

Pamoja Tuwalee

World Education, Inc./Bantwana Initiative

Community Dialogues on Gender-Based Violence: Facilitator Guide



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Content and materials for this guide have been adapted from the following sources:

1. EngenderHealth/CHAMPION Project's Community Engagement Facilitator's Manual draft (2011).
2. EngenderHealth/ACQUIRE Project and Promundo's Engaging Men at the Community Level manual (2008).
<http://www.acquireproject.org/archive/html/7-engage-men/tools.html>
3. Online Toolkit for Working with Men and Boys, Family Violence Prevention Fund, San Francisco, CA., USA.
4. Raising Voices/CEDOVIP's SASA! Activist Toolkit
http://www.raisingvoices.org/sasa/kit_download.php
5. Stepping Stones Training Manual
<http://www.steppingstonesfeedback.org/index.htm>
6. Bantwana Initiative. Protection Ourselves and Each other: A call to Action. (2012)
7. Bantwana Initiative. Guidance and Tools on Conducting Community Dialogues for GBV - World Education/Bantwana - Zimbabwe Program.
8. Bantwana Initiative. Guidance and Tools on Conducting Community Dialogues for GBV - World Education/Bantwana - Swaziland Program
9. GBV Prevention Network. Community Dialogue Guide: 16 Days of Activism. (2005)

For More Information, please visit the World Education, Inc./Bantwana Initiative website:

www.bantwana.org



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World Education Inc./Bantwana developed this Community Dialogue on Gender Based Violence Facilitator Guide as a tool for practitioners to use participatory methodologies to facilitate community dialogues on gender-based violence prevention.

This guide was developed by compiling a range of existing published materials. World Education Inc./Bantwana gratefully acknowledges the contributions of other organizations whose materials were used to create this guide, notably - Raising Voices, Engender Health, Promundo, and Stepping Stones. Every session in the guide references the original material from which it was sourced or adapted.

WEI/Bantwana used the following methodology in compiling this guide:

First, World Education Inc./Bantwana conducted an extensive literature review to identify already developed materials and curricula that address gender norms. Only materials that were externally evaluated and found to be effective at changing attitudes or reducing intimate partner violence or GBV were included.

Second, these materials were reviewed and sessions/modules that used participatory methodologies identified by World Education Inc./Bantwana were short-listed.

Third, using the selected materials from the short-list, World Education Inc./Bantwana selected relevant sections and modules from the material, adapted them to the Tanzania context as necessary and sequenced them to create a series of 9 dialogue sessions.

Fourth, World Education Inc./Bantwana piloted these sessions and made further revisions based on the experience of the pilot.

World Education, Inc./Bantwana is currently using this tool to address harmful gender norms and address intimate partner violence in targeted communities in Northern Tanzania under the USAID/PEPFAR funded Pamoja Tuwalee program.

WEI/Bantwana would like to thank the consultant Esther Mtuli Majani who compiled this document for WEI/Bantwana.

World Education Inc./Bantwana is pleased to share this Community Dialogues on Gender Based Violence Facilitator Guide with other implementing partners working to address harmful gender norms and prevent or reduce intimate partner violence in Tanzania.



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LIST OF ABBREVIATIONS

AIDS	Acquired Immune Deficiency Syndrome
CEDOVIP	Center for Domestic Violence Prevention
GBV	Gender Based Violence
HIV	Human Immune Deficiency Virus
IEC	Information, Education, Communication
IPV	Intimate Partner Violence
MOHSW	Ministry of Health and Social Welfare
PEPFAR	US President's Emergency Plan for AIDS Relief
RV	Raising Voices
SASA!	Start, Awareness, Support, Action!
SV	Sexual Violence
USAID	United States Agency for International Development
VAW	Violence Against Women

I. INTRODUCTION

Program background

World Education, Inc./Bantwana Initiative (WEI/Bantwana) implements *Pamoja Tuwalee* in the Northern Zone of Tanzania. *Pamoja Tuwalee* (2010-2016) is funded by USAID/PEPFAR and provides integrated comprehensive services to vulnerable children and families to mitigate the impact of the HIV/AIDS epidemic.

Pamoja Tuwalee focuses on reducing vulnerability, preventing new HIV infections, and supporting children's enrollment and retention in anti-retroviral therapy through the following strategic objectives:

1. Increasing access to and utilization of comprehensive MVC services through community initiatives;
2. Strengthening the human and organizational capacity of local community structures, local implementing partners, and Local Government Authorities;
3. Increasing community awareness, engagement, child participation and advocacy for social protection of MVC and their families.

World Education Inc./Bantwana's *Pamoja Tuwalee* programming is rooted in the following guiding principles:

- Providing holistic services that keep children stable, safe, schooled, and healthy;
- Saving lives by accelerating the number of HIV positive children identified, linked and retained on anti-retroviral therapy;
- Strengthening families by improving parenting skills and supporting household economic resilience;
- Promoting healthy life choices for adolescents, especially adolescent girls, to reduce new HIV infections;
- Building strong collaborative partnerships with local government and civil society organizations;
- Ensuring that interventions are relevant and respond to community needs by using available data and evidence-based models to guide programming.

Purpose of the guide

This guide was developed in order to promote community advocacy around gender-based violence and to encourage community members and opinion leaders to collectively discuss their concerns, exchange ideas, and develop key messages that promote safe, healthy, and productive life choices for families and communities.

Who is this guide for?

This guide was developed for use by **community-based trainers (CBTs)**, **field assistants**, and other **project staff** who are working to support communities in addressing gender-based violence through community dialogue sessions. It can also be used by community activists and community-based catalysts working on gender-

based violence activities. It is expected that the end users of this guide have had prior facilitation experience and are receiving ongoing technical and financial support to cover activity-related costs (such as printing, photocopying, provision of campaign materials, supportive supervision, etc.). Facilitators will target **opinion leaders, key decision makers**, and **couples** participating in Pamoja Twalee's livelihoods platform (LIMCA groups) and male peer groups to participate in the community dialogue sessions.

How can this guide be used?

This guide can be used by facilitators in local communities to raise awareness, identify community needs, and develop community action plans and key messages through community dialogue sessions that address priority concerns around gender-based violence.

II. USING COMMUNITY DIALOGUE SESSIONS TO ADDRESS GBV

What is GBV?

Gender-based violence (GBV): Gender-based violence (GBV) refers to any verbal or physical act that results in bodily, psychological, sexual and economic harm to somebody just because they are female or male. GBV can be done by an intimate partner, a family member, a neighbor, an acquaintance or a stranger. GBV happens because one person chooses to exercise power and control over another person.

Violence against women (VAW): Violence against women refers to any act of verbal or physical force, coercion, or life threatening deprivation, directed at an individual woman or girl that causes physical or psychological harm, humiliation or arbitrary deprivation of liberty and that perpetuates female subordination.

Intimate partner violence (IPV): Intimate partner violence (IPV) describes physical, sexual, or psychological harm by a current or former partner or spouse.

Note:

This guide recognizes that ‘gender-based violence’ and ‘violence against women’ are not the same concept. Violence against women is one of the forms of gender-based violence, but because survivors of gender-based violence are invariably women due to their status in society and because of the connection between violence against women and HIV infection, the majority of examples used will be addressing violence directed at women so that participants can understand the effect of power imbalances.

What is a community dialogue session?

A **community dialogue** is a forum for community members to discuss community problems face-to-face, identify their root causes and consequences, and develop local solutions. It is a **participatory and interactive¹ discussion** that focuses people’s attention on a particular issue or challenge and encourages them to share their views about it, as well as their ideas on what should be done about it. During the process, individuals and the group can also identify actions that can be taken to address the issue, as well as priorities that should be addressed with other stakeholders and influential leaders at the community level.² Dialogue sessions have been selected as the primary method to engage communities in order to encourage open and free discussion and diverse opinions in the process of communal problem-solving around issues of GBV.

¹ By interactive, we mean that all or most participants will actively share opinions, ask questions, discuss between themselves and that the facilitator helps to coordinate or facilitate this process and should not take up most of the speaking time for the group.

² Minister of Public Works and Government Services Canada, 2001; *Community Dialogue Toolkit, Supporting Local Solutions to Local Challenges*; Canada’s Rural Partnership/www.rural.gc.ca

This guide includes **9 community dialogue sessions** that have been designed to:

1. Improve participant knowledge about the negative consequences of gender-based violence on children, women, and men
2. Decrease attitudes of acceptability of gender-based violence

Each session contains:

- ▶ A set of objectives specific to the topic under discussion
- ▶ A group activity
- ▶ Discussion questions
- ▶ Facilitator notes

Day	Sessions
Day 1	<p>Dialogue 1: Inequitable Gender Norms related to Gender-based Violence</p> <p>Dialogue 2: Power Dynamics in the Community: Power Walkabout</p> <p>Dialogue 3: Power Imbalance and Violence: New Planet</p> <p>Dialogue 4: Power Imbalance and Violence: Root Cause and Contributing Factors</p>
Day 2	<p>Dialogue 5: Gender-Based Violence Fishbowl</p> <p>Dialogue 6: Gender Based Violence using print, audio and audiovisual materials</p> <p>Dialogue 7: Promoting Community Members to become Active Bystanders</p> <p>Dialogue 8: Creating GBV Prevention Messages</p> <p>Dialogue 9 : Developing an Action Plan to Disseminate GBV Prevention Messages</p>

A range of additional reference materials that can support facilitators to further engage participants, enhance discussions, and increase participation are also included in the appendices (see **Appendices 1 – 5**).

Preparing for community dialogue sessions³

This guide is meant to foster community dialogue and reflection. Instead of simply stating or directing the messages at the community, facilitators should strive to share the messages for discussion and encourage participants to reflect and provide input about what the messages mean to them. **Dialogues are an opportunity for community members to reflect and potentially initiate collective action.**

³ Adapted from: GBV Prevention Network. 2005. Community Dialogue Guide: 16 Days of Activism

The sessions included in this guide, envisioned to last not more than five hours per day so as not to overwhelm participants, can be held in meeting-style at a predetermined venue (such as with specific groups, leaders) but also work well in open public spaces (such as with sellers on market day). Prior to the sessions, the facilitator must have had the chance to fully reflect on gender norms and GBV in their context and should be fully supportive of gender equality and women's rights. Facilitators should also read this guide in its entirety before facilitating the sessions.

