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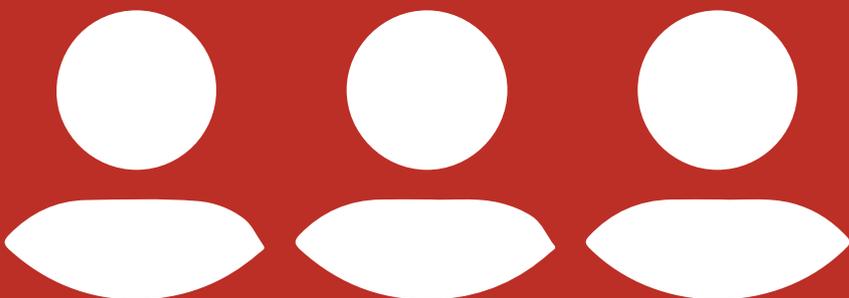
Community Led Dialogues Facilitators' Guide

Empowering communities to
eliminate **Teenage Pregnancy**
and **Child Marriage**



CISP

COMITATO INTERNAZIONALE
PER LO SVILUPPO DEI POPOLI



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1. INTRODUCTION TO COMMUNITY LED DIALOGUE APPROACH

Violence against women and children is preventable. Its roots lie in unequal power relations between women and men, adults and children. In addition to pervasive gender inequality, violence against women and children happens because of shared beliefs and expectations in a community about gender, sex and violence. These shared beliefs and expectations are unspoken rules for behaviour.

In 2014 UNICEF developed the Communities Care: Transforming Lives and Preventing Violence Programme (CC Programme¹) based on evidence and experience² that show that changing collective beliefs and unspoken rules in communities can lead to change in collective practices and behaviours.

Within the framework of the Communities Care (CC) programme, the community led dialogue approach was launched to prevent gender-based violence in conflict-affected areas in both Somalia and South Sudan by UNICEF, it was tested by CISP in Somalia and evaluated by JHU³. Since 2016, CISP has adapted the community led dialogue guide also to the Kenyan context to prevent violence against children and gender-based violence.

The main strategy for catalysing change in harmful community norms is to facilitate dialogue among key groups in the community. Dialogue stimulates reflection on human rights principles and ideals and on shared

1. Communities Care toolkit, UNICEF 2014 www.unicef.org/documents/communities-care.

2. For more information about a social norms perspective to end FGM/C, see “The Dynamics of Social Change: Towards the Abandonment of Female Genital Mutilation/Cutting in Five African Countries,” Innocenti Insight Paper, UNICEF Innocenti Research Centre, (Florence, 2010), www.unicef-irc.org/publications/pdf/fgm_insight_eng.pdf.

3. Glass et al. Conflict and Health (2018) 12:5, Evaluating the communities care program: best practice for rigorous research to evaluate gender-based violence prevention and response programs in humanitarian settings.



community values and beliefs, debate about beliefs and norms that are harmful for women and girls, and deliberation about alternatives. It localizes human rights concepts and situates them in a culturally and contextually appropriate way. Once community members identify the benefits of change and decide on alternative norms, the programme will support them to take collective action to make these changes.

The approach consists of involving communities in a 4-step process: **Step 1. reflect on harmful norms that foster GBV; Step 2. explore and choose alternative positive practices; Step 3. come up with an action plan to promote positive values; Step 4. communicate the change.**

This process of change entails several activities: **i.** the identification and training of group facilitators, who are recognised community models in protection; **ii.** the establishment of community led dialogue groups, 4-8 in each community, comprising of about 20 members each. The groups should include all community representatives (men, women, youth, elders, religious leaders, community leaders, service providers); **iii.** 30 guided bi-weekly dialogues among the group members discussing root causes of gender inequality and gender-based violence occurring in their communities, protective measures that could replace harmful beliefs and practices in the community, as well as action plans to promote change; **iv.** declaration events carried out jointly by all groups in the community; **v.** implementation of an action plan led by the groups to promote change in their community. This process of change entails the involvement and buy-in of key decision makers, stakeholders, and agents of change of both genders.

This document is to be used as a guide by implementing partners training selected CLD facilitators on the CLD methodology and by the trained facilitator to conduct the CLD group meetings. It will help the facilitator ensure that key information is understood and passed to the group members in a systematic way. The guide is divided in 15 weeks (or 30 meetings) addressing different topics. This guide adheres to all key human rights principles and peaceful practices such as gender equality, adherence to positive norms, non-violent behavior and attitude, and stress management.

2. OBJECTIVES OF THE COMMUNITY LED DIALOGUES

The community led dialogue (CLD) approach objective is to prevent violence against women and children by working with the target communities to transform social norms – reshaping norms that promote violence into norms that promote dignity, equality and non-violence.

The specific objectives of the community led dialogue approach are:

- To empower community champions of change as promoters of protective behaviours.
- To promote dialogue in the community as an approach to find common solutions.

To measure the success of the CLD approach the following indicators should be considered:

- Number of CLD facilitators trained.
- Percentage of knowledge gained by the CLD facilitators.
- Level of change in knowledge and beliefs of targeted community group members.
- Number of community members reached through CLD group action plans.
- Level of change of harmful social norms in the community through quantitative data collection or success stories on behaviour change.

3. THE PROCESS TO FACILITATE COMMUNITY LED DIALOGUES

Establishment of community-led dialogue groups

- Identify project locations through stakeholders' consultative meetings.
- Conduct social norms assessment in the identified locations to establish the social norms, beliefs, and practices that exist in the community.
- Based on the population size of the target communities, define how many CLD groups should be established (recommended 4-8) in each community.
- Select 2 community dialogue facilitators per community group. An advert (TORs in **Annex A**) will be posted in strategic areas within the communities in the identified project locations. Together with the chief/assistant chief/village elders and children officer vet those who applied and select the leaders. Use interview CDL guidelines (**Annex B**) for the selection.
- Invite the selected facilitators for an induction meeting to understand the project and what the project is aiming to achieve. Share with them a summary of the TETEA project objectives and strategy (**Annex C**).
- Share with the CLD facilitators the guidelines (**Annex D**) for selecting community dialogue group members and select 20 members per group in collaboration with the chief, CLD facilitators and the project staff.

