman' and 'man' to the other sheet of flipchart paper.
- Discuss with the group whether the associations written on the flipcharts still apply with the switched symbols. For example, you can discuss whether the association of a 'breadwinner' can also apply to a woman and whether the association 'caring' can also apply to a man. You have **15 minutes** for the plenary discussion.

Note

This exercise can be a good introduction for a gender training course as it quickly gets people talking about existing stereotypes for women and men and the consequences these stereotypes may have on societies. Associations with 'woman' are often caring, emotional, tender, beautiful, etc, whereas for 'man' they are: strong, rational, political, breadwinner.



EXERCISE 4

GENDER MYTHS AND STEREOTYPES



Duration	60 minutes
Aims	<ul style="list-style-type: none"> • To look at the ways in which our own societies express beliefs about women and men • To look at the messages behind certain myths and see how these may influence our behaviour
Resources/preparation	Flipchart paper, pens/pencils
Handouts	<ul style="list-style-type: none"> • Handout 4a: Gender myths and stereotypes (examples from Liberia and Mozambique) • Handout 4b: Gender myths and stereotypes (examples from UK) • Handout 4c: Gender myths and stereotypes (example from Cambodia)

Facilitator's notes

- Explain that this exercise looks at ways in which our own societies and communities express their beliefs about women and men.
- Divide participants into small mixed groups of three to five people and put **Handouts 4a, 4b and 4c** on the tables (one handout per table). Ask the groups to list proverbs, sayings, songs and rhymes from their own childhood that relate to women and men's roles.
- In their groups, have the participants share their own experiences and thoughts and list the top 3 proverbs or sayings on a flipchart. Ask each group to nominate someone who will present their top 3 points in the plenary discussion.
- Give the groups **45 minutes** time for the group work.
- After the groups have listed their key points on the flipcharts bring them back together for the presentations to the wider group. Give each group **5 minutes** for their presentations.
- Conclude the exercise with a wider discussion on the implications of the ideas that came up within the groups. Allow **15 minutes** for the group presentations and plenary discussion.

Prompts and questions for group discussion

- Say to the groups: *If we do not challenge the negative messages of these proverbs we allow discriminatory attitudes towards women and girls to continue.*
- Then ask them: *Now that you have seen and heard about how women and girls continue to be discriminated against, how does that make you feel? What does your faith tell you? What do the church teachings say to us?*



Key messages

- This exercise sets a scene for discussing how gender roles are constructed, maintained and reinforced by society. It helps participants to understand how deep-rooted these roles are.
- People do not usually analyse myths in terms of their meanings, and they may be surprised to discover the full implications behind myths.



EXERCISE 5

FOUR TYPES OF POWER



Duration	60 minutes
Aims	To guide participants in understanding the four types of power of the 4Ps of power concept
Resources/preparation	Four blank flipchart papers taped to the wall, each in a different part of the room
Handouts	<ul style="list-style-type: none"> • Handout 5a: Drawings of four types of power • Handout 5b: The 4Ps of power concept

Facilitator's notes

- Explain to participants that this exercise will explore the concept of power.
- Ask participants to close their eyes for a minute and to imagine power. (pause) Ask them what power looks like to them? (pause) Ask them what images come into their mind? (pause). Then ask them to open their eyes.
- Ask them to sit together with their neighbours in groups of 3 to 4 and discuss what they had imagined when they closed their eyes? After 10 minutes ask them to report back in plenary. They can also act out their images if they want. You have **15 minutes** time for this part of the exercise.
- After several participants have described or acted out their images of power, take out **Handout 5a** with the four drawings.
- Ask the group to pass the handouts with the drawings around until all participants have seen all four drawings. Then tape one drawing to each of the flipcharts on the wall.
- Address one drawing at a time. Ask participants the following two questions for each drawing:
 - *Did you imagine anything like this when you were thinking about power?*
 - *How would you describe this type of power?*
- You have **30 minutes** for this part of the exercise. After both questions have been discussed, share with them **Handout 5b** with the 4Ps of power concept (power within, power over, power with and power to).
- Facilitate a discussion with the group bringing out the key messages below. You have **15 minutes** for this last part of the exercise.



Key messages

- There are different types of power.
- Power can be used positively and negatively.
- Power is not in limited supply. One person having power does not mean she/he must take power away from another person. Everyone can have power.
- We all have **power within** us, even if at times we don't realise it.
- Using our **power over** someone else is abuse of that person's rights.
- We can join our **power with** others to give support.
- We all have **power to** do something, to act.



EXERCISE 6

OUR EXPERIENCES WITH POWER



Duration	60 minutes
Aims	<ul style="list-style-type: none"> • To identify the conditions when we feel we have power • To identify the conditions when we feel we lack power
Resources/preparation	<ul style="list-style-type: none"> • Flipchart papers, pens, paper • Tape two sheets of flipchart paper together. On the large square of the flipchart write the title: <i>I feel I have power...</i> • On each of the flipcharts, write one of the following words: <i>with, when</i>. Hang the square of flipcharts on the wall • Tape two sheets of flipchart paper together. On the large square of the flipchart write the title: <i>I feel I lack power...</i> • On each of the flipcharts, write one of the following words: <i>with, when</i>. Hang the square of flipcharts on the wall • Hang a separate blank flipchart paper on the wall
Handouts	None

Facilitator's notes

- Explain to participants that this exercise is about our own power.
- Describe the exercise by reading from and referring to the flipcharts while explaining the following:
 - This is an individual exercise.
 - Each of the flipcharts starts with a statement, and then includes two conditions for thinking about that statement.
 - The first flipchart asks you to think about the situations and experiences in which *you feel you have power*. This can be within the faith community and beyond.
 - The second flipchart asks you to think about the situations and experiences in which *you feel you lack power*. This also can be within the faith community and beyond.
 - Please copy what is on the flipcharts into your notebooks, or just look at them and reflect.
 - Look first at '*I feel I have power with...*' and think of at least two examples that apply to your life.
 - Then, look at '*I feel I have power when...*' and think of at least two examples. Once you have completed this, give two examples for '*I feel I lack power with...*' and '*I feel I lack power when...*'
- Answer any questions for clarification and then tell participants they have **15 minutes** for the exercise.
- Ask participants if any of them would like to share with the group what they have written for the statement, *I feel I have power with...* Write their contributions in the appropriate space on the flipchart. Discuss and draw out similarities and differences.
- Ask participants if any of them would like to share with the group what they have written for the statement, *I feel I have power when...* Write their contributions in the appropriate space on the flipchart. Discuss and draw out similarities and differences.
- Do the same for the two remaining conditions on the *I feel I lack power* flipchart.
- Finish the exercise by having a discussion on:
 1. *What can we learn from this exercise?* and
 2. *Why do you think this was an individual exercise?*



EXERCISE 6 OUR EXPERIENCES WITH POWER (continued)



Note

You have **30 minutes** for this part of the exercise. Possible responses to the group under point 1 may be that we all have experiences in which we feel we have power and in which we feel we lack power, we all have power, when someone's power becomes greater it does not mean that someone else's power has to become less, etc.

Possible responses under point 2 may be that this exercise demonstrates that everyone sometimes feels they have power and sometimes feels they lack power. It also shows the circumstances in which we feel we have or lack power may be different for each of us, but can also have similarities.

- During the last **15 minutes** of the exercise, end with a discussion on: What do you think are the consequences of feeling a lack of power?
- Record contributions for this question on the single sheet of flipchart.

Note

Possible responses may include: hopelessness, low energy, fear, abuse, anger, etc.



Key messages

- We all have certain situations in which we feel powerful and those in which we feel powerless.
- Understanding our own experiences of power can help us to use our power more positively with others.

Source: adapted from Raising Voices, SASA Faith: A guide for faith communities to prevent violence against women and HIV, 2016, pp.8-9

SUMMARY

This chapter focused on the individual level of power with case studies describing how to raise women's confidence and awareness so that they have more say in family and community matters. In the next chapter attention moves to the family level and the relationships women have within their families.

”

*Women need
to make decisions,
but often they wait for
their husbands to decide for them.
I want women to learn to make
their own decisions just like
their husbands in order to
advance in life.*

Cristina, Ancoraimes near Lake Titicaca,
Bolivia, 2014



Cristina is supported by Fundacion Nuna. She grows her own vegetables and flowers and believes strongly that women need to pursue an education. She uses the profit of selling her produce to pay for her two daughters' college education. Ancoraimes near Lake Titicaca, Bolivia, 2014

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CHAPTER 2 FAMILY

OVERVIEW

In this chapter we explore the next level of power within the ecological model: the family and the interpersonal relationships one person has with the other family members.³⁰ This builds upon the learning from the previous chapter, where we focused on the individual realm of power. This chapter will highlight how families prosper and all family members benefit when they support each other, whether by contributing to the family income or by taking one's share of the household jobs.

Love and mutual respect are the key aspects for healthy relationships between spouses. When this love and mutual respect permeates across all family members regardless of age and sex you can have a happy family.

Why is it important that we all work towards gender equality? What role can faith leaders and church organisations play in this respect? Catholic social teaching often emphasises the Church's mission to promote the dignity of every person. It follows that, in matters of gender, the Church accepts a role to ensure that the dignity of both women and men is preserved. Many cultures, however, have expressed or tolerated discriminatory attitudes towards women, and still do; the Church must challenge such norms and attitudes.



2.1 SEEING

In this chapter we will see that often different things are expected from women and men. This results in women and men playing different roles in their homes and in their communities. That can be healthy and life-giving, or it can be oppressive and destructive. This depends on whether the differences reflect a mutually respectful relationship or such a disparity of power that the roles are rather of dominance and submission. Family relationships are not always as healthy

as we would like them to be. Sometimes love is displaced by fear and control. The statistics below show how often violence by men against women in intimate-partner relationships occurs. Christian families are in no way exempt from such violence, and faith leaders and church organisations have a key role to play in preventing violence and healing its impact, as well as in promoting healthy and loving relationships.



Statistics

- 1 in 3 women experience physical or sexual violence, mostly by an intimate partner.³¹
- 3 out of 4 one-parent households are single mothers with children.³²
- 42 per cent of Kenyan women aged 15-49 think that a husband is justified in beating his wife under certain circumstances.³³
- In 2010, 83 per cent of domestic workers worldwide were women.³⁴
- Women devote 1 to 3 hours more a day to housework than men; 2 to 10 times the amount of time a day to care (for children, elderly, and the sick), and 1 to 4 hours less a day to market activities.³⁵

Voices and experiences of community members

These are the testimonies and experiences of women and men from the communities the partners of CIDSE members work with.

Men don't help their wives at home here, that is not what they are expected to do. When they come back from work everything must be ready. They just sit, rest and wait for the food and if the food is not ready they hit their wives. The women keep working after dinner. They take care of the children, do the washing... they still do so many things and keep on going while the men rest.

Female members of the coffee cooperative, Kadalak Sulimutuk Institute, East Timor, 2011

I once asked a man in another village what his wife does. He said: 'Oh she does nothing'. Eventually it came out that she starts by cooking for the family, then making the beds, then feeding the children and taking them to school. After that she feeds the animals. So I found out that she actually works the whole day and therefore I said to the husband: 'How can you say she does not work'. I said to the people in the village: 'See the husband does not acknowledge that his wife works all day, women get no recognition and no money.'

Chun Kanha, female district council member, Banteay Srei, Cambodia, 2010



I can't go to school because I am a woman. We don't have the right to study, we have to stay at home washing clothes and work in the kitchen but my brothers did go to school.

Female member of the women's group in the Patitze Nahuala community, COINDI association, Guatemala, 2018

Here men often don't acknowledge that they are HIV positive and abandon their wives and children. We have taken in over 20 female-headed families this year.

Sister Suzanna, national coordinator of the Franciscan Sisters, Mozambique, 2010

They say women are 'guests' because they have to move in and live with their husbands' families after marriage. And they say men are 'hosts'.

Female community member of the Mindon Township, Myanmar

I always liked cooking so I signed up for a cooking class. Lots of the boys asked me why I did that saying cooking was girls' work. There were about 20 girls in the class and I was the only boy. The other boys kept having a go at me and I started to feel bad, but Fe y Alegría gave me the opportunity to learn this new skill and grow and so I decided to stand up against all the other boys.

William, 14 years old, student at Fe y Alegría's school, Nicaragua

Existing gender stereotypes and proverbs

Below are examples of discriminatory gender stereotypes collected during various partner gender trainings over recent years. Women and men's roles within their households are often the subject of heated debates, wherever you go. Many proverbs ridicule a man who helps his wife in household chores.

You have a cooking spoon at home, yet you put yourself in the fire

Liberia

He is under a petticoat regime

South Africa

He is a house-husband

Bangladesh

His wife put 'juju' (a spell) on him

Sierra Leone

The wife has put her husband in a bottle

Mozambique

He was given a love potion with a shovel

Zimbabwe

He is a henpecked husband

Great Britain

A rotten fence and a useless wife should be replaced

Myanmar

The proverb and practice below describe the different attitudes towards a girl and boy child:

Sons are masters, daughters best slaves

Myanmar

When the birth of a boy is announced it is tradition to give seven cheers, for a girl it is only three

Eritrea

There are also negative stereotypical proverbs talking of children's behaviour and good behaviour is always associated with the child being a 'father's child' and in the case of bad behaviour a 'mother's child'.



2.2 JUDGING

From church teaching

The following church teachings are about gender equality issues at the family level.

The contribution of women in all areas of human activity is undeniable, beginning with the family. But only to recognise it...Is that enough? We have done little for the women who are in very difficult situations-despised, marginalised, and even reduced to slavery.

Pope Francis, The Pope Video, Respect for Women, May 2016

Unacceptable customs still need to be eliminated. I think particularly of the shameful ill-treatment to which women are sometimes subjected, domestic violence and various forms of enslavement which, rather than a show of masculine power, are craven acts of cowardice. The verbal, physical, and sexual violence that women endure in some marriages contradicts the very nature of the conjugal union [which as Pope Francis continues is a union where men]... are conscious of their role in the family and live their masculinity accordingly.

Pope Francis, *Amoris Laetitia*, 19 March 2016, 54-55

The biblical text provides foundation for recognising the "essential equality of man and woman from the point of view of their humanity". This implies "mutual relationship: man to woman and woman to man.

Pope John Paul II, *Mulieris Dignitatem*, 15 August 1988, 6-7

Loving relationships in the family and in society are at the core of Christianity.

John, 13: 34-35

I plead with urgency for an end to domestic violence and to the abuse of women and children... The politics of nonviolence have to begin in the home and then spread to the entire human family.

Pope Francis, Message for the World Day of Peace, 8 December 2016

Personal statements

At an interfaith conference in London, in 2015, faith leaders came together to commit themselves to act against gender violence. They agreed to break the silence and challenge harmful attitudes against women and girls. The Archbishop of Westminster, Cardinal Vincent Nichols, made the following important and categorical statement:

We have to have some structured understanding of the meaning and place of human sexuality if the full horror of sexual violence is to be really appreciated. Human sexuality is a strong and vital component of our humanity and of each one's personality. The exercise of that sexuality, in sexual relations, is something that touches the deepest aspect of our identity and personhood. A fundamental aspect of Catholic teaching about sex is that sexual acts must always take place within the context of authentic freedom. This is because, properly understood, human sexuality has the capacity to unite two people, body and spirit, at the deepest level, in a completeness of self-giving that has within it the call to a permanent commitment between them and which, of its nature, is open towards the creation of new human life. This makes clear that there is no place in sexual relations for domination, aggression, instrumentalisation or any kind of de-humanisation of the person. Any such behaviour is deeply destructive of our humanity.

Cardinal Vincent Nichols, addressing the Interfaith Consultation Conference on mobilising faith communities in ending sexual violence in conflicts, London, February 2015



On 25 November we mark the International Day for the Elimination of Violence against Women. It is deeply saddening, though perhaps not shocking, to learn that around 70 per cent of all women experience physical or sexual abuse during their lifetime... Do not be fooled, however: this is not some so-called women's issue. After all, we know that more often than not, the violence suffered by women is inflicted by the men they share their lives with – their fathers, husbands, intimate partners... This is something I cannot accept. This is why I call on men and boys everywhere to take a stand against the mistreatment of girls and women. It is by standing up for the rights of girls and women that we truly measure up as men.

Archbishop Desmond Tutu, marking the International Day for the Elimination of Violence against Women, 22 November 2012

Though one can say there has been a little improvement in the area of women pursuing careers, women are viewed as home makers, who should busy themselves more with domestic affairs, particularly in the rural areas of Nigeria.

Rev Father Christopher Bologo,
Chancellor Catholic Archdiocese of Abuja, Nigeria, 2017



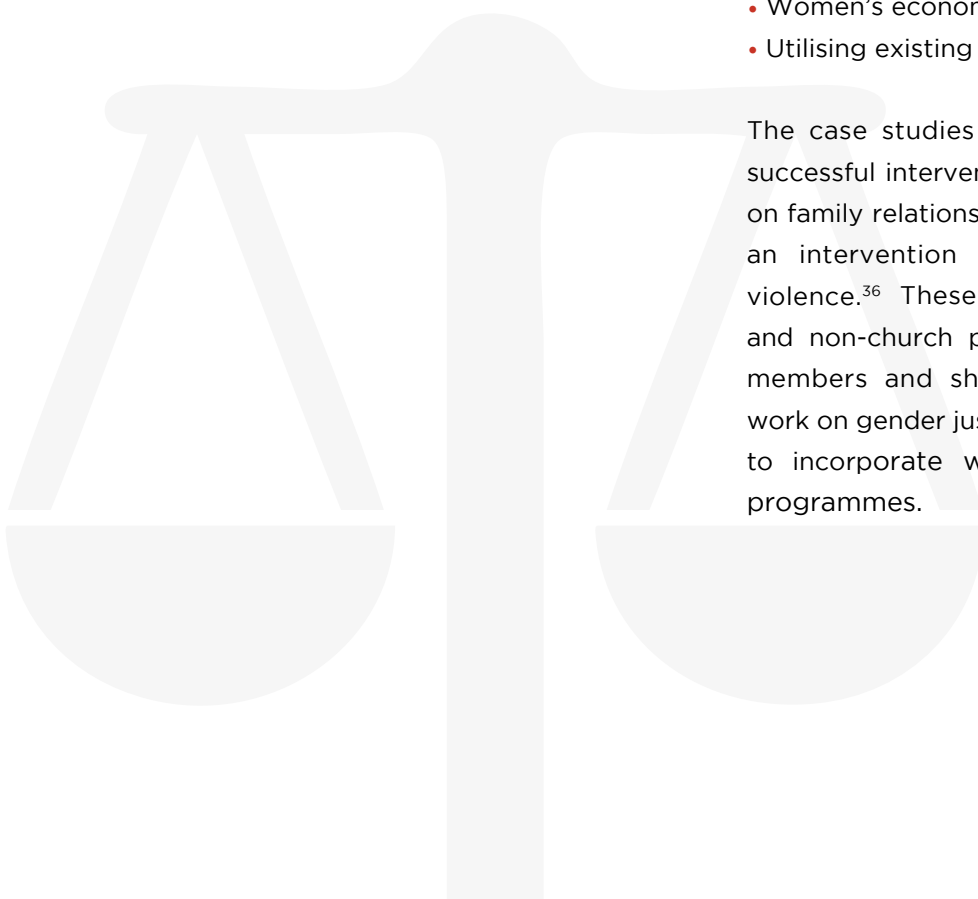
2.3 ACTING

The UK gender learning group mentioned in the introduction, of which CIDSE members are a part, collected examples of development interventions that are successfully achieving gender equality. These examples were intended to accompany the gender theory of change this group had developed. This theory describes the various power realms gender-related interventions need to be aware of. In this section, we refer to the family and household level and to the household level interventions this learning group had recommended based on what had worked for these agencies. In addition, there is a range of other documents describing various interventions that successfully prevent violence against women and girls.

Successful interventions were:

- Targeting all members of a household to influence family dynamics.
- Recognising and redefining gender roles within the household.
- Women's economic empowerment.
- Utilising existing positive opportunities.

The case studies below reflect each of these successful interventions. As this chapter focuses on family relationships, one case study describes an intervention preventing intimate partner violence.³⁶ These are examples from church and non-church partners from CIDSE and our members and should serve as inspiration to work on gender justice and provide ideas on how to incorporate women's empowerment into programmes.



Targeting individual, household and community level to influence family dynamics

Using a multi-level approach for women's empowerment has proven to be an effective model. This requires working with individual women, all members of a household, and the community as a whole as the following example of the Oromia Pastoralist Association (OPA) in Ethiopia demonstrates.



Beneficiary of OPA's Women Empowerment project and her children, Ethiopia, 2017



CASE STUDY

Oromia Pastoralist Association (OPA) – Ethiopia

Women Self-Help Groups

» Context

Madhacho is one of the many villages located in Borana zone of Oromia Region in Ethiopia with high levels of poverty and a great incidence of gender inequality. Both factors seriously affect women's socio-economic and political agency and prevent them from participating in the community and making decisions in the family and the community. Patriarchal social structures, with strongly male dominated customary governance systems, accompanied by a gender-based division of labour put a heavy burden on women in the area. They affect the lives and livelihoods of women.

» Entry point

OPA's five years Women Empowerment project, supported by SCIAF, aims to empower women to exercise greater control over their lives, both socially and economically. Based on a preliminary assessment undertaken by OPA in collaboration with local stakeholders in the area, sixty-one women have been identified as primary beneficiaries of the project. Women in Madhacho are dominated by social norms and customary practices that undermine their participation and decision-making. As a result, it is very difficult to effectively implement Ethiopian legislation aimed at promoting gender equality. Responding to this situation, the project consists of a process-oriented, participatory and inclusive intervention strategy at the individual, household and community level.

» Activities

- The project supported the women taking part in the project to organise themselves in the form of self-help groups that constitute safe spaces with rotational group leadership where they can meet on a weekly basis to register their saving, discuss socio-economic issues and management activities, and support each other.
- Every two weeks the groups dedicate two hours to members who need special support. Such support includes fetching water and collecting firewood for their members with disability, cleaning the homes and doing the laundry for new mothers, and constructing fences and houses for needy members.
- In order to enhance the target women's capacity, the project provides trainings on self-help group management and leadership skills; social capital enhancement skills, behavioral change (self-esteem & confidence building); village level planning sessions and group dialogue facilitation; and harmful traditional practices and livelihood diversification.
- Facilitation of awareness raising workshops, consultation sessions and community level dialogues at village level to mobilise key community members such as customary leaders, duty bearers, and change agents.
- Facilitation of household level family meetings, capacity building and consultation sessions for household members and partners of the target women to enhance participation and decision-making status of women at the household and community level.

» Successes

The capacity support provided so far, has created a conducive environment for the women self-help group members to start to participate in informal institutions and practice rotational leadership and group management activities. Efforts to empower women to assume leadership in formal institutions have resulted in one of the group members being elected as Madhacho Kebele Administration Women's Affairs head by the villagers. The involvement of the partners and other family members of the women part of the self-help groups as well as the regular village level community dialogues supported have also started to bear fruit. A growing number of men have started to support their partners by showing an interest in the self-help group activities and supporting them with chores such as collecting firewood, looking after the children when their wives attend weekly meetings, and contributing cash for the weekly saving scheme. Some women have started small businesses with a loan from their groups' savings.

Recognising and redefining gender roles within the household

An example for this type of intervention, where men are encouraged to support their female family members in household tasks, can be found below.

”

*Everyday
I keep reminding my daughter
that she needs to study hard
and tell her the importance
of being able to read and write.*

Lot La,
father of two from Pouk District
in Cambodia, 2016



© Chandara Prum



© Chandara Prum

“My happiness is when my husband and I work together, when we help each other and make sure there is no conflict between us. My husband and I understand each other and we work hard together to support our family.”
Khoeun Kahop, Lot La's wife



CASE STUDY

SONKE Gender Justice – South Africa Fatherhood project

» Context

CAFOD's partner Sonke Gender Justice works across Africa to strengthen government, civil society and citizen capacity to promote gender equality, prevent domestic and sexual violence, and reduce the spread and impact of HIV and AIDS. Patriarchy remains deeply entrenched in South Africa. Violence against women is extremely high and almost seems to be accepted in society. Existing harmful practices include child marriage, abduction, virginity testing and accusations of witchcraft.

» Entry point

Sonke's Fatherhood project mobilises men to play an active role in changing social norms that are harmful to women, men and children. The project works with local government and civil society groups to implement and evaluate programmes that increase men's involvement and capacity as fathers and caregivers, and to change negative attitudes and behaviour within these roles. Through research Sonke learned that many men are deeply concerned about the widespread levels of violence in their country, but do not know what to do about it. They also learned that many men are starting to question the roles society has been ascribing to them. For example, many men have expressed an interest in dividing work in their homes more equitably with their partners. Sonke's strategy is to change people's expectations of men's behaviour and roles, particularly around caregiving. This includes caring for the ill, parenting children and supporting women in balancing workloads.