In order to prepare for sessions, facilitators can follow the following steps:

- Step 1:** Identify your target group. In this case that includes religious leaders, community leaders, and couples from LIMCA and male peer groups (for selection of other target groups see more guidance in **Appendix 1: Selecting the target group**).
- Step 2:** Decide where to hold the sessions. Consider what would work better for the organization's strategy and the community. Dialogues can be held in a pre-arranged venue/hall or spontaneously in busy places such as market places where the identified target audience is located.
- Step 3:** [For pre-planned sessions] Identify a public space such as a classroom where the community members you have selected as your target group can comfortably assemble and invite them to attend before the date of the dialogue.
- Step 4:** [For spontaneous sessions] Identify a time and a public space where your target group typically meets, go there, and request to conduct a dialogue.
- Step 5:** Try to keep the number of participants below thirty but not less than five⁴ for a meaningful and inclusive discussion and **include a mix of male and female participants for all sessions**.
- Step 6:** Obtain necessary authorization and permits to hold the dialogue, usually from the local government authorities like Village and Ward Executive Officers (VEO or WEO) or the District Executive Council Authority.
- Step 7:** Determine the length of time for the dialogue in advance (no less than 30 minutes and no more than 5 hours) in order to help the facilitator and participants stay focused.
- Step 8:** Notify the participants of how much of their time you hope to engage when introducing yourself and your objectives
- Step 9:** Make sure you (the facilitator) understand and are comfortable with the talking points and are able to use the language with which community members are most comfortable. If necessary, use the local language of the area to build rapport with participants.
- Step 10:** Be aware of the existing GBV services in your community, including legal, health and social support services, so that you can refer dialogue participants to them if necessary.

⁴ Some dialogue sessions require more than 5 people. Instructions will be provided in specific sessions.

Tips for facilitating community dialogue sessions

- ▶ Repeat the definition of gender-based violence where necessary and offer various examples.
- ▶ During the dialogue session, moderate discussions and questions so that the exchange remains positive, constructive, and focused on the issue. Guide and moderate the discussion giving time for people to share ideas, encourage brief explanations, and try not to let only a few participants dominate.
- ▶ Pay attention to participants' reactions during dialogues. It may remind some people of experiences in their own lives—when they were a target of violence or when they were a bystander and did not do enough to stop the violence. Be clear that the aim the dialogue is not to make anyone feel guilty for having been a survivor, or not having done enough in the past to stop violence. Also, the aim is not to blame men in general or to try to identify persons who perpetuated violence. Rather, it is to look to the future and to see what more we can do to change and help stop the violence in our communities.
- ▶ If possible, provide participants with a snack or drink about one hour into the dialogue. These can be bought from a passing seller or nearby shop.
- ▶ The facilitator should always have clear closing/take away points prepared, preferably also printed out for participants, as reference. Always summarize the discussion and highlight key commitments and actions promised, if any.
- ▶ Offer to stay behind in case anyone needs further information or support. If needed, provide them with contact information for your organization or other organizations providing GBV services.
- ▶ When in doubt, refer to **Appendix 2: Day-to-day reference of key points**

A few things to watch out for when closing dialogue sessions!

Example 1. If there was a long discussion on how GBV only has negative consequences for survivors, the facilitator must emphasize the negative consequences of violence for perpetrators, children, and the entire community. The main message with which participants leave should be that violence is everyone's problem.

Example 2. If there was a long discussion on how women are the ones who instigate violence, the facilitator can intervene and encourage participants with alternative/opposing views to speak up. Additionally, emphasize that GBV is a result of existing power imbalances between men and women. Violence is not acceptable and women should not be blamed for violence used against them.

Remember!

- Try to include a mix of male and female participants for all sessions.
- Do not take on the role of a psychology expert and do not act as a counselor. Privately explain to any troubled participants that your role is an educator and refer them to one (or more) of the support organizations you had identified for further help.

III. COMMUNITY DIALOGUE ACTIVITY SESSIONS

AGENDA DAY 1			
Session Title	Learning Objectives	Specific Activities	Time
Dialogue 1: Inequitable Gender Norms related to Gender-based Violence	<p>At the end of the dialogue, participants will be able to:</p> <ul style="list-style-type: none"> Explain the difference between “sex” and “gender” Describe inequitable gender norms and their consequences for men, their partners and their families with regard to gender-based violence, risk for HIV and other adverse reproductive health outcomes Describe how men and other community members can be allies in promoting gender equitable norms, thus alleviating the burden of gender-based violence and HIV risk 	<p>Group discussion</p> <p>Personal reflection</p>	1 hour
Dialogue 2: Power Dynamics in the Community: Power Walkabout	<p>At the end of the dialogue, participants will be able to:</p> <ul style="list-style-type: none"> Describe the power dynamics in the community Identify who has power over whom and the diverse power relationships in the community Explain the consequences of power imbalance between men and women in the community 	<p>Group discussion</p> <p>Personal reflection</p> <p>Learning game</p>	1 hour
Dialogue 3: Power Imbalance and Violence: New Planet	<p>At the end of the dialogue, participants will be able to:</p> <ul style="list-style-type: none"> List examples of power imbalances between men and women Describe the effects of power imbalances between men and women Reflect on what they have learned throughout the discussion and how that can help them make changes in their lives and in their communities 	<p>Group discussion</p> <p>Personal reflection</p> <p>Learning game</p>	2 hours
Dialogue 4: Power Imbalance and Violence: Root Cause and Contributing Factors	<p>At the end of the dialogue, participants will be able to:</p> <ul style="list-style-type: none"> Identify the root cause of gender-based violence Identify factors contributing to gender-based violence in their communities Reflect on what they have learned throughout the discussion and how that can help them make changes in their lives and in their communities 	<p>Group discussion</p> <p>Personal reflection</p>	1 hour
Total Duration Day 1:			5 hours

Dialogue 1: Inequitable Gender Norms Related to Gender-Based Violence (1 hour)³

Objectives

At the end of the dialogue, participants will be able to:

- Explain the difference between “sex” and “gender”
- Describe inequitable gender norms and their consequences to men, their partners and their families with regard to gender-based violence, risk for HIV and other adverse reproductive health outcomes
- Describe how men and other community members can be allies in promoting gender equitable norms and thus alleviating the burden of gender-based violence and HIV risk

Relationship Building: (5 minutes)

1. Introduce yourself to community members, your role as a facilitator for the day, and any other roles you have in the community.
2. Inform participants that you are going to conduct a session for approximately one hour on norms and expectations for men and women in society, an issue that affects the health and dignity of all community members.
3. If it is an indoor meeting for invited community members, welcome them and thank them for their attendance and time. Alternatively, if the meeting is outdoor and spontaneous, thank community members for giving you an audience.
4. If feasible and comfortable/acceptable to the community members, go around the circle and ask each person to give a brief introduction, covering their names, the work they are doing in the community, and at least one expectation they would like met by the end of the dialogue.

Discussion Questions: (50 minutes)

Please Note:

The time range provided accounts for differential knowledge on gender among different groups of community members. Assuming most community members will not have a clear understanding on gender-related concepts, the full amount of time allocated should be utilized during discussion. The facilitator should probe and make sure all community members are comfortable with the meanings of the words “sex” and “gender.”

Ask the group the following questions and facilitate a discussion:

1. What differentiates a woman from a man?
2. Ask participants if they have ever been told to “act like a man/ woman.” Ask them to share some experiences of someone saying this or something similar. Probe: “Why do you think they said this?” “How did it make you feel?”

“Has it changed over time?” (*Encourage participants to give as many examples as they can of what men/women are told in their community about how they should act/ behave*).

3. Do you think that what it means to be a woman has changed over the last ten years? Do you think what it means to be a man has changed to the same degree? Why yes or why not?
4. Can you think of ways you were treated differently because you are a woman/man?
5. What are some things that happen as a result of these differences between men and women in the way they are educated/raised?
6. What is the difference between “gender” and “sex”? Do you understand these two terms? (*Probe to see whether the group thinks these differences are biological or socially ascribed*).
7. Ask participants if they think examples they gave on being told to “act like a man/woman” were due to gender or sex? Were they due to biology? Could they be changed?
8. After getting feedback from the group, explain to participants the difference between gender and sex. Use some of the examples *they* provided.

Facilitator's Reference:

Definition of sex:

“Sex refers to the body’s characteristics or physiological attributes that identify a person as male or female. The attributes include external and internal sexual organs (vagina, ovaries and uterus for females; penis, testes and sperm vesicles for males), hormone differences (progesterone and estrogen for females; testosterone for males) causing differential external appearances (breasts, soft voice, widened hips for females; facial hair, deep voice, widened shoulders for men). The term “sex” is also used to refer to sexual intercourse.”

Definition of gender:

“Gender refers to widely shared beliefs, ideas, and expectations concerning the roles and even appearances of women and men. These include ideas about typically feminine/female and masculine/male characteristics and abilities, and commonly shared expectations about how women and men should behave in various situations. Women are expected to be weak, shy, obliging, caretakers while men are expected to be strong, confident, self-reliant, decision-makers etc.”

9. Make sure participants understand that gender differences are socially ascribed and differ from society to society and can change with time.
10. Ask if current expectations of the society for men and women are the same? Is one group at a disadvantage? What expectations (beliefs, culture, and practices) in our communities put men and women at a power imbalance?
11. How are men, their partners and families affected by these messages (inequitable gender norms) in our communities?
12. Define gender equality and gender equity and provide examples of how gender inequality contributes to violence and HIV risks.

Facilitator's Reference:

Gender equality is a social condition where men and women (and girls and boys) experience a balance of power, opportunities, and rewards. In this way, they equally have the same prospects for realizing their human rights and potential to contribute and benefit from all spheres of society (economic, political, social, and cultural).