Conducting community led dialogues

- Train the selected community dialogue facilitators for 10 days. The topics include human rights and child rights, gender and power, Attitudes, Beliefs, and Norms about GBV and VAC, teenage pregnancy, sexual violence, child marriage among others.
- The trained CLD facilitators to facilitate 14 weeks of dialogue sessions twice per week following the community discussion guide.
- During the 14 weeks of community discussions, a belief assessment will be conducted before the dialogues begin, on the 7th week and 14th week for group members.
- Week 15th the groups will come up with a plan for public declaration and action in the community.
- Support the first-round community declarations at the village level or combined depending on budget and community plans.
- Support the implementation of community led action plans for at least 5 months.
- Using the same group of trained community dialogue facilitators start the second round of implementation of community dialogues starting from the selection of community dialogue group members using the guidelines in Tool 3.
- The trained CLD facilitators to facilitate the second round of 14 weeks of dialogue sessions twice per week on topics using the community discussion guide with the new community dialogue members.
- During the second round of 14 weeks of community discussions, a belief assessment will be conducted before the dialogues begin, on the 7th week and 14th week for group members.
- Week 15th the groups will come up with a plan for public declaration and action in the community.



- Hold second round community declarations at the village level or combined depending on the budget and recommendations from the groups.
- Support the implementation of community led action plans for at least 5 months for the second round of implementation.

4. MONITORING AND EVALUATION OF THE CLD

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The implementing organization will conduct a social norm assessment based on the tools developed specifically to identify practices, beliefs and social norms related to child marriage, teenage pregnancy and sexual violence. This implies conducting at least 7 FGD and a few KIIs in each location.

The implementing organization will conduct a pre- and post-training text to the CLD facilitators, to verify their knowledge change in terms of content and capacity to facilitate CLD sessions (Tool 1).

During the 14 weeks of community discussions, a belief assessment will be conducted before the dialogues begin, on the 7th week and 14th week for group members (Tool 2).

The community led dialogue facilitators will write brief reports of each dialogue session aimed to highlight the points of discussion and the way forward (Tool 3).

The impact of the community led dialogue is evaluated through a baseline and endline survey which is conducted by an external evaluator to verify the changes in knowledge, beliefs and social norms of the community group participants and the community members at large.

5. COMMUNITY LED DIALOGUE MODULES FOR CLD FACILITATORS

Welcome!

Welcome to the TETEA - Together Empowering society To Eliminate the Abuse of women and children Community Discussion Guide for building healthy, safe and peaceful communities.

The TETEA community discussions aim to bring the issue of violence against women and children, in particular, child marriage, sexual violence and teenage pregnancy into the open and to motivate community members to take action together to prevent violence against children and women.

Structure of the discussion guide

You will see in the table below there are four phases which can be summarized as getting acquainted, exploring values, reflection and understanding, and exploring options.

4 Phases	15 weeks
PHASE 1 Getting to know one another and imagining a healthy, safe and peaceful community free from violence	Week 1: Getting to know each other and a world we hope for <i>Meeting 1:</i> Welcome and introductions and working together <i>Meeting 2:</i> Sharing our vision for healthier, safer and violence free community
PHASE 2 Exploring values of dignity, fairness and justice, equality and non-discrimination	Week 2: Human Dignity <i>Meeting 3:</i> What human dignity means <i>Meeting 4:</i> Threats to human dignity Week 3: Human growth and development <i>Meeting 5:</i> Stages of human growth and development <i>Meeting 6:</i> Children: their needs, and development stages

4 Phases	15 weeks
	<p>Week 4: Fairness <i>Meeting 7:</i> Fair punishment for children <i>Meeting 8:</i> Positive parenthood: healthy child- parent relations</p> <p>Week 5: Discrimination <i>Meeting 9:</i> Tackling Discrimination <i>Meeting 10:</i> Promoting equality and non-discrimination</p> <p>Week 6: Human rights and child rights <i>Meeting 11:</i> What are human rights? What are child rights? <i>Meeting 12:</i> Taking stock of the rights of women and children in our community</p>
<p>PHASE 3 Creating reflection and understanding about abuse of women and children and social norms that promote or prevent it discrimination</p>	<p>Week 7: Gender and Power <i>Meeting 13:</i> Exploring gender roles and Decision-making power in our community <i>Meeting 14:</i> Sharing experiences about abuses of power in relation to men and women and boys and girls</p> <p>Week 8: Abuses faced by women and children <i>Meeting 15:</i> What is Sexual violence? <i>Meeting 16:</i> Teenage pregnancy and its consequences</p> <p>Week 9: Abuses faced by women and children <i>Meeting 17:</i> Child marriage and its consequences</p> <p>Week 10: Beliefs and Norms about Sexual Violence <i>Meeting 18:</i> Community Beliefs about sexual violence <i>Meeting 19:</i> Personal beliefs about sexual violence</p>

4 Phases	15 weeks
	<p>Week 11 Beliefs and Norms about teenage pregnancy and child marriage <i>Meeting 20:</i> Community beliefs about teenage pregnancy and child marriage <i>Meeting 21:</i> Personal beliefs about teenage pregnancy and child marriage</p>
<p>PHASE 4 Exploring and agreeing on options to move from dialogue to action</p>	<p>Week 12: Rules for behavior <i>Meeting 22:</i> Affirming positive rules <i>Meeting 23:</i> Building on positive rules Week 13: Time for Change <i>Meeting 24:</i> Role of Men in prevention of sexual violence, teenage pregnancy child marriage <i>Meeting 25:</i> Ideas for new rules <i>Meeting 26:</i> What can we do? Week 14: Making an action plan <i>Meeting 27:</i> Brainstorming actions <i>Meeting 28:</i> Beginning to agree on actions Week 15: Communicating our commitment to others – from vision to reality <i>Meeting 29:</i> Drafting our declaration <i>Meeting 30:</i> Making a public commitment</p>