» Activities

- The Fatherhood project encourages organisations that facilitate support groups for women to create fathers-to-fathers support groups for men.
- Men in these support groups attend workshops where they discuss gender stereotypes, gender violence, HIV and AIDs and caregiving. These support groups use a self-reflection method to address men's own concerns and to help them determine how they can be better husbands and fathers.
- Sonke facilitates community meetings with village leaders to discuss responsible fatherhood and the challenges women and children face in the community.
- Celebration of 'men who care' by profiling South African fathers in the local media.

» Successes

The men participating in Sonke's Fatherhood project are gradually beginning to change their roles within the home, taking on new responsibilities and defying social pressure to conform to their communities' traditional expectations of them. These men are becoming role models in their society and examples of good, involved fathers, paving the way for other men to follow by showing them a different way to be a man. As a result of the media campaign people are learning about the benefits of involved fatherhood for fathers, mothers and children. The image of fathers is beginning to change from an image of just being strong or violent to one of being caring and supportive.

Women's economic empowerment

Interventions contributing to women's economic empowerment tend to lead to women's improved bargaining power within the household as the following case study from Caritas Bangladesh describes.



Alternative livelihoods for women, Caritas Bangladesh, Bangladesh, 2014



CASE STUDY

Caritas Bangladesh – Bangladesh Alternative livelihoods project

» Context

Bangladesh is highly vulnerable to natural disasters such as flooding due to its location, low-lying landscape and high poverty levels. The adverse impacts of climate change, especially sea-level rise, cyclones and salinity intrusion, further increase the country's vulnerability. Women are disproportionately affected by these impacts due to the nature of their livelihoods, which are predominantly rurally based, and their limited alternative employment opportunities.

» Entry point

Caritas Bangladesh started an alternative livelihoods project with the support of CAFOD to provide poor families and especially women with alternatives to livelihoods schemes that are no longer viable due to the negative impact of climate change. In a study to understand what can be grown or produced in saline areas, the organisation found that crab fattening, pig and duck rearing, mushroom and orchid cultivation could work well. These alternative livelihoods options have become popular as they provide women with the same level of income they earned before.

» Activities

- Introduction of salt-resilient paddy species and salt-resilient varieties of grass to raise cattle.
- Introduction of a new approach of combined fruit and vegetable gardens. Women are taught how to make and use organic fertiliser and how to raise the ground of the garden, thus decreasing the salinity level.
- Introduction of fresh water king prawns instead of salt water tiger prawns.
- Introduction of duck raising and crab fattening. Even those living in greatest poverty have a ditch near their home, so this was introduced as it can be done in small spaces.
- Women are provided with the relevant training to run these businesses and the necessary connections to rural markets and buyers.

» Successes

As a result of the engagement with Caritas Bangladesh several women have become role models to other women in their communities. Shobita, for example, was trained in accounting and is now the owner of a small fruit orchard. She supports other members of the family and provides general advice on business matters to other women in the village. Her confidence has increased significantly over the years due to her newly won business skills, her economic independence and her active membership in the local women's group. The money she brings into the family is highly appreciated by her husband and this has also increased her bargaining position in the household:

My husband is my biggest support, he encourages me a lot, because now I can help him and he welcomes the additional income I bring to the family. We make important decisions together with all family members including the in-laws. When I make a suggestion the family listens to me. My position in the family became stronger since I started earning. They listen to me more than before.

Preventing domestic violence/intimate-partner violence

According to the World Health Organization (WHO), violence against women, particularly intimate-partner violence and sexual violence, is a major public health problem and a violation of women's human rights. It is estimated that about 35 per cent of women worldwide have experienced either physical and/or sexual intimate-partner violence or non-partner sexual violence in their lifetime.³⁷ Most of this violence is intimate partner violence. There is evidence that advocacy and empowerment counselling interventions, as well as home visitation, as described in the example below, are starting to prevent or reduce intimate-partner violence against women.

The next case study describes how a CAFOD partner in Cambodia works towards the prevention of domestic/intimate-partner violence with the support of male and female village volunteers, the gender peace activists.



Hai Hean, gender peace activist, Banteay Srei, Cambodia, 2010



CASE STUDY

Banteay Srei – Cambodia

Gender peace activists

» Context

Almost 3 million people in Cambodia are classified as poor, representing over 20 per cent of the population. Cambodia has only made slight progress towards gender equality and is ranked lowest amongst other countries in the region. Cambodian women face significant inequalities and remain under-represented in decision-making positions in politics and the public sector. Although women legally have equal status with men, they face both direct and indirect discrimination due to gender stereotypes that are deeply rooted in society. Violence against women and girls remains a serious issue. One in five men in Cambodia admitted that they had raped a woman.³⁸

It is not common for men to talk about domestic violence. Before Banteay Srei introduced this project, men here were not very respectful to women. Women have always been told they must listen to their husbands, no matter what they say... When a woman comes to me to report a case of domestic violence I listen to her, take notes and advise her. In severe cases I ask Banteay Srei for help... and in cases where the husband continues to hit his wife even though I asked him to stop his violent behaviour I involve the police. Some men do not respect their promises, so I report them.

Hai Hean, male member of commune council and gender peace activist, Banteay Srei, Cambodia, 2010

» Entry point

Banteay Srei's domestic violence project involves male and female community volunteers. The organisation is supported by CAFOD and has created peace networks for these volunteers to teach them about women's rights. They are trained to act as family counsellors and mediators in domestic violence cases. They also raise awareness on domestic violence in the communities and provide information on relevant laws.

» Activities

- Hai Hean is a mediator and has received training from Banteay Srei on facilitation skills, domestic violence, women's rights and gender equality.
- Hai Hean was trained to provide primary intervention to domestic violence cases in communities including monitoring and follow up. When there is an incident in the village he approaches the family. Sometimes he gets directly approached by survivors for help.
- Serious abuse cases are referred to assistance services. Survivors may also be referred to legal and social services through partners of Banteay Srei and government agencies.
- Banteay Srei also provides safe shelter for survivors of violence and psychological counselling and therapy.



CASE STUDY (continued)

» Successes

Banteay Srei's family-based approach to tackling domestic violence has been very successful, resulting in significant behavioural changes amongst the aggressors:

I am a day labourer and plough rice fields. The life of a day labourer is hard, so in the evenings I am exhausted. I used to believe drinking would help and give me energy so I would get drunk with my friend. When I got home drunk I would lose control and shout at my kids and hit my wife. Once I beat her so hard she had to be hospitalised. I would not listen to anybody else just my friend and going drinking with him made me happy. Then one day a gender peace activist from Banteay Srei came to my house and started talking about the problems of drinking. He came to my house to talk with me for almost a year and a woman came with him to talk with my wife. It took a while before I started taking him seriously. Today I am happy as I managed to stop drinking. Even with the little money I have I am happy because my family is now happy with my change. I even managed to convince some of my friends to stop drinking and being aggressive at home. I am proud of that and feel accepted by my community and the people who were angry with me in the past. Now I am working to develop my family.

Male participant in Banteay Srei's domestic violence project, Cambodia

Many men stopped drinking and beating their families, influenced by the regular visits and discussions they had with the peace activists. They eventually realised how beneficial such a change in their lives would be for them and their families, with clear improvements to their health, their finances and most importantly in their personal relationships. As described in the story above, these men experienced a dramatic personal change and now play a much more positive role in their communities.



Engaging men in the prevention of domestic violence

There is undisputable evidence the world over that men are the main perpetrators of violence and women are more often than not on the receiving end whether it is violence perpetrated in the private sphere or in settings of war or civil unrest. This masculinisation of violence is wrongly assumed to be natural while the fact is that masculine and feminine roles are more socially and culturally prescribed rather than biologically determined. To combat gender-based violence a social transition towards positive masculinities is necessary.



Young men who participated in the Positive Masculinities project, Kenya, 2014





CASE STUDY

Community Education and Empowerment Center (CEEC) – Kenya Positive Masculinities

» Context

Community Education and Empowerment Centre (CEEC) is a national nonprofit making organisation based in Kenya which strives to build the capacity of communities to be actors in their own development. The DKA partner is empowering communities through capacity building, advocacy, research and documentation on issues of gender, human rights, nonviolence, law, leadership and governance. Kenya, as most other parts of the world, has a high prevalence of gender-based violence, which is rooted in gender inequality and toxic masculinity.

» Entry point

CEEC has been working with young men in Kikuyu Sub Country, Kiambu Country on a Positive Masculinities project since 2014. The decision to work with male youth was informed by concerns from various stakeholders that gender based violence was rampant in the area and the main perpetrators are a lost generation of young men who are suffering from flawed masculinities. As much as women and girls are the ones who are disproportionately affected by the vice, inevitably the perpetrators of gender based violence also hurt themselves in the process. The project therefore aims at helping the young men redefine masculinities and embrace a positive sense of manhood and equip them with skills to mobilise fellow men with a view to bringing about a paradigm shift from negative to positive masculinities for social transformation. It aims to build the capacity of communities to embrace positive masculinities as a way of combating violence in both private and public spheres.

» Activities

- Training of young men on gender based violence and positive masculinities.
- Travelling theatre performances organised by the trainees to raise awareness and initiate dialogue in different parishes.
- Supporting young men to organise activities on promoting positive masculinities like Positive Masculinities football tournaments in different parishes.
- Development of a handbook and a training guide to be used as a dissemination tool by the youth in their effort to reach out to other young men with the message of “Positive Masculinities” within their community.

» Successes

The target community has generally embraced the project, which is the first of its kind in the target area as the solution to the prevailing masculinity crisis. Theatre has proved to be a powerful tool among youth since it educates and entertains at the same time. The fact that young men are the ones reaching out to their peers has also been very effective, especially since some of the trainees are married or in serious relationships and they have been sharing their own personal experiences. Overall, an understanding of the dynamics involved in gender-based violence, especially power and control is bringing about a shift in people's attitudes. At the same time, the community has begun to understand the serious and far reaching consequences of gender-based violence on men, women and children.





2.4 CELEBRATING

Examples for celebration

In this section we see examples of how we can celebrate the successes of our interventions. As in the previous chapter, we have reason to celebrate when gender discriminatory proverbs and sayings are replaced with positive sayings, such as the following two below:

A mother is the fountain of love

Sri Lanka

Give me an educated mother and I will give you a developed nation

Bangladesh

Another reason to celebrate is when gender-equality interventions result in improved relationships where husbands and wives respect each other and share household chores as well as household decisions:

At Caritas Marsabit we used to have special workshops for women. At the beginning their husbands were suspicious of that thinking we might be putting the women against them, because after the workshops the women started speaking up and sometimes say things to their husbands they would not have done before. However, things began to change after about two to three years. The husbands saw the women's workshops in a different light appreciating them as they saw benefits for the family. They realised they did not have to be the only ones to bring in money to buy food and pay the school fees. Since then we never had any complaints about our women's workshops anymore. Husbands and wives are now sharing the family responsibilities and they make decisions together about what they want to do for their families.

Sister Kevin, Coordinator, Caritas Marsabit, Kenya, 2014

My husband and I took part in family dialogues and now a lot has changed in my family. We are working together without arguing as much as we used to do. Before this project neither of us was aware how important equal decision-making in the family is. Now if we have an issue we put it on the table for discussion and share the decision. Family matters are decided together. This shared decision-making has improved our relationship and has helped us use our resources more efficiently.

Dawi, female self-help group member, WSA, Ethiopia, 2017

Not only do the couple share their decisions, they also share household tasks:

My husband never went to fetch water or collect firewood before as he thought they were women's tasks. Now he supports me in fetching water and collecting firewood. My husband cannot read and write, but he encouraged me to do this job. He says I am a good role model for our three daughters. He helps me at the meetings I run, so he is learning too.

Poise, female village chief, Banteay Srei, Cambodia, 2011

For us it is no problem that both of us work. I understand the situation and I have a schedule to follow when I get home from work. I can do what my wife does, for example, cooking. When I come home and she is not there I cook and I make sure the children get food or get to school. We just have to manage our schedule.

Krispin Malik, husband of Maria Da Costa, Coordinator of HPL, Centro de Desenvolvimento Comunitario CDC, East Timor, 2011

Yes when I come home first I start with the housework and if he comes first then he does it like washing the laundry or whatever. It is no problem for us because we both agree with this arrangement... I think it is important that a

husband and wife understand each other and that husbands support their wives to develop their skills so that not only one person has to provide for the family, but two can side by side. I also think that this idea of husbands and wives both working together should be shared with other people like neighbours or those who have not heard of this practice before.

Maria Da Costa, Coordinator of HPL,
Centro de Desenvolvimento Comunitario CDC,
East Timor, 2011

My recommendation to other husbands in Timor is to try to understand their wives, especially if they have certain skills then they should encourage them and give them the opportunity to use those skills. We, husbands, have to support our wives. When my wife has work in the cooperative I am the one who drives her there.

Krispin Malik, husband of Maria Da Costa, Coordinator
of HPL, Centro de Desenvolvimento Comunitario CDC,
East Timor, 2011

The following two images demonstrate the characteristics of a dominating husband who controls his wife and the characteristics of a caring husband who is depicted as a 'decent human being'. It is time to celebrate when we see relationships based on love and trust between wives and husbands as shown in the second of these images.



THE DOMINATOR IS HIS NAME CONTROLLING WOMEN IS HIS GAME



KING OF THE CASTLE

- Treats you as a servant/slave
- Says women are for sex, cooking and housework
- Expects sex on demand
- Controls all the money

THE LIAR

- Denies any abuse
- Says it was 'only' a slap
- Blames drink, drugs, stress, overwork, you, unemployment etc.

THE HEADWORKER

- Puts you down
- Tells you you're too fat, too thin, ugly, stupid, useless etc.



THE SEXUAL CONTROLLER

- Rapes you
- Won't accept no for an answer
- Keeps you pregnant OR
- Rejects your advances



THE JAILER

- Stops you from working and seeing friends
- Tells you what to wear
- Keeps you in the house
- Seduces your friends/family

THE BADFATHER

- Says you are a bad mother
- Turns the children against you
- Uses access to harass you
- Threatens to take the children away
- Persuades you to have 'his' baby, and then refuses to help you care for it



THE BULLY

- Glares
- Shouts
- Smashes things
- Sulks

THE PERSUADER

- Threatens to hurt or kill you or the children
- Cries
- Says he loves you
- Threatens to kill himself
- Threatens to report you to Social Services, DSS etc.

NOT A SAINT THAT WE ARE SEEING JUST A DECENT HUMAN BEING



THE LOVER

- Shows you physical affection without assuming it will lead to sex
- Accepts your right to say no to sex
- Shares responsibility for contraception etc.

THE FRIEND

- Talks to you
- Listens to you
- Is a companion
- Has a sense of humour
- Is cheerful



THE PARTNER

- Does his share of the housework
- Shares financial responsibility
- Treats you as an equal



THE NEGOTIATOR

- Takes responsibility for his own well-being and happiness
- Behaves like a reasonable human being



THE GOODFATHER

- Is a responsible parent
- Is an equal parent
- Supports your dealings with the children



THE CONFIDENCE BOOSTER

- Says you look good
- Values your opinions
- Supports your ambitions
- Says you are competent
- Values you

THE LIBERATOR

- Welcomes your friends and family
- Encourages you to have outside interests
- Encourages you to develop your skills at work or at college



Prayer

I plant my feet

*Breathing precious breath
her body stoops to pick up her wares.
Feet firmly planted in the red fertile soil
she straightens and expertly balances her load
on her head.*

*Her eyes raise up to the skies in praise
as her arm branches out to hold her young.
Their bodies sway in unison to their hymnal
voices of praise.
Feet no longer sunk in the hardship of poverty.*

*Lord we give thanks for granting what her soul
could imagine
to walk without fear of violence
to eat well with her children and send them
to school
to receive health care when she and her family
need it
to work and pay her bills
to sleep under the safety of a mosquito net
and to share laughter with family and friends.*

*Lord God you ask for every person; women, men
and children to live in dignity
to fulfil their true potential on this earth.
You call on us to also firmly plant our feet
and echo your call.
Loving God, hear our prayer.*

Amen

Nana Anto-Awuakye/CAFOD



REFLECTIONS AND EXERCISES

The next part of this chapter provides practical examples for reflection, and group exercises that are relevant when working at the level of family and household relationships.

The most persuasive testimony of the blessing of Christian marriage is the good life of Christian spouses and of the family. There is no better way to speak of the beauty of the sacrament! A marriage consecrated by God safeguards that bond between man and woman that God has blessed from the very creation of the world; and it is the source of peace and goodness for the entire lifetime of the marriage and family. For example, in the first ages of Christianity, this great dignity of the bond between man and woman overcame an abuse then held normal, namely the husbands' right to repudiate their wives, even for reasons based on pretext or to humiliate. The Gospel of the family, the Gospel which proclaims this very Sacrament overcame this culture of customary repudiation.

Pope Francis, General audience, 29 April 2015



A family with a loving relationship at its core,
Brazil, 2018





THEOLOGICAL REFLECTIONS ON THE FAMILY

How does what we do affect relationships?

Mandy Marshall, Co-Director, Restored

Introduction

When God created human beings, he designed us to live in families. Family relationships are important to God. Even the Church, the universal body of believers, is sometimes called ‘the family of God’. When we are baptised we are adopted into his family.

Relationships are fundamental to life. We are made to be in relationship with one another. We do not thrive without relationships with others. We have relationships with our immediate family, friends, our neighbours, our Church, our community, the people we buy our food from, the people we work alongside. Good relationships, like most things, take time, energy, commitment and trust. They require us to focus beyond ourselves and on the other person we relate with, whatever that connection is. Relationships can bring us great joy, excitement and love. We know, however, that they can bring great sadness, destruction and abuse too.

With one in three women in the world suffering abuse in their lifetime, we need to respond well to those who are survivors and victims of abuse. Domestic abuse is one of the most common forms of abuse of women globally. This means that “the home is the unsafest place for a woman to be” (UN Executive Director Phumzile Mlambo Ngucka). Domestic abuse happens in Christian homes too. This can be surprising to hear, yet we need to face the reality and learn to respond well to survivors and to challenge the perpetrators of the abuse to stop and face justice where appropriate.

Objective

In this theological reflection on the family we will discover the key elements that are essential for a good relationship. One of the basic qualities of a marriage is trust; both spouses must trust each other as both put their full trust in God. Mary and Joseph exemplify this trust. This family provides a critical lesson that both women and men are important and that, where love, care and respect prevail, the family will flourish. This gives us a positive framework for reviewing our relationships with others and identifying when abuse is occurring.

Readings

Mary the favoured one

Luke 1:28-35

He went in and said to her, "Rejoice, you who enjoy God's favour! The Lord is with you." She was deeply disturbed by these words and asked herself what this greeting could mean, but the angel said to her, "Mary, do not be afraid; you have won God's favour. Look! You are to conceive in your womb and bear a son, and you must name him Jesus. He will be great and will be called Son of the Most High. The Lord God will give him the throne of his ancestor David; he will rule over the House of Jacob forever and his reign will have no end." Mary said to the angel, "But how can this come about, since I have no knowledge of man?" The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will cover you with its shadow. And so the child will be holy and will be called Son of God."

Joseph adopts Jesus as his son

Matthew 1:18-25

This is how Jesus Christ came to be born. His mother Mary was betrothed to Joseph; but before they came to live together she was found to be with child through the Holy Spirit. Her husband Joseph, being an upright man and wanting to spare her disgrace, decided to divorce her informally. He had made up his mind to do this when suddenly the angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because she has conceived what is in her by the Holy Spirit. She will give birth to a son and you must name him Jesus, because he is the one who is to save his people from their sins." Now all this took place to fulfil what the Lord had spoken through the prophet: "Look! the virgin is with child and will give birth to a son whom they will call Immanuel, a name which means 'God-is-with-us'". When Joseph woke up he did what the angel of the Lord had told him to do: he took his wife to his home; he had not had intercourse with her when she gave birth to a son; and he named him Jesus.



Questions for discussion and action

The following questions are for group work. In small groups of eight to ten people we reflect on what we have learned from the above Scripture readings.

The key questions for the group discussion are:

1. Do we think that Mary and Joseph loved each other? What evidence do we see for this?
2. What does this tell us about love?
3. What does domestic violence look like? How does this contrast with Joseph's example and with how Jesus treated women?

4. Is there a safe space for those suffering domestic violence/intimate-partner violence to get help and support? How would our Church respond to a disclosure of domestic violence?

These questions can be discussed in the small groups for 30-45 minutes and then presented back to the wider group.



PERSONAL REFLECTIONS

The questions below are to help you make your own, personal commitments. These are pledges to yourself that do not have to be shared with anyone.

1. How do my words and actions impact on my relationships with others?
2. Is there anything that needs to change in my relationships with others?

A key question to consider is:

How is what I am doing affecting relationships?

Answering this question is fundamental when thinking about how we treat one another and the people we meet, including strangers. We don't know them but we do know that they are a part of someone else's family, and precious. This question can guide us on how we treat other people who are made in the image of God.

Map out the key relationships in your life. How important are they to you? How much time and energy do you spend on keeping those relationships thriving? Do you give them enough time? Does anything need to change? What will you do about it? What may stop you from taking action? How can this be overcome?

Key points for facilitators

Mary was a young girl in her teens (perhaps 13 years of age). She was a girl upon whom God had bestowed much grace ("favoured one", Luke 1:28). Because of her virtue, Mary is held high in all church traditions. She is held in particularly high regard by Roman Catholics. In so many Churches, she is promoted as a role model for all Christian women.

Mary as a role model

Mary taught us how to trust implicitly in God. When the angel told her she was to be the mother of God, she did not doubt even though she was a virgin. She placed her trust in the One who invited her.

How is trust displayed between the Blessed Virgin Mary and Joseph?

Mary was pure and innocent

God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin betrothed to a man named Joseph, a descendant of David. The virgin's name was Mary. (Luke 1:26-27)

Mary was humble and blessed

"My soul proclaims the greatness of the Lord and my spirit rejoices in God my Saviour; because he has looked upon the humiliation of his servant. Yes, from now onwards all generations will call me blessed, for the Almighty has done great things for me." (Luke 1: 46-49)

Mary is an exemplar of humility. She did not boast about going to be the mother of God to her peers, but instead continued to reflect and pray about it.

Mary trusted God and trusted Joseph

Mary went with Joseph to Bethlehem on a long journey of several days. She was heavily pregnant and far away from her family and friends, but she was not afraid. She went to visit the wise older woman, Elisabeth.

Mary showed contentment

Mary gave birth in simple surroundings in a stable and never complained to Joseph. She was grateful that they found a safe place where she could deliver her baby.

Mary is understanding and showed us how to love

Mary knew Joseph had no alternatives and made do with what he provided. She never left him because of hardship.

Joseph

We do not read very much about Joseph, the earthly father of Jesus, in the Bible. We know he was someone who 'worked with his hands' - a carpenter, a stone mason, a weaver - but very little else. He sometimes takes a background, supportive position to Mary, the mother of Jesus. But he loved her and trusted her.

Joseph was compassionate and wise

Here we see Joseph placed in a very difficult position in his society and culture. According to the law Joseph had every right to divorce Mary but, as we know, he was a righteous man and was concerned for Mary and her family. This was compassionate and wise and may also have saved Mary's life. In a culture where adultery or sexual immorality was punishable by death, Joseph was clearly very aware of the possible consequences to Mary of her pregnancy.

Joseph trusted Mary

He never, in all of his life, revealed that he was not the father of Jesus. He honoured both God and Mary in his commitment. He also prevented Mary's possible exclusion from society and maybe even her death, which may have occurred if this had been revealed when Jesus was a baby or child.

Joseph was obedient to God and submitted to the will of God

He listened to God and did what God said. Sometimes we read the Bible and don't like what we read because it can seem too hard or difficult.

Here Joseph leads by example, it was hard and tough for him to be obedient to God in his cultural context but he submitted his own will to the will of God.

Joseph cared for Mary's well-being

Joseph took Mary home and cared for her. Later, when we see the newly married couple make the long journey to Bethlehem, Joseph provided Mary with a donkey so she didn't have to walk. He made the journey as easy as he could for her, with the resources he had. Joseph made choices that made Mary's life better. We don't see the word 'love' appear in the above passage, but we do see love through Joseph's actions. He puts Mary's needs first. Joseph's selflessness is a positive example of how we should be in relationship with one another. We never lose ourselves in relationship with others. We discover more about ourselves and, as we learn to love, we learn who Jesus is for us. Mary and Joseph, the 'Holy Family', are presented scripturally as ideals. We know that the world, and family life, can be very different.

Domestic violence/intimate-partner violence

Violence in a relationship can take many forms; it can be physical, sexual, emotional, verbal, psychological, financial and spiritual. At the heart of such violence is the desire to have power over and control another person. Alcohol, drugs, job loss, anger and so on may be contributing factors, but are rarely the true cause. The cause is not seeing the other person as having equal dignity and respect and made in the image of God. Being violent is a kind of choice. A person can choose to stop being violent. There are many myths surrounding domestic violence/intimate-partner violence. We often absorb the myths and believe them because of the society and culture we have grown up in.