Gender equity is the process of being fair to men and women in order to achieve gender equality or to address gender inequalities. For example, an affirmative action policy that promotes increased enrollment of girls in educational institutions may be gender equitable because it leads to ensuring equal rights among men and women.

Examples of How Gender Inequality Contributes to Violence and HIV Risks

Inequitable Access	<ul style="list-style-type: none">• Inequitable access to education and information may limit individuals' ability to protect themselves against gender-based violence and HIV.• Social norms that discourage women and girls from access to transportation, money or mobility may put them at risk for sexual violence and prevent them from obtaining sexual and reproductive health services (e.g., Voluntary Counselling and Testing).• Social norms that discourage girls and women from refusing sex (especially when married) or obtaining condoms may put them at risk for intimate partner sexual violence and prevent them from protecting themselves against HIV in their relationships.• Unequal opportunities for employment may place women at risk for risky sexual relationships, including transactional sex.
Inequitable Participation	<ul style="list-style-type: none">• Low social status of girls and women may prevent them from making decisions about their sexual relationships or expressing their sexual preferences thus putting them at risk for sexual and physical violence as well as HIV.• Inequalities in decision-making power within households may make it difficult for women to insist on condom use to protect themselves against HIV, and insistence on condom use may put them at risk for physical and verbal abuse.• Social norms that encourage women to be quiet and passive, "innocent" and ignorant about sex, may discourage them from communicating with their partners about sexuality in general thus putting them at risk for HIV.• Inequalities in women's participation in community and policy decision-making processes may lead to a lack of or inadequate social services available to women, inadequate protections against gender-based violence, as well as inadequate access to sexual and reproductive health.
Lack of Safety	<ul style="list-style-type: none">• Women's risk for sexual violence within households and communities may expose them to increased risk of HIV infection.• Social norms that encourage men to be "in charge," in control and use violence to resolve conflicts may result in men's physical and/ or psychological control of women, which can in turn lead to a woman being forced to engage in unsafe sexual behaviors.

13. Ask participants to think about what has been discussed. Do they think this situation should change? If no, why? If yes, is it possible for this situation to change? How?
14. What can individuals, influential leaders, parents, organizations, businesses, schools, media, etc. do to get involved in promoting gender equitable norms?
15. Can we (participants) be part of the change? What can we individually do today to change gender inequitable norms in our relationships? Society?
16. Listen to participants' responses and encourage them to identify small changes in their everyday life.
17. Thank participants for their time and close the first session.

Closing Note: (5 minutes)

Throughout our lives, men and women receive messages from family, media, and society about how they should act and relate to others (e.g., “boys fight, girls cook”). Many of these differences are constructed by society and are not part of our nature or biological make-up. Society's definition of masculinity and femininity is sometimes a tool that perpetuates violence in our communities and puts men and women at risk for HIV.

People, men mostly, can choose to live their lives confidently and free of these rules by starting to understand the suffering caused by these social inequitable norms/rules which may also put men themselves, their partners and their families at risk for gender-based violence and HIV. Violence-free homes lead to happier and healthier families. Everyone has a role to play in addressing gender inequitable norms. We must all identify our roles and take action.

Dialogue 2: Power Dynamics in the Community: Power Walkabout (1 hour)³

Objectives

At the end of the dialogue, participants will be able to:

- Describe the power dynamics in the community
- Identify who has power over whom and the diverse power relationships in the community
- Explain the consequences of power imbalance between men and women in the community

Preparation and Recap: (5 minutes)

1. Make sure you have enough paper and pens for participating community members and you have photocopied the Power Walkabout Characters (found at the end of this exercise) for distribution to participants. This exercise needs a minimum of 10 people.
2. Recap the last session and explain that gender equity and gender equality are related to power dynamics.
3. Let participants know you are going to conduct a session for approximately one hour on power in the community, an issue that affects all community members.

Discussion Questions: (50 minutes)

1. Explain to participants that, "Oftentimes, beliefs that the community holds about women and men, girls and boys, affect what is expected of them and what they are able to do and become. Generally, communities value men more than women."
2. Get confirmation from participants on the above sentence based on their everyday lives. Probe by asking: "Are boys and girls in their community treated similarly? What are the differences? Who is afforded more opportunities? Are men and boys seen as more valuable than girls and women? Whose opinion do people respect more? Are there any negative consequences to these inequitable gender norms?"
3. Explain that, "By communities valuing men more than women, men are allowed to more freely use their influence and power, and women are restricted in using theirs, thereby allowing *some* men to use their power over women. Today, I want us to explore the consequences of the imbalance of power between women and men."
4. Confirm: "First of all, do we agree that there is a power imbalance between men and women?" Ask participants to explain why yes or why not? [Make sure all participants understand and agree that there is an imbalance of power before asking the next question. Probe about education opportunities, inheritance practices, formal leadership structures, marital rights etc.]
5. Ask the group: "Because of the difference in power between women and men in most intimate relationships, who is more vulnerable? Why?"
6. Gather responses and ask questions to create and understanding of the following: The woman usually is more vulnerable.

Remember!

Some participants may adamantly say that the man is more vulnerable. This is okay. Probe further using questions such as, “Who is more likely to face physical violence from their partner? Who usually has control of household funds and properties? Who is the usual initiator of sex?” Let participants discuss among themselves to reach the conclusion that women are more vulnerable than men in intimate relationships.

7. Tell participants that you are going to conduct an illustrative game/exercise.
8. Give each participant a name tag.
9. Ask participants to tape their name tags to the front of their bodies or hold them up so they are visible.
10. Explain the game as follows:
 - a. “Each of you has a name tag representing a person in our community.”
 - b. “You will walk around the perimeter as the character written on your name tag.”
 - c. “Using your papers, collect as many signatures as possible from characters you encounter.”
 - d. “You can only get a signature from those who you *feel* are more powerful than you in the community. If you and another character cannot agree who has more power—from the perspective of society as a whole—then neither of you should give a signature.”
 - e. “You will gather signatures for about 5 minutes.”
11. Ensure there are no questions and let the game begin.
12. When 5 minutes have passed, call “stop!” Ask everyone to come back together for a discussion.
13. Ask participants: “How did you feel during this exercise?” Probe: How did it feel giving your signature? How did it feel taking the signatures of others? Discuss.
14. Explore with the group who collected signatures from whom.
15. Ask all the female characters to raise their hands. Ask each of them for the number of signatures they gathered.
16. Ask the adolescent girl how many signatures she gathered.
17. Ask all the male characters to raise their hands. Ask each of them for the number of signatures they gathered.
18. Ask the group:
 - a. “What does this difference in numbers tell us about who in our community has the most freedom to use their power?”
 - b. “Were there any encounters where it was not clear which character should give the signature? Which ones?”
 - c. “Why do you think the male characters often felt more powerful than

their female counterparts?”

- d. “Please explain why some women did manage to gather some signatures.”
- e. “What about the adolescent girl? What does this tell us about girls’ vulnerability?”
- f. “When men often feel more powerful than women, how do you think some women became a leader or a judge or a business woman anyway?”
- g. “When men often feel more powerful than women, what does this mean for sexual relationships?”
- h. “Is this power imbalance healthy for our communities?”
- i. “How does this power imbalance cause gender-based violence?”
- j. “How does it lead to HIV infection and AIDS, especially among women?”

Closing Note: (5 minutes)

Generally as a group, men have power over women, even though in individual cases a woman may have more power than a man. Adolescent girls are extremely vulnerable in our society. They are seen to have little power, making them vulnerable to sexual abuse and transactional sex. The limits on women’s use of their power increases their vulnerability to violence and HIV infection. Although many men may strive for equality in their relationships, other men can still have power over women. This affects women’s choices and movement in the community.

Power Walkabout Characters

1. Male Doctor	16. Male Soldier
2. Female Doctor	17. Homeless Man
3. Female Judge	18. Homeless Woman
4. Male Judge	19. Male Member of Parliament
5. Male University Student	20. Female Member of Parliament
6. Female University Student	21. Sugar Daddy
7. Male Police Officer	22. Adolescent Girl
8. Female Police Officer	23. Male Taxi Driver
9. Businessman	24. Male Clan Chief
10. Businesswoman	25. Male Butcher
11. Widower	26. Male Carpenter
12. Widow	27. Female Commercial Sex Worker
13. Female Local Leader	28. Male Priest/Imam
14. Male Local Leader	29. Female Market Seller
15. Female Soldier	30. Female Hairdresser

Dialogue 3: Power Imbalance and Violence: New Planet (2 hours)⁵

Objectives

At the end of the dialogue, participants will be able to:

- List examples of power imbalances between men and women
- Describe the effects of power imbalances between men and women
- Reflect on what they have learned throughout the discussion and how that can help them make changes in their lives and in their communities

Recap: (15 minutes)

1. Recap the last session and explain that power imbalances between men and women can affect men and women's ability to enjoy the same rights and freedoms.
2. Let participants know you are going to conduct a session for approximately two hours on gender-based violence, an issue that affects the health and dignity of all community members.

Discussion Questions: (90—110minutes)

1. Make sure you have enough Rights Cards and Life Cards for participants (found at the end of this exercise). Rights Cards should be equal to the number of participants and Life Cards should be half the number of participants.
2. Explain to participants, "We will play a little game. This game will help us explore an immediate experience of power imbalance and connect it with our day to day lives. I want us to all close our eyes and imagine that we have moved away from Earth. We are now to all become citizens of a New Planet. On this planet we do one thing all the time—greet each other! We also listen to and seriously follow the laws of the land. Open your eyes."
3. Explain: "You will now walk among other participants and introduce yourself by name to everyone, one by one. Every time you meet someone for a second or third time, you should provide new information about yourself (e.g., where you live, if you have children, etc.). For all greetings you should use your real identities."
4. Ask participants to stand and to begin moving around and greeting each other.
5. While they are doing so, put out the four piles of Rights Cards.
6. After 1 minute of participants introducing themselves, call "stop!" Get participants' undivided attention and ensure participants remain standing.