Recruitment and Retention

To ensure that participants are available for the whole time of the group discussions, the following strategies will be implemented during the recruitment phase:

- Ensure participants are available for the whole time period;
- Have a script for presenting the TETEA project and discussion topics for the community discussions, including ensuring that participants know that there is no intention of remuneration;
- Double check on level of motivation for participation;
- Recruitment through existing programmes;
- No need for participants to be literate;
- Use tools to identify opinion leaders, and how much influence they might have; and
- Look into recruitment through other programme such as youth groups, women's groups and community education committees.

In regards of retention strategies, the community dialogue facilitators will focus on the following throughout the discussions to ensure participation and successful retention:

- Joint activities which the group members suggest (for example, trips, lunches etc);
- Discussions must be relevant to people's life;
- Discussions must be fun, engaging and interesting;
- Each group makes arrangements related to logistics and follow up in regards of non-attendance;
- Preliminary discussions on retention with participants; and
- Should a group reach 10 participants, then a discussion on way forward must be done with the group to ensure continued group dynamics.



Materials

For some of the meetings, you will need plenty of flipchart paper, a flipchart stand, markers, pens and tape. When additional materials are needed for particular activities, they are listed near the beginning of the section that covers that week.

Opening and closing each meeting

You will need to agree with each group you work with on a plan for opening and closing each meeting. You will also have to agree on timing of meetings, and what to be done should someone miss a meeting.

Make sure you give everyone an opportunity to share their reflections at the beginning of each meeting. It may be helpful to call on those who speak less after a few weeks when they may feel more comfortable.

During meetings, please note the following:

- Keep track of who has spoken and who hasn't.
- Try to involve everyone; don't let anyone take over the conversation.
- Encourage participants to respond directly to each other.
- Ask participants to summarize important points from time to time.
- Don't be afraid of silence!
- Help participants look at different points of view on a subject.
- Ask participants to think about how their own values and beliefs affect their opinions.
- Always try to push the discussion further and encourage participants to critically reflect on ideas and values and to consider the possibility of change.
- Keep careful track of time.

Finally, don't forget

- Be aware of your body language.
- Be aware of your behaviour.
- Be aware of your voice.
- Remember you are not the teacher but a fellow learner.
- Be aware of your responsibility to make sure everyone has a chance to be heard and be treated equally.
- Be aware of your power.
- Be humble.
- Be creative and inspiring.





@CISP

1 Tailor 7

2. Driving

Doctor.

Farmer

5. Teacher

PHASE 1

Getting to know one another and imagining a healthy, safe and peaceful community free from violence

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Week 1:

Getting to know each other and a world we hope for

Purpose

Help group members get to know each other, share the project goals and agree how we will treat each other and work together in the group. Help people articulate their hopes and dreams and develop a vision of a healthy, safe, violence-free community.

Content

Meeting 1: Welcome and introductions and working together

Meeting 2: Sharing our vision for healthier, safer and violence free community

Objectives

- Become more familiar and more comfortable with each other.
- Know about the TETEA Project and the purpose of the discussion group.
- Consider our role in building a healthier, safer and violence free community.
- Agree on norms for the group that encourage inclusion, mutual learning, respect and participation.
- Identify shared hopes and dreams for participants' families and community.
- Develop a vision of a healthy, safe, violence free community and motivate participants to achieve that vision.

Materials

Findings on social norms assessment for the specific county.



Meeting 1:

Welcome, introductions and working together

Introductions (30 minutes)

STEP 1

Set the sitting arrangement for participants to sit in a circle so they can see one another.

STEP 2

As participants arrive, welcome them warmly and help them feel comfortable.

STEP 3

Once everyone has arrived, introduce yourself and explain your role as a TETEA Project facilitator.

STEP 4

Tell participants that they are going to know one another better. Tell them to find a person they don't know and get the following information from their partner:

- Their name
- What they do for a living
- Their family backgrounds
- One expectation that they have of the group discussions.

STEP 5

After everyone has shared for three minutes, ask them to sit in a circle.

STEP 6

Invite participants to introduce each other to the group, sharing what they found out during the discussion with their partners.

Why are we here? (30 minutes)

STEP 1

Ask group members to say why they volunteered to participate in group discussions in the TETEA Project.

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STEP 2

After the participants have shared the above information, explain the following:

- TETEA project is an acronym for Together Empowering society To Eliminate the Abuse of women and children.
- It is a 3 years project funded by EU and being implemented by a consortium of seven partners namely CISP- Comitato Internazionale per lo Sviluppo dei Popoli: Kenya National Outreach Counselling and Training Programme (K-NOTE), Kakamega County Widows Empowerment Programme (KCWEP), Pastoralist Girls Initiative (PGI) and Men Engage Kenya Network (MENKEN). John Hopkins University JHU and Translate into meaning TriM.
- The TETEA Project aims to contribute to eliminating all forms of gender-based violence (GBV) and violence against children (VAC) in Kenya.



- The focus of the project is to address root causes of all forms of GBV and VAC (i.e., harmful gender norms) and strengthen the reporting system with specific focus on sexual violence, teenage pregnancy, child marriage.
- The project has established CR Clubs, Teenage mothers support groups and youth groups to empower them to become GBV and VAC drivers and leaders of change among their peers.
- The project focuses on building on the strengths in the community e.g., tradition and culture to adopt protective beliefs and behaviours.
- The project will help us to talk about important issues relating to sexual violence, teenage pregnancy, child marriage and come to our conclusions about whether we should do something about it. We will discuss, debate and analyse the kind of community we want and how we can become change makers who will make a plan to take action against sexual violence.