Joseph's example as a husband, father and man of God shows us what a healthy relationship looks like. In contrast, what does a relationship look like where one person is scared, fearful of their spouse/partner or overly anxious about how the spouse/partner will respond to certain things? Someone may not have enough money to buy basic items such as food, water or sanitary protection because the spouse/partner controls the finances. Someone may hide bruises and injuries. These examples do not of course present a complete account of violence, but are a few indicators for reflection.

Our desire for good relationships can sometimes hinder a safe approach to dealing with domestic violence/intimate-partner violence. We need to recognise how dangerous such violence can be and be wise in our response. The first principle in responding well is 'safety first'. Are the survivors safe? Are they safe in their own home? Do they need to leave for a while? The Church's focus on marriage can sometimes prevent us from keeping people safe first. Let us be wise.

Survivors as well as perpetrators of domestic violence/intimate-partner violence are often in denial of the situation they find themselves in. They can be reluctant to ask for help, but there is help and support available. Survivors of violence can find out their local service provider via www.hotpeachpages.net. Men who choose to be violent need to recognise, repent (a complete turning away from the past) and make restitution for the wrong they have done. This may include facing justice and the consequences of their actions.

If a woman discloses domestic violence/intimate-partner violence, DO NOT challenge the husband/partner directly about it. This could place the female spouse/partner in great danger. Instead, focus on the needs of the survivor and give her help and support.

PRACTICAL GROUP EXERCISES

All necessary handouts can be found under the relevant chapter in the Annexe.



Gender training with the Secretariat of the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM), Ghana, 2018



Participants of the gender training in Accra, Ghana, 2018



EXERCISE 7

POWERFUL CHOICES



Duration	30 minutes
Aims	<ul style="list-style-type: none"> • To analyse whether everyone is able to use her/his power freely. • To guide participants in reflecting on how they use their power.
Resources/preparation	
Handouts	Handout 7: Powerful choices worksheet

Facilitator's notes

- Explain to participants that this exercise is about how we use our power individually.
- Share **Handout 7: Powerful Choices Worksheet**.
- Explain to the participants that you will read aloud each statement and then pause, allowing them time to reflect on the statement. Explain they need to tick either 'always,' 'sometimes' or 'never' for each statement. State that this is a personal exercise for self-reflection that will not be collected or shared with others, so encourage participants to answer as honestly as they can.
- Answer any questions for clarification before beginning the exercise. You have **15 minutes** for this part of the exercise.
- In the final **15 minutes** debrief the exercise using the prompts below:
 - *What was it like for you to complete this worksheet?*
 - *What did you find difficult?*
 - *What do your answers tell you about yourself?*
 - *Many of us might not want to show this to others. What does this tell us about how we use our power?*
 - *When we use our power over someone else, do we usually feel good about this?*
 - *Is treating all people equally and with respect easy all the time? Why or why not?*



Key messages

- Everyone has power. We can use it positively or negatively.
- Being female or male influences how much power we feel in our relationships, families and faith community.

Source: adapted from Raising Voices, SASA Faith: A guide for faith communities to prevent violence against women and HIV, 2016, p. 9



EXERCISE 8

RELATIONSHIP SELF-EVALUATION



Duration	60 minutes
Aims	To explore the power dynamic in intimate relationships.
Resources/preparation	
Handouts	Handout 8: Relationship self-evaluation

Facilitator's notes

- Explain that this exercise will explore the implications of power imbalances for ourselves and others.
- Ask participants: *What does it mean to have power?* Gather their ideas. Ask questions that lead to an understanding of the following: Power is about the ability to influence your own or others' experiences.
- Review with participants: *We have discussed how society gives men power over women, often causing violence against women. Many of us try to overcome this power imbalance within society and the faith community by creating a balance of power in our intimate relationships.*
- You have **15 minutes** for this initial discussion with the wider group.
- Give each participant a copy of **Handout 8: Relationship self-evaluation** and explain that this handout will help them think more deeply about power in intimate relationships.
- Read through the questions and give examples of the scoring method for each.
- Ask each participant to fill in the form for his or her intimate relationship. Participants that are not in a relationship should complete the form based on a past relationship or a relationship they know well (for example the relationship between their mother and father).
- Explain that they will have **15 minutes** to complete the handout form. Clarify that they will not have to hand in the form, no one will see their answers. They should take their time and be as honest as possible.
- Allow participants to work wherever they like in the room. After 15 minutes, ask participants to return to the wider group.
- Ask participants for their impression of the 'Relationship Self-Evaluation:'
 - *How did you feel completing this form?*
 - *Who enjoyed completing this form? Why?*
 - *Who did not enjoy completing this form? Why?*
 - *Who was surprised by their answers? Why?*
 - *Was anyone surprised by the questions? Why?*
- Point out the last column on the relationship self-evaluation form, labelled FC (faith community).
- Explain that this column is for an evaluation of the faith community as a whole. For example, when answering the first question 'Do both people in a couple equally receive thanks and recognition from the other?', we will think about whether it is an equally common practice within couples in our faith community for men to thank and recognise women as it is for women to thank and recognise men. The group will complete the faith community (FC) column together. You have **30 minutes** for the discussion in the wider group.
- Explain that, since we will not always be able to agree, the majority response will be used for the purposes of the exercise.
- Read each question aloud and collect the group's responses and reasons.



EXERCISE 8

RELATIONSHIP SELF-EVALUATION (continued)



- Debrief using the following questions as a guide:
 - *What do these responses tell us about relationships in the faith community?*
 - *How does that make you feel?*
 - *How could people balance power in their intimate relationships?*
 - *Why do you think some men hesitate to balance power in their intimate relationships?*
 - *Why do you think some women hesitate to have equal power in their intimate relationships?*
 - *How does the power imbalance between women and men in our faith communities increase women's risk for violence, HIV infection and AIDS?*
- Summarise the exercise focusing on the following key messages.



Key messages

- In most relationships power is not equal.
- The expectation for men to have power over women is so strong in our faith community, that sometimes we can be in an intimate relationship and not recognise the power imbalance.
- Most power imbalances lead to a form of violence. This may be the obvious physical or sexual violence, but it can also show itself in less obvious forms of violence such as emotional or economic violence.
- Some people recognise the power imbalance but prefer to leave it the way it is, because it is what they know and that makes it feel easy and comfortable.
- Balancing power is only possible with commitment, support and action from both the woman and man.
- Balancing power can be challenging for both women and men. It puts women and men in new roles they are not used to.
- The power imbalance in relationships makes women vulnerable to violence and increased risk for HIV infection and AIDS.

Source: adapted from Raising Voices, SASA Faith: A guide for faith communities to prevent violence against women and HIV, 2016, pp. 58-9





EXERCISE 9

VIOLENCE AGAINST WOMEN: THE BASICS



Duration	60 minutes
Aims	<ul style="list-style-type: none"> • To guide participants in understanding the types of violence against women. • To demonstrate the relationship between violence against women and power and control.
Resources/preparation	<ul style="list-style-type: none"> • Flipchart paper, pens • Write the following definition on a flipchart, and hang it on the wall: <i>Violence against women is any act (physical, emotional, sexual, economic) directed at a girl or woman that causes harm and is meant to keep a girl or woman under the control of others.</i> • Hang one blank flipchart on the wall. • Prepare four flipcharts, each with one of the following titles, and set them aside: <ul style="list-style-type: none"> - Physical violence - Emotional violence - Sexual violence - Economic violence
Handouts	Handout 9: Violence against women information sheet

Facilitator's notes

- Explain that this exercise is designed to help participants understand violence against women and girls.
- Ask one participant to read the statement on the flipchart: Violence against women is any act (*physical, emotional, sexual, economic*) directed at a girl or woman that causes harm and is meant to keep a girl or woman under the power and control of others.
- Explain: There are many forms of violence against women. *They are usually categorised into four types: physical, emotional, sexual and economic.*
- Hang the four prepared flipcharts on the wall, not too close to each other.
- Ask the participants to divide into four groups by choosing a flipchart and standing in front of it, until the groups are fairly even.
- Explain that each group will work on the type of violence named on their flipchart. Each group has **5 minutes** to come up with as many examples of that type of violence as possible.
- Answer any questions for clarification before the participants begin.
- After **5 minutes** ask participants to come back together to the wider group.
- Ask one participant from the 'physical violence' group to present their work in **3 minutes** or less.
- When they have finished presenting, ask the larger group:
 - *What are some other examples you could put under this type of violence?*
 - *Does anyone have a question or something to share about this type of violence?*
- One at a time, ask for a volunteer from each of the other groups to present their examples. You have **30 minutes** for the group exercise and group presentations.



EXERCISE 9

VIOLENCE AGAINST WOMEN: THE BASICS (continued)



- After each presentation ask the larger group:
 - *What are some other examples you could put under this type of violence?*
 - *Does anyone have a question or anything to share about this type of violence?*
- Go back to the definition of violence against women. Read the last phrase: *'is meant to keep a woman or girl under the power and control of others'*. Ask participants to turn to their neighbour and discuss what this means. Give participants **5 minutes** for this discussion.
- After **5 minutes** have passed, facilitate a discussion with the wider group on this last phrase by asking the following questions:
 - *Why do you think violence against women is linked to power and control? Is it because:*
 - a. *As a society we expect men to demonstrate that they are in control of their partners or daughters, and that they have power over women and girls?*
 - b. *As a community, many people see it as normal for men to control women. Without this external control, women are considered unable to manage themselves?*
- Continue the discussion in the wider group. You have **30 minutes** for this final part of the exercise. Ask the following question:
 - *Is violence against women ever not an abuse of power that is used for controlling a girl or woman?*
(Response: All violence is abuse of power.) *Violence is used to control another person through fear.*
- Continue the discussion with the following question:
 - *Even if men experience some of the same acts as women, how is the violence men experience different to that experienced by women?*

Note

- Men may experience acts of violence but generally, violence is not used as a way of controlling men as it is for women. For example, if a man experiences violence from his partner it is usually an event – it happens and is over. Violence or the threat of violence is not used as a way of controlling him through fear.
- Men as a group do not live in fear of violence from women as a group. The majority of women live in fear of violence from other men (partners or strangers). Women have this fear because society accepts men's power over them and violence against them.
- In most cases, men are physically stronger than women. Therefore, the harm or threat of harm from violence for men is not as great.
- Most often, when a man experiences violence from his partner, the woman is defending herself from the violence he has used against her.
- Distribute **Handout 9: Violence against women information sheet** to all participants.



EXERCISE 10 CIRCLES OF INFLUENCE



Duration	90 minutes
Aims	To guide participants in recognising how the thoughts, beliefs and actions of others influence our own.
Resources/preparation	<ul style="list-style-type: none"> • Masking tape, chalk or something else that you can use to mark/draw on the floor. • Mark or draw four concentric circles on the floor as shown in Handout 10a: Christian Circles of Influence – Drawing. • Photocopy and cut out the character statements from Handout 10b: Christian Circles of Influence – Character Statements. Fold the character statements in half so no one can read them.
Handouts	<ul style="list-style-type: none"> • Handout 10a: Christian circles of influence - drawing • Handout 10b: Christian circles of influence – character statements

Facilitator's notes

- Explain that this exercise will demonstrate the need to reach out to all the different groups in our faith community in order to affect lasting change. We will explore how the thoughts, beliefs and actions of others create faith community norms and how these norms influence our own behaviour. This will show that norms are unwritten rules in a society or faith community that guide how people behave. Norms can and do change over time.
- Ask participants to come and take one character statement (folded piece of paper). Tell them they can read their pieces of paper, but only to themselves.

Note

If there are fewer than 30 participants, you can give each person more than one character statement, provided they are from the same circle of influence, e.g., both characters are from the relationship level.

- Ask the participants who have chosen the characters of 'woman' and 'man' to stand inside the smallest, innermost circle.
- Announce to participants: *This woman and man are named Chandra and Adam. They belong to our faith community. Chandra and Adam, please introduce yourselves to the group by each reading the first sentence on your piece of paper.*
- Once Chandra and Adam have introduced themselves, ask participants:
 - All of you who have numbers 3 to 10, please come stand in this next circle around Chandra and Adam.*
 - All of you who have numbers 11 to 22, please come stand in this next circle.*
 - All of you who have numbers 23 to 30, please come stand in this outer circle.*
- Explain the first part of the exercise as follows:
 - I will ask a participant to introduce her/himself and to read their first sentence aloud, to Chandra and Adam.*
 - That participant will then tap another participant who will do the same, until all participants have had a turn to read their first statement only.*



EXERCISE 10 CIRCLES OF INFLUENCE (continued)



- Start the exercise by randomly choosing one of the participants to go first.
- Once everyone has had a turn to read their first statement, conduct a short debrief using the following questions (make sure participants remain in position):
 - a. *Which circle do you think has the most influence on Chandra and Adam? Why?*
 - b. *Do any of the circles not have any influence on Chandra and Adam? Why or why not?*
 - c. *What does this exercise tell us about community norms?*



- Summarise the **key messages**:
 - Everyone is influenced by many factors and people, without even realising it.
 - People are usually influenced the most by the people who are the nearest to them. They influence us in everyday life.
 - Even faith community members who are not as close to us as friends and family influence how we think and act.
 - Broader societal influences, like the religious and lay media, religious law, national laws and international conventions, also affect individuals, even if it isn't as direct or immediate.
 - There are circles of influence around all of us: family and friends, faith community members and society.
- Explain to participants that they will now continue the exercise as follows:
 - a. *The faith-based NGO member will read her/his second sentence aloud to Chandra and Adam.*
 - b. *That participant will then tap another participant who will do the same, until all participants have had a turn to read their first statement only.*
 - c. *She/he will then go and tap one person on the shoulder and return to her/his place in the circles.*
 - d. *The person who was tapped on the shoulder will read their second sentence.*
 - e. *The game will continue like so until everyone, except for Chandra and Adam, has read their second sentence.*
- When everybody has read their second sentence, ask Chandra and Adam to read theirs.
- Debrief the game as follows:
 - a. *What happened when more people were convinced of the benefits of a violence-free relationship?*
 - b. *What can we learn about effective faith community mobilisation from this exercise?*



- Summarise the **key messages**:
 - Norms in our faith community can change. It is up to all faith community members.
 - Everyone has a role to play.
 - It is up to everyone in the faith community to create a supportive environment for new behaviour and norms.
 - The more people who take on this issue the more likely we are to succeed in preventing violence against women.
 - Unity is a key to peace in our faith community. When we remain close to each other, we can easily inspire our neighbours, friends and all faith community members to live with justice, peace, and dignity in our homes.



EXERCISE 11 THE 24-HOUR DAY



Duration	60 minutes
Aims	<ul style="list-style-type: none"> To identify the daily tasks of women and men in low-income households in different regions of the world. To raise awareness of women and men's workloads.
Resources/preparation	Flipchart paper, pens
Handouts	Handout 11: The 24-hour day

Facilitator's notes

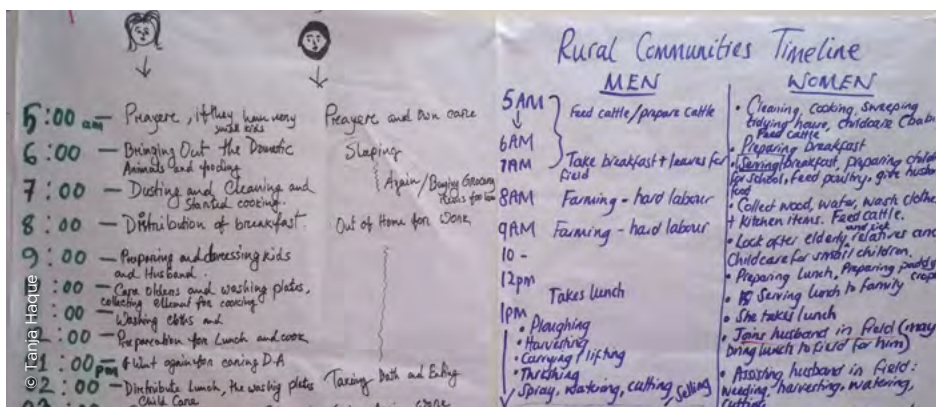
Divide participants into small groups according to countries/areas in which they have lived or worked. Ask each group to choose one low-income social group of which they have personal knowledge, such as landless labourers, fisher community, or an urban deprived area.

- Ask the participants 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. Using **Handout 11: the 24-hour day** as a model, ask the groups to list all activities, including breastfeeding, knitting, etc. performed by women and men in a household over 24 hours on flipchart paper.
- Give the groups **45 minutes** to complete their group work.
- Ask each group to fix their completed flipcharts on the wall and present back to the wider group. Allow for **15 minutes** for the presentations and the plenary discussion.
- In a plenary discussion, encourage participants to draw out common points from the charts.

Note







This exercise provides a useful overview of gender roles at the household level and brings out inequalities in the division of labour and time between women and men. This can lead to analysis of whether certain project activities equally benefit women and men and what steps can be taken to promote gender equality through the project and to ensure the full and equal participation of women and men. The exercise can start a discussion on how to reduce women's workload and increase men's participation, or how to address any other imbalances.

Source: adapted from William, S.: Oxfam Gender Training Manual, 1994, pp. 179-180



Gender training and piloting of the Believe in change gender toolkit at Caritas Bangladesh. Participants doing the 24-hour day exercise, Bangladesh 2017

You can build on the 24-hour exercise and share a similar, simpler activity with the communities you work with: the Transformative Household Methodology, developed by Send a Cow Ethiopia. The entry point for this exercise is the family unit. The family uses a grid of sticks prepared on the ground. Each family member is marked on one axis. Together they identify household tasks, assets or decisions relevant to their situation on the other axis (marked by tools, or items from the house). Through joint discussion they place stones or beans in the grid to illustrate who currently does the most towards household tasks, has the greatest control over resources and makes decisions over money and assets. Each box represents a different activity or resource. After discussing the results and issues brought up during this activity, the family jointly draws up an action plan to improve the situation for the women and girls of this household. The visual nature of this exercise makes it accessible for all family members whether or not they are literate. Its simplicity effectively raises awareness of the imbalance between the household members' responsibilities and benefits.

							
Man							
Woman							
Girl							
Boy							

Source: Send a Cow (2018)



SUMMARY

This chapter focused on the household and family level, providing case studies that describe how to improve the relationships women have within their families. It discussed family relations and how peaceful families, where relationships with each other are based on mutual respect and love, will transfer peace to their communities. In the next chapter attention moves to the community level.



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Gender training with the regional coordinators of MIJARC World, Belgium, 2018



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Participants in the gender training, Antwerp, Belgium, 2018

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CHAPTER 3 COMMUNITY

OVERVIEW

This chapter looks at the levels of influence the community has on people. It is particularly at this level where existing cultural social norms shape peoples' behaviour and attitudes towards others. Such community structures can include, for example, certain village committees such as school, health or water committees, youth groups and mother's unions. In the Catholic context these structures can be Catholic women's or men's groups, but also individuals such as lay religious leaders, priests and nuns.

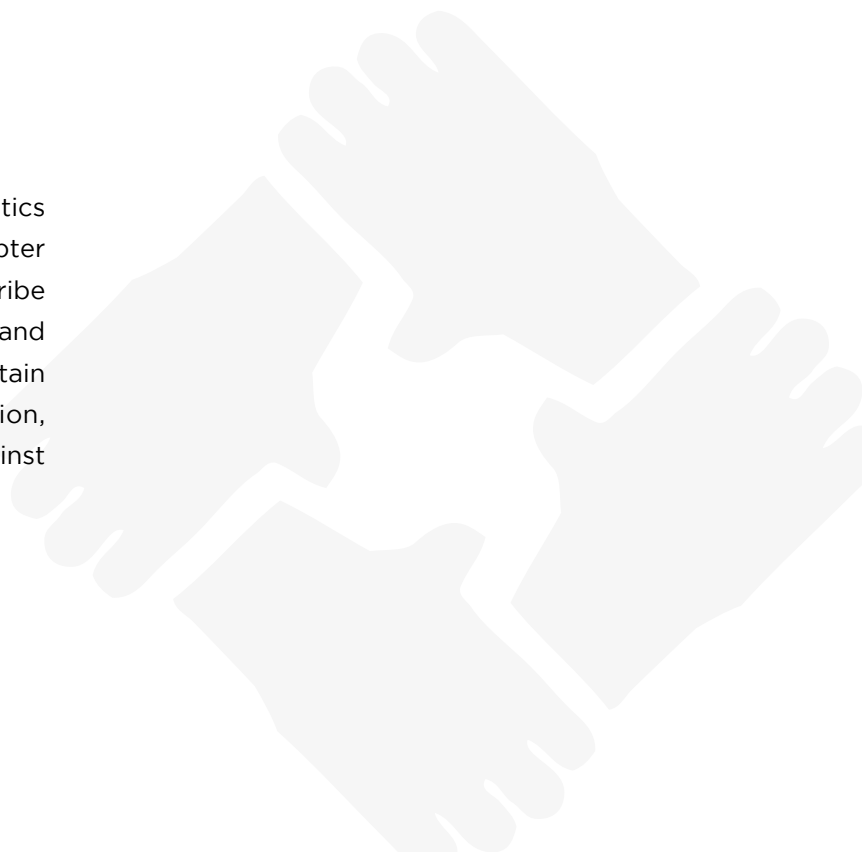
Families based on love and mutual respect are more likely to manifest these in their daily lives within their communities. We are all sisters and brothers in solidarity with each other, caring for each other and our common home, the earth.

Faith-based organisations, are often rooted in their communities and well respected. They have a broad reach, often into quite remote areas. Given the level of influence they have in the communities they work with they are very well placed to raise awareness on gender equality. They can play a unique role in achieving and sustaining gender justice by shifting attitudes, beliefs, behaviour and practices within the communities. Gender inequalities and negative gender stereotypes are recognised as being unacceptable in general, and contrary to religious teachings and values in particular. It is widely recognised that church leaders are social opinion makers. By building up their own understanding of women's rights and knowing when to apply the principles of Catholic social teaching to achieve gender equality, such leaders have the potential to change social gender discriminatory norms within their communities.



3.1 SEEING

As previous chapters have shown, current statistics confirm that gender bias still exists. In this chapter the statistics highlight how communities ascribe different roles and responsibilities to women and men, resulting in women's discrimination. Certain customary norms go beyond discrimination, resulting in physical and sexual violence against women and girls.





Statistics

- Globally, about 75 per cent of all men and 50 per cent of all women participate in the labour force.³⁹ For every dollar earned by men, women earn between 70 and 90 cents.⁴⁰
- Women make up less than 35 per cent of police personnel in all 86 countries with data.⁴¹
- The highest rates of child marriage are in sub-Saharan Africa, where around 4 in 10 girls marry before age 18 and about 1 in 8 are married or in union before age 15.⁴²
- In Egypt, 87 per cent of girls and women aged 15-49 have undergone female genital mutilation/cutting (FGM/C).⁴³

Voices and experiences of partners and community members

These are the testimonies and experiences of women and men from partners and members of their communities.

Two men raped me in front of my husband. I was taken to the forest and for three days I was raped by many men. Take our stories and tell everyone what is happening here. The world thinks it knows – but it doesn't know. This isn't a story of the war, this is our lives now. If the world is bored with the story then they have forgotten how to be human.

Feza, survivor, Commission of Justice and Peace Bukavu, DRC, 2010

The Pastoral Land Commission started working on gender equality in recognition of the very strong macho culture in rural Brazil and to demonstrate the need to involve women when it comes to claiming land and other entitlements. Women tend not to be included or listened to in decision making structures. They never get the opportunity to intervene in meetings and negotiations regarding their rights, such as, the right to vote and be elected.

Marcos Reis, Project Coordinator,
Pastoral Land Commission Maraba, Brazil, 2017

The nomadic pastoralist communities here believe men are everything. Men make all the decisions. When we started working here it was a real challenge as the men would try to manipulate the project interventions so that they favoured them, but we have learned that when you have empowered women you have an empowered community... Women work a lot here, they fetch water for the livestock, they carry the firewood, they do all the housework and take care of the children, so if women are not considered in an intervention you will soon realise that you have failed to address many problems.

Evans Onyiego, Director of Caritas Maralal, Kenya, 2014

In public meetings, some men won't pay attention when women speak. They do not touch her physically but they would reply in a way women won't dare to raise their opinion publicly again. I consider this action as violence on women.

40 years old woman leader, Mindat Township, Myanmar, 2017



Existing gender stereotypes and proverbs

Women's limited participation in community meetings is a common phenomenon in many countries. The practices used to stop women being involved can be different, as the following negative gender stereotypes demonstrate. Partners of our member organisations have shared the examples below in various regional gender training sessions conducted in recent years.

In Swaziland women in mourning wearing black gowns are not allowed to participate in community meetings as this is believed to bring bad luck. As the mourning period can take up to two years this means that these women are blocked from participating in community decisions for that time. This practice does not apply to men.