⁵ Raising Voices/CEDOVIP's SASA! Activist Toolkit

7. Explain: “On this New Planet there are special laws and the people on this planet do whatever the laws say. I will now read the first of three laws on the New Planet.”

Law Number One:

“Welcome to all noble citizens of our New Planet! You are a planet of happy, friendly people, always eager to meet someone new, always ready to tell them something about yourself. As citizens of this planet, you each have a right to four things:

- First, you have a right to physical safety, which protects you from being physically hurt. You will each get this card that represents your right to physical safety. (Show the card for “physical safety” to the group.)
- Second, you have a right to respect from others, which protects you from people treating you unkindly or discriminating against you. You will each get this card that represents your right to respect from others. (Show the card for “respect from others” to the group.)
- Third, you have a right to the opportunity to make your own decisions, which protects you from people who prevent you from having money or property or access to information. You will each get this card that represents your right to the opportunity to make your own decisions. (Show the card for “opportunity to make your own decisions” to the group.)
- Fourth, you have a right to control your sexuality, which protects you from people forcing you into marriage, sex, commercial sex work, or any type of unwanted sexual activity. You will each get this card that represents your right to control over your sexuality. (Show the card for “control over your sexuality” to the group.)

Please come and collect your cards and continue greeting each other.”

Facilitator's Note:

Alternatively, the facilitator can prepare the cards in bundles of four (with the four different rights) and hand out the bundles to all participants.

8. While participants continue greeting each other lay out the two piles of Life Cards.
9. After two minutes, call “stop” and gather participant’s undivided attention.
10. Explain that it is time to read the second law.

Law Number Two:

“To all noble citizens of our New Planet, the whole population of our planet will now be divided into two parts. Half of you will now become “squares,” and the other half will become “circles.” You will each pick a card representing one of these groups; it is called your Life Card. You must have a Life Card to survive on this New Planet. Please collect a card and tape it on your chest. Then, continue greeting each other.”

Facilitator's Note:

There may be some hesitation or confusion over why one card is a circle and why one is a square. Tell participants that they are both Life Cards and allow survival on the planet. One should choose based on their own consideration of the two cards.

11. After three minutes, stop the participants and read the final law.

Law Number Three:

"To all noble citizens of our New Planet, times have changed. We now officially declare that circles have more power than squares. If I clap my hands (ring bell/blow whistle) while a circle and a square are greeting each other, the circle can take one of the square's four rights. If the square has no more rights, the circle can take the square's Life Card. If a square loses his or her Life Card he or she must stand frozen in place for the rest of the game. Even though squares know of this risk, they must continue greeting circles. Please continue greeting each other."

12. Periodically clap your hands (ring bell/blow whistle). Once a third of the participants are standing frozen, end the game by yelling "stop!" and explaining that the new civilization will now be put on hold in order for discussion.
13. Have the group sit back together, preferably in a large circle.
14. Discuss the experience of living on the New Planet using the following questions:
 - a. "How did you feel when you received your four rights?"
 - b. "How did you feel when you were divided into circles and squares?"
 - c. "Squares, how did you feel when the circles were given more power? How did you feel being at risk of having your rights taken away at any time? How did it affect your behavior?"
 - d. "Circles, what was it like to have the most power?"
15. Draw comparisons between the New Planet and life in our community according to the following. Ask participants:
 - a. "Does every human have a right to these same four things?"
 - b. "How is our community divided into different 'categories' of people?" (Make sure "female and male" are among the responses.)
 - c. "What happens when society gives one group more power than another?"
 - d. "When society gives some people more power, is this fair or just?"
 - e. "Who is usually given more power in our community?"
 - f. "Do some people use this power to disregard the rights of others?"
 - g. "How do imbalances of power between women and men limit the lives of women in the world (i.e., their choices and movement in society)?"

16. Explain to participants that “On the New Planet, the last declaration gave circles power over squares. If this power imbalance had not existed, then circles would never have been allowed to take away the squares’ rights and Life Cards. Therefore, this power imbalance was the cause of squares’ suffering. Our community often gives men power over women, just like the declaration giving circles power over squares.”
17. Explain that in the group we should all respect each other’s rights. Ask participants to return to the New Planet once more, greeting each other and redistributing the rights cards until everyone has one of each.
18. Thank participants for their time and participation and close the third session.

Closing Note: (5 minutes)

When there is an imbalance of power between a woman and a man, we say that the man is using his power over the woman. This power imbalance exists because community members are unaware, accept it, or are just silent about it. For this situation to change, we will need to begin that change ourselves. In order for men and women to enjoy the same rights and freedoms, there is a need for both sides to adopt gender equitable behaviors.

New Planet: Rights Cards

Respect
from others

Control over
your sexuality

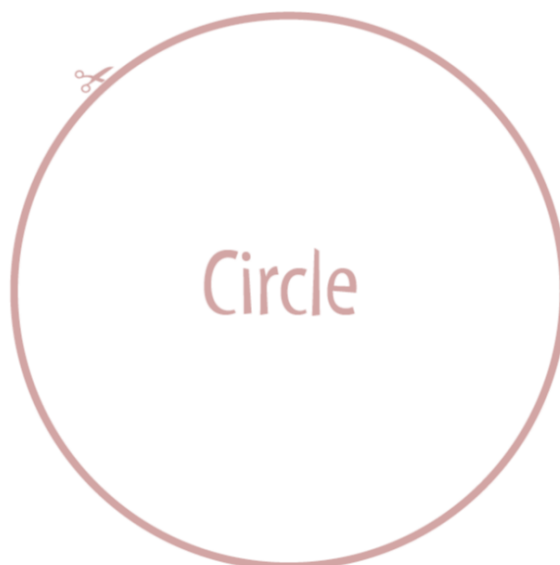
Physical safety

Opportunity to
make your own
decisions

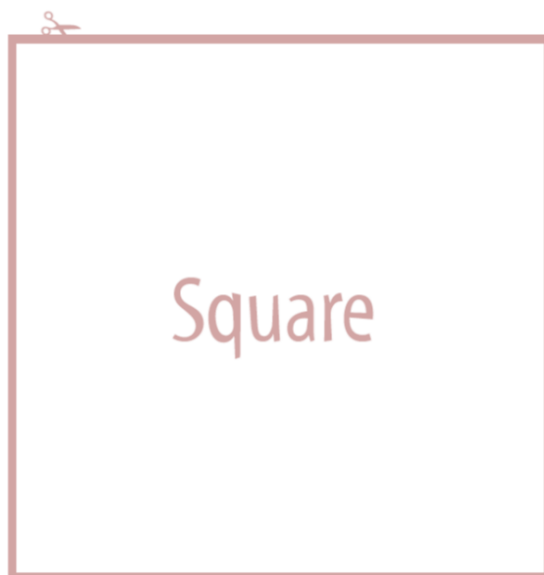
New Planet: Life Cards

photocopy

New Planet: Life Cards



Circle



Square

Dialogue 4: Power Imbalance and Violence: Root Cause and Contributing Factors (1 hour)⁶

Objectives

At the end of the dialogue, participants will be able to:

- Identify the root cause of gender-based violence
- Identify factors contributing to gender-based violence in their communities
- Reflect on what they have learned throughout the discussion and how that can help them make changes in their lives and in their communities

Recap: (5 minutes)

1. Recap the last session and explain that power imbalances between men and women are related to the occurrence of gender-based violence.
2. Let participants know you are going to conduct a session for approximately one hour on gender-based violence, an issue that affects the health and dignity of all community members.
3. Check in on community members expectations as noted in the first session to see if they have been met and briefly discuss.

Discussion Questions: (50 minutes)

1. Ask participants: "In our communities, do we think men and women have the same influence and power?"
2. Collect responses and explain to participants that: "In our community, there is a power imbalance between women and men as we discussed in the last session. Today, we will link that power imbalance with gender-based violence."
3. Prepare to speak slowly and give participants the opportunity to consider your explanations and questions.
4. Explain: "Our community often gives men power over women. Does this mean that the society letting men have power over women is the cause of violence against women?" Before collecting responses, continue by asking: "That is, if the power imbalance between women and men did not exist, would violence against women as a problem in our communities cease to exist as well?" Collect a variety of responses, without agreeing or disagreeing with participants. Just ask people what they think. Do not record their responses.
5. Explain: "Our community has many things that seem to be related to gender-based violence, for example:
 - a. alcohol abuse

⁶ Raising Voices/CEDOVIP's SASA! Activist Toolkit

- b. poverty
 - c. unemployment
 - d. cultural practices
 - e. religion
6. Explain: “I want us to explore how all these issues are related to one another.”
 7. Ask participants to explain why each example (one by one) is NOT a cause of violence against women, and why the power imbalance between women and men IS the cause of violence against women.
 8. Allow participants to have a rich discussion, provide illustrative examples, and exhaust each point.
 9. Explain to participants: “Though these issues do not cause violence against women, they are **contributing** factors. In a world WITHOUT power imbalances, these contributing factors may indeed cause violent behavior. However, the behavior would not be directed primarily at women and others with less power, as it is now. The imbalance of power between women and men is the root cause of violence against women.”
 10. Allow questions, if any.
 11. Thank participants for their time and participation in the day’s sessions.

Closing note: (5 minutes)

We have many rights as humans. There are power imbalances in our community. In most places, men as a group have power over women. When one person or group uses their power over another person or group, it is a violation of human rights. Violence against women happens because of the power imbalance between women and men. This power imbalance leads to many negative consequences for women and men, families, and communities. Our silence as community members about this power imbalance allows it to continue to happen. We should all, as family members and friends, stand up against violence; let survivors know that they have a right to live free of violence; speak to suspected perpetrators of gender-based violence to let them know that violence is unacceptable and has negative impacts; work with the community leaders to raise awareness about gender-based violence in the wider community.