STEP 3

Invite people to ask questions and answer as many as you can. If you don't know the answer, say you will find out and get back to them next time you meet.

STEP 4

Ask participants: *What do you think your role is in making our community safer for Children and women? How is this group relevant to you?* Take a few moments learning about how people relate to this goal.

STEP 5

Ask participants to think of proverbs or sayings which they think represent the purpose of the discussion group. Share proverbs that you think help people to understand the group's purpose.

STEP 6

Ask participants to choose at least one person with whom they commit to sharing the ideas, information and discussions that take place in the group. They can also choose a setting in which to have this talk. It could be the tea shop, the mosque, their home, a family gathering, or the barber or the salon.

STEP 7

Emphasize that any personal information shared in the group is confidential and must not be mentioned when participants share what they learned with non-members.

STEP 8

Chose a group name together with the group – a name that make sense, is positive, represent positive change and protection of children and women. The name can also be a proverb (if its short).

Making a group agreement (30 minutes)

STEP 1

Explain that we are all here to learn from each other and that everyone has important contributions to make.

STEP 2

Tell participants we are now going to decide together how we will make this a safe and respectful place to discuss and learn from each other. Tell them this group needs to have a 'special space' because you will be discussing challenging and personal issues.



STEP 3

Lead a discussion using the following questions;

- What can stop some people from participating in groups?
- For groups made up of men and women, why do you think that women sometimes have difficulty expressing their ideas in a group?
- What can we do to encourage those who are not used to discussing their ideas in public? For example, people could share their thoughts and ideas in small groups first.

STEP 4

Ask participants to share group rules that they think will make this a safe and respectful place where people can really be honest with each other, share opinions and ideas and listen with their hearts and minds to what others have to say. Ask participants if they agree on the suggested rules before listing on the flip chart paper. If you wish you could share one or two examples from the list below:

- Respect yourself and others.
- Listen without interrupting.
- Don't judge other people's opinion, experience or beliefs.
- Value your own and others' experiences.
- Observe confidentiality – make sure that what is said in the group stays in the group.
- Encourage everyone to speak.
- Question what you hear and what you think.
- Do not speak for others.
- Be open minded.
- Value everyone's ideas.
- Accept the right of others to believe differently from you.

STEP 5

Go through the suggestions one by one and clarify as needed. Discuss how each can be carried out in a practical way. For example, how would “respect other people’s views”, “it’s all right to disagree” or “confidentiality” work practically? Discuss what people understand by each idea and what level of confidentiality they expect from the group.

STEP 6

Finally, check for agreement on all points with the whole group, write up the group agreement and post it on a wall. Make sure you bring a copy to every meeting.

Reflection and closing (10 minutes)

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STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Mention referral for children, women or health services if needed for people in the group.

STEP 4

Thank people for their participation and close the meeting.



Meeting 2:

Sharing our vision for healthier, safer and violence free community

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.

Sharing our hopes and dreams

(1 hour and 10 minutes)

STEP 1

Present research findings on social norms assessment of your county and the need to protect women and children in the communities.

STEP 2

Divide participants into groups of five or six.

STEP 3

Explain that everyone has the ability to hope, dream and imagine a better future. Ask them to spend a few minutes silently reflecting on their hopes and dreams for ensuring safety in the community, protecting women and children from violence. Ask participants to reflect on the research findings presented.

STEP 4

After a few minutes, invite participants to share their thoughts with others in the small group.

STEP 5

Bring everyone to a talking circle and facilitate a discussion using the following questions:

- What feelings did you have while doing this activity?
- Was there anything that surprised you?
- What hopes and dreams were common to different people?
- (If applicable) what differences or similarities there were in the hopes and dreams of men and women and older and younger people?



- Why is it important to have hopes and dreams?
- What are some of the things that prevent boys and girls, women and men from pursuing their hopes and dreams?

STEP 6

After the discussion, in preliminary let the members share statements that will support the hopes and dreams. (Note taker to write them down on a flip chart or manilla paper or a piece of paper).

STEP 7

After a few members have shared their statement, note taker/co-facilitator to read aloud the statements shared. The facilitator to lead the group members in agreeing on the vision statement based on these statements. This can be done through improving on one agreed statement which will become the vision of the group to ensure a healthy and safe community for women and children.

Note to the facilitator: The agreed vision statement to be typed and printed/laminated or put on a frame so that it can be carried and displayed during each group meeting.

STEP 8

Tell the participants that in order to achieve their dreams and hopes that are depicted in the vision statement for their community there is need for some changes. Ask the participants to go back to their groups and suggest changes they would wish to make in the categories below to ensure protection of women and children from GBV and VAC;

- Themselves;
- Their families;
- Their community;
- Their sub county.

STEP 9

After 10 minutes bring everyone back to the talking circle and have a representative from each group share their suggested changes.

Note to the facilitator: Note down all those suggested changes presented for future reference.

STEP 10

Say that you believe that this group, together with other discussion groups in the community, have the power to make positive changes and help build a healthier, safer community for women and children.

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Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.



PHASE 2

Exploring values of dignity, fairness and justice, equality and non-discrimination

Week 2: Human dignity



Purpose

Encourage positive thinking and our ability to communicate and exercise choice. Reflect on why we treat others the way we do, and the importance of respect. Think through own cultural and religious values. Build knowledge and awareness about what people need to live a healthy, safe and happy life.

Content

Meeting 3: What human dignity means

Meeting 4: Threats to human dignity

Objectives

- To explore what human dignity means and how to treat others with dignity.
- To examine the threats to human dignity.

Materials

Flip charts, crayons, pencils, masking tape and marker pens

Meeting 3:

What human dignity means

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.