During the rare occasions when women do participate in a community meeting they can be silenced in other ways:

- In certain communities in Liberia women are not supposed to stand up when they speak in a community meeting as they should not be seen towering over men.
- In some Kenyan villages women who want to address the village committee are obliged to hold grass in their hand. This symbolises their lowly status and nearness to the earth, as in previous times women sat on the ground and men on chairs during village meetings.
- In some Ugandan villages men sit under the shade in community meetings and women sit in the sun.



3.2 JUDGING

From church teaching

The following church teachings are about gender equality at the community level.

The many forms of slavery, of prostitution, of mutilation of the female body, require us to set to work to defeat these forms of degradation which reduce it to purely an object to be sold on the various markets. I would like to call attention, in this context, to the plight of so many poor women, forced to live in dangerous conditions, exploited, relegated to the margins of society and rendered victims of a throwaway culture.

Pope Francis, Address to participants in the plenary assembly of the Pontifical Council for Culture, 7 February 2015

We must condemn sexual violence against women and remove the barriers that prevent their full integration into social, political, and economic life.

Pope Francis, The Pope Video - Respect for Women, May 2016



Personal statements

In this section we hear the compassionate voices of faith leaders from around the world. They tell us why they have become inspired to work towards gender justice. They all have in common the strong belief that it is time to act against gender discrimination.

The horror of sexual violence, used as a part of conflict and warfare, literally defies description because of the radical and permanent damage done to the very essence, the personal sense of being, of its victims... This horror defies description because it is not the random act of men who have, for a while, lost all sense of decency, but a deliberate and ordered tactic of oppression, domination, destruction... Reflecting on behaviour in war, Catholic teaching states: 'Actions contrary to the law of nations and to its universal principles are crimes, as are the orders that command such actions. Blind obedience does not suffice to excuse those who carry them out'. In other words, war is no excuse. The demands of justice remain in place. A crime is a crime, whether committed in the context of conflict or not. And sexual violence is always a crime; it is always an immoral act ... For these reasons, sexual behaviour is so often the key litmus test of the honour and respect given to women in any society, either in conformity to moral standards or in defiance of them. These reasons also make clear the grounds on which the Church wholeheartedly backs every initiative to prevent sexual violence being perpetrated against anyone, anywhere and under any circumstances.

Cardinal Vincent Nichols, addressing the Interfaith Consultation Conference on mobilising faith communities in ending sexual violence in conflicts, London, February 2015

The Catholic Archdiocese of Monrovia promotes and teaches gender equality in line with the dignity of the human person! In Liberia as in many parts of Africa women have been dominated by men for many years. The Church in the Archdiocese of Monrovia has been one of the institutions in the country to champion women rights and issues of gender equality; providing opportunities to women to serve in various capacities in the mission of the Church. Women and girls were created in the image and likeness of God and they form a large part of our congregation. So it is important for us to promote gender equality and encourage women and girls to empower themselves and take their place amongst men in our society. We encourage and challenge all men to support our mothers, sisters, wives and daughters in this light. We in the Catholic Archdiocese of Monrovia call on everyone to join us in teaching and promoting gender equality in our country.

Most Reverend Lewis Zeigler,
Catholic Archdiocese of Monrovia, Liberia, 2016

One of the harmful practices being carried out on our women is female genital mutilation. It is a dehumanising practice that causes our women to suffer physical, emotional and psychological consequences. It is a social, religious and cultural issue. We all know that the Ethiopian Catholic Church has done a lot to eradicate these harmful cultural practices. However, at this point in time, greater efforts are required... We are convinced that the practice is a violation of the basic God-given human rights of women... The Ethiopian Catholic Church has a great respect for life and for women and teaches people about their God-given dignity. As a Church, we are also able to reach out to our faithful and give them information on the harmfulness of this practice. As we all know, nowhere in the Bible is it written that we must circumcise women and young girls. Without any intent to do harm, the practice of male circumcision which is written about in the Bible as a sign of God's covenant with Abraham

also spread to female circumcision. The God who created human beings knew best what was good for whom. Because of this, God did not order Abraham to circumcise females. However, due to people's misinterpretations, this practice has been carried out on women, too in various parts of the world. Those among us who are ministers of God have a moral obligation to teach our people what is and isn't written in the Bible. In summary, we of the Catholic Church see the harmfulness of FGM. We cannot close our eyes and allow this practice to continue... We call upon all our faithful to never practice it.

Metropolitan Archbishop Abune Berhanyesus,
Chair of the Ethiopian Council of Churches Social
and Development Commission, Addis Ababa,
Ethiopia, 2016



3.3 ACTING

The UK gender learning group, in which CIDSE members participate, developed a gender theory of change that describe the various power realms gender-related interventions need to be aware of. In this section we refer to the community level in which successful interventions were:

1. Community education
2. Relationship interventions
3. Working with traditional leaders and faith communities
4. Engaging men and boys
5. Working with and supporting women's rights organisations

The case studies below reflect each of these successful interventions.



Community education/awareness-raising

Community awareness-raising can take place in many ways, for example by using drama, dance or songs or by engaging community members in discussion. The example below from Malawi describes a very innovative way of community education through the ‘community open days’ approach.



CASE STUDY

Catholic Commission for Justice and Peace (CCJP), Karonga Diocese – Malawi Community open days

» Context

In Malawi nearly three quarters of the population live below the poverty line. Malawi ranks 170 out of 188 on the UN’s Gender Inequality Index (GII). It also has one of the highest rates of child marriage in the world, with approximately 1 in 2 girls married by the age of 18.⁴⁴ Girls often get married as young as six years old to men the age of their grandfathers. Families marry off their daughters at such a young age out of poverty, hoping to gain a certain level of financial security. Girls forced into child marriage are much more likely to discontinue their education at a young age and, as a consequence, are less likely to work in paying jobs throughout their lives. This forces young girls to depend on their much older husbands in a country that is one of the poorest in the world. More than half of the women in Malawi have not attended school.⁴⁵

» Entry point

CAFOD’s partner CCJP works with traditional and religious leaders to campaign against gender violence and child marriage. It also involves parish justice and peace committee members to raise awareness in the community on these issues. It supports them on how to work with local structures to strengthen the justice systems. Within the Church, since the Church does not have police or a prison, CCJP appeals to people’s conscience and works closely with youth and women’s groups. It has introduced the approach of ‘open days’ to the communities.

The first step is to let the issue of violence against women become part of public debate because this is not normally something that is discussed in public. Open days have proved to be very useful because they bring people together and create space to talk. We also work with state institutions including police and the courts so that if people do not listen to their conscience then the state mechanism steps in.

Bishop Martin Matumbuku, CCJP, Malawi, 2013

» Activities

- Village conversations on women's rights using the happy and sad face model to illustrate the emotions a person has when a certain issue is discussed. The community members identify the reasons a person is sad and decide what needs to be done to make that person feel happy. At the end they develop an action plan to solve the identified problems.
- 'Community open days' where selected participants from different villages debate a specific gender-related issue (opposing and supporting the issue). The rest of the community listens.
- Open day debates are complemented by local performances, such as drama, music, dance and poetry, that carry gender-equality messages.
- Follow up discussions within the community on how to make changes.
- Active inclusion and sensitisation of local faith leaders, village chiefs, district council and area development committee members and case handling agents (for example the police, social welfare officers and court magistrates) on women's rights, informs them of existing legal instruments (for example Gender Equality Act, Domestic Violence Act etc.) and training them in Catholic Social Teaching to take a more active role in addressing gender-based discrimination.
- Creation of forums where local leaders and case-handling agents provide a platform where communities can directly engage with them on issues affecting women and girls and jointly develop plans of action.
- Training of women mentors and women groups' representatives on gender equality and gender violence to equip them to take a leading role in securing rights for women and girls.
- Role-modelling activities for girls in primary and secondary schools to highlight the importance of education.

» Successes

CCJP has increased people's awareness of women's rights and has positively influenced the general attitudes towards women and girls. A number of women have managed to join community structures such as the village tribunals, area development and village development committees. CCJP's advocacy work contributed towards the adoption of a Gender Bill, which was recently passed in parliament. The number of forced and early marriages has gone down with a reduction of over 55 per cent in one particular project area. Some local leaders have reviewed harmful cultural practices and banned them through the adoption of bylaws. Women have increased access to justice delivery systems and are making use of them.



Relationship interventions

Interventions that successfully prevent exploitation of and violence against women and girls involve the provision of safe spaces and support groups. This encourages the creation of social networks and a sense of solidarity as the case study below demonstrates.



Bishop John Arnold and Claire Dixon, CAFOD's Head of Region Latin America and the Caribbean, visiting Mary Barreda, Nicaragua, 2016



CASE STUDY

Mary Barreda – Nicaragua

Supporting girls at risk of sexual exploitation

» Context

The combination of poverty, mistreatment of women and family breakdowns in Nicaragua has led to increasing numbers of women and young girls engaging in commercial sex work. Gender-based violence against women has increased in recent years. León is Nicaragua's second largest city and is a hub for commercial sex work and the trafficking of women and children. Girls who live in poverty are vulnerable to violence and commercial sexual exploitation in León. Young and adult women in these situations have very low self-esteem and are often denied, or are not aware of their full rights.

» Entry point

Mary Barreda Association is run by three women who are inspired by their Christian beliefs and supported by CAFOD. They promote and defend women's and children's rights, especially the right to a life free of violence. The organisation's values are based on the Puebla Conference Document, which calls us to hear the cry of the people and to see the Lord's face in those who are always marginalised. Mary Barreda's work with women and girls at risk of sexual exploitation also involves the girls' mothers. Together they try to find alternative ways of employment, helping them avoid sexual exploitation. The work concentrates on young girls at risk, who are 15-19 years old. Many girls leave home at an early age and work in the markets where they are easily taken advantage of and where they are at risk of commercial sexual exploitation. Mary Barreda takes a holistic approach to helping adolescents escape situations of exploitation, including workshops, training and prevention work.

» Activities

- Identification of girls at risk of sexual exploitation.
- Formation of groups.
- Provision of training and group discussion.
- Working with schools on issues, such as HIV and AIDS, gender equality and sexual violence. School councillors ask Mary Barreda staff for help because of their lengthy experience in this area.
- Providing training sessions with the police force equipping them to effectively guarantee the security and protection of women and girls.

» Successes

Around 95 per cent of the girls at risk manage to get out of their exploitative situation within three years of being supported by the organisation.

We stimulate their capacity to make decisions and we insist that they have dignity as children of God, and that gives them strength. We also work with the authorities at all levels, with primary schools, high schools, universities, and with different sectors in society, with people working in the bus terminals which are places where girls are at risk. We work with leaders of different communities to give visibility to the issue of sexual exploitation of young girls and we investigate who the aggressors are, what their strategies are, how to work with them and how to prevent sexual exploitation and protect the girls at risk.

Mercedes, Founder and former Director of Mary Barreda, Nicaragua, 2010

I feel good because Mary Barreda helped me learn to develop my skills, I learnt about my rights, and how to stand up for myself as a woman. They taught us many things and thanks to Mary Barreda I now have a job. They taught me to be independent.

Mariling, 17 years old, participant at Mary Barreda's training course, Nicaragua, 2010

In the adolescent centre there are groups of young girls and teenagers who meet regularly, over a period of three years, to grow in awareness of how to protect themselves from abuse and grow in healthy relationships. We joined a group of about 16 young women. The discussion began with a lot of giggling and shyness but the conversation and discussions grew as we heard the stories of these young girls. I was the only man in the room. They spoke about the activities at the centre and how they were learning about looking after themselves and building healthy and dependable relationships. The girls had made good friendships among the group and several spoke of a much improved relationship with their own mothers. They were aspiring to become vets, accountants, hairdressers and shop keepers. The conversation revealed the instability of family life where there are few who marry among the working classes. Weddings are pretty much the reserve of the wealthy.

Bishop John Arnold, 2016



Working with indigenous and other marginalised communities

The following example demonstrates the positive impact of integrating a clear gender perspective in projects aimed at the empowerment of marginalised communities.



Members of the Indigenous community of Cuti, Unguia, Chocó, Colombia



CASE STUDY

Three dioceses of Apartadó, Istmina-Tadó and Quibdó – Colombia

Promoting gender equality in Afro-Colombian, Indigenous and Mestizo communities

» Context

The Department of Chocó is found on the Colombian Pacific Coast and is home to Afro-Colombian, Indigenous, and Mestizo communities. In spite of its cultural and natural diversity and wealth, the region has a history of marginalisation, state abandonment, corruption, and under development. Its population lives in the aftermath of an internal armed conflict, defined by drug trafficking, illegal arms trafficking, forced recruitment, illegal mining and the dispossession of land for extensive agriculture projects and extractive activities. As a result, the quality of life of the Chocoan population is severely impacted. Chocó has the worst levels of poverty and unmet basic needs in all Colombia. Traditionally women do not have a strong voice in the communities and are due to their marginalised position often those most affected by conflict.

» Entry point

In this context, the Scottish Catholic International Aid Fund – SCIAF, the European Union and their local partners, the three dioceses of Apartadó, Istmina-Tadó and Quibdó implemented the project “Strengthening of Afro-Colombian, Indigenous and Mestizo associations in Chocó, Colombia” which aimed to reduce poverty, improve the quality of life and increase access to fundamental rights for more than 22,000 people through organisational, legal, cultural, and agricultural work. Next to supporting communities through local organisations, trainings on food security and re-establishing cultural practices and identity after conflict, one integral part of the project was raising awareness on gender inequalities and empowering women through participation.

» Activities

- Specialist training for all staff and invited community leaders, provided by Caritas Colombiana (SNPS), with a focus on equality between women and men through an ethnical lens.
- Preparation of a bespoke gender training module, with support from Caritas Colombiana.
- Training process on equality between men and women, which respects the different perspectives of each ethnic group, implemented initially by SCIAF’s in-country local coordinator, and then replicated by staff within our local partners.
- Specific support to women’s committees and groups within participating communities.

» Successes

The community of Citará is an Embera community in Unguía, Chocó. At first the women in Citará did not have a strong voice, or the ability to claim their right to participate within the community organisation. Now they are empowered and you see female leaders and women have the right to participate in any events. The women in the village have also formed a women’s group who are now working with a “cachama” fish farm. The women formed their own committee to strengthen participation in community meetings. These new forms of collaboration have led to new leaderships and new forms of organisation and a new found respect towards these women in their community.

Working with men and boys

Gender equality is not only a women's issue, it affects men too. It affects all of us and it benefits all of us. In the last decade there has been an increasing acknowledgement of the significant role men and boys can play as allies for gender equality. Now is the time for men and boys to act and take joint responsibility with women and girls to end any forms of gender injustice as the case study below demonstrates.



Ahmad (pseudonym), AN volunteer, Lebanon, 2013





CASE STUDY

Association Najdeh (AN) – Lebanon

Engaging men and boys

» Context

As refugees in Lebanon, Palestinian women are denied key civil rights and protection, and face the challenges of living in exile and in poverty. Existing social norms further discriminate against women, making life even harder. Working outside the home is frowned upon, and even when they do, women often have to hand over their salary to a male member of the family to manage. Unemployment, poverty and overcrowding in the refugee camps have contributed to high levels of domestic violence.

*Violence against women and women's legal and political rights are still taboo subjects and it's very difficult to tackle or even discuss them in our communities.*⁴⁶

Leila el Ali, Executive Director, AN, 2013

» Entry point

Association Najdeh, a partner organisation from CAFOD, is well known for strengthening the position of women in the Palestinian refugee community in Lebanon. It is a feminist organisation that has been advocating for Palestinian women's rights since the late seventies. More recently the organisation has begun to actively involve men and boys as allies and volunteers for promoting gender equality in the camps. This resonates in the eloquent words of one of the young female leaders who participated in AN's leadership training: *"One hand cannot clap on its own, but if both women and men are brought together they will form a solid union which will help solve many problems."*

» Activities

- Challenging power relationships and gender stereotypes addressing women's empowerment, women's leadership and decision-making roles
- Women's leadership and vocational training
- Community awareness-raising campaigns
- Counselling support to survivors of violence
- National and regional advocacy work on violence against women and girls
- Engaging men and boys from the refugee communities to take part in AN's vocational training courses and to support the gender awareness-raising activities as volunteers
- Interactive community drama: as vehicle for community awareness-raising, addressing not only issues around gender-based violence, but more recently also women's political participation in the popular committees. In these shows women and men from the local communities are given the space to discuss these very sensitive issues within a safe environment.



CASE STUDY (continued)

» Successes

Ahmad, who is 17, studies accounting and informatics at AN's vocational training centre. He also helps out as a volunteer in AN's library. He went to see several of AN's interactive theatre shows and now actively encourages other boys to attend these performances too. Ahmad initially went to the shows with his friends because they sounded fun, but eventually the messages really hit home.

I did not take the first show very seriously, but the second show really changed me. I wasn't always that nice to my sister and often behaved aggressively to her, but the show changed something inside me. Now I am more patient with her, I take her with me when I go visit relatives. I stop my brothers from behaving badly to her. I tell them: 'This is your younger sister, take care of her'. I want everybody to watch the shows because they deal with women's problems and in our society women have no rights at all. In my community I try to share what I learn from the shows with my neighbours and friends. We still live in a very conservative society, but we have to change. I see many boys hitting their sisters. I want them to see the shows and learn from them like I did and change their behaviour. I believe if brothers and sisters are nice to each other it is good as both will be happy. I believe that women should have an education and go to work. There must be equality between husband and wife. The husband should support his wife, not discriminate against her and parents should not discriminate against their daughters. When all this will happen then I think we will be moving towards an ideal community.⁴⁷

Ahmad, AN volunteer, Lebanon, 2013

Initially men objected to the interactive dramas, as discussing sensitive issues, such as domestic violence in public was not done before. Now, with the help of volunteers like Ahmed and AN's perseverance to continue the public dialogue on gender discrimination, those who originally objected are asking for more awareness-raising events and interactive dramas in their communities.

Enhancing women's economic autonomy to strengthen their positions in the community

The different roles men and women are assigned, in the family to start with, deepen inequality that in turn contributes to structural violence in the family, in social relations, in economic matters and beyond. Men are perceived to be productive, the wage earners etc. They are perceived to be the decision-makers, the leaders in the community, politics and generally in society. The case study below shows the importance of enhancing women's economic agency in order to strengthen their role in leadership and decision-making at community level.



Beneficiary of the AGROJOWEM project working her land, Nicaragua, 2017



CASE STUDY

The AVODEC, Fundación Odórico de Andrea and La Cuculmeca Associations in a programme called “AGROJOVEM” – Nicaragua

Building economic rights with women from the Corredor Seco in Jinotega

» Context

Rural women make up a third of the female population in Nicaragua. In the Jinotega Department, the percentage of women living in rural areas amounts even to 53.4 per cent. In these areas, the way a family's assets are held underscores the inequality between men and women relating to access, control and ownership. Men are the major owners of land and mainly grow vegetables, corn and beans; they also breed cattle and hold large pastures. Access to financial assets, in the form of loans, is limited because there are no microfinance institutions in the area, which would be the only way a woman from the Corredor Seco de Jinotega could start her own economic project, generate her own income, build up her own capital and begin on the path to economic autonomy. Some are able to secure loans through co-op organisations that are also run mainly by men.

» Entry point

Since 2017, Entraide et Fraternité has been supporting a consortium comprising three civil society organisations in the north of Nicaragua – AVODEC, Fundación Odórico D’Andrea and La Cuculmeca – in a 5-year programme called “AGROJOVEM” that brings together 26 organisations that guarantee their self-managed projects of agri-food production and citizens’ participation based on a gender and inter-generational approach. The leading problem encountered by the three civil society organisations is inequality experienced by women and youth in Corredor Seco de Jinotega when trying to gain access to productive resources, thereby limiting their active participation in decision-making and causing various forms of violence. The situation of the population group that benefits from the programme is even worse, in light of the limited conditions in Corredor Seco and extreme climate events, among other considerations.

» Activities

- Sensitisation and awareness-raising of the rights of rural women, in the form of training.
- In order to combat inequalities, the Woman-to-Woman Leadership School was developed with the goal of boosting women's territorial power through a collective leadership approach to establish alliances and agreements between women for the defense of their rights.
- Access and ownership of land for women and young people, providing middle term loans.
- Backing of economic initiatives for preparing meals, breeding poultry, pigs and small businesses to make the change from non-remunerated work to activities that generate income, accompanied by training in finances and economic empowerment that lead to economic independence and decision-making power.

- Access to technologies and know-how to increase resilience in the event of adverse climate events, providing training, equipment and technical assistance.
- Creation of seed banks. A seed bank was set up to deal with climate adversity, increasing the quantity and availability of creole and creolised seeds that are resistant to drought, pests and diseases, thereby diminishing the use of transgenic seeds.
- Increase human capital in the communities. A network to promote agroecology was set up in which 50 per cent of members are women who promote and replicate agroecological practices in their communities and advance the right to nutritional food. So far they have conducted two campaigns called “De la Parcela a mi mesa rompo el ciclo de la Pobreza” (From the land to my table I break the cycle of poverty) and “Produzco sano para comer bien, es mi derecho y el tuyo también” (I grow healthy food to eat well; it is my right and yours too.). The Network also continues to carry out advocacy work with national networks, such as Alianza Semillas de Identidad and Red de Promotoría Agroecológica.

» Successes

In order to reduce inequality, support is provided to women to purchase land so as to increase the number of women who work the land using sustainable production methods, agroecological techniques and environmental responsibility that reinforce the relationship between their livelihood and the rights of women in their pursuit of the right to food in keeping with the principles of agroecology, food sovereignty and food security. By strengthening their economic autonomy thanks to their own income, they can take part in the local economy, in decision-making in the home and ensure their role in the communities as economic agents who have the possibility of being included in development, credit and technical assistance programmes and increasing their negotiating power in the family household. The resources that reach the household are included in a negotiating process to decide on their distribution, control and access.



Women at the heart of peacebuilding and reconciliation

Women have made vital contributions to peacebuilding and reconciliation processes in many instances. Despite the acknowledgment that their impact and potential to positively influence peace processes is crucial, women's participation in peace processes remains unfair and unequal for various reasons like endemic discrimination, marginalisation by decision-makers and gender-based violence.⁴⁸ One way of strengthening the inclusion of women in peace processes is to provide them with the necessary skills and expertise to initiate their own initiatives and become more engaged.



Women participating in a social peace workshop, Syria



CASE STUDY

House of Peace (HOPE) – Lebanon & Syria

Women at the heart of peace building

» Context

The war in Syria has resulted in extreme internal conflict, segregation of communities, mass trauma and death, the destruction of the Syrian economy, landmarks and infrastructure, and the internal and external displacement of its people. All these factors have led to the collapse of peaceful social bonds within and among communities. House of Peace (HOPE), a peace-building organisation supported by Development and Peace, aims to build a solid foundation of peace for the future of Syrian society, putting particular emphasis on women's engagement and perspectives.

» Entry point

HOPE provides social peacebuilding workshops and conflict sensitivity trainings in Syria and Lebanon for local community groups and humanitarian NGOs to ease social tensions and establish pathways towards peaceful co-existence and reconciliation. The workshops enable participants to gain new perspectives and develop community-based initiatives. At HOPE, women play a central role, both as project leaders and participants. Five out of the eleven HOPE staff members are women, and 75 per cent of the participants are women. The workshops give women a platform to express themselves, to use their analytical skills, and to cast aside social barriers and stereotypes. These women are peacebuilders in their daily lives. Project participants are seen as an extension of the HOPE team, because these individuals have the power to make real changes in their communities and society.

» Activities

- Social peace workshops that include local community members from different backgrounds, in order to support and accompany them to develop their own community-based social peace initiatives.
- Conflict sensitivity trainings for humanitarian NGOs working on the refugee crisis.
- “Their Voices” action research papers which highlight grassroots perspectives and narratives about social peace issues, during organised roundtable discussions.

» Successes

Women leave the workshops empowered with the knowledge and skills to initiate a project in their community that promotes social peace among people who they might usually avoid. By leading a project themselves which requires skills, persistence, and hard work, women see their own potential. Equipped with new skills, these women can fully use their transformative power in their communities.

“When we target the women, we are targeting the family, and when we target the family we are targeting the entire society.”

HOPE team member



3.4 CELEBRATING

Examples for celebration

The previous chapters provided examples of how you can celebrate the successes of your interventions. The empty page is here to encourage you to celebrate in your own style according to your country context.

REFLECTIONS AND EXERCISES

The next part of this chapter has practical examples for reflection and group exercises that are relevant when engaging communities in gender awareness raising activities.



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A session on gender awareness with communities in rural Cambodia, Banteay Srei, 2010





THEOLOGICAL REFLECTIONS ON THE COMMUNITY

Gender equality

Mandy Marshall, Co-Director, Restored

Introduction

Different cultures bring different expectations: in fact, cultures are, in part, expectations. Cultural expectations can enable individual people to thrive or can damage them, emotionally and physically. We are shaped by our cultures (for better and for worse). We also help shape them by our action, or reinforce them by our passivity. Cultures differ across space and time. They differ not least in their construction of expectations of women and men: that is, these expectations are 'gendered'. Such expectations can promote or impede our flourishing. It is important to reflect on our cultural formation critically and with fresh eyes, to distinguish what gives life from what destroys life – and what gives life to whom.