AGENDA DAY 2

Session Title	Learning Objectives	Specific Activities	Time
Dialogue 5: Gender-Based Violence Fishbowl	At the end of the dialogue, participants will be able to: <ul style="list-style-type: none"> Describe differential life experiences between men and women Explain how not conforming to society's idea of how a man or a woman should act can put one at risk for gender-based violence Discuss how men, women, and other community members can be allies in promoting gender equitable norms thus alleviating the burden of gender-based violence and HIV risk 	Group discussion Personal reflection Fishbowl	1 hour
Dialogue 6: Gender Based Violence using print, audio and audiovisual materials	At the end of the dialogue, participants will be able to: <ul style="list-style-type: none"> List the different forms of violence in their community, as depicted in the visual and hearing aids used to convey messages related to gender-based violence Explain how everyone has a responsibility in promoting gender equitable norms and speaking out against gender-based violence 	Group discussion Personal reflection Audiovisual materials Role play	2 hours
Dialogue 7: Promoting Community Members to become Active Bystanders	At the end of the dialogue, participants will be able to: <ul style="list-style-type: none"> Explain the importance of becoming active bystanders and opposing violence in the community Identify the support that will help people, especially men, to take on identified roles as active bystanders 	Group discussion Personal reflection Case study	1 hour
Dialogue 8: Creating GBV Prevention Messages	At the end of the dialogue, participants will be able to: <ul style="list-style-type: none"> Develop key GBV prevention messages 	Group discussion Personal reflection Creative writing	1 hour
Dialogue 9: Creating an Action Plan for Dissemination of GBV Prevention Plans	At the end of the dialogue, participants will have developed an action plan for the dissemination of GBV prevention messages.	Group discussion, group work	2 hours
Total Duration Day 2:			7 hours

Dialogue 5: Gender-Based Violence Fishbowl (1 hour)⁷

Objectives

At the end of the dialogue, participants will be able to:

- Describe differential life experiences between men and women
- Explain how not conforming to society's idea of how a man or a woman should act can put one at risk for gender-based violence
- Discuss how men, women, and other community members can be allies in promoting gender equitable norms thus alleviating the burden of gender-based violence and HIV risk

Recap: (5 minutes)

1. Welcome participants back for another day and let them know you appreciate their attendance and time.
2. Conduct a small ice breaker activity for participants to remind each other of their names and expectations for the final day. This can be done by asking for volunteers to recap the topics that were discussed on the previous day and any new information they learned.
3. Let participants know you are going to conduct a session for approximately one hour on gender-based violence, an issue that affects the health and dignity of all community members.

Discussion Questions: (50 minutes)

1. Tell participants: "We are going to do an activity that will explore different life experiences among men and women."
2. Ask participants to form a "fishbowl" by arranging two circles of chairs, one within the other. The inner circle comprises of 4 or 5 women who are willing to share their personal experiences while the other participants (men and the rest of the women) form the outer circle.
 - a. After the inner circle has completed sharing their views, the people in the outer side replace them. The rest of the group remains as observers. The rule of the gender fishbowl is for those sitting in the outer circle to simply listen to those in the inner circle.
3. Questions for women:
 - a. What is the most difficult thing about being a woman in your community?
 - b. What do you find difficult to understand about men in your community?
 - c. How do you think what men say or the community believes about women affects women's lives?

⁷ EngenderHealth/CHAMPION Project's Community Engagement Facilitator's Manual (2011).

- d. What usually happens when a woman does not 'act like a woman'? (Responses may be: physical abuse, verbal abuse, shame, exile, 'punishment')
 - e. What is one statement you never want to hear men or the community say again about women?
4. After the inner circle (women) has completed sharing their views, thank them and ask them to switch places with the outer circle.
 - a. Remind the outer circle (now women) that the rule of the gender fishbowl is for those sitting in the outer circle to simply listen to those in the inner circle.
5. Questions for men:
 - a. What is the most difficult thing about being a man in your community?
 - b. What do you find difficult to understand about women in your community?
 - c. How do you think what women say or the community believes about men affects men's lives? (Responses may be: perpetuation of authoritative behaviours, having multiple partners, abuse of alcoholic beverages etc.)
 - d. What usually happens when a man does not 'act like a man'? (Responses could be verbal abuse, humiliation, being called "*bwege*")
 - e. What is one statement you never want to hear women or the community say again about men?
6. Ask participants, including observers, to reflect personally whether there were any unexpected responses from either side.
 - a. What have you learned as a result of this dialogue? (Explore how not conforming to society's idea of how a man/woman may be used as justification for violence).
 - b. Is it possible for this situation to change? How?
 - c. What will you do differently as a result of this exercise?
7. Listen to participants' responses and encourage them to identify small as well as big changes in their lives.
8. Thank participants for their time and close the session.

Closing Note: (5 minutes)

From childhood, family, media, and society communicate to men and women about how they should act and relate to others. Many of these differences are constructed by society and are not part of our nature or biological make-up. Society's definition of masculinity and femininity is sometimes a tool that perpetuates violence in our communities and puts men and women at risk for HIV.

As we saw, nobody bats an eyelash when [insert example from the dialogue eg. a wife is beaten by her husband because she burnt the food or when a man has extramarital affairs]. This gender-based violence fishbowl has given us a chance to share our thoughts and hear others' opinions. We now know some of the things that are a source of hurt and suffering to others and may also put men, their partners, and

their families at risk for violence and HIV. We can all choose to live our lives confident and free of inequitable and harmful societal rules. It is imperative that we start reflecting on what actions we can take, big and small, to promote violence-free homes and relationships that lead to happier and healthier families.

Dialogue 6: Gender-Based Violence using Print, Audio, and Audiovisual materials (2 – 3 hours)⁸⁹

Objectives

At the end of the dialogue, participants will be able to:

- List the different forms of violence in their community, as depicted in the visual and hearing aids used to convey messages related to gender-based violence
- Explain how everyone has a responsibility to promote gender equitable norms and speaking out against gender-based violence

Facilitator's Note:

This session requires the use of video clips, sound, or printed materials. See the facilitator's notes below for more information on the different materials that can be used. You will need to make sure all materials you aim to use and their supports are available and in working condition (e.g. for TV ads, a TV screen or projector and electricity supply or a generator). All materials are to be labeled for easy identification.

Recap: (5 minutes)

1. Recap the last session by reminding participants that men and women have differential life experiences between men and women and that in some cases not conforming to society's idea of how a man or a woman should act can put one at risk for gender-based violence.
2. Let participants know you are going to conduct a session for approximately two – three hours on gender-based violence, an issue that affects the health and dignity of all community members.
3. Tell participants that this session will require that they keep their eyes open and ears tuned.

Discussion Questions: (2 – 3 hours)

1. Ask the group to think silently for a few moments about what violence means to them.
2. After thirty seconds, ask participants to now think about gender-based violence.
3. Invite each participant to share with the group what gender-based violence means to them. As participants share, encourage others to weigh in on the responses.

⁸ http://www.stdhivtraining.org/ysmt_transform.html

⁹ Raising Voices/CEDOVIP's SASA! Activist Toolkit http://www.raisingvoices.org/sasa/kit_download.php

4. For paper-based materials (such as booklets, community conversation pictures, posters), distribute materials to each participant or ask them to share in groups of no more than three (3) per copy.
 - a. If printed materials are used, each participant should receive one to take home
 - b. Ask volunteers to read assuming the role of characters in the booklet
 - c. Volunteer should be outgoing people who can act out what they are reading and can read loudly and clearly
 - d. Do not force someone to read/role play (keep in mind some community members may not be able to read)
 - e. After the role play, facilitate a discussion using the questions found on the back of the booklet.
5. For audio and audiovisual materials (such as television and radio campaign ads, Wanawake 8 and SASA! violence against women films), make sure everything has been set up beforehand and all participants can see/hear. Encourage participants to move closer and repeat playing materials, especially radio and television ads, if necessary.

Facilitator's Reference:

Definition of gender-based violence:

"Gender based violence is any act, omission, or conduct that is perpetuated against a person's will that results in, or is likely to result in, physical, sexual, economic, or psychological harm or suffering. The term refers to violence that targets individuals or groups on the basis of their being female or male, and it includes threats of such acts, coercion, or arbitrary deprivation of liberty, whether occurring in public or in private life. It is meant to assert power or control over others." **Remember!**

"Gender refers to widely shared beliefs, ideas and expectations concerning the roles and even appearances of women and men. These include ideas about typically feminine/female and masculine/male characteristics and abilities, and commonly shared expectations about how women and men should behave in various situations. Women are expected to be weak, shy, obliging, caretakers while men are expected to be strong, confident, self-reliant, decision-makers etc."

There are four types of gender-based violence:

- *Physical violence* e.g. hitting, slapping, burning, pushing, stabbing, punching, choking, some traditional practices harmful to women such as female genital mutilation
- *Sexual violence* e.g. unwanted touching, forced sex, coerced sex, transactional sex, forced marriage, refusal to practice safer sex, sexual harassment and intimidation at work, school and other public institutions
- *Psychological violence* e.g. emotional or mental abuse characterized by a person subjecting or exposing another to behaviour that may result in anxiety and depression, such as isolation, verbal abuse, threats, shouting, infidelity, intimidation, controlling, insults, humiliation etc.
- *Economic violence* e.g. abandonment, withholding of household financial resources/ support, as well as preventing a partner from working outside the home
- or owning assets/ property, refusing a partner participating in decision-making

6. After distributing or playing the selected materials, facilitate a discussion using the following set of questions.¹⁰
- **S = What do you SEE?**
 - i. *This is mainly a clarification question. Participants are meant to only describe what they see with their eyes (people, acts, objects) and not what they think is occurring (emotions and other abstracts) in order to establish an agreement about the basic situation presented in the code.*
 - **H = What is really HAPPENING?**
 - i. *This is a key question. Participants are supposed to analyze what they think is occurring in the image provided and recognize the problem/ behavior posed as being a problem and its impact or intent. Probe to see if they had thought it was an issue prior to analyzing the image.*
 - **O = Does this (problem) happen in OUR community?**
 - i. *Participants should reflect and discuss whether the problem is relevant to and reflects their personal experience. The question is intended to personalize or internalize the problem, to “plant” it in the soil of participants’ thinking, experience and sensitivity.*
 - **W = WHY does this problem happen/ exist?**
 - i. *This question is to evoke causation of the problem as well as consequences/complications due to the identified problem.*
 - **e = evaluate the process**
 - i. *Were all previous SHOWeD phases covered for an inclusive, complete dialogue?*
 - **D = What can we DO about this problem?**
 - i. *Participants are to discuss preventive, restorative, or curative solutions to the problem. This question is meant to move participants towards action by identifying Who? Where? When? How? And return participants’ minds to the community where the real problem is waiting to be acted upon.*
7. Once you feel the discussion points have been exhausted, close the discussion by thanking participants for their time and participation in the discussion.