Reflection on respect in the community (10 minutes)

STEP 1

Present scenario.

Ask participants to devote a few minutes to think about the day and situations where they were showed respect and how they felt and situations where they were shown disrespects what was the feeling. let them write how they felt on the piece of paper.

STEP 2

Ask participants to give:

- 2 examples where women/girls are respected;
- 2 examples where men/boys are respected;
- 2 examples where women/girls are not respected;
- 2 examples where men/boys are not respected; and
- how it relates to religion and culture

Discuss:

- How are you and I the same as each other?
- How are you and I different to each other?
- How are men/boys and women the same as each other?
- How are men/boys and women/girls different from each other?



Human dignity (1 hour)

STEP 1

Discuss with the group the following:

- Human beings have a sense of morality, what is right or what is wrong.
- Human beings make choices. Can you give examples of some of the choices from our daily lives?
- What do you think are some of things people consider when making choices?
- All human beings deserve respect because they all have human dignity. What do you think is meant by this statement?

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STEP 2

Ask participants to think of a situation where they have seen a woman/girl being treated hurtfully or disrespectfully and where they have seen a man/boy being treated hurtfully or disrespectfully.

- What were the circumstances?
- How did you feel seeing this?
- How did this relate to your cultural and community values?

Invite participants to share their stories.

STEP 3

Give examples of people who may be less respected – such as a woman who has been abandoned or divorced, a man with a disability or a girl who has been defiled – and ask if such people are respected in the participants' community. If they are not respected, ask whether they deserve to be treated with dignity.

STEP 4

Open a discussion about human dignity, in which everyone is able to express their views and hear the views of others, using the following prompts:

- What can you do to support positive respect in your community?
- How is human dignity reflected in and taught through our religion? What are examples of religious teachings about dignity?
- How are ideas of human dignity reflected in our culture? What are some traditional sayings or proverbs that speak about human dignity?
- How do we promote human dignity in our daily lives?
- Does every human being need to live in dignity? Why or why not?
- What happens to a person without dignity in our community? How do they feel? How do they live?

STEP 5

Ask participants to form four small groups and tell them they have 20 minutes to make up a song, poem or short drama about how every person is important and needs to live with dignity. Encourage the groups to draw on ideas from proverbs, sayings and religious teachings that promote the idea that every human being should be treated with respect and dignity.

STEP 6

After 20 minutes, bring everyone together and ask each group to perform its song, poem or drama to the larger group.



STEP 7

Ask if anyone can think of a proverb, saying or teaching that says every person is important. Are there any that are particular to men? To women? To children?

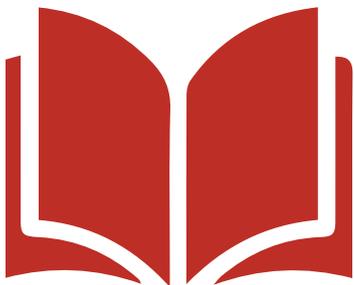
STEP 8

Summarize the main ideas presented in the performances and the proverbs, sayings or teachings and provide additional information from Resource Sheet 1 "Human dignity".

STEP 9

Finish the activity by explaining:

- Human dignity is the right of a person to be valued and respected for their own sake, and to be treated ethically. **Constitution of Kenya Art.28** - *Every person has inherent dignity and the right to have that dignity respected and protected.*
- All human beings need to live with dignity.
- Our culture and religion teaches us about human dignity.
- Each of us has the power to destroy or promote the dignity of others.



Resource Sheet 1:

Human dignity

- Because you are a human being, you are valuable. This is true regardless of your age; race; color; sex; language; religion; opinions; national, ethnic and social origin; property; disability; or any other status.

- Everyone has the right to live and maintain their dignity. Your dignity is a condition of being worthy of esteem and respect.
- Being treated with dignity requires others to acknowledge and address you respectfully. And you should do the same to others.
- Others should talk with you respectfully. And so should you to others.
- Others should treat you fairly. And so should you to others.
- Others should treat you kindly. And so should you to others.
- Others should do nothing to harm you physically; mentally; emotionally; or socially. And you should extend the same to others.
- Others should not take, damage or destroy your property. And so should you not do that to others.

Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.



Meeting 4:

Threats to human dignity

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

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Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.

Group work (30 minutes)

Facilitators notes: For this activity, you will need several work stations each with a surface where the participants can draw with ease. The work stations should be a reasonable distance apart to allow for easy discussions without interfering with the other groups.

STEP 1

Divide the participants into groups of four. Provide them with flip charts, marker pens, masking tape, pencils, etc.

STEP 2

Ask each group to discuss amongst themselves what they understand by the term 'threats to human dignity'. They can even provide stories of personal experiences that touch on situations where their human dignity or of the people they know were threatened.

STEP 3

After everyone has given a story, they should agree amongst themselves a picture/drawing/creation that best symbolizes threats to human dignity.

The drawing should be a representation of all the stories combined.

STEP 4

After 15 minutes, come back to the larger group and ask each group to present their drawing and give a brief explanation on it. One of the group members can do this.

STEP 5

Discuss the following in the larger group after all the presentations have been made:

- What did you learn from all the stories in your small groups?
- What responsibilities do each of us have towards protecting the dignity of others?



STEP 6

Summarize the main discussion points and conclude with the following

- The violation of dignity can adversely affect both mental and physical health of individuals.
- Abuse of women and children's dignity include acts of physical, sexual, and emotional (scolding, shaming, and demeaning) violence.
- Poverty, discrimination, gender inequality, and denial of education are other examples of threats to human dignity
- Each of us has the power to destroy or promote the dignity of others.

Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.

Week 3:

Human Growth and Development

Purpose

Discuss how human beings grow and develop and what children's needs are in their respective developmental stages.

Content

Meeting 5: Stages of human growth and development;
Meeting 6: Children; their needs, and development stages.