Objectives

To reflect on the life of Jesus and how he treated both women and men with dignity, respect, care and compassion, often in a counter-cultural way; and to gain principles from Jesus' life to apply to our life and cultural contexts.

Reading

Luke 8:40-56

Cure of the woman bleeding and Jairus' daughter raised to life. On his return Jesus was welcomed by the crowd, for they were all there waiting for him. And suddenly there came a man named Jairus, who was president of the synagogue. He fell at Jesus' feet and pleaded with him to

come to his house, because he had an only daughter about twelve years old, who was dying. And the crowds were almost stifling Jesus as he went. Now there was a woman suffering from a haemorrhage for the past twelve years, whom no one had been able to cure. She came up behind him and touched the fringe of his cloak; and the haemorrhage stopped at that very moment. Jesus said, "Who was it that touched me?" When they all denied it, Peter said, "Master, it is the crowds round you, pushing." But Jesus said, "Somebody touched me. I felt that power had gone out from me." Seeing herself discovered, the woman came forward trembling, and falling at his feet explained in front of all the people why she had touched him and how she had been cured at that very moment. "My daughter," he said, "your faith has saved you; go in peace." While he was still speaking, someone arrived from the house of the president of the synagogue to say, "Your daughter has died. Do not trouble the Master any further." But Jesus heard this, and he spoke to the man, "Do not be afraid, only have faith and she will be saved." When he came to the house he allowed no one to go in with him except Peter and John and James, and the child's father and mother. They were all crying and mourning for her, but Jesus said, "Stop crying; she is not dead, but asleep." But they ridiculed him, knowing she was dead. But taking her by the hand himself he spoke to her, "Child, get up." And her spirit returned and she got up at that very moment. Then he told them to give her something to eat. Her parents were astonished, but he ordered them not to tell anyone what had happened.

Questions for discussion and action

The following questions are for group work. In small groups of eight to ten people we reflect on what we have learned from the above Scripture readings.

The key questions for the group discussion are:

1. How does Jesus treat the various people in the story? How does Jesus use his power?
2. What cultural taboos or issues did Jesus face in the story and how did he deal with them?
3. What cultural expectations are there of women and men in your society? Are these expectations a help or a hindrance to women and men in realising their full potential?
4. Is the voice of women being lost in our families and communities due to cultural expectations or norms? How can this be changed in the light of Jesus' example?

These questions can be discussed in the small groups for 30-45 minutes and then presented back to the wider group.

PERSONAL REFLECTIONS

The questions below are to help you make your own, personal commitments. These are pledges to yourself that do not have to be shared with anyone.

1. Who is marginalised and who are the outsiders in my society? How can I create space for their inclusion and ensure their voices are heard?
2. What can I or my Church do to ensure women and men realise their full potential in life?
3. What attitudes and traditions need to change to bring this about?

Key points for facilitators

In the story of Jairus and the woman bleeding we see the powerful example that Jesus sets in treating both women and men with equal dignity and respect, and as equally worthy of healing. Jairus is an educated religious leader. We know his name. He has one daughter and falls at the feet of Jesus begging him to heal her. This would have been counter-cultural at the time. A high-profile male with power and status asking for help from a man who had no formal status and for his girl child who would have been considered less important. Jesus honours his love for his daughter by agreeing to heal her.

As Jesus is on his way the woman who had been bleeding for twelve years touches Jesus clothes and is instantly healed. Jesus has freely, physically healed the unnamed woman. Her touch has made Jesus ritually unclean. Jesus looks around for her and she comes to him. At this point Jesus honours her faith and says some of the most amazing words in the Bible: "Daughter, your faith has healed you, go in peace" (Luke 8:48).



In a few words Jesus heals her emotionally and spiritually by recognising her great faith before the crowd. He declares to the crowd that she has been healed. She would now be able to worship at the temple, earn money and be accepted back into society. Jesus uses the intimate language of 'daughter', which includes her in the family of God. As an outcast for twelve years it is hard to realise what an impact this interaction would have made on the woman.

Jesus treats all people with dignity and respect as made in the image of God. He makes no differentiation based on sex, age, marital status, health, ability, wealth, power or status. All are of

equal worth and value. Jesus' love and power are open to all who come to him and ask for help. Jesus uses his power in this story to bring healing and wholeness. He focuses on the individuals' needs and responds.

Our culture and context can cloud our view of who we consider to be important. We are shaped by the messages we receive all around us. We need to be able to see through these messages to know which ones are life giving and which ones rob people of dignity and respect, preventing them from realising their full potential because of who they are. We also need to look to ourselves and what we need to change within.



PRACTICAL GROUP EXERCISES

The practical exercises below are particularly useful for NGO workers engaged in development work with rural communities. The exercises focus on exploring obstacles women may face in terms of participation in community decisions and ways to address these. All necessary handouts can be found under the relevant chapter in the Annexe.

Please note that the following three exercises 12-14 are linked and should be held successively in one training session.



Gender training and piloting of the Believe in change gender toolkit with partners from Kenya and Uganda. During Exercise 13, participants feed back on obstacles to women's participation in community decisions, Nairobi, 2017



EXERCISE 12 FINDING THE BALANCE



Duration	30 minutes
Aims	To share experiences of women and men's roles in various kinds of work and decision-making.
Resources/preparation	Pens/pencils
Handouts	Handout 12: Finding the balance

Facilitator's notes

- Distribute **Handout 12: Finding the balance** to all participants. Those who work in the same country/area can work together as a group.
- Explain that the participants should reflect on the roles women and men play in their country/area. They should consider, in particular, gender differences in workloads and participation in decision-making.
- Ask participants to fill in the grid with reference to the area they represent, using the diagram of a balance to indicate whether the degree of involvement is weighted in favour of women, or men, or equally balanced (see diagram below).



This indicates women are more heavily involved



This indicates men are more heavily involved



This indicates a balance in involvement

- Give participants **15 minutes** for the group work.
- After **15 minutes** ask groups to feedback their results to the plenary and discuss the outcomes in the wider group. You have **15 minutes** for the discussion in the plenary.
- End the discussion by focusing on the results for the third section in **Handout 12** titled 'community discussions'.



Key message

The results for the third section in **Handout 12** titled 'community discussions' tend to demonstrate that women participate less in those discussions.



EXERCISE 13 RANKING



Duration	30 minutes
Aims	To identify obstacles women face to meaningful participation in decision-making, particularly in development programmes.
Resources/preparation	
Handouts	Handout 13: Factors obstructing women's involvement in community affairs and development work

Facilitator's notes

- This exercise follows immediately on from Exercise 12: Finding the balance.
- Ask participants to return to more group work. They should remain in the same groups they were in during Exercise 12. Ask them to focus on the results they had identified for the third section of **Handout 12** titled 'community discussions'.
- Share **Handout 13: Factors obstructing women's involvement in community decisions and development programmes** with the participants.
- Ask participants to consider the list of possible obstructions women may face to fully participate in community decisions and development programmes (**Handout 13**).
- Ask them to rank these factors in order of priority according to the situation and social group with which they work.
- Give the groups **15 minutes** for the group work.
- After **15 minutes** ask the groups to feedback their top three obstacles to the wider group and discuss and reflect on the issues raised in the ranking activity. You have **15 minutes** for this final part of the exercise.

Source for Exercises 12-13: adapted from S. Williams, The Oxfam Gender Training Manual, 1994, p.237-241





EXERCISE 14 ACTION PLANNING



Duration	60 minutes
Aims	<ul style="list-style-type: none"> • To transfer learning and outcomes from the previous ranking exercise on possible barriers to women's participation in decision-making structures into existing development projects. • To think about strategies for creating an equal gender balance in decision-making and workloads. • To draw up realistic action plans for participants' development projects.
Resources/preparation	Flipchart paper, pens/pencils
Handouts	None

Facilitator's notes

- Ask participants to return to do final group work. They should remain in the same groups as before during Exercise 13: Ranking.
- Ask the groups to focus on the top three obstructions for women's participation in community decisions which they had identified in the previous ranking exercise (Exercise 13). Ask the groups to refer back to the categories highlighted in the 'balance' grid under community discussions (e.g. agriculture, water/sanitation etc.).
- Ask the groups to discuss the questions below and to capture their action plan on a flipchart:
 1. *Are there any ways in which an equal balance can be created between workloads and participation in decision-making, for women and men? What changes will have to take place?*
 2. *Are these changes feasible in the social group you have been considering and which you are working with in your project?*

Note

If the participants are development workers, ask the groups to refer to their own specific development projects (eg livelihoods, education etc.) and to draw up realistic action plans on how existing projects can be adapted accordingly.

- Give the groups **45 minutes** to complete their action plans.
- Ask the groups to share their action plans in the wider group and discuss these in the plenary. Each group has **5 minutes** time to share their action plan.

Note

Consider following up on those action plans after a certain amount of time to see if any progress has been made or if further discussions are required at management level to make the envisioned changes happen.

SUMMARY

This chapter described interventions aimed at achieving change at the community level of power by influencing social norms and practices. The next chapter will explore the public realm of power and interventions at societal level that aim to influence national laws and policies to better support women and girls and to promote gender equality.



Swazi women marching for their rights, Women and Law in Southern Africa (WLSA) – Swaziland, 2017



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CHAPTER 4 SOCIETY

OVERVIEW

In this chapter we focus on the realm of societal power. We examine interventions that aim to influence formal institutions, laws, policies and practices societally, for example at the national level.

Our care for the common home includes the desire to bring the whole human family together. Everyone is included and treated in a just manner. By following Jesus' example of unconditional love for every person, the Church becomes a promoter of justice for all, women and men of all ages.

In this chapter we will learn that women often lack equivalent opportunities to men when it comes to social participation. Very rarely do we see women leading in national decision-making structures and institutions. Why is this? What hinders women from such participation? What can be done to remedy these inequalities? Faith leaders and church organisations have a major role to play in promoting more equitable and inclusive national structures.



4.1 SEEING

In this final chapter statistics show how extensive gender disparities are at national levels of power.



Statistics

- Women occupy only 24.3 per cent of parliamentary seats worldwide.⁴⁹
- Only 52 out of 82 countries have passed laws on marital rape.⁵⁰
- As of January 2019, 11 women are serving as Head of State and 10 are serving as Head of Government.⁵¹
- Rwanda has the highest number of women parliamentarians worldwide. Women there have won 61.3 per cent of seats in the lower house.⁵²

Rwanda is an interesting case. Emerging from one of the worst genocides in modern history, the Rwandan constitution included a quota for female representation in parliament. Women were called upon to take up the demanding tasks of physical and social reconstruction of the nation, social healing, unity and reconciliation, repatriation of refugees, peace-building in times of insurgence, justice and governance programmes. To tackle low literacy levels, women were educated on the benefits of the secret ballot; small parties were represented in every electoral coalition; and electoral laws were put in place that meant female candidates could not be outcompeted by a better-connected male candidate.⁵³

Voices and experiences of women

These are the testimonies and experiences of women from the communities the partners of our member organisations work with.

Women don't vote for other women in national government elections as they themselves are biased believing that women just talk a lot and gossip and are not effective in those kinds of jobs.

Female Swaziland workshop participant, 2016

Men still discriminate against women here. It is hard to work for the community as a woman. The men are older than me and look down on me and say I am too young to be giving advice to people.

Female community facilitator, Banteay Srei, Cambodia, 2016

Sister, please, let our royal fathers know that women have much potential and are capable of delivering just like men if given a chance, so they should support us.

Female political candidate in Kogi State, Nigeria, 2016

Traditional culture in Myanmar has a significant influence on attitudes towards women in leadership roles, which is why they are profoundly under-represented in areas of public and political life.

Female gender training participant, Myanmar, 2017

Existing gender stereotypes and proverbs

The partners of our members have shared the following examples of gender stereotypes in various regional gender training sessions conducted in recent years:

A male dog has a higher status in society than a woman

Myanmar

Men are natural rightful leaders, women are rightful followers

Myanmar

In some chiefdoms and in the national parliament women are not allowed into the meetings if they wear trousers

Swaziland

A woman thinks and acts like a child (meaning she can't be trusted to be a leader)

Kenya





4.2 JUDGING

From church teaching

The following church teaching is about gender equality issues at societal level.

Even though significant advances have been made in the recognition of women's rights and their participation in public life, in some countries much remains to be done to promote these rights. Unacceptable customs still need to be eliminated... I think of the reprehensible genital mutilation of women practiced in some cultures, but also of their lack of equal access to dignified work and roles of decision-making.

Pope Francis, *Amoris Laetitia*, 19 March 2016, 54

It is a prayer – that in all countries of the world women may be honoured and respected and valued for their essential contribution to society.

Pope Francis, The Pope Video – Respect for Women, May 2016

At present women are involved in nearly all spheres of life: they ought to be permitted to play their part fully according to their own particular nature. It is up to everyone to see to it that woman's specific and necessary participation in cultural life be acknowledged and fostered.

Gaudium et Spes 60, December 1965

Personal statements

In this section we hear the compassionate voices of faith leaders explaining why they have become inspired to work towards gender justice. They all share the strong belief that it is time to act against gender discrimination. These personal statements about gender equality are from church leaders around the world.

For me gender equality is very important because it is not human given, it is God given. A woman has the same human rights as a man and maybe the misunderstandings around gender come because of different cultural orientations. Gender equality helps me in my area of evangelisation because it brings the Gospel, which is the Gospel of Jesus Christ, as the good news to the woman, to the man and to their children. The good news is that they are all important in front of God, and that there is no other person in the history of humanity who has brought more respect for humanity than Jesus Christ who came and uplifted women who were really oppressed by the existing cultural foundations of that time. We are bringing this understanding here into our locality and the people here will understand. Gender equality is important because when women and men are given equal opportunities to grow and to bloom it is not only one person who benefits, it is the whole society. The whole society will benefit because the woman will maybe be able to raise some goats or chicken or open a small business and she will not be controlled by the man, but they will bring the resources together. Both will improve the family situation together. This is the way the Church would like to see things go: not supporting any person to exploit the other for their own individual and personal benefit. It is to appeal to the community to work together. My message to others who would like to improve the situation is very simple and in the line with the teaching of Jesus. We, who are working in the Catholic Church, should together support gender mainstreaming in our programmes because it is going to help men respect women and women respect men. In that way both women and men will grow and they will help society become a stronger society and in this case in our Church the Church will also become a stronger Church, which is really promoting the good of everybody!

Bishop Anthony Irere Mukupo, Apostolic Vicariate of Isiolo, Kenya, 2016

The social teachings of the Church are very clear: options for the poor, for the oppressed and participation mean that everybody gives his or her contribution, everybody has a voice and everybody can determine his or her destiny. So if the Church believes in these teachings then there is no other choice but to welcome women with open arms as they are part of society and as such should have the right to participate. So if you want to change society you must recognise the role women can play in this respect.

Ivans Studanego, Director Caritas Maralal, Kenya, 2014

When I see that a man has violated a woman I feel ashamed for my country. It is just not acceptable to do this. I think we men here must really officially ask our women for forgiveness. I can't understand how any man can do such things. At the same time, we must reassure our women that not all men commit acts of sexual violence. There are many men who can support and together with women build another better world. Good women and good men will face this evil together and find a solution.

Abbe Justin, Director of Justice and Peace Commission Bukavu, DRC, 2009

International conventions and development goals

The church statements above refer to national and continental realities and also to the global role of the Church. Similarly, many of the most significant secular statements also have an international impact. Most countries have signed key international conventions and made respective commitments to address gender inequalities and gender-based violence in their national policies. Some of these policies have been translated into national laws. Here are some key statements from international conventions and some key statements of development goals relating to gender equality, with short descriptions. For a more detailed explanation of each convention or development goal, please see the Annexe.

Beijing Declaration and Platform of Action

The Beijing Declaration and Platform to Action is a historic roadmap signed by 189 governments over 20 years ago that, to date, is still considered the most comprehensive global policy framework and blueprint for action on women's rights. It was the outcome of the Fourth World Conference on Women, held in Beijing, China, in September 1995.

Without the active participation of women and incorporation of women's political participation at all levels of decision making, the goal of equity, development and peace cannot be achieved.

Beijing Declaration and Platform of Action, p. 109, UN, 1995

Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW)

The Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) is an international treaty adopted in 1979 by the United Nations General Assembly. It defines what constitutes discrimination against women in areas such as education, employment, marriage and family relations, health care, politics, finance and law and sets up an agenda for national action to end such discrimination. It is described as an international bill of rights for women to ensure elimination of all acts of discrimination against women by persons, organisations or enterprises. It has been ratified by 189 states. CEDAW legally binds all States Parties to fulfil, protect and respect women's human rights.

Millennium Development Goals (MDGs)

The Millennium Development Goals comprised eight international development goals for the year 2015. These were established following the Millennium Summit of the United Nations in 2000 following the adoption of the United Nations Millennium Declaration. Each goal had specific targets and dates for achieving those targets. All 191 United Nations member states at that time, and at least 22 international organisations, committed to help achieve the Millennium Development Goals by 2015.



Sustainable Development Goals (SDGs)

The Sustainable Development Goals (SDGs) replaced the MDGs in 2016. They set out a political agenda to tackle the critical challenges of the 21st century, addressing key challenges such as poverty, inequality and violence against women. Women's empowerment and the promotion of gender equality are crucial to accelerating sustainable development. Women have a critical role to play in tackling today's global challenges from climate change to environmental degradation and social inequality. Many targets of the SDGs specifically recognise women's equality and empowerment as the objective as well as part of the solution.



Goal 5:

Achieve gender equality and empower all women and girls. Goal 5 is known as the stand-alone gender goal because it is entirely dedicated

to achieving gender equality and women and girl's empowerment. See the Annexe for the detailed targets of this goal.

United Nations Convention on the Status of Women (CSW)

The Commission on the Status of Women (CSW) is the principal global intergovernmental body exclusively dedicated to the promotion of gender equality and women's empowerment. It is a functional commission of the United Nations Economic and Social Council (ECOSOC), one of the main UN organs within the United Nations and established in 1946. In the past the Commission focused on setting standards and formulating international conventions to change discriminatory legislation and foster global awareness of women's issues. Now the CSW is instrumental in promoting women's rights, documenting the reality of women's lives throughout the world and shaping global standards on gender equality and the empowerment of women.

Preventing Sexual Violence Initiative (PSVI)

In 2012 the UK Foreign and Commonwealth Office announced a new initiative to prevent sexual violence in conflict (PSVI). The aim is to end the culture of impunity for the use of rape as a weapon of war worldwide. The initiative was followed by an international summit in London in 2014 to end sexual violence in conflict. Several CAFOD partners, including Catholic church partners, participated. At this summit policy makers recognised the benefits of collaborating with faith leaders and faith organisations given the huge contributions they have been making towards ending sexual violence in conflict. As a result, a high level interfaith consultation meeting took place in London the following year organised by the UK Foreign and Commonwealth Office in partnership with the We Will Speak Out coalition⁵⁴ of which CAFOD is a member. We Will Speak Out (WWSO) is a global coalition of faith-based communities and organisations and supported by an alliance of technical partners and individuals who together commit to seeing the end of sexual violence across communities around the world. Leaders of all faiths, including CAFOD church partners, were invited to the interfaith consultation meeting. The purpose of the consultation was to mobilise faith communities to end sexual violence in conflict. The recommendations made at that meeting included:

- Faith leaders to identify and invest in key actors within their institutions who could provide support to survivors and their families.
- Faith leaders to agree on and use non-violent messages from scriptures and holy texts across the faith traditions.⁵⁵

Similar national and regional conventions and summits aimed at addressing gender inequalities and discrimination have taken place globally.



*Women are the fabric family
and society are made of.*

*The fastest way to destroy society
is to break its most valuable component.*

*Everyone who rapes a woman,
also rapes a community and a family.
Sexual violence tears apart societies.*

Zainab Hawa Bangura,
former United Nations Special Representative
on Sexual Violence in Conflict⁵⁶



4.3 ACTING

The UK gender learning group mentioned in the introduction, in which CIDSE members participate, developed a gender theory of change describing the various power realms that gender-related interventions need to be aware of. This final chapter discusses the national level for which the following successful interventions were identified:

1. The implementation and enforcement of laws
2. Large scale media and education campaigns
3. Supporting women's organising
4. Supporting women in collective efforts to build a culture of peace

The case studies below reflect each of these successful interventions.



Implementation of laws promoting gender equality

The case study below describes an innovative gender equality programme of Women and Law in Southern Africa (WLSA), a women's organisation in Swaziland. Key to WLSA's approach is the selection of appropriate paralegals, whose role is not only to provide people with legal advice, but also to actively engage as community facilitators with the aim of changing people's mindsets with regard to gender equality. They act as a bridge between the informal and formal legal systems with a focus on family law, including marriage, inheritance and maintenance law.



Inauguration of the Swaziland Women's Charter, 2017



CASE STUDY

Women and Law in Southern Africa (WLSA) – Swaziland Swaziland Women's Charter

» Context

In Swaziland women carry the burden of inequality and discrimination. As they are often treated as minors they have unequal access to the law and decision-making structures. Most married women are denied equal status as legal adults: they cannot buy or sell property or land, sign contracts or conduct legal proceedings without their husbands' consent. Many widows, denied the right to own land, are forced from their homes. Women are under-represented in leadership and decision-making positions in public and private sectors. The proportion of seats held by women in national parliament is as low as 6 per cent.⁵⁷ The difficult situation of women is further intensified by the high figures of domestic violence and the associated prevalence of HIV and AIDS.⁵⁸ Although Swaziland has put various relevant legal, legislative and policy initiatives in place to protect women and girls from gender-based violence, such as the Sexual Offences and Domestic Violence Bills and the Girls and Women's Protection Act, these have yet to be enacted into law.

» Entry Point

CAFOD's partner Women and Law in Southern Africa (WLSA) works on women's empowerment in Swaziland and launched a National Women's Charter in 2015 that presents Swazi women's priorities and aspirations for the future. It raises concerns that the marginalisation of women continues as significant gaps between the law and the realities of women on the ground remain. In Swaziland organisations that want to reach out to rural communities have to engage with the relevant local authorities to achieve their aims. WLSA therefore consciously decided to adopt the strategy of 'influencing from within'. This meant that WLSA formed strategic partnerships with traditional leadership structures and government departments. WLSA consulted regularly with local authorities and invited them to input into its women's rights programme by identifying candidates to be selected as community paralegals. In that way these paralegals were not seen as externally imposed people, but instead were accepted as part of the communities. Having these paralegals well anchored within the local structures was a useful strategy for ensuring buy-in and participation of the local and traditional leadership.

» Activities

- A baseline, research and recommendations from a gender audit fed into the design of the organisation's women's programme.
- Selection and training of paralegals: technical training includes women's rights, gender equality and family laws. The paralegals deal a lot with maintenance, domestic violence and inheritance cases as these are most prevalent in the villages.
- Development of a manual and case-management system for the paralegals. The paralegals reach community members through regular community and church meetings.
- The community information and awareness-raising component of the programme uses simplified and translated material and educational information on human and women's rights. The paralegals also assist women and girls in writing up cases and referring them to the appropriate places. They also engage with policy makers at community and national level on women's rights.
- Creation of a national dialogue on women's rights through the Women's Charter. The Charter captured Swazi women's concerns, priorities and demands on how they want their rights to be addressed.
- Training of community animators tasked with initiating discussions and capturing views on laws, policies and customs.
- Sensitisation workshops with key stakeholders such as the traditional leaders and chiefs, the traditional women's regiment, legislators, journalists and the women themselves.
- Identification and training of potential female leaders. Creation of platforms for these leaders to engage in decision-making processes and to share their experiences in quarterly women's forums.
- Media coverage including regular articles and slots on gender equality issues in national newspapers, TV and radio shows.



CASE STUDY (continued)

» Successes

Over 50,000 women and girls benefitted directly from the programme and are now more confident to speak out. They know what their rights are and where to go for support. This has resulted in a decrease in cases of sexual violence in some communities. Traditional leaders and police appreciate the presence of the community paralegals as they help them implement their work. WLSA's strategy of 'influencing from within' succeeded in shifting people's attitudes and behaviour towards women and girls and gave the programme credibility and acceptance at community and national level.

Given WLSA's increased national attention, it was recently elected as chair of the country's gender consortium, a network of over 25 NGOs. Through the Women's Charter, women's demands and aspirations were introduced into public discourse. A debate has started on how women's rights can be included properly in national policies. For example, advocacy meetings that targeted members of parliament were held during 2017. After having passed in the House of Parliament and then having been stalled in the Cabinet for about a decade, the Sexual Offences and Domestic Violence Bill was finally re-tabled before parliament.



Advocating for the passing of the Sexual Offences and Domestic Violence Bill, Swaziland, 2017

The following case study showcases strategies of enhancing the implementation of legislation regarding sexual and gender-based violence (SGBV) in the Great Lakes Region. It particularly focuses on the aspect of reactivating the legal systems through co-ordination with local authorities and leaders to ensure the implementation of SGBV legislation.