¹⁰ http://www.stdhivtraining.org/ysmt_transform.html

Closing Note: (5 minutes)

Gender-based violence is any act, omission, or conduct that is perpetuated against a person's will that results in, or is likely to result in, physical, sexual, economic, or psychological harm or suffering and based on their gender. These acts can cause bodily harm, sexual and reproductive health complications, psychological trauma as well as economic breakdown. By and large, these acts put the one on the receiving end at risk for HIV infection. Everyone has the power to speak out against violence. It is only when people take action and oppose the use of violence that we can live more peaceful and healthy lives.

Additional Facilitator's Reference:

SHOWeD Method Notes

IEC materials are used as conversation triggers. Pictures/ images tend to work best, but sound can also be utilized depending on the situation (e.g., playing a radio ad using one's phone as a trigger to start a conversation with a group of 10 people or less).

Sometimes, we are caught in situations where we have to use new materials to deliver our messages. Oftentimes, these situations may throw us off and be confusing on how to start the dialogue process.

When in doubt, we encourage you to use the **SHOWeD method**¹¹ to guide the discussion by progressively challenging participants to dig beyond the surface of the image to discuss causes and potential solutions.

This method consists of five questions that lead participants through the image(s) or sound(s) being discussed and are as follows:

- **S = What do you SEE?**
 - *This is mainly a clarification question. Participants are meant to only describe what they see with their eyes (people, acts, objects) and not what they think is occurring (emotions and other abstracts) in order to establish an agreement about the basic situation presented in the code.*
- **H = What is really HAPPENING?**
 - *This is a key question. Participants are supposed to analyze what they think is occurring in the image provided and recognize the problem/ behavior posed as being a problem and its impact or intent. Probe to see if they had thought it was an issue prior to analyzing the image.*
- **O = Does this (problem) happen in OUR community?**
 - *Participants reflect and discuss on whether the problem is relevant to and reflects their personal experience. The question is intended to personalize or internalize the problem, to "plant" it in the soil of participants' thinking, experience and sensitivity.*
- **W = WHY does this problem happen/ exist?**
 - *This question is to evoke causation of the problem as well as consequences/*

¹¹ Wang, C. (1999). Photovoice: A participatory action research strategy applied to women's health. *Journal of Women's Health*, 8, 185-192.

complications due to the identified problem.

- **e = evaluate the process**

- Were all previous SHOWeD phases covered for an inclusive, complete dialogue?

- **D = What can we DO about this problem?**

- *Participants are to discuss preventive, restorative, or curative solutions to the problem. This question is meant to move participants towards action by identifying “Who? Where? When? How?” and return participants’ minds to the community where the real problem is waiting to be acted upon.*

Now all you have to do is summarize the key points from the discussion!

SASA! Communication Materials

These SASA! communication materials can be used in select community dialogues and outreach edutainment activities. There are a wide range of creative materials, such as posters, comics, and information sheets. They are designed to get people thinking and talking about power, violence against women, and HIV/AIDS.

Why use them?

- To communicate new ideas and to inspire discussion and critical thinking about these ideas.
- To bring focus to a group discussion.
- To bring private issues into the public domain in a creative and friendly manner.
- To inspire personal reflection about our own use of power and how we could use it to create positive change.
- They do not tell people what to think. They provoke thinking by asking questions.
- They portray positive behaviors for community members to consider.
- They offer suggestions and ideas for alternative ways of living.
- They are designed for active rather than passive use—always accompanied by a list of questions for stimulating discussion and debate about their contents.

Although the issues of power imbalances, violence against women, and HIV/AIDS are difficult, SASA! communication materials don't portray extreme violence, emphasize the negative, or assign blame. Instead, they attempt to portray the positive – helping community members imagine new and better relationships and families.

For the different phases (Start, Awareness, Support, Action), SASA! has the following range of communication materials.

Violence against Women Info Sheet

- HIV and AIDS Info Sheet
- Community Poster
- Picture Card
- Power Poster
- Comic Strip

Information sheets provide facts on gender-based violence while posters, picture cards and comic strips depict how community members can use their power in relation to gender-based violence. The latter provide a visual trigger for discussions.

All materials are clearly labeled so the volunteer can have an easy time identifying them. In addition, they have questions/prompts found at the back to guide the discussion. To learn more about the SASA! materials and download copies, please visit the following website: <http://raisingvoices.org/sasa/>

Dialogue 7: Promoting Community Members to become Active Bystanders (1 hour)²

Objectives

At the end of the dialogue, participants will be able to:

- Explain the importance of becoming active bystanders and opposing violence in the community
- Identify the support that will help people, especially men, to take on identified roles as active bystanders

Recap: (5 minutes)

1. Recap the last session by reminding participants of the different forms of violence in their community and how everyone has a responsibility to promote gender equitable norms and speak out against gender-based violence
2. Let participants know that you are going to conduct a session for approximately one hour on gender-based violence, an issue that affects the health and dignity of all community members.

Discussion Questions: (50 minutes)

1. Read the case study provided below. Alternatively, if it is a big event, invite a drama group to perform the case study.

Case Study (or short drama):

Yeronimo is a business man at _____ ward in _____ town (use the common names in your area of implementation). One day he came home unusually early than other days and found his wife not at home. He asked his children where she was, and they said she had gone out with her close girlfriend. Yeronimo tried to call her number but she was not reachable. He decided to go out to a nearby bar. At the bar, Yeronimo complained to his friends about his wife leaving home without permission, and his friends joined in saying women nowadays don't respect men. Yeronimo went back home, found his wife had returned, and started beating her. Neighbors heard her cries as well as the children's but didn't want to intervene. After a while, the cries stopped and there was a chilling silence. The children came knocking at the neighbor's door screaming that their mom was not talking. The neighbors went to find that she was dead.

2. After reading/performing the case study, facilitate the discussion using the questions below:
 - a. Does this kind of situation occur in our community? Concentrate on the role of the neighbors. Ask participants to give as many examples as possible on how violence happens without other people intervening
 - b. How could this case study/drama have been different? How could the death of the mother have been prevented?

3. Next ask:
 - a. Why do people fear to intervene in situations of gender-based violence?
 - b. What stops men from being more active bystanders?
 - c. What are the consequences of people not intervening when violence is occurring in our communities?
4. Explain that: “Some reasons people may give for not being an active bystander:”
 - a. “It’s a private affair—it’s not my business
 - b. “My friends will not take me seriously if I speak out against violence.
 - c. “I may get hurt if I get involved.”
 - d. “Our culture looks down on intervening in situations of violence among couples.”
5. Explain to participants that: “There are many ways that bystanders can prevent, interrupt, or intervene in abusive and violent behaviors, and the majority carry little or no risk for physical confrontation. These interventions are not always apparent to us thus we need to think about a variety of nonviolent, non-threatening options. Some examples of non-violent interventions include:”
 - a. Talking to a friend who is verbally or physically abusive to his/her partner in a private, calm moment, rather than in public or directly after an abusive incident.
 - b. Talking to a group of the perpetrator’s friends and strategizing a group intervention geared towards moving the perpetrator to change his/her behavior or to take accountability for his/ her actions. (There is strength in numbers.)
 - c. If you have witnessed a friend or colleague abusing a partner, talk to a group of the survivor’s friends and strategize a group response.
6. Ask participants: “Why is it so important that men take more action as active bystanders in trying to stop violence?”
 - a. Explain that: “Most violence is committed by men and many men are more likely to listen to another man than they are to a woman. These two facts make it essential that more men get involved as active bystanders intervening to stop other men from being violent. It is important to mobilize men with power, including government, community, and business leaders, as well as policy-makers, to think of themselves as active bystanders in the effort to end violence.”
7. Continue probing using the following questions:
 - a. How can we persuade more people to become active bystanders?
 - b. What is needed to help men become more active bystanders?
8. End the discussion asking participants what their major knowledge changes from this activity are and how they will make use of them.
9. Close the session by thanking participants for their time and participation.

Closing Note: (5 minutes)

Violence occurs every day but many people prefer to ignore it or deny it, especially men's violence against women. It is seen as the norm. Norms in the community can change. It is up to all of us. Everyone has a role to play. An active bystander is someone who chooses not to stand by and let the violence continue but takes some form of action to help stop the violence. It is up to everyone in the community to create a supportive environment for new behaviors and norms. Reducing the level of violence in society will require many more men to step up as active bystanders. Most violence is committed by men and many men are more likely to listen to another man than they are to a woman. These two facts make it essential that more men get involved as active bystanders intervening to stop other men from being violent. The more people who take on this issue the more likely communities are to succeed in preventing gender-based violence and HIV.

Dialogue 8: Creating GBV Prevention Messages (1 hour)¹²

Objectives

At the end of the dialogue, participants will be able to:

- Develop key gender-based violence (GBV) prevention messages

Recap: (5 minutes)

1. Recap the last session by reminding participants of the importance of becoming active bystanders and opposing violence in the community.
2. Let participants know that you are going to conduct a session for approximately one hour on creating key messages around gender-based violence prevention.