Objectives

- Learn about the changes that take place as human beings grow and develop
- Explore a child's needs at different stages of development and apply this knowledge to enrich the physical, social, mental, and emotional development of a child.

Materials

Flip charts, 20 cards with statements of children needs, wants or neither needs or wants that needs to be defined, masking tape and marker pens.

Preparation

- Prepare for the growing and changing activity
- Prepare for the activity on children's needs and their development stages

Meeting 5:

Stages of human growth and development

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

38

Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.

Growing and Changing (45 minutes)

STEP 1

Divide the participants into four groups.

STEP 2

Explain that we are going to compare the stages of human growth looking at childhood, teenage, adulthood and old age.

STEP 3

Assign each group a particular age group to write down their ideas (biological/physical changes, responsibilities, and expectations) about what happens at each stage using the table below:

Child (age 0-12 years)		Teenager (13 years to 17 years)		Adult (18 years 59 years)		Elderly (60 years and above)	
Boys	Girls	Boys	Girls	Men	Women	Men	Women

Note to facilitator: To guide the participants, encourage them to think about the people in their lives; the 14-year-old girls in their village, the old grandma at their home etc. Things they could write down could be for example: women have their first babies, boys of 4-years-old play all day, at 13 years girls don't want to play with boys anymore, and 60-year-old people give advice in case of disputes. Use Resource Sheet 2 "Stages in Human growth and development".

Discussion question

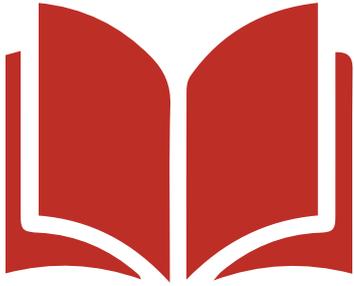
- What are some of the changes you experience in your own life
- How did you feel about these changes?
- Were you excited when you received more responsibilities? Why or why not?
- Were you happy when people started to take you more seriously? Why or why not?



Conclude with the following;

- As we grow, our bodies change. This happens to everyone, although one person may change in different ways from others.
- Men and women change in different ways at different speeds.
- Some babies learn to walk quickly, others take longer, and while one girl may develop breasts at a very young age, another girl may keep growing taller for some years, until she finally develops breasts as well.
- Changes in our bodies are biologically determined while changes in our behaviour are largely determined by the expectation of our culture and can therefore be very different from one place to another. They can also change over a period of time.
- Although it is normal that our lives change, this does not always come easy! Especially changing from a child into an adult, the period in which you are a teenager is called puberty and can be challenging.





Resource Sheet 2:

Stages in Human growth and development

Ages 0 to 17

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What Parents/care givers should know

Human development is a lifelong process of physical, behavioral, cognitive, and emotional growth and change. In the early stages of life- from babyhood to childhood, childhood to adolescence, and adolescence to adulthood- enormous changes take place. Throughout the process, each person develops attitudes and values that guide choices, relationships, and understanding.

Sexuality is also a lifelong process. Infants, children, teens, and adults are sexual beings. Just as it is important to enhance a young person's physical, emotional, and cognitive growth, so it is important to lay foundations for an adolescent's sexual growth.

Adults have a responsibility to help young people understand and accept their evolving sexuality.

Individuals may reach these stages of development earlier or later than other teens the same age. When concerns arise about a specific teen's development, parents or other caregivers should consult a doctor or other adolescent development professional.



Physical Development

Physical growth is especially rapid during the first 2 years. An infant's birthweight generally doubles by 6 months and triples by the infant's first birthday. Similarly, a baby grows between 10 and 12 inches in length (or height), and the baby's proportions change during the first 2 years. The size of an infant's head decreases in proportion from 1/3 of the entire body at birth, to 1/4 at age 2, to 1/8 by adulthood.

Fetal and neonatal brain development are also rapid. The lower, or subcortical, areas of the brain (responsible for basic life functions, like breathing) develop first, followed by the higher areas, or cortical areas (responsible for thinking and planning). Most brain changes occur prenatally and soon

Children will first learn to hold their heads up. Little by little, they will learn to roll and to sit (usually by six months). Usually, by 24 months, children learn to creep, crawl, pull themselves up, walk while holding onto furniture, stand, and then walk two or three steps without help.

Sexual Development

Most infancy from 0-2 years will develop **sexual curiosity** such as touching, holding, pulling and poking their own genitals, looking at or touching the genitals of familiar children or adults in a curious way in the bath or toilet, showing an interest in body parts and how they work.

- **DISCOVERING GENITALS**
Boys become aware of their penis at six to eight months.
Girls become aware of their vulva at ten to eleven months.
- **INVOLUNTARY GENITAL RESPONSES**
Erections occur in boys and lubrication occurs in girls. These responses aren't related to sexual arousal but are simply reflexes that occur in the genitals.
- **EXPLORING THEIR BODIES BY TOUCH**
Children are curious about their bodies, and much of their learning at this stage occurs through touch. As a result, children will often touch their genitals, especially during

diaper changes. Touching genitals is often used as a form of self-soothing at this age.

- **DESIRE FOR PHYSICAL AFFECTION**
Infants need and want physical contact. They like to be held, hugged, kissed, and snuggled. Physical affection helps infants feel safe and secure and lays a foundation for healthy intimacy throughout life.
- **SAYING THEY'D LIKE TO BE THE OPPOSITE SEX**
It's not uncommon for infants to say they'd like to be the opposite sex. This desire is usually rooted in a close friendship or wanting to be like someone they like. It is typically not an indication of gender identity or sexual orientation.
- **UNDERSTANDING THE DIFFERENCE BETWEEN MALE AND FEMALE**
Before the age of two, children begin to understand that there is a difference between boys and girls, and they begin to identify as male or female.

Cognitive Development

Most infancy from 0-2 years will master two phenomena: causality and object permanence. Infants and toddlers use their sense and motor abilities to manipulate their surroundings and learn about the environment.