CASE STUDY

SCIAF and local organisations – Democratic Republic of Congo, Burundi and Rwanda Legal support to ensure implementation of SGBV legislation

» Context

The DRC, Burundi and Rwanda share national borders. Cross-border tensions and conflict result in frequent movement of people which in turn affects many of the political, economic and social dynamics. During the Rwandan Genocide in 1994, sexual and gender-based violence proliferated and spread across the region due to the chaos and terror of civil war and was widely used as a weapon of conflict. It has continued to be a key feature of subsequent waves of conflict and insecurity affecting all three countries and has been used by various armed factions: armies, militia and rebel groups. The combatants themselves often become brutalised and/or may suffer afterwards from post-traumatic stress disorder. As a consequence, when they return to their communities after the conflict is over, the practice of SGBV continues and there are now also high rates of domestic violence in these countries. Further factors encouraging the spread and acceptance of sexual violence are that the rights of women are not recognised or protected by prevailing cultural beliefs; they are also not upheld by some of the legal systems. As a result, there is a culture of impunity for the perpetrators of SGBV.

» Entry Point

SCIAF and its group of long-standing local partners in the Democratic Republic of Congo (DRC), Burundi and Rwanda in the Great Lakes Region of Africa work together to support women and girls, and their families, whose lives have been devastated by sexual violence and conflict to start rebuilding their futures. A three-year programme, running from 2010 to 2013, worked with 22,900 survivors of SGBV in the Great Lakes Region to regain their physical and emotional health, access justice and reintegrate into their families and communities. The provision of legal support was one of six key intervention pillars next to prevention, healthcare, psychosocial assistance, livelihoods and protection. Raising the awareness of authorities and leaders in charge of systems, structures and procedures to understand the nature and scale of the SGBV problem and their own responsibilities to address the causes and to protect and uphold the rights of survivors was a necessary condition to make progress. Action by the the judicial system to enforce legislation concerning SGBV is also an essential part of tackling the causes and consequences of



CASE STUDY (continued)

SGBV and changing related attitudes and practices. It is important for the self-respect of survivors that SGBV offenders are taken to court, publicly recognised to have committed a crime and sent to prison. If the survivors and their families are able to access damages, this provides even greater proof of the wrong that was done and vindication to them and their families. It also serves as a great encouragement to other survivors to come forward and counteracts the culture of impunity for offenders.

» Activities

- Training magistrates, police and army personnel and sensitising them on SGBV survivor issues and the legal situation.
- Raising SGBV survivors' awareness of national legislation relevant to SGBV, their legal rights and how to claim them.
- Supporting SGBV survivors to denounce their attackers and to take them to court.
- Assisting DRC survivors and their families to fulfil the requirements for delayed birth-registration of children born of rape.

» Successes

Sensitisation on SGBV and rights (via the volunteers, training local leaders, radio programmes) worked as a means of referral and transformed women's and the public's attitudes, while successful legal actions against perpetrators gave survivors the satisfaction of knowing that justice had been done – both contributed to reduced incidence of rape by the military and some reduction in domestic violence. Survivors and volunteers expanded SGBV prevention and support activities into neighbouring communities. Partners learned a great deal about how to work with lawyers, framing their contracts to cover numbers of cases rather than percentages of time, and the need to allow both funds and time for follow-up work for the execution of judgements and obtaining damages awarded. In future, it will be important to find ways of making provision for continued legal support for cases that are still ongoing when the grant ends. In all three countries, the conviction and punishment of perpetrators were recognised to have multiple benefits: increased confidence, credibility and dignity of the survivors, improved community attitudes towards the survivors and the discouragement of other perpetrators, especially where damages were likely to have to be paid. However, there proved to be many barriers to the actual execution of the punishments and the achievement of these benefits. It is evident that future programmes need to include a major advocacy component working with the different layers of the judiciary authorities to ensure that the justice system enforces the sentences handed out and that perpetrators of SGBV do not avoid serving their full jail terms or paying the damages awarded.

Media and education campaigns

National media and education campaigns can be successful tools for influencing the public to challenge discriminatory social norms and practices, as the case study from Cambodia demonstrates.



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Many of CAFOD's partners, such as, the Community Radio Capinola in El Salvador successfully change discriminatory social norms through media campaigns. This radio station encourages women to stand up for their rights in a traditional male-dominated society, 2017



CASE STUDY

Karol and SETHA – Cambodia

Media and education campaigns

Karol and SETHA is a Maryknoll educational programme CAFOD is supporting. Karol and SETHA is an acronym for 'Knowledge and Reflection on Life and Sexuality through a holistic approach'.

» Context

Given Cambodia's turbulent history, people are still in the process of healing and learning to build trusting relationships with each other. According to Brinkley⁵⁹ the Khmer Rouge legacy has altered the 'personality' of the entire nation, fundamentally changing the way people relate to each other. He believes that "Cambodia is the only nation in the world where it has been demonstrated that symptoms of post-traumatic stress disorder [PTSD] and related traumatic illnesses are being passed from one generation to the next". The organisation believes this has led to a situation where in the wider society there has been a significant absence of support and information from parents and teachers for young people and adolescents on social issues, especially on human and sexual relationships. That is why this next case study seems crucial.

» Entry Point

Karol and SETHA, reflecting on its analysis of Cambodian society, introduced a programme based on an innovative, holistic approach to sexuality and relationships. By focusing on relationships and taking into consideration the whole person, the programme gave people an opportunity to better understand themselves and their relationships with others. People talking openly about one's feelings and needs was an important element of the training courses. The work aimed at enabling people to develop healthy and fulfilling relationships, which would motivate them to adopt responsible sexual behaviour: 'responsibility' here means, for example, contributing to the reduction of HIV and AIDS and violent anti-social behaviour towards others. Key to the organisation's approach was the belief that all human beings are made up of three components: body (physical), heart (feelings) and mind and that all three components are inseparable from each other. A person's sexuality is therefore not just a physical reality but rather a state of being, a dimension of the entire person: mind, heart and body. When people understand that their actions influence and are influenced by their whole person (mind, heart and body) they feel more accountable and in control of their behaviour. Such an understanding contributes to bringing peace all around:

A peaceful heart makes a peaceful person

A peaceful person makes a peaceful family

A peaceful family makes a peaceful community

A peaceful community makes a peaceful nation

A peaceful nation makes a peaceful world

» Activities

- Educational training courses for youth, adolescents, parents, couples and NGO staff on identity, love, power, perceptions women and men have of the other sex, discriminatory gender stereotypes and proverbs on how couples should relate to each other.
- The courses for youth and adolescents aimed at improving their attitudes and behaviour towards others, especially the other sex. The idea is to respect the other person as you would respect yourself. For the adolescents an additional aim included an increased ability to talk to their parents about their feelings and choices in a respectful way.
- The training for couples aimed at improving the relationship between the couple, offering coping strategies and model behaviour for couples in crisis including couples living with HIV and AIDS.
- Training for parents aimed at improved relationships with their children by being good role models and by giving their children the opportunity to express their needs and feelings.
- NGO staff training had similar aims to those described for the groups above, but also included the acquisition of good facilitation skills and the ability to disseminate Karol and Setha's approach more widely.
- The organisation also made considerable efforts to communicate the human relationship education messages as widely as possible through producing a wide range of communications material.
- The communications work involved the production and dissemination of high quality public educational materials for training and for extension by media, such as, TV or radio spots.
- It also produced life skills education material, such as, educational songs on relationship issues, video spots, bulletins, brochures and leaflets. The 30 minutes video spots were broadcasted on national television and radio stations followed by question and answer sessions for the public to directly engage with.

» Successes

The training participants learned to understand themselves and their own needs, understand their respective partners and their needs and discover the benefits of a deep, healthy and respectful relationship. The TV shows became very popular in Cambodia and included shows with visual translation for non-hearing people. A survey assessing the impact of Karol and Setha's TV and radio shows demonstrated that around 80 per cent of the parents, teenagers and adults interviewed enjoyed the spots and found the educational impact the shows on had on them very high.⁶⁰

Supporting women organising

There is growing evidence that supporting women's rights organisations and strengthening women's capacities to act together in solidarity is successful in achieving gender equality.⁶¹



Cluster of the Kogi Women's Empowerment Coalition, Centre for Women's Studies and Intervention (CWSI), Nigeria, 2017



CASE STUDY

Centre for Women's Studies and Intervention (CWSI) – Nigeria Women's political empowerment

» Context

Women in Nigeria and particularly in Kogi State, the central region of Nigeria, are highly marginalised. Although women constitute more than two-thirds of the country's 70 per cent adult population, they hold less than 5 per cent of the key decision-making positions. The present national assembly only has around 0.05 per cent of women in both lower and upper houses. Kogi State has 21 local government councils and 25 state legislators and all of them are men.

» Entry Point

In Kogi State women have recently been appointed to the traditional council for the first time in 900 years. The King's decision to include women in the council represents a landmark, paradigm shift in what has historically been a rigid patriarchal kingdom. The King's decision to include women in the traditional council follows the work of CAFOD's partner, the Centre for Women's Studies and Intervention, who has successfully established a women's empowerment coalition in Kogi State. This coalition has now branched out into the three senatorial districts and all local government areas of Kogi State. The coalition is registered with the Ministry of Women's Affairs and Social Development and has its own constitution, elected officials and office headquarters in the Kogi State capital. CWSI's key three entry points are:

1. Organising and mobilising women and amplifying their voices
2. Proactive dialogue with influential stakeholders on women's empowerment
3. Promotion of distinctive policy shifts through legal instruments.

» Activities

- Developing the coalition members' managerial competences.
- Encouraging women to register and become active members of political parties.
- Increasing men's awareness of women's rights from the perspective of partnership rather than hierarchy and engaging with traditional and religious leaders to dismantle cultural barriers to women's inclusion in decision-making structures.
- Capacity building includes advocacy training in legislative public policy for the coalition members, as the aim of the project is for the Gender and Equal Opportunities Bill to be passed in Kogi State. The project recognises that women's exclusion from decision-making has detrimental consequences for society. Laws and policies supporting women's position in society are not given adequate attention by the current legislature and the government's executive arm. In addition, low budgetary allocation in federal and state planning deprives women of equal economic opportunities.

» Successes

The community clusters of the Kogi Women's Empowerment Coalition (KWECC) are being recognised as a women's movement with influence in Kogi State. So far 63 KWECC clusters have been established with approximately 100 women per cluster. Five KWECC members have been appointed to state and local governance positions. Others have been officially recognised by and appointed to the traditional councils. At present there are two female leaders in the traditional councils.



Supporting women in collective efforts to build a culture of peace

The involvement of rural women in decision-making forums is not only crucial for them to improve their living conditions but also important for society as a whole as it is central to building sustainable peace. The project below showcases the importance of equipping women with the necessary skills and knowledge to be confident to actively participate in decision-making.



Workshop participants presenting their discussion outcomes, Colombia, 2017



CASE STUDY

**Coordinador Nacional Agrario
(CNA – National Agrarian Coordination) – Colombia**
Political Training School

» Context

For half a century, the rural communities have borne the brunt of the conflict between the armed guerrillas, the far-right paramilitary militias and the national armed forces in Colombia. Despite the signing of a peace agreement with the FARC in late 2016, many Colombians, especially those living in rural communities, continue to face severe challenges. The struggle to control land, territory and resources are at the heart of this conflict, which has led to the forced displacement of an estimated seven million rural inhabitants. Armed conflict and socio-political violence have affected human rights in general, and women's rights in particular. Women have been subjected to acts of violence perpetrated by armed belligerents and by members of their own communities. Yet their plight has long been ignored and gone unreported.

The longstanding violation of women's economic, political and social rights means that today very few Colombian women participate in politics, organisations or productive life.

» Entry Point

Against this background, the Coordinador Nacional Agrario (CNA – National Agrarian Coordination), a national peasant movement and Via Campesina member supported by Development and Peace, has developed training programmes and places for women to participate in learning, discussions and plans to improve their lives and those of their communities. The goal of the political training school is to empower Colombian women living in rural areas. In this school, women analyse and discuss gender equality, the challenges to development, women's active participation in the community, and women's participation in building peace at the local, regional and national levels.

» Activities

- Trainings on their legal rights, access to justice and on developing proposals for land development.
- Accompanying women in collective and community efforts to build a culture of peace.
- Creation of an itinerant inter-ethnic political training school for rural Colombian women.

» Successes

Between 2014 and 2017, 295 women from over 10 regions in Colombia participated in workshops. The training provided them with a space to discuss their common concerns, issues and challenges particularly on how to engage in a reliable and credible manner with local, regional and national authorities and other organisations. The participants developed leadership and public speaking skills, and they were encouraged to share their ideas and strategies for land development. The women also developed an understanding of their rights, a readiness to demand policy changes in support of a governance model that addresses their needs, and an ability to promote peace in Colombia. This is crucial, as the active participation of rural women in decision-making forums is not only key to improving their living conditions, but central to building a lasting peace in their nation.



4.4 CELEBRATING

Examples for celebration

In this section we see examples of how we can celebrate the successes of our interventions. Below are two examples of how International Women's Day is being celebrated.

Myanmar

For Myanmar, 8 March 2017 was the very first time the country celebrated International Women's Day and it was under an elected civilian government. The day was to celebrate and to recognise all the positive changes that had been made on gender equality and women's rights: an increase in the number of girls enrolling in primary and secondary schools; improved participation of women in the work force; better maternal health outcomes; and more social protection measures for women. The campaign in 2017 asked communities to "be bold for change".⁶²

Cambodia

In Cambodia on the other hand, Development and Partnership in Action (DPA), a CAFOD partner, celebrated the 10th anniversary of International Women's Day in 2016. The 31 staff, half of whom are women, celebrated the government theme "Investing in Gender Equality is Key for Sustainable Development". This theme highlighted the need to mobilise sufficient financial and human resources for the successful implementation of the Sustainable Development Goals (SDGs), especially for SDG 5: Achieve gender equality and empower all women and girls (2015-2030). During the celebration DPA encouraged staff to continue supporting women in communities by developing their leadership skills so that their participation in political decision-making structures would increase.

In March 2018 also MISEREOR partner LICADHO (Cambodian League for the Promotion and Defense of Human Rights) took part in events to commemorate International Women's Day. They reported that more than 7,000 members of communities, trade unions and grassroots groups were holding events in at least four provinces and several locations in the capital Phnom Penh to raise awareness on gender equality and the impact of land grabbing, violence and other violations of women's rights.⁶³

The gender mainstreaming work CAFOD supports here in Isiolo, Kenya is helping the people a great deal. It is sensitising the different groups of people about the fact that all people women and men have human rights and these human rights are God given. Women and men have to respect one another and give each other opportunities for growing together. Living in an area like this where the climatic situation is very, very, very tough, for example, no rain, sometimes no water, we have to respect one another because we have to use the resources together. So this is more or less what this programme in our area is trying to do to make people understand that this is their responsibility. I have come to learn from my office here in Caritas that the gender mainstreaming work is bringing good results because women and men are gathering together and are encouraged to respect one another and it is already working in some areas where we are more concentrated in putting this in place. We have selected some pilot places where we are implementing this and I think it is really bringing good results.

Bishop Anthony Irere Mukupo, Apostolic Vicariate of Isiolo, Kenya, 2016

REFLECTIONS AND EXERCISES

The next part of this chapter provides practical examples for reflection and group exercises that are relevant for exploring issues of gender justice and equality at a national level.



© Tanja Haque

Gender meeting of Samburu women near a church in northern Kenya, 2013





THEOLOGICAL REFLECTIONS ON THE SOCIETY

Using our power to advocate for the common good

Mandy Marshall, Co-Director, Restored

Introduction

Power is often regarded as intrinsically negative. But we have considered the way in which Jesus himself uses power, and the need for women's empowerment. Power as potential and as capacity is part of a full human life, and we all have power in different ways. To read and write well, or to speak other languages (or indeed a language that is spoken globally, for example English) gives us enhanced power to communicate. Many different types of power are not associated with formal hierarchical jobs or money or status. In short, power, however, can be used for the good. It can be used for people as well as against or over them. We always need to be aware of our power and ensure that we use it well. We also need to be aware of those who are or who feel powerless in our society. People who are marginalised may have less power than others. We need to work together to ensure all flourish in our communities and are able to participate and join in.

Advocating for rights and for justice is a part of working together for the common good to ensure the dignity of others and ourselves is upheld and respected. At times we need to make a stand in solidarity with others to ensure all people can participate as fully as possible in our society, to bring about peace and justice. This is part of being the wider family of God.

Justice is about doing what is right and good. Advocacy is speaking to people with the power, often on behalf of others, to bring about change that serves the common good. This is particularly important for those who are marginalised in our society, whose voice has been silenced or not

heard. Enabling voices to be heard can take time. Patience and extra effort is needed at times. We need to be aware that those who have suffered injustice may have considerable pain from the results of that injustice and find it difficult to trust anyone in power. It is important then that we listen with an open heart, with compassion, to truly hear what the person is saying and what they wanted to see changed.

Objective

To reflect on the principles on the use of power, assess how much power we hold and how we use that power.

Reading

The Book of Esther Chapters 1-10 summary

In Chapter 1-2, Esther becomes the queen to Ahasuerus of Persia. She was personally chosen by the King. "The king loved Esther more than all the women, and she found favour and kindness with him" (2:17), probably because of her beauty and intelligence. Esther is Jewish, but the King does not know that.

Chapters 3-4, Mordecai (Esther's guardian) refuses to bow down and pay homage to Haman, who was a high official of the king. Haman becomes infuriated and plots to kill Mordecai and destroy all the Jews in the kingdom because of his pride. Mordecai hears of the plot and reports it to his Esther. "For if you remain silent at this time, relief and deliverance will arise for the Jews from another place and you and your father's

house will perish. And who knows whether you have not attained royalty for such a time as this?” (4:14).

From Chapters 5-10, Queen Esther knew she could stop the massacre by telling the King she was a Jew. Esther outwits Haman and takes her petition to the king and pleas for the protection of her Jewish people from Haman’s cruel intentions. Esther manages to convince the king to stop Haman’s plot. Esther’s faith and courage saves her people.



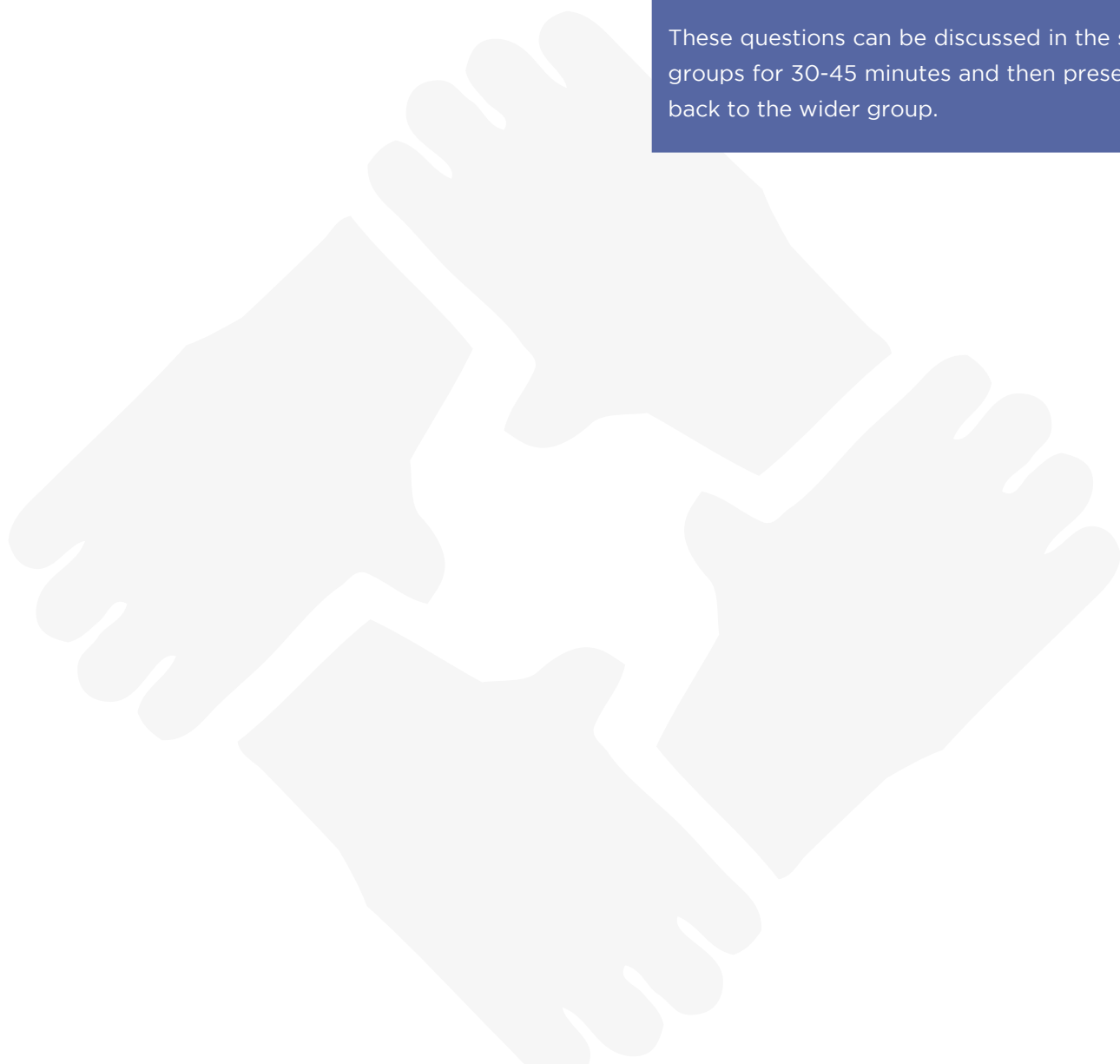
Questions for discussion and action

The following questions are for group work. In small groups of 8-10 people we reflect on what we have learned from the above Scripture readings.

The key questions for the group discussion are:

1. What can we learn from Esther’s example and her approach to the King?
2. Who has power in this story? What type of power was it?
3. Whose voice is being lost or not heard in your community? Women, people living with disabilities?
4. What can be practically done to ensure they are included?

These questions can be discussed in the small groups for 30-45 minutes and then presented back to the wider group.



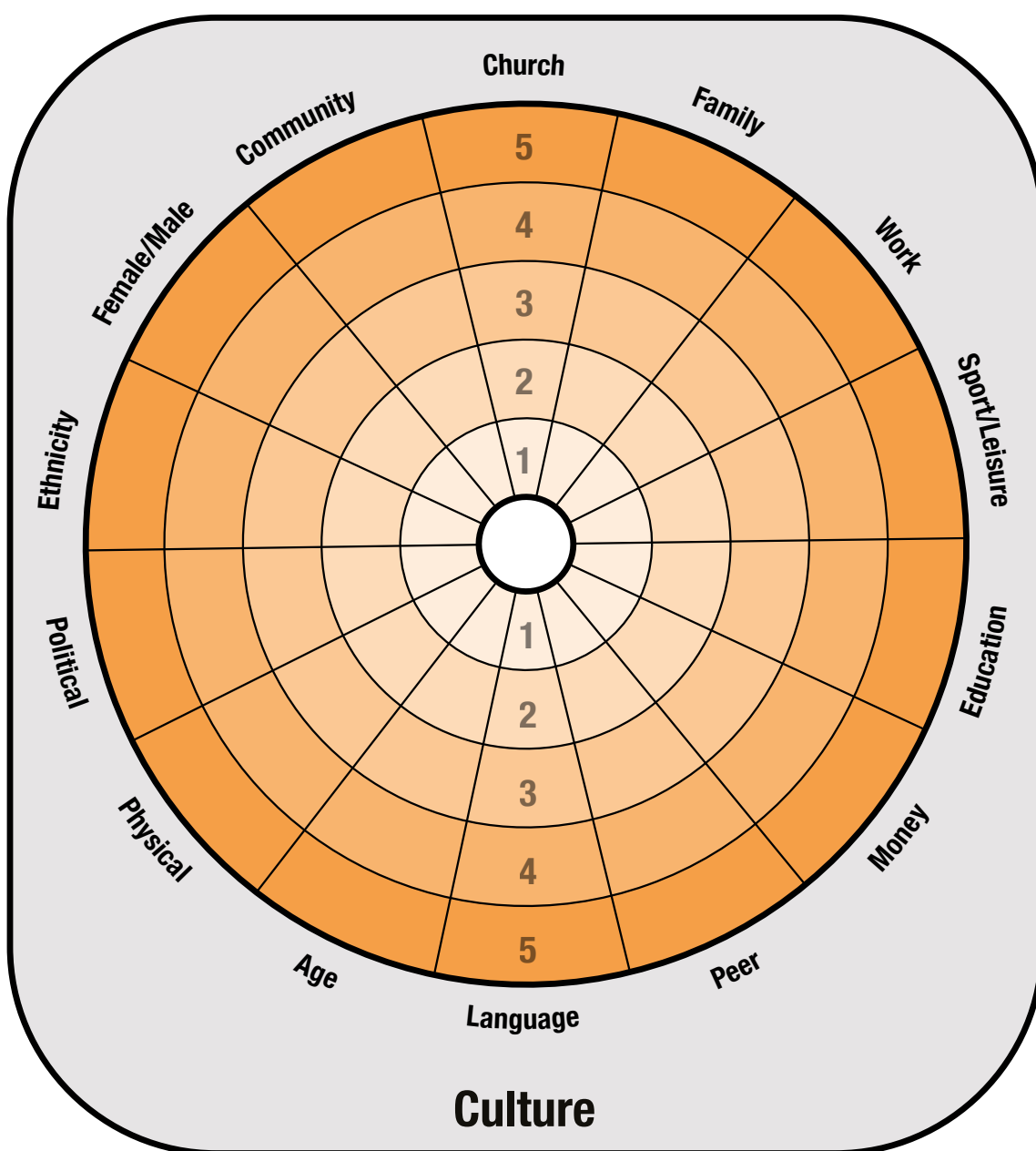


PERSONAL REFLECTIONS

The questions below are to help you make your own, personal commitments. These are pledges to yourself that do not have to be shared with anyone.