Discussion Questions: (50 minutes)

1. Explain to participants that now that they have learned about gender-based violence, including the effects it has on women, men, children and the entire community, they will now create their own gender-based violence prevention messages that will be publicly displayed in the community.
2. Explain that slogans and messages about gender-based violence prevention are a powerful way to convey an important message in a short but memorable way (for example, 'Stay Strong! Speak up against gender-based violence!' or "Violence is EVERYONE's problem!"). They are also an effective tool to initiate dialogue among people, especially when placed in high-traffic areas.
3. Explain that once the messages have been developed at the end of this session, WEI/Bantwana will work with a local artist to create and display the selected messages in a public space such as on a billboard, on a mural, and other visible spaces such as school buildings.
4. Depending on the size of the group, divide participants into 2 – 4 groups. Ask groups to discuss the following and then to develop 2 short messages on gender-based violence prevention:
 - a. What are the effects of gender-based violence?
 - b. How can women protect themselves against gender-based violence?
 - c. What key themes have we learned that have been important?
 - d. Ideas for messages could relate to what gender-based violence means to community members, their vision of life without gender-based violence, consequences of gender-based violence etc.

¹²Bantwana Initiative. Protection Ourselves and Each other: A call to Action. 2012.

5. Based on their discussion, ask each group to develop their advocacy messages on gender-based violence prevention. They should keep in mind the following guidelines as they develop their messages:
 - a. Consider what you want to achieve with the message
 - b. Messages should be designed to inform, stimulate reflection or discussion, or pass on specific messages.
 - c. Keep messages clear and simple
 - d. Think about your target audience (e.g. men versus women or both) and use different messages for different audiences
 - e. Messages should not be offensive and should not promote violence or mob justice in any way
 - f. Messages should not be confrontational or accusatory
 - g. Care should be taken not to focus on negative messages
6. Once each group has finished, have each read their messages to the larger group.
7. Explain that the entire group should now vote to select the top two messages. Once they have voted and selected the messages, explain that one or both of the messages will be publicly displayed in the community. **The facilitator should take care to note that the message is relevant to gender-based violence prevention, appropriate, and suitable for public display.**
8. Thank the group for their participation in the past two days and close the event.

Closing Note: (5 minutes)

As we have learned, gender-based violence can cause bodily harm, psychological trauma, and economic breakdown. The issue of gender-based violence is one that affects the entire community when it happens and everyone has a role to play in creating a supportive, safe, and peaceful environment for women, children, men and families. Everyone has the power to speak out against violence. By creating these messages today, you have played an important role in taking action against gender-based violence. Thank you for your valuable participation in these sessions.

Dialogue 9: Developing an Action Plan to Disseminate GBV Prevention Messages (1 hour)

Objectives

At the end of the dialogue, participants will be able to:

- Develop key gender-based violence (GBV) prevention messages

IV. APPENDICES: ADDITIONAL FACILITATOR RESOURCES

Appendix 1: Selecting the target group¹³

Most programs/organizations have a pre-determined target group chosen based on various criteria for their messages and activities. These criteria are often based on age, gender, geographic location, socio-economic status, etc. Additionally, even within the specified target group of a program, activities can be targeted even more by selecting a specific group based on profession, position in the community, accessibility, likelihood to hold certain beliefs, etc.

This guide is meant to spark dialogue among diverse groups of community members. Consider the following questions when prioritizing target groups for *your* outreach work:

- Is the target group primarily made up of men, women or is it mixed? *(Consider how this will affect flow of conversation, ease of contribution and openness. Sometimes mixed groups are dominated by males due to prevalent traditional gender roles)*
- Do you want to especially reach potential perpetrators, survivors, bystanders or all three? *(Most programs target community members as either potential survivors or perpetrators. However, you should also consider the importance of creating a supportive environment for changed gender norms around GBV, HIV, and male engagement by engaging bystanders)*
- How important is it for this group to openly discuss gender-based violence in the community? *(Consider the influence and roles of community leaders, opinion leaders, religious leaders, service providers, survivors and potential perpetrators on the behaviors of others.)*
- How feasible is it to reach this group? Do you have access or close connections within the group? *(Consider resources that will be required, such as staff time and effort, transportation logistics, materials costs etc. Are there common areas of congregation that enforce gender-related attitudes eg. at the market or local pub?)*

Every volunteer team is comprised of a diverse set of people with varying strengths, and in each geographic/cultural settings, some activities may work better than others. This guide is not meant to specify which activity should be done with which specific target group. Implementers are encouraged to research statistics in their areas and brainstorm ideas based on observations in *their* community in terms of perpetration of and response to gender-based violence.

¹³ Adapted from: EngenderHealth/ACQUIRE Project and Promundo. Engaging Men at the Community Level manual (2008).

For example, a group of Arusha Urban taxi drivers may be prioritized because:

- their taxi stand is easy to reach and minimal resources will be required
- they have been known to perpetrate psychological and even sexual violence against their clients and passersby
- they meet with a myriad of people and have the potential to spark conversation en route that will pass on the message faster
- the taxi stand is a place where people congregate for other businesses and board games so activating the stand would reach people beyond the drivers

Appendix 2: Personal day-to-day reference of key points

These are key reference points that can be used to summarize key points from the discussion and should only be used as reference and not read verbatim. If the closing note is presented as is, it can potentially lead to information overload for the participants. The facilitator should use their best judgment based on the points raised by participants during the dialogue.

TIPS:

- DO repeat the definition for Gender-Based Violence *where necessary*
- DO mention and give examples of the four types of GBV, and do not hesitate to expand on one *if that was the focus of the dialogue*
- DO [correctly] quote a dialogue participant to emphasize and personalize a point. If possible, the closing note should be printed and handed out to participants for reference at the end of the dialogue.
- DON'T overload participants with information by trying to cover everything

Definition of gender-based violence:

“Gender based violence is any act, omission, or conduct that is perpetuated against a person’s will that results in, or is likely to result in, physical, sexual, economic, or psychological harm or suffering. The term refers to violence that targets individuals or groups on the basis of their being female or male, and it includes threats of such acts, coercion, or arbitrary deprivation of liberty, whether occurring in public or in private life. It is meant to assert power or control over others.”

Remember!

“Gender refers to widely shared beliefs, ideas and expectations concerning the roles and even appearances of women and men. These include ideas about typically feminine/female and masculine/male characteristics and abilities, and commonly shared expectations about how women and men should behave in various situations. Women are expected to be weak, shy, obliging, caretakers while men are expected to be strong, confident, self-reliant, decision-makers etc.”

Four (4) types of gender-based violence:

- *Physical violence* eg. hitting, slapping, burning, pushing, stabbing, punching, choking, some traditional practices harmful to women such as female genital mutilation.
- *Sexual violence* eg. unwanted touching, forced sex, coerced sex, transactional sex, forced marriage, refusal to practice safer sex, sexual harassment and intimidation at work, school and other public institutions
- *Psychological violence* e.g. emotional or mental abuse characterized by a person subjecting or exposing another to behaviour that may result in anxiety and depression, such as isolation, verbal abuse, threats shouting, infidelity, intimidation, controlling, insults, humiliation etc.
- *Economic violence* e.g. abandonment, withholding of household financial resources/support, as well as preventing a partner from working outside the home or owning assets/property, refusing a partner participating in decision-making

All forms of gender-based violence can be both a cause and consequence of HIV infection and other negative effects that affect more than women! Although gender-based violence disproportionately harms the girls and women in our communities, it also harms boys and men, families, friends and neighbors, and the larger community.

Negative consequences include:

For victims/survivors	For perpetrators	For witnesses child	For silent communities
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✓ Lack of self confidence	✓ Tense and angry	✓ Fearful or distrustful of perpetrator	✓ Lose out on survivor's participation
✓ Avoidance of participation in activities, visiting family and friends	✓ Tension in the home	✓ Afraid for survivor	✓ Spend resources responding to gender-based violence
✓ Visible physical injuries	✓ Fearful and distrustful children	✓ Sad and depressed	✓ Increased crime
✓ Death from violence or suicide	✓ Lack of intimacy and enjoyable sexuality with partner	✓ Poor academic performance	✓ Overburdened social services
✓ Sadness, unhappiness	✓ Rejection by family and community	✓ Run away from home	✓ Less or slower development
✓ Low self esteem	✓ Disrespect from others	✓ Nightmares	✓ Greater prevalence of HIV/AIDS
✓ Increased health problems including STIs	✓ Pressure to maintain power in the home	✓ Violent behavior towards other children	✓ Lack solidarity and harmony
✓ Constant anxiety or fear	✓ Have to spend money on treating violence-caused injuries	✓ Withdraw from activities and friends	
✓ Inability or fear of making a decision about health		✓ Grow up believing violence is normal	
✓ Increased risk for HIV infection			

Women and men should not have to keep to the roles society sets for them, and women should not be blamed for violence used against them. Men's power over women is the root cause of violence against women and increased HIV risk for women. Men using violence can choose non-violence. It is a learned behaviour and can be unlearned.

The main prevention messages are:

Physical violence is never justified:

- One can be respected by their family without resorting to violence.
- Love and mutual respect are ingredients for a happy and healthy violence-free family.
- Balanced power between women and men is healthy, safe, and benefits both.

Forced sex, even with your partner, is violence:

- Wives also have the right to make decisions about their own bodies.
- Real love and affection can only be won without force. Good communication between partners leads to respect, trust and more satisfied relationships.

Violence is everyone's problem:

- Everyone has power to stand up against violence.
- Gender-based violence and its connection to HIV/AIDS is a community, not private issue.
- The community's silence perpetuates gender-based violence and its connection to HIV/AIDS.
- One can earn respect in the community by standing up to violence when they see or hear it.
- Violent communities are less likely to prosper and develop because people fear going about their daily lives.
- The problem of gender-based violence requires both individual and collective action and champions who can effect changes in their own lives while they work to achieve changes in their communities.

Appendix 3: Engaging the community on GBV is not easy!³

Oftentimes, when implementing GBV activities in the community, one comes across positive as well as negative reactions. The opposition to the messages is due to the fact that some members want to hold on to the status quo. However, always remember, GBV and gender inequality have negative consequences for the entire community and there is a need to address it despite the hurdles that may have to be crossed.