Infants and toddlers learn by doing: looking, hearing, touching, grasping, and sucking, its divided into six substages.

In stage 1 (birth through month 1), infants exclusively use their reflexes, and their cognitive capabilities are limited.

In stage 2 (months 1 through 4), infants engage in behaviors that accidentally produce specific effects. Infants then repeat the behavior to obtain the same effect. An example is the infant's learning to suck on a pacifier following a series of trial-and-error attempts to use the new object.

In stage 3 (months 4 through 8), infants begin to explore the impact of their behaviors on the environment.



In stage 4 (months 8 through 12), infants purposefully carry out goal-directed behaviors.

Object permanence, or the knowledge that out of sight objects still exist, may begin to appear at about month 9 as infants search for objects that are hidden from view.

In stage 5 (months 12 through 18), toddlers explore cause-and-effect relationships by intentionally manipulating causes to produce novel effects. For example, a toddler may attempt to make her parents smile by waving her hands at them.

In stage 6 (months 18 through 24), toddlers begin to exhibit representational (symbolic) thought, demonstrating that they have started to internalize symbols as objects, such as people, places, and things. The child at this stage, for instance, uses words to refer to specific items, such as milk, dog, papa, or mama.

Emotional Development

Most infancy from 0-2 years will experience feelings of anger, joy, interest, fear, disgust, and surprise, and toddlers may also experience more complex emotions, such as separation anxiety at bedtime.

At birth, infants exhibit two emotional responses: attraction and withdrawal. They show attraction to pleasant situations that bring comfort, stimulation, and pleasure, and they withdraw from unpleasant stimulation such as bitter flavours or physical discomfort.

At around two months, infants exhibit social engagement in the form of social smiling as they respond with smiles to those who engage their positive attention

- Calms down when spoken to or picked up
- Looks at your face
- Smiles at people when they talk or smile
- Cries when hungry wet, tired, or wants to be held
- Knows familiar people
- Enjoys looking at self in a mirror
- Notices when others are hurt or upset

- Shows defiant behaviour (doing what told not to do)
- Imitates others, especially adults and other children
- Plays games such as “pat-a-cake” and “peek-a-boo”
- Lifts foot for shoe or sock when you dress them
- Claps when excited
- Hugs items like dolls and stuffed toys
- Shows you affection (hugs, cuddles, kisses)

Ages 2 to 6 years

Physical Development

Most infancy from 2-6 years will tend to grow about 3 inches in height each year and gain about 4 to 5 pounds in weight each year. The average 6-year-old:

- Weighs about 46 pounds and is about 46 inches in height
- Uses hands to twist and unscrew objects
- Takes off loose clothing alone
- Jumps off the ground with both feet
- Can turn book pages one at a time
- Dresses self in loose clothing
- Uses a fork
- Pedals a tricycle

Sexual Development

Most infancy from 2-6 years will experience heightened interest in their genitals referred by Freud as phallic stage.

Children are erotically attracted to the opposite-gender parent (Oedipal Complex (boys) or Electra Complex (girls)).



Children become curious about the bodies of their siblings and playmates, especially boy-girl differences. That girls do not have a penis and boys do. "Sexual" behavior may include:

- Touching/rubbing genitals in public or private
- Looking at or touching a peer's or sibling's genitals
- Showing genitals to peers.

Cognitive Development

Most infancy from 2-6 years will become increasingly capable of analyzing the world around them more complexly. As they observe things, they begin to sort and categorize them into different categories, often referred to as schemas.

Since children are becoming much more active in the learning process, they also begin to pose questions about the world around them. "Why?" becomes a very common question around this age.

- Demonstrate awareness of the past and present
- Learn by observing and listening to instructions
- Maintain a longer attention span of around 5 to 15 minutes
- Organize objects by size and shape
- Understand how to group and match objects according to color
- Create pictures that they often name and describe
- Count to five
- Draw the shape of a person
- Name and identify many colors
- Rhyme
- Tell where they live

Emotional Development

Most infancy from 2-6 years will begin express a wider range of emotion and may prefer to play with peers of the same sex as them will test boundaries, but they are still eager to please adults and help out:

- more frequent temper tantrums
- asserts independence
- engages in simple pretend play, imitates what adults or other children do
- engages in side by side (parallel) play with other kids
- does not understand what others think or feel
- may confuse reality and make believe
- can be spontaneously kind and caring
- play with other kids in what is called cooperative play
- separates from caregiver more easily
- uses words to communicate needs
- begins to share toys
- can sometimes work out small conflicts with other children
- understand others' feelings and can be sensitive towards them
- more aware of following rules
- more conversational and independent
- enjoys cooperative play with other kids
- becomes aware of their gender
- begins to experience and understand embarrassment
- understands the difference between reality and make believe



Ages 6 to 12 years

Physical Development

For 6- to 12-year-olds, there continues to be a wide range of “normal” regarding height, weight and shape. Kids tend to get taller at a steady pace, growing about 2-2.5 inches (6 to 7 centimeters) each year. When it comes to weight, kids gain about 4–7 lbs. (2–3 kg) per year until puberty starts.

Physical behavior:

- Enjoys many activities and stays busy
- Likes to paint and draw
- May lose first tooth and develop adult tooth
- Vision is as sharp as an adult’s vision
- Practices skills in order to become better
- Jumps rope, skips and chases
- Dresses and grooms self completely
- Rides a bike
- Likes to sew and paint

Sexual Development

For girls, breast development may start as early as 8 years, although 10 is the average. For boys, enlargement of the testicles and thinning and reddening of the scrotum, (the pouch of skin that holds the testicles) marks the beginning of puberty. Male puberty may begin as early as 9, although 11 is the average.

6-8 years:

Children at this age may:

- Become curious about pregnancy and birth,
- Have strong same-gender friendships
- Children of another gender are often seen as gross or yucky
- Begin to focus on peer group style of dress and speech.