Map out what power you have and how much power you have. Use Restored's power audit as a guide:

The Power Audit



POWER AUDIT

This is a reflection and self-assessment tool for individuals. It is designed to help you reflect on your current areas of power and the level of power in each area. It may differ for each area.

There are no 'right' and 'wrong' answers to this tool. Instead we ask that you identify your current power and reflect on how you use that power.

**Mark each area between 1-5 considering the amount of power you have for that area.
The greater the number on the chart the more power you hold.**

- » **Church** – for example position of influence, leader, authority, coordinator
- » **Family** – considered 'head' of the home, elder, influence over others, respect, position in family
- » **Work** – position, status, travel with job, influence, managing other people
- » **Sport/Leisure** – captain, conductor, musician, competency level, artist, actor
- » **Education** – level of education attainment and recognition, wisdom, training, experience, skills
- » **Money** – more money equals more power, amount of debt, currency
- » **Peer** – respect from and influence over others
- » **Language** – what languages do you speak, how many, which ones?
- » **Age** – older you are the more power you may have, respect, wisdom
- » **Physical** – strength, health, ability, disability, physical limitations
- » **Political** – community, local, national, international politics, advocating on behalf of others, lobbying and campaigning
- » **Ethnicity** – does your ethnic background give you an advantage?
- » **Male/Female** – men generally have more power simply by being men in their family, culture and context
- » **Community** – local leadership, respect, acknowledgement as a leader

Questions to consider

1. What laws are in place in your country that ensure gender equality and gender justice?
2. How is your country's government promoting gender equality? What is it not doing and what could you ask it to do?
3. If we are leaders in our communities or Churches, how do we use the power and influence we have to bring about justice and meet the needs of the communities we serve?

Key points for facilitators

We all have power. We need to recognise and be responsible for the power we have and how we use it. Sometimes, like Esther, we need to have courage to step out on behalf of others and take risks, knowing what the possible consequences are and mitigating against them as much as possible. We see this with Esther, although there may always be a risk associated with asking those who hold power to bring about justice on behalf of others. As Esther says in the story, she may have been brought to the position she was in “for such a time as this”.

Esther operated from within the cultural context of her time. She used her knowledge and

understanding of this culture to gain access to the King and to ensure a positive response from him. Esther was patient and took her time before making the request. She built the relationship with the King and honoured him in his position. There was a critical, and lethal deadline approaching and yet Esther remained steadfast in her plan.

Esther was not alone. She asked her people to fast and pray for her and their own salvation for the situation that they faced. Esther approached the King knowing that she had her people praying for her.

We also see in the story that, if those with power do not use it to bring about justice, this can be fatal. Haman abused his power, suffered the consequences and lost his own life as a direct result of this abuse. We also see in the story that there are greater risks and consequences for people who have little power if they exercise that power with those who are in a more powerful position than they are. They have more to lose. It is important then, when someone who has less power than we do challenges us, that we make time to really hear what is being said, the impact of that and what can be done about it.



PRACTICAL GROUP EXERCISES

All necessary handouts can be found under the relevant chapter in the Annexe. The handouts will be numbered to correspond with the exercises.

The following exercise has proven to be very useful when aiming to demonstrate to communities how different the views, priorities and visions of women and men can be for their country. [Note: The same exercise can be used at community level by asking the groups to think about their village budget rather than the state budget. It also works at household level asking wives and husbands in separate groups to decide how they would spend the monthly household budget and what items they would prioritise. The items on the list of budget expenditures in Exercise 15 would need amending accordingly.]⁶⁴



Gender training with the CIDSE Secretariat team, Belgium, 2018



EXERCISE 15 PRIORITISATION OF STATE EXPENDITURES



Duration	60 minutes
Aims	<ul style="list-style-type: none"> • To help people understand that women as well as men need to be involved in political decision-making processes. • To demonstrate that women and men may have different priorities and needs.
Resources/preparation	
Handouts	Handout 15a: Prioritisation of state expenditures Handout 15b: Mock example of a prioritisation of state expenditures

Facilitator's notes

- Form working groups. Each group should consist of only female or male participants. Give each group a copy of **Handout 15a: Prioritisation of state expenditures**.
- Explain to the groups: *Think of the situation of women (if you are female) or of men (if you are male) in your country. Define the most important intervention areas that could improve their living situations and that you think should be addressed during the next budget period.*
- Prioritise budget expenditures accordingly by allocating the share of an assumed budget (= 100%) to the sectors in the table in **Handout 15a: Prioritisation of state expenditures**.
- Give the groups **45 minutes** for the group work.
- After 45 minutes ask the groups to come back to the wider group and ask volunteers from each group to present their findings in the plenary discussion and to explain their choices.
- Facilitate a group discussion ensuring that each group (the women's and the men's group) understands why certain choices were made by the other group.
- At the end of the exercise share **Handout 15b** and explain that this is a mock exercise of a prioritisation of state expenditures that participants in Sri Lanka had done.



Key message

The exercise demonstrates clearly that both women and men need to be involved in budgetary decisions as women and men have different needs and priorities.

Source: Exercise adapted from Manual for Training on Gender Responsive Budgeting – GTZ, 2006, p. 26

SUMMARY

In this chapter we have highlighted the public realm of power such as political and legal institutions and the media. We have provided examples of successful interventions at societal level that aim to influence national institutions, laws, policies and practices to encourage women's rights and empowerment. The last chapter in this toolkit includes the endnotes, useful resources and an Annexe with supplementary information.



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Women's solidarity group, Justice and Peace Commission Bukavu Diocese, Democratic Republic of Congo, 2018

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ANNEXE

THIS ANNEXE PROVIDES SUPPLEMENTARY INFORMATION
FOR EACH CHAPTER AS FOLLOWS:

INTRODUCTION

Supplementary information
Suggested training schedules

CHAPTER 1

Exercise handouts

CHAPTER 2

Exercise handouts

CHAPTER 3

Exercise handouts

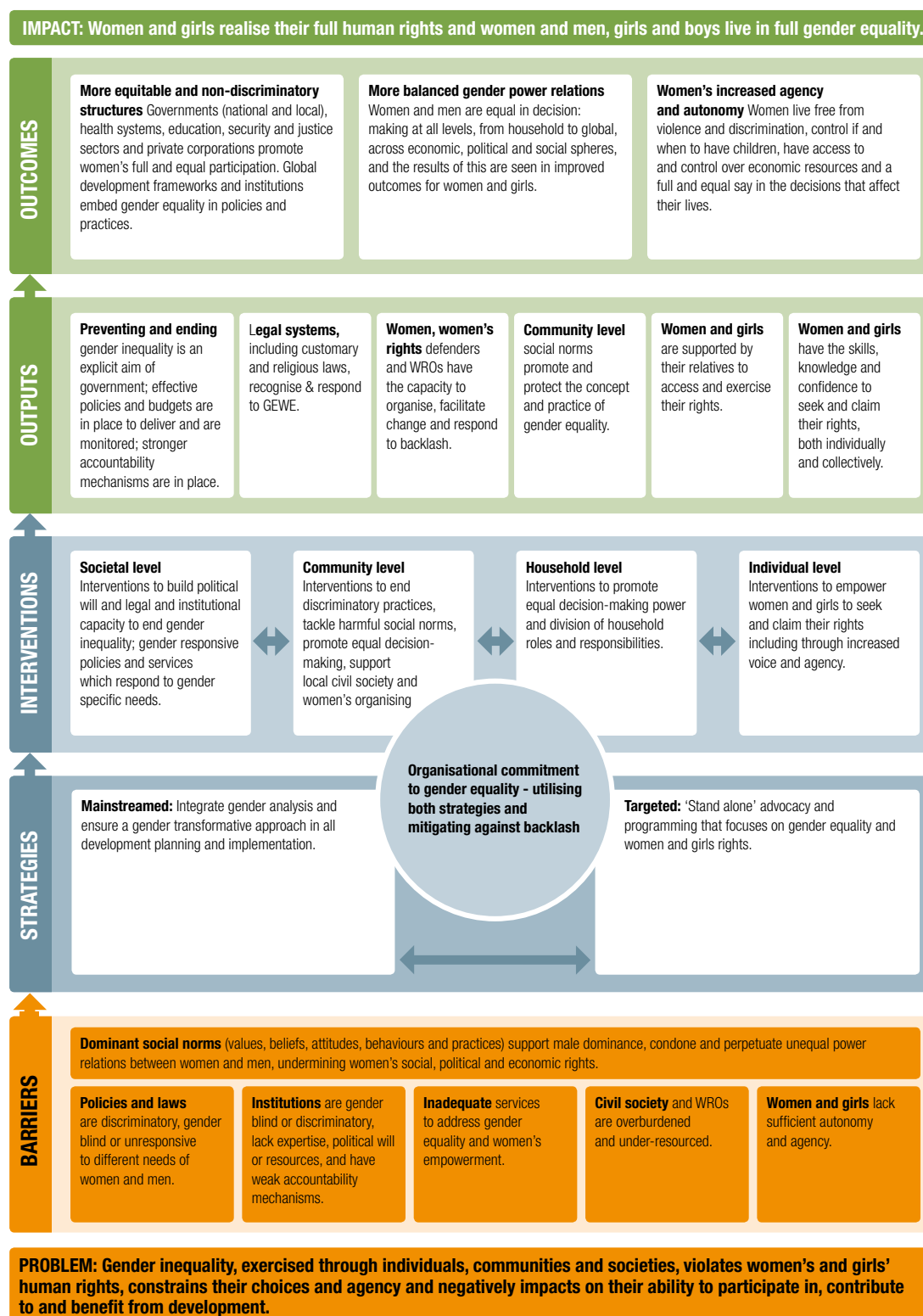
CHAPTER 4

Exercise handouts
Further information

INTRODUCTION

SUPPLEMENTARY INFORMATION

Theory of change for gender equality and women's and girls' empowerment



Source: DFID PPA Gender Learning Partnership Group, 2015, p.2

SUGGESTED TRAINING SCHEDULES

Three examples using the exercises in the toolkit to organise gender trainings for different audiences.

Gender training schedule for a 2-day training

Objectives:

- To understand the concept of gender equality, underlying issues and examine theological framing of gender equality.
- To design plans to address gender equality issues in a particular organisation/community.

Day 1 morning

Time	Session	Description
9.00-9.30	Welcome	Participants open in prayer, do an energiser and introductions. Facilitator explains the agenda and objectives.
9.30-9.50	Exercise 3: Gender associations	Icebreaker exercise and discussion to establish the general associations participants make when referring to women and men.
9.50-10.20	Exercise 1: The difference between sex and gender	Facilitator introduces the term 'gender' to the group that may be unfamiliar with the concept and brings out the difference between 'sex' and 'gender' using Handout 1: Statements about women and men
10.20-10.30	Break	
10.30-11.00	Key gender terms and theoretical concepts	Facilitator presentation of key gender terms and concepts listed in Section 1.10 Terminology followed by a question and answer session.
11.00-12.00	Group work Exercise 4: Gender myths and stereotypes	Facilitator divides participants into three groups and distributes Handouts 4a, 4b and 4c on gender myths and stereotypes to each group. In this exercise participants discuss the ways in which our societies express beliefs about women and men. After 45 minutes the groups present back to the wider group. The facilitator leads a group discussion on the messages behind certain myths and how these influence our behaviour.
12.00-12.15	Evaluation/closing prayer	Facilitator closes the training by collecting feedback from the participants. Closing prayer by one of the participants.
12.15-13.15	Lunch	Participants and facilitator continue discussions over lunch and use the opportunity to get to know each other.

Gender training schedule: Day 1 afternoon

Time	Session	Description
13.30-14.00	Recap of the morning training session	Facilitator gives a brief recap of the morning session. Facilitator asks a participant to do an energiser.
14.00-14.30	Group exercise: Theological reflections on the person and on the family	Facilitator introduces the theological reflections on the person and the family to the participants. Facilitator divides participants into two groups and provides each group with copies of either the theological reflection on the person or on the family. The theological reflection exercises are at the back of each chapter. The groups discuss the questions provided in the reflection exercises. Participants are encouraged to bring Bibles for this exercise.
14.30-15.00	Group presentations and discussion of theological reflections on the person and on the family	Each group is given 15 minutes to present to the wider group.
15.00-15.15	Break	
15.15-15.45	Group exercise: Theological reflections on the community and on the society	Facilitator introduces the theological reflections on the community and the society to the participants. Facilitator divides participants into two groups and provides each group with copies of either the theological reflection on the community or on the society. The theological reflection exercises are at the back of each chapter. The groups discuss the questions provided in the reflection exercises. Participants are encouraged to bring Bibles for this exercise.
15.45-16.15	Group presentations and discussion of theological reflections on the community and on the society	Each group is given 15 minutes to present to the wider group.
16.15-16.30	Evaluation/closing prayer	Facilitator closes the training by collecting feedback from the participants. Closing prayer by one of the participants.

Gender training schedule: Day 2 (full day)

Time	Session	Description
9.00- 9.30	Welcome Recap	Participants open in prayer, do an energiser and facilitator summarises the key points of the previous day. Facilitator runs through the agenda and objectives.
9.30-10.00	Country/regional context	Facilitator guides participants in a discussion on the country or regional context to bring out some of the key gender inequalities participants are aware of as well as some of the existing opportunities to promote gender equality.
10.00-11.00	Exercise 5: Types of power	Facilitator guides participants through an exercise that helps them to reflect on the concept of power and introduces the four types of power using Handout 5b: The 4Ps of power concept .
11.00-11.15	Break	
11.15-12.15	Exercise 8: Relationship self-evaluation	Each participant fills in a self-evaluation of the power balance within her/his intimate relationship using Handout 8: Relationship self-evaluation . Then the group uses the same evaluation to assess the faith community as a whole.
12.15-13.15	Exercise 11: the 24-hour day	Group exercise to raise participants' awareness of women's and men's different workloads using Handout 11: the 24-hour day .
13.15-14.15	Lunch	Participants and facilitator continue discussions over lunch and use the opportunity to get to know each other.
14.15-14.45	Exercise 12: Finding the balance	Group exercise to explore the participants' experiences of women's and men's roles in various kinds of work and decision-making by using Handout 12: Finding the balance .
14.45-15.15	Exercise 13: Ranking	This exercise follows on from the previous one. This is a group exercise to identify obstacles women face in participating in decision-making by using Handout 13: Factors obstructing women's involvement in community affairs and development work .
15.15-16.15	Exercise 14: Action planning	This exercise concludes the previous two exercises. Participants use the learning and discussions from the previous two exercises to draw up realistic action plans for improving their own development projects.
16.15-16.30	Evaluation/closing prayer	Facilitator closes the training by collecting feedback from the participants. Closing prayer by one of the participants.

Gender training schedule for a 1-day internal training with advocacy coordinators/managers

Objectives:

- Becoming familiar with the gender and church toolkit and how to use it.
- Making the links to different thematic areas and understanding how to use exercises from the toolkit to start a dialogue on gender in different working groups.

Time	Session	Objectives
10:00	Introduction to the toolkit	To situate the training in a broader organisational process/vision/discussion on gender equality
10:30	Session 1: Understanding Gender	
20 min	Exercise 3 : Gender Associations	Icebreaker exercise and discussion to establish the general associations participants make when referring to women and men.
20 min	Exercise 1: The difference between sex and gender	Facilitator introduces the term 'gender' to the group that may be unfamiliar with the concept and brings out the difference between 'sex' and 'gender' using Handout 1: Statements about women and men.
20 min	Joint reflection on how these exercises could be used with your staff/members of your group	Feedback on exercises, ideas how to apply it or modify
11:30-11:50	Break	
11:50	Session 2: Gender and power	
45 min	Personal Reflection: Power Audit	To help participants reflect on their current areas of power and the level of power in each area
20 min	Joint reflection on how this exercises could be used with your staff/members of your group	
13:00-14:00	Lunch	
14:00	Session 3: Developing a gender framework for advocacy work	
70 min	Group work: Understanding the gender links with specific advocacy themes Gendered impacts and the factors contributing to them Gender-sensitive and inclusive responses	To become familiar with gender analysis using exercise Handout 16

Time	Session	Objectives
15.10-15.20	Break	
60 min	Action Planning How are we going to increase the prominence of gender analysis in our groups/ focus-areas	To transfer learning and outcomes from the previous exercise into the way we integrate gender in our work.
16:30-17:00	Closing round <i>Conclusions and feedback</i>	

Gender training schedule for a 2 day training of regional coordinators

Objectives:

- To understand the concept of gender equality, underlying issues and examine the theological framing of gender equality
- To create plans, using the toolkit and beyond, to address gender equality issues in participants' region/constituency

Day 1

Time	Session	Objectives
09:30	Welcome and round of introduction	
09:50	Session 1: Understanding Gender	
09:50	Exercise 3: Gender Associations	Icebreaker exercise and discussion to establish the general associations participants make when referring to women and men.
10:10	Exercise 1: The difference between sex and gender	Facilitator introduces the term 'gender' to the group that may be unfamiliar with the concept and brings out the difference between 'sex' and 'gender' using Handout 1: Statements about women and men.
10.30	Presentation of the toolkit	To present to background and objectives of the toolkit to participants who might want to use it for trainings in their regions/ organisations.
11.00	Break	

Time	Session	Objectives
11.20	Group work Exercise 4: Gender myths and stereotypes	Facilitator divides participants into three groups and distributes Handouts 4a, 4b and 4c on gender myths and stereotypes to each group. In this exercise participants discuss the ways in which our societies express beliefs about women and men. After 45 minutes the groups present back to the wider group. The facilitator leads a group discussion on the messages behind certain myths and how these influence our behaviour.
13:00	Lunch	
14:00	Session 2: Theological Reflections	Facilitator introduces the theological reflections to the participants. Facilitator divides participants into two groups and provides each group with copies of either the theological reflection on the community or on the society. The theological reflection exercises are at the back of each chapter. The groups discuss the questions provided in the reflection exercises. Participants are encouraged to bring Bibles for this exercise.
15.30	Break	
16.00	Session 3: Power and influence	
60 min	Exercise 5: Types of power	Facilitator guides participants through an exercise that helps them to reflect on the concept of power and introduces the four types of power using Handout 5b: The 4Ps of power concept .
30min	Exercise 7: Powerful choices	To analyze whether everyone is able to use her/his power freely and the participants are using their power using Handout 7 .
17.30	Close of Day 1	

Day 2

Time	Session	Objectives
9:00	Welcome back and recap of day 1	
9:30	Session 5: Power and influence in participation & decision-making	
30 min	Exercise 12: Finding the balance	To share experiences of women and men's roles in various kinds of decision-making using Handout 12 .
30 min	Exercise 13: Ranking	Group discussions to identify obstacles women face to meaningful participation in decision-making using Handout 13 .
30 mins	Report back in plenary	Address some of the issues that arose in the group discussions.
11:00	Break	
11:30	Action planning: Identify key issues to be addressed by the organisation as a whole/for all the regions together	To clearly identify objectives of action planning in plenary.
13:00	Lunch	
14:00	Second session of action planning: regional level discussion	Group work: To transfer learning from previous session into project planning regarding ideas on strengthening gender equality perspective in work.
16:00	Reporting back in plenary	
17:00	Evaluation of training	
17:30	Close	

CHAPTER 1

EXERCISE HANDOUTS

Handout 1: Statements about women and men

- 1 Women give birth to babies, men don't. (S)
- 2 Little girls are gentle, boys are tough. (G)
- 3 Women are bad drivers, men are good drivers. (G)
- 4 Among Indian agricultural workers, women are paid 40-60 per cent of the male wage. (G)
- 5 Women can breastfeed babies, men can only bottlefeed babies. (S)
- 6 Most building-site workers in Britain are men. (G)
- 7 In Ancient Egypt men stayed at home and did weaving. Women handled family business. Women inherited property and men did not. (G)
- 8 Men's voices break at puberty, women's do not. (S)
- 9 In one study of 224 cultures, there were 5 in which men did all the cooking and 36 in which women did all the housebuilding. (G)
- 10 According to UN statistics, women do 67 per cent of the world's work, yet their earnings for it amount to only 10 per cent of the world's income. (G)

Source: adapted from William, S.: Oxfam Gender Training Manual, 1994, p. 89

Handout 4a: Gender myths and stereotypes

“I can’t remember the last time anyone kissed or hugged me, but my commander would praise me when I fought well. He called me a Big Man!”

(James, former child soldier, Liberia)

A man gets ridiculed if he does housework like clean the dishes or carry the baby around. It is then said his wife has put him into a bottle.

(Mozambique gender training – 2009)

Handout 4b: Gender myths and stereotypes

‘You throw like a girl’

**We use word for girls if they’re behaving
like boy-‘Tom boy’ and words for
boys they’re behaving like girls-‘sissy’.**

(Comments from Gender Induction London, September 2010)

Handout 4c: Gender myths and stereotypes

“My only job was cooking, cleaning and caring for the children. I wanted to do more, but I was trapped in this domestic role. I never expected to become as confident as I am. If I did speak, I would be so nervous I couldn’t express much. Now, everything has changed, I’m the Village Chief!”

(Ean Poise, Village Chief, Cambodia)

Handout 5a: Drawings of four types of Power



Source: adapted from Raising Voices, SASA! Faith: A training manual to prepare everyone involved in SASA! Faith, 2016, pp.6-7

Handout 5b: The 4 Ps of power concept

Power over is the power that a person or group uses to control others. It uses threats of violence and intimidation.

Power within is the power a person can find within her/himself. It is about personal positive change. It is an internal process that involves overcoming negative stereotypes, social norms and expectations society has had over individual people, which they might have internalised over the years.

Power to is the power that enhances life skills. It involves developing abilities and acquiring knowledge and skills to change a person's environment and take action.

Power with is the power one feels when joining hands with others who have been oppressed, marginalised, excluded and discriminated against. In other words it is a positive concept, not referring to shared power used to repress. It is about building solidarity with like-minded people to do something one would not or could not have done alone. This type of power enables movements to be built and, through strength in numbers and solidarity, to be able to challenge those who have exercised 'power over' others.

Process of a person's empowerment using the 4 Ps of power concept

The 4 Ps of power concept, in very simplified terms, helps understand the cycle of a person's empowerment process. The first step is to realise that she or he is being controlled by certain structures or by other people who have power over her or him. The next step is to stop internalising that this situation is the status quo and cannot be changed. This involves finding positive power within and increasing one's self-esteem. This leads to an increase in confidence and self-worth. Increased confidence enables one to develop useful skills to change one's environment. Ultimately, it enables her or him to challenge the structures or people who had power over them by collaborating with others who have undergone a similar process of empowerment. It is the process of understanding 'power over', to achieving 'power within'. This enables 'power to' to be developed to influence your environment and form solidarity with others to have 'power with' them. In turn, this means that discrimination and marginalisation can be overcome and systems and people that have had 'power over' others can be changed.

CHAPTER 2

EXERCISE HANDOUTS

Handout 7: Powerful choices worksheet

No.	Statement	Always	Sometimes	Never
1.	When I talk to my partner, I raise my voice.			
2.	I feel more important than the other people in my faith community.			
3.	I can't stand to be refused sex.			
4.	I kick animals.			
5.	I decide how the household money is spent.			
6.	I feel that I can have several sexual partners without telling my spouse.			
7.	I beat children when they don't listen.			
8.	When I quarrel with someone I don't apologise. I wait until they come to make up with me.			
9.	I feel that people have the right to buy sexual favors.			
10.	I feel that one partner in an intimate relationship can beat the other if there is a good reason.			
11.	I feel ashamed to greet people who have less status than me, especially when we are in public.			
12.	I easily shout at my domestic worker.			
13.	I would feel ashamed if my religious leader knew how I treated my spouse at home.			
14.	I have to have the final decision in all matters at home.			
15.	When I am nervous I become aggressive.			
16.	I easily call a person a liar, stupid, ugly, etc.			