The following are possible responses to the opposition's arguments:

- **The Bible says the man must be head of the household.**

The Bible makes several references to this subject that can be interpreted in various ways. We must not read the Bible or any other religious texts selectively. Religious texts teach us to love each other, respect one another and defend each other's human rights. In today's society, it is necessary for both men and women to have freedom to make decisions together. "Husbands, love your wives, and do not be harsh with them." [Colossians 3:19]

- **In the old days, women knew their place and homes were peaceful places. I think we should return to the old days!**

We cannot go back to the old days, and we cannot say for sure that life was more peaceful. There is no peace when one's rights are being violated. There is only fear and anger. When everyone is treated fairly and given equal opportunity, then life will be peaceful. When one group (women, for example) is oppressed, we are all oppressed: unhappy homes affect women, children, men as well as the entire community. Gender equality is as good for men as it is for women because they can both work together to provide for the family and build happier healthier lives.

- **Women are not as strong or intelligent as men. How can they be trusted to make decisions?**

Men and women are equally strong and intelligent, but throughout history, society has favored men as key decision-makers and not allowed women to make decisions. Physical strength should not be used as a basis for comparison or an excuse for misuse of power. It is time we changed our ways, for the health of our communities. Equal rights for all and shared decision making are rewarding for the entire society!

- **My culture says that I can have as many wives as I can afford.**

Culture was meant to uphold the health and dignity of society members. It can be changed to suit the times. In the age of HIV and AIDS, a tradition like having multiple partners is dangerous! We can, and must, challenge our culture and make it healthier!

- **A woman walking alone and wearing a miniskirt is asking to be raped!**

Can this argument also be used to justify child rape? Do only women in miniskirts get

raped? No woman asks to be raped. Rape is when one person uses force to have sex with another. No one asks for that. In the old days, our ancestors wore little to no clothes/coverings. There are many reasons why a woman may be walking alone or wearing a miniskirt. It does not mean she wants to be violated. We should not judge people so quickly. If the same argument cannot be used about men, then we should think critically and reassess our position.

- **Our culture has roles for men and women—and men are supposed to be decision-makers. Why are you trying to upset our culture?**

I am not trying to upset culture; I am just trying to make our communities and families healthier. Culture is meant to encourage healthy communities and maintain the communal bond through love, respect, and hard work. Culture should not condone violence. It has been proven that gender equality will lead to better health outcomes and stronger communities.

- **Men and boys cannot show weakness. Men who cry are cowards. Why are you trying to turn our boys and men into women?**

When people hold in their emotions, they can explode at some point and become violent. This is one reason there are so many passion killings. It is very unhealthy for men and boys to hold in their emotions, yet our culture tells them they must do so. I am advocating for healthy men, and that means they should be able to express their emotions and learn positive ways to express and control negative emotions.

- **This woman's liberation stuff and feminism is wrong! Africa is once again being controlled by outsiders.**

Women's liberation is a human right that transcends national and socio-economic boundaries. Women worldwide, including those in Europe and North America, suffer from gender inequality. We cannot say foreigners are bringing in a new idea, while it is a reality of most of our households. We cannot continue to point fingers while it is us who are dying, literally and figuratively. It is time for equal rights for men and women for the sake of our current and future generations.

- **We don't have the financial resources for programs addressing gender-based violence.**

Interventions on gender-based violence are not expensive. We need to get our communities to start talking about gender-based violence. In addition, all projects need to integrate gender consciousness into their programming. It is time that we started taking into account the effect of gender expectations and relations on the outcomes of program activities. The health of our families and communities depends on it!

Appendix 4: Community outreach edutainment events and helpful tips²

Community-based outreach events can serve as entry points to spark conversations on different thematic issues related to gender-based violence. Below are some common outreach edutainment events to engage communities in Tanzania urban as well as rural settings, where dialogues within this guide can also be conducted as sub-activities.

During planning, take into consideration factors such as characteristics of the target group (age, sex, occupation, etc.), venue, time of day, availability of equipment, and other necessary resources when choosing the type of event and material for discussions and outreach.

Community Health Fair

A community health fair is a community event aimed at provision of educational information and services to promote health. It is usually held in an *open space* which is surrounded by or is near a residential area. There should be sections/ desks/ tents or *bandas* allocated to varied partners for health services (e.g. voluntary counseling and testing, family planning options, condom distribution etc.) and for conducting one-on-one or small-group discussions related to gender-based violence. Participants are usually dwellers of the nearby homes. Prior to this, you may want to send out invitations through community leaders, media houses, posters and so on. A community health fair is important as an avenue for community members to access health information and services at their local environment.

Community Health Talks/Peer Outreach

An outreach activity whereby a facilitator visits formal and informal groups of people (eg. women's groups, teachers, men's groups) to enable a variety of interesting and informative talks on health issues. When the group to be reached has similar characteristics/ interests and/or identifies with the facilitator on a certain level, the event could be termed as peer outreach. If possible, invite health professionals to talk about how violence relates to negative health outcomes. During the talk, facilitators are able to respond to emerging questions and thus are one of the potentially powerful communication channels for facilitation of behavior change given their interpersonal and interactive nature.

Concert

A concert is an event where an individual musician or a group of musicians, e.g. a choir, band, or orchestra, performs live in front of an audience.¹⁴ Concerts are held in a wide variety of settings or venues, including dedicated concert halls, entertainment centers, large multipurpose buildings, and even sports stadia. Regardless of the venue, musicians usually perform on a stage. Concerts are important for project advocacy and provision of intended health information and services at once to the wider audience while offering individual services and counseling. In this case, the

¹⁴ Encarta Dictionary

performances could be used to convey particular messages about gender-based violence and HIV or to draw people to an event such as a health fair, where information and services can be accessed concurrently. Concerts can also be used to mobilize funds for response to a public health issue, e.g., a women's shelter.

Dramas

A drama is a play or act performed by performers before an audience that assumes collaborative modes of production and a collective form of reception. It can employ dialogue, combine with music and/or dance, or be a silent drama that requires participants to observe the actors actions closely. Expert and knowledgeable actors can also do improvisation, whereby the script does not pre-exist the performance; the performers devise a dramatic script spontaneously before an audience. Dramas are an entertaining, and sometimes provocative, way to share a message with community members. If resources are available, drama performances can also be transmitted/ disseminated through radio or television. Preparation includes having a uniform message (e.g. Violence is everyone's problem; Beating your partner is violence; Forced sex, even with your partner, is violence etc.), preparing any costumes required, assigning roles to performers, practicing the skit and making sure the narrative is connected to the message. Dramas should concentrate on positive messages and emphasize love, peace and harmony among community members . Volunteers can use *Kuwa Mfano wa Kuigwa* radio and television ads to come up with a drama script that portrays the situations and messages of the campaign.

Marches/Rallies linked to Gender-Based Violence and HIV

Marches and rallies are events whereby people are organized to portray a message by demonstrating as a group moving together along a route. Rallies or marches work best when planned for a particular day (e.g., Father's Day, Family Day, World AIDS Day) if the theme is relevant or when campaigning for an inevitable change in policy/law. In addition, marches and rallies can also be planed just to bring attention to an issue and sensitize community members. They are very powerful when you intend to show support or to lobby for a particular position, e.g., marching against gender-based violence, marching in support of greater accountability and transparency in the management of intimate partner violence cases, etc. They are also effective as an appeal to the public towards an event to be held at a fixed venue. Preparation includes having a uniform message (e.g. Violence is everyone's problem; Beating your partner is violence; Forced sex, even with your partner, is violence etc.), preferably printed on banners or other IEC materials that can be handed out.

Mobile Video Shows

Mobile video shows can facilitate discussion on gender-based violence and HIV among men and women. Video drama with a strong story line and powerful messages can be recorded and used to elicit discussion on important aspects of gender-based violence, reproductive health and HIV prevention with the help of the Dialogue 6 in this document. The *Wanawake 8* video or SASA! Film on VAW, with accompanying discussion guide, could be used as resources during mobile video shows. At the end, IEC materials with gender-based violence messages can be handed out to participants.

Painting Murals

A mural is a painting completed on a wall, that is usually designed to inform, stimulate reflection or discussion, or pass on specific messages. They have also proved to be an effective tool in *initiating* dialogue among people, especially when placed in high-traffic areas. Although an artist could be commissioned, to facilitate a participatory process, a mural painting event with a gender-based violence theme could be held for community members. Ideas for depicted images/ messages could relate to what gender-based violence means to community members, their vision of life without gender-based violence, consequences of gender-based violence etc. Care should be taken not to focus on negative messages and to also consult experts in the area of health promotion and behavior change for best results.

Sports Events

The popularity of sports among men makes this a powerful medium for engaging them and could also be an opportunity to conduct activities and disseminate messages related to gender equity, gender-based violence, and HIV/AIDS prevention. Key and relevant messages could be easily weaved into the positive aspects of the sport – physical fitness, leadership, teamwork, accountability and prompt action. In addition, if budget allows, equipment could also be printed with gender-based violence prevention messages (e.g. Violence is everyone's problem, Beating your wife is never justified). During any sports related activity, the targets for gender-based violence messages could be the players themselves and their coaches/ support staff, the onlookers/ supporters or both. Half-time and breaks could be used to play gender- based violence radio ads and songs as well as conduct activities using various suggested materials as triggers. Remember too that in most instances, sports stars are looked at as role models; they can thus be useful media in promoting gender-based violence and HIV/AIDS prevention and response messages in the community.

Street Outreach (*Boda Boda*)

Boda Boda is an outreach activity whereby volunteer teams travel or move along a defined route plan making multiple stops where locals congregate to facilitate dialogue on a specific theme. The mode of travel could be on foot (marching with music), bicycles or motorbikes, or motorized (van or lorry). At 'pit-stops', the discussions can be stimulated in various ways, such as through the dialogue guide provided, provocative drama, short film, or the introduction of a short topic followed by a Question and Answer discussion session. To liven up the event, community members can vote for the best speaker who could receive a prize – usually some kind of IEC material.

Appendix 5: Additional resources

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