Source: adapted from Raising Voices, SASA! Faith: A training manual to prepare everyone involved in SASA! Faith, 2016, p. 10

Handout 8: Relationship self-evaluation

This questionnaire evaluates the balance of power in your intimate relationship. For each question choose one of the following scores:

1 = never

2 = seldom

3 = sometimes

4 = often

5 = always

Questions	No.	FC
1. Do both partners equally receive thanks and recognition from the other?		
2. Are both partners interests treated with equal priority?		
3. When making decisions, do both partners aim to reach consensus?		
4. Do both partners have equal influence over how money is used?		
5. Can both partners access the family's money independently?		
6. Do both partners apologise and admit they are wrong when necessary?		
7. Do both partners have equal opportunity to spend time at faith community activities?		
8. Do both partners control their anger or temper appropriately?		
9. Do both partners make each other feel equally comfortable refusing sex?		
10. Do both partners make equal effort not to project their bad moods on the other?		
11. Are both partners equally able to turn to the other for support?		
12. Do both partners feel equally safe?		
13. Do both partners equally trust the other's fidelity?		
14. Do both partners feel that the other would care for them if they became ill?		
15. Do both partners have equal financial security should the other die or disappear?		
16. Do both partners have equal power during sexual activity?		
17. Do both partners have equal ability to initiate sexual activity?		
18. Do both partners have leaders in the faith community they can talk to about their relationship?		

Source: adapted from Raising Voices, SASA! Faith: training manual to prepare everyone involved in SASA! Faith, 2016, p. 60

Handout 9: Violence against women information sheet

What is Violence Against Women?

Violence against women is any act (physical, emotional, sexual, economic) directed at a girl or woman that causes harm and is meant to keep a girl or woman under the power and control of others.

One in **three** women will experience violence in their lifetime.

Types of Violence Against Women

There are four different types of violence against women: physical violence, emotional violence, sexual violence and economic violence.

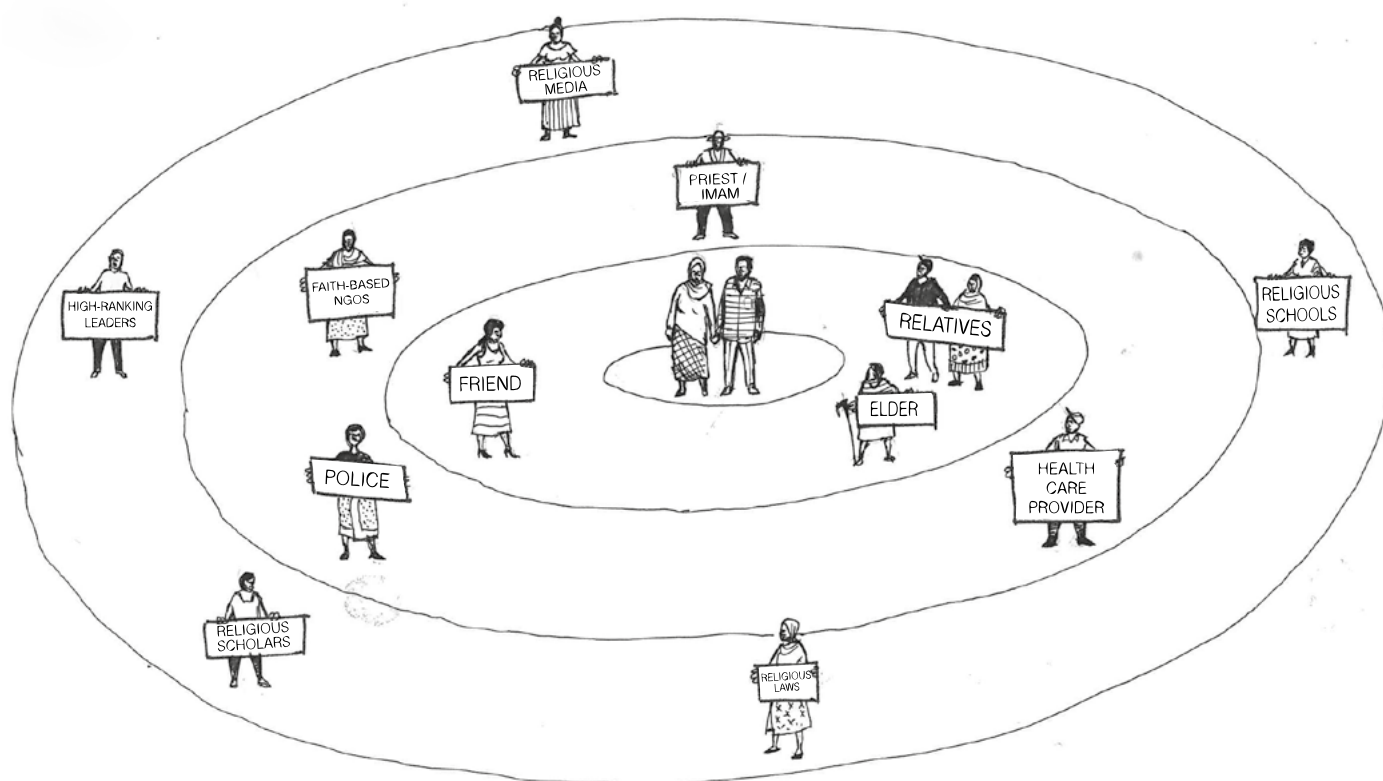
Physical violence is any act that harms the body of a girl or woman. Physical violence includes acts like: beating, burning, slapping, kicking, punching, hitting, shoving, assault with a weapon or killing a girl or woman.

Emotional Violence is any act that involves psychological or verbal abuse and/or controlling behavior. Emotional violence includes acts like: shouting, insulting, humiliation, intimidation, isolation or withholding affection.

Sexual Violence is any act that limits a woman's power over her body, her sexuality or her reproductive health. Sexual violence includes acts like: forced sex (also called "rape") or other forms of sexual assault, coerced sex (being pressured into having sex), transactional sex (sexual relationships where the giving of material goods or money is an important factor) or being forced to have sex without protection or with the knowledge or fear that you are being exposed to HIV.

Economic Violence is any act that harms a girl or woman's financial well-being, or that uses money to control her. Economic violence includes acts such as: withholding money or food as a form of punishment, preventing a woman from earning an income or taking away money or goods that a woman has earned.

Handout 10a: Christian circles of influence - drawing



Source: adapted from Raising Voices, SASA! Faith: A training manual to prepare everyone involved in SASA! Faith, 2016, p. 29

Handout 10b: Christian circles of influence - character statements



1. i) My name is **Chandra**. I am married to Adam. We used to be okay, but these days Adam shouts at me a lot and even sometimes hits me. I fear him and so do my children.

ii) My name is **Chandra**. I am now respected by my husband. We talk about our problems and solve them together. There is no more fear in my heart or in my house.



2. i) My name is **Adam**. I am married to Chandra. For some time now things at home have not been so good. My wife annoys me, and I have no choice but to shout at her. Sometimes I even beat her. I guess this is what happens in marriage.

ii) My name is **Adam**. I made a commitment to Chandra and my children that I will not solve problems or frustrations through shouting or hitting. Our house is now a happier place, even the children are doing better.



3. i) I am your **parent**. We were raised knowing that men can discipline women. This is how things should be. The Bible is clear that a woman must submit to her husband.

ii) I am your **parent**. Violence is not acceptable in our family. The Bible shows examples of mutual respect and speaks of the importance of love between husband and wife. It compares the man's role in the family to Jesus' role in the Church, and Jesus did not use violence against the Church.



4. i) I am **Adam's friend**. I see how you get angry very quickly with your wife. But it is normal for men.

ii) I am **Adam's friend**. When you are angry, I advise you to come go for a tea, so you won't get angry with your wife at home.



5. i) I am an **elder** from your family. You respect me and follow my advice. Men have to make all the decisions for a family.

ii) I am an **elder** from your family. I encourage you to make decisions together as a family.



6. i) I am your **relative**. I ensure you respect the family customs. In our family, a good wife keeps quiet and obeys her husband. He knows what is best.

ii) I am your **relative**. In my house, we are nonviolent. Why don't you do the same to make your family peaceful and happy?



7. i) I am your **in-law**. You are now part of a God-fearing family where women stay quiet and don't complain.

ii) I am your **in-law**. In this family, women and men have equal rights and live violence-free. God sees potential in all of us.



Handout 10b: Christian circles of influence - character statements (continued)



8. i) I am **Chandra's friend**. You and I discuss everything together. My relationship is similar to yours—men are head of the house, we have to endure.
- ii) I am **Chandra's friend**. One person as head of the household is not necessary. Couples can and should make decisions together.



9. i) I am a **fellow member of your church**. I hear your fights at night but say nothing. It isn't my business.
- ii) I am a **fellow member of your church**. I let you know that I know about the violence and invite you to come over if there is a problem.



10. i) I am an **adolescent** in your church. I keep silent—what can I do?
- ii) I am an **adolescent** in your church. I helped the Sunday school teacher organize an event for youth about equality between girls and boys.



11. i) I am a **priest/pastor**. I keep silent. God will take care of things.
- ii) I am a **priest/pastor**. I went through the *SASA! Faith* training and now do premarital counseling with all couples about nonviolence and mutual respect. I regularly give sermons about violence against women and HIV.



12. i) I am a **lay religious leader**. I advise you on many issues but don't see how violence and HIV are connected.
- ii) I am a **lay religious leader**. I ask you about violence in your relationship and explain how violence can lead to HIV infection.



13. i) I am a **health worker** at a Christian health clinic. I take care of your injuries but don't ask anything. It is not my business.
- ii) I am a **health worker** at a Christian health clinic. We organized a seminar among health care providers to learn more about violence against women and health. We now ask clients about violence in their homes and communities.



14. i) I am a **leader of the church women's group**. I see her bruises but keep silent.
- ii) I am a **leader of the church women's group**. At the last women's group meeting, I proposed that we set aside time during each meeting to talk about issues we are facing at home or in the community.



15. i) I am a **leader of the church men's group**. Men sometimes can't avoid using some small violence at home. It is a domestic issue.
- ii) I am a **leader of the church men's group**. I talk actively to the men's group about being a model of nonviolence and peace in our homes, and taking all cases of violence in the home seriously.



Handout 10b: Christian circles of influence - character statements (continued)



16. i) I am a **member of the church's pastoral council/ church leadership**. I think a woman is not equal to a man. A woman should obey her husband.

ii) I am a **member of the church's pastoral council/ church leadership**. I made a presentation at our last meeting about how women and men can work together for a better life in Christ.



17. i) I am a **director of a religious school**. I think violence should be used against a woman once in a while. Otherwise women start thinking they can do anything.

ii) I am a **director of a religious school**. We now have a mandatory seminar for all staff on violence against women and girls and require staff to sign codes of conduct against violence.



18. i) I am the **choir director**. Women and men are not equal. If a man wants to show that he has more power, then that is a woman's fate. Women should not participate in the choir without their husband's permission.

ii) I am the **choir director**. I support women and men to balance power in their relationships, and encourage the choir to write their own songs on the subject, for the Glory of God.



19. i) I am a **faith-based NGO staff member**. We tell people to stop being violent, because only bad people use violence.

ii) I am a **faith-based NGO staff member**. We talk with community members about what they think about the connection between violence against women and HIV. We help people see the benefits of nonviolence!



20. i) I am a **Christian pharmacist**. You come to buy medicine for your cuts, and ask for my advice. I think women must be patient and endure.

ii) I am a **Christian pharmacist**. When you come to buy medicine for your cuts I refer you to a counselor to talk about violence.



21. i) I am a **teacher** in the local religious school. Making jokes about girls is just for fun; it doesn't do any harm.

ii) I am a **teacher** in the local religious school. I role model to my students that girls and boys are equally valuable, and that harassment is not okay.



22. i) I am a **Social Welfare Officer** in your community. I see violence in the community but I mostly focus on children, as some violence between women and men is pretty normal.

ii) I am a **Social Welfare Officer** in your community. I deal with both violence against children and women. On home visits I talk about the benefits of nonviolent families.



23. i) I am a **judge**. Sometimes women file cases just for simple violence. I dismiss these cases.

ii) I am a **judge**. In my court I take all cases seriously. Violence, no matter if between partners or strangers, is a crime.



Handout 10b: Christian circles of influence - character statements (continued)



24. i) I am a **member of a religious law making body**. There are no religious decrees or pronouncements specifically about violence—that's a private matter!

ii) I am a **member of a religious law making body**. The Holy Bible talks about justice, peace and dignity. Violence in our community is not tolerated! We have a Church bylaw against it. We also make clear decrees and pronouncements that no person has a right to use violence against another person—no matter what their relationship.



25. i) I am a **wealthy church benefactor**. I fund AIDS prevention programs in many churches, but believe in only teaching abstinence.

ii) I am a **wealthy church benefactor**. I fund programs that recognize women's vulnerabilities to violence – we must move into conversations about balancing power in relationships, and recognize that, without this, abstinence is not an option for many women and girls.



26. i) I represent the **Bishop's Conference / network of pastors**. I monitor progress on Church social justice issues, but I don't see the connection between violence against women and HIV.

ii) I represent the **Bishop's Conference / network of pastors**. Violence against women and women's vulnerability to HIV is critical to the health of our faith community. I'll ask leadership of churches how they are responding to these issues.



27. i) I am the **president of the seminary**. I don't see what violence against women has to do with the teachings of the Bible.

ii) I am the **president of the seminary**. I ensure there is a class for our clergy that helps them to respond to violence against women. They practice using quotes from the Bible to help encourage harmony, respect and nonviolence.



28. i) I am a **radio announcer** at a Christian radio station. You hear my messages every day. We joke about women and violence – what's the harm?!

ii) I am a **radio announcer** at a Christian radio station. I organize a talk show in which many different people come to talk about the negative consequences of violence against women and benefits of balancing power in relationships.



29. i) I am a **religious scholar**. I decide what aspects of the scriptures are discussed at conferences and meetings. Women's rights issues don't belong in religion – we talk about the Bible!

ii) I am a **religious scholar**. The words and example of Jesus promoted nonviolence and the respect of women. I ensure these aspects of the scriptures are discussed at conferences and meetings.



30. i) I am the **editor** of a religious magazine. I sell ad space to the highest bidder, even if the ad insults women.

ii) I am the **editor** of a religious magazine. Our magazine has a policy to protect the rights and dignity of all the people in the stories and images we publish.



Handout 11: The 24-hour day

Time	Women	Men
01.00		
02.00		
03.00		
04.00		
05.00		
06.00		
07.00		
08.00		
09.00		
10.00		
11.00		
12.00		
13.00		
14.00		
15.00		
16.00		
17.00		
18.00		
19.00		
20.00		
21.00		
22.00		
23.00		
24.00		
Country		
Social group		

Source: adapted from William, S.: Oxfam Gender Training Manual, 1994, p. 181

CHAPTER 3

EXERCISE HANDOUTS

Handout 12: Finding the balance

Areas of involvement	Comments	Women and men balance
Decision making in:		
a. Finance in the home		
b. Education of children		
c. Family planning		
Contribution to:		
a. Health of children		
b. Feeding of family		
c. Production of food for family consumption		
d. Production of food for cash payment		
Community discussions:		
a. Agriculture		
b. Water and sanitation		
c. School/education		
d. Neighbourhood construction		
Nationally		
a. Political representation		
b. Political involvement		
Employment		
a. Industry		
b. Business		
c. Medical/nursing		
d. Law		
e. Service industries		

Source: adapted from William, S.: Oxfam Gender Training Manual, 1994, p. 239

Handout 13: Factors obstructing women's involvement in community affairs and development work

- Lack of formal education
- Limited involvement in community actions/discussions
- Poverty
- Malnourishment
- Heavy domestic workload
- Mobility requires permission of male in the household
- Cultural/religious practice/beliefs
- Inequality in national laws
- Previous negative experience in development projects
- Difficulty in recruiting female workers
- Child rearing responsibilities
- Other

Source: adapted from William, S.: Oxfam Gender Training Manual, 1994, p. 241

CHAPTER 4

EXERCISE HANDOUTS

Handout 15a: Prioritisation of state expenditures

Sector allocation in %	% allocation
Law and order	
Education	
Agriculture	
Subsidies on food items	
Construction of feeder roads	
Infrastructure for provision of energy	
Defence	
Health	
Water and sanitation	
Social security	
Construction of highways	
Infrastructure for provision of electricity	
Subsidies for export promotion	

Source: adapted from Manual for Training on Gender Responsive Budgeting - GTZ

Handout 15b: Prioritisation of state expenditures - Example

An example from Sri Lanka demonstrating women and men's different priorities

Sectors	1 st men's group	2 nd men's group	Women's group
Defence	10%	5	5
Law and order	6	2	8
Health	10	12	20
Education	8	10	20
Water and sanitation	6	10	10
Agriculture	12	20	5
Social security (welfare, pensions)	3	3	2
Subsidence (food)	15	25	15
Highways	2	1	0
Roads	5	5	2
Electricity	8	3	5
Energy	12	2	2
Export promotion subsidies	3	2	6
Total	100%	100%	100%

BONUS EXERCISE

Handout 16

Guidance:

Step 1: Agree on one issue related to any thematic work area (e.g. energy, food, industrial agriculture, land grabbing, mining, lack of corporate responsibility...).

Step 2: In the first column of the table, list gender-differentiated impacts of the issue selected (see next page). In relation to the issue, consider the different positions and roles of women and men in the family, community and society as a whole and what are the consequences. **(20 min.)**

For example:

Energy: Do men and women have different kinds of energy needs? (think of the physical and time burden on girls and women to perform typical feminine (care) responsibilities and fulfill their needs due to precarious access to energy-sources.) Are women and men impacted differently by different energy systems? (e.g. Differentiated impacts on women and men in mining communities or in communities with access to renewable energy sources).

Step 3: Fill in the second column. **(20 min.)** Reflect on the underlying and exacerbating factors.

For example:

- *Norms and values (the way that masculine and feminine roles and work is valued);*
- *Access to power and resources (in many agricultural communities women cultivate food for family consumption/sale in local markets and men dominate the production of cash-crops because of the different kinds of investment/capital-based inputs needed);*
- *Role of institutions (e.g. faith-based institutions);*
- *Laws in place contributing to the gender-differentiated impacts (e.g. discriminatory inheritance laws).*

Step 4: Think about potential gender-sensitive responses and alternatives. Consider the factors that cause and exacerbate gender-differentiated impacts. **(20 min.)**

Area	Direct and indirect gender differentiated impacts	Underlying and exacerbating factors	Gender-sensitive responses
Health			
e.g. reproductive health and rights, gender-based violence...			
Employment			
e.g. access to employment			
Decision-making			
Involvement in decision-making in the family, the community, the economy			
Political involvement and representation			
Activism			
e.g. gender-differentiated risks human rights defenders face			
Household			
e.g. divisions of tasks, care work, decision-making,...			

FURTHER INFORMATION

International conventions and development goals

1. Beijing Declaration and Platform for Action

The Platform for Action covers 12 critical areas of concern that are as relevant today as they were over 20 years ago: poverty; education and training; health; violence; armed conflict; economy; power and decision-making; institutional mechanisms; human rights; media; environment; and the girl child. For each critical area of concern, strategic objectives are identified, as well as a detailed catalogue of related actions to be taken by governments and other stakeholders, at national, regional and international level. Since 1995, governments, civil society and other stakeholders have worked to eliminate discrimination against women and girls and achieve equality in all areas of life, in public and in private spaces. Discriminatory legislation is being removed, and violence against women and girls and harmful practices are being addressed. There have been significant gains in girls' school enrolment, and women's participation in the labour force and the economy is growing in some regions. Women's representation in national parliaments now exceeds 20 per cent globally. Significant normative advances have been made in the global agenda on women, peace and security. Much has been achieved, but progress has been unacceptably slow and uneven, particularly for the most marginalised women and girls who experience multiple and intersecting forms of discrimination. Over 20 years after the adoption of the Platform for Action, no country has achieved equality for women and girls and significant levels of inequality between women and men persist. Critical areas of insufficient progress are, for example, access to decent work and closing the gender pay gap; rebalancing of the care workload; ending violence against women and girls; and equitable participation in power and decision-making at all levels.

Source: Beijing Declaration and Platform of Action, UN, 1995⁶⁵

The Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW)

CEDAW defines discrimination against women as "...any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field."⁶⁶

By accepting the Convention, States commit to undertaking a series of measures to end discrimination against women in all forms, including:

- to incorporate the principle of equality of men and women in their legal system, abolish all discriminatory laws and adopt appropriate ones prohibiting discrimination against women;
- to establish tribunals and other public institutions to ensure the effective protection of women against discrimination; and
- to ensure elimination of all acts of discrimination against women by persons, organisations or enterprises.

The Convention provides the basis for bringing about equality between women and men through ensuring women's equal access to, and equal opportunities in, political and public life – including the right to vote and to stand for election – as well as education, health and employment. State's parties agree to take all appropriate measures, including legislation and temporary special measures, so that women can enjoy all their human rights and fundamental freedoms. Countries that have ratified the Convention are legally bound to put its provisions into practice. They are also committed to submit national reports, at least every four years, on measures they have taken to comply with their treaty obligations.

Source: CEDAW Website, www.un.org/womenwatch/daw/cedaw/

2. Millennium Development Goals (MDGs)

The eight Millennium Development Goals (MDGs) were:

1. To eradicate [extreme poverty](#) and hunger
2. To achieve [universal primary education](#)
3. To promote [gender equality](#) and empower women
4. To reduce child mortality
5. To improve [maternal health](#)
6. To combat [HIV/AIDS](#), [malaria](#), and other diseases
7. To ensure environmental sustainability
8. To develop a global partnership for development

MDG 3 had a focus on promoting gender equality and women's empowerment. There was only one target under MDG 3. This target was to eliminate gender disparity in primary and secondary education preferably by 2005, and in all levels of education by 2015.

Some of the achievements of MDG 3 included:

- An increase in the number of girls in school in 2015 compared to 2000.
- In southern Asia, the number of girls enrolled in primary school was 74 for every 100 boys in 1990. By 2015, there were 103 girls enrolled for every 100 boys.
- The proportion of women in vulnerable employment compared to total female employment has reduced by 13 per cent from 1991 to 2015, compared to a 9 percent decrease for men.
- Significant gains in women's parliamentary representation in nearly 90 per cent of 174 countries for which data has been available in the past two decades. At the very least, the average proportion of women in parliament has increased by nearly 100 percent during the last 20 years, yet this still translates to one woman for every five men.

Source: www.mdgmonitor.org/mdg-3-promote-gender-equality-and-empower-women

3. Sustainable Development Goals (SDGs)

Goal 5: Achieve gender equality and empower all women and girls

These are the targets of Goal 5:

- 5.1 End all forms of discrimination against all women and girls everywhere.
- 5.2 Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation.
- 5.3 Eliminate all harmful practices, such as child, early and forced marriage and female genital mutilation.
- 5.4 Recognise and value unpaid care and domestic work through the provision of public services, infrastructure and social protection policies and the promotion of shared responsibility within the household and the family as nationally appropriate.
- 5.5 Ensure women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life.
- 5.6 Ensure universal access to sexual and reproductive health and reproductive rights as agreed in accordance with the *Programme of Action of the International Conference on Population and Development* and the *Beijing Platform for Action* and the outcome documents of their review conferences.
- 5.7 Undertake reforms to give women equal rights to economic resources, as well as access to ownership and control over land and other forms of property, financial services, inheritance and natural resources, in accordance with national laws.
- 5.8 Enhance the use of enabling technology, in particular information and communications technology, to promote the empowerment of women.
- 5.9 Adopt and strengthen sound policies and enforceable legislation for the promotion of gender equality and the empowerment of all women and girls at all levels.

4. Preventing Sexual Violence Initiative (PSVI)

Since this initiative was launched in 2012, international diplomatic efforts have increased. This has resulted in a number of commitments such as the establishment of the G8 Declaration on Ending Sexual Violence in Conflict, a UN Declaration of Commitment to End Sexual Violence in Conflict, a communiqué between Commonwealth Heads of Government, the setting up of and deployment of a UK team of experts, and £1 million funding by the UK government to support the work of the UN Special Representative on Sexual Violence in Conflict.

The preventing sexual violence initiative was followed by an interfaith consultation meeting in 2015 in London. It was co-hosted by the Foreign and Commonwealth Office and the We Will Speak Out Coalition and aimed at mobilising faith communities to end sexual violence in conflict. Over 25 faith leaders from around the world participated, and they focused on 5 key areas:

- Defending values of faith and human rights
- Tackling impunity and promoting justice and accountability
- Supporting survivors
- Engaging men and boys
- Peace building and peace processes

ENDNOTES

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- 23 DFID PPA Learning Partnership Gender Group. 2015. *What works to achieve gender equality and women's and girls' empowerment?*. <https://infohub.practicalaction.org/bitstream/handle/11283/565113/Evidence%20paper%20-%20GEWE%20-%20DFID%20PPA%20GLG.pdf?sequence=1&isAllowed=y>. This evidence paper examines interventions which have been successful in bringing about change on gender equality and women's and girls' empowerment. This should be read in conjunction with the Theory of Change document.
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