9-12 years:

Children at this age may:

- Begin puberty (including menstruation and wet dreams).
- Become more modest and desire privacy.
- Begin experiencing mood swings.
- Feel awkward and wonder “Am I normal?”
- Develop romantic crushes on friends, older teens, celebrities, or sometimes teachers or counselors. Some may even have romantic and sexual fantasies.

Cognitive Development

Most infancy from 6-12 years will usually think in concrete ways (concrete operations). This can include things like how to combine, separate, order, and transform objects and actions. Adolescence marks the beginning development of more complex thinking processes (also called formal logical operations).

6- to 7-years:

- Understand concept of numbers
- Know daytime and nighttime
- Can differentiate right and left hands
- Can count backwards
- Know the dates, months, years
- Understand fractions
- Understand concept of fractions and space
- Draw and paint
- Enjoy to read well, Write stories or letters
- Enjoy talking on the phone or texting



Emotional Development

Most infancy from 6-12 years will move from playing alone to having multiple friends and social groups. While friendships become more important, the child is still fond of his or her parents and likes being part of a family.

Behavior:

- more aware of the perceptions of others
- trying to fit in
- expanding their vocabulary including their emotional vocabulary
- begins to understand death
- may complain about friendships and the reactions of other kids
- desire to behave appropriately, but aren't as attentive to directions
- trying to express feelings with words, but may still resort to aggression or tantrums when upset
- greater awareness of their surrounding
- concerned about rules which can lead to bossiness
- cooperative play in group games or group settings
- uses problem solving, negotiating, and compromising skills with peers
- begins narrowing their peer group down to a few close friends
- sportsmanship emerges
- may begin to withdraw from family time or conversations to develop their own identity
- are affectionate, goofy (think fart jokes and burping contests!), and curious
- can be seen as selfish, rude and contrary (this is a stage when a lot of parents will comment "where did my sweet Sally/Billy

- may change emotions quickly
- can express subtle emotion
- moods and emotions are impacted by hormones
- begins to handle emotions like fear, frustration, rejection, and loneliness
- needs more privacy
- values the opinions of friends and others sometimes over those of family
- may test out new ideas, values, fashion styles, speech patterns, and mannerisms while trying to find where they fit in
- begins to develop personal values
- learning to make appropriate decisions to resolve peer conflict
- understanding of consequences to actions

Ages 13 to 17 years

Physical Development

Most teens ages 13 to 17 will:

- Complete puberty and the physical transition from childhood to adulthood
- Reach nearly their adult height, especially females [Males continue to grow taller into their early twenties.]

Sexual Development

Most teens ages 13 to 17 will:

- Understand that they are sexual and understand the options and consequences of sexual expression
- Choose to express their sexuality in ways that may or may not include sexual intercourse



- Recognize the components of healthy and unhealthy relationships
- Have a clear understanding of pregnancy and of HIV and other sexually transmitted infections and the possible consequences of sexual intercourse and have the ability to make reasoned choices about sex based on knowledge
- Recognize the role media play in propagating views about sex
- Have the capacity to learn about intimate, loving, long-term relationships
- Have an understanding of their own sexual orientation (this is different than sexual behaviour).

Cognitive Development

Most teens ages 13 to 17 will:

- Attain cognitive maturity—the ability to make decisions based on knowledge of options and their consequences
- Continue to be influenced by peers (the power of peer pressure lessens after early adolescence).
- Build skills to become self-sufficient
- Respond to media messages but develop increasing ability to analyse those messages
- Develop increasingly mature relationships with friends and family
- Seek increased power over their own lives
- Learn to drive, increasing their independence.

Emotional Development

Most teens ages 13 to 17 will:

- Have the capacity to develop long-lasting, mutual, and healthy relationships, if they have the foundations for this development—trust, positive past experiences, and an understanding of love Understand their own feelings and have the ability to analyze why they feel a certain way.

- Begin to place less value on appearance and more on personality.

What families/ peer educators need to do to raise Sexually Healthy Adolescents?

To help teens ages 13 to 17 develop as sexually healthy youth, families should:

- Clearly articulate your family and religious values regarding sexual intercourse.
- Express that, although sex is pleasurable, young people should wait to initiate sex until they are in a mature, loving, and responsible relationship.
- Express that we all have a variety of options for experiencing intimacy.

Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.



Meeting 6:

Children: their needs, and development stages

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.

Children's Needs (20 minutes)

STEP 1

Put on one side of the room, a sign saying 'want' and on the other side a sign saying 'needs' and at the middle neither needs nor wants.

STEP 2

Distribute the cards to each participant and ask them to go stand under sign that correlates to it, define needs and wants using the definition below:

- **needs** – essential for children to be healthy and happy
- **wants** – desirable but not necessary for children to be healthy and happy
- **neither wants nor needs**

STEP 3

Tell participants that children need fall under 5 categories:

- **physical:** E.g., shelter, food, clothing, medical care and protection from harm
- **mental:** E.g., unconditional love from family/parents, safe and secure surroundings, self-confidence and high self-esteem
- **emotional:** E.g., love from parents /guardians/family, belonging, Safe and secure surroundings, self-confidence and high self-esteem
- **social:** E.g., belonging, family, friendship, acceptance
- **spiritual:** E.g., need to feel secure



STEP 4

Ask participants standing under the sign “needs” to identify the category of the need in the card they are holding.

STEP 5

Conclude the activity using the following discussion questions:

- *Are there any differences between the needs of girls and those of boys/ if yes, what are the differences?*
- *How can different circumstances such as defilement change the needs of a boy or a girl?*

Examples of the needs of a survivor include:

- Health – physical
- Psychosocial support – mental, emotional, social, spiritual
- Legal
- Protection

Stages of Child development (45 minutes)

STEP 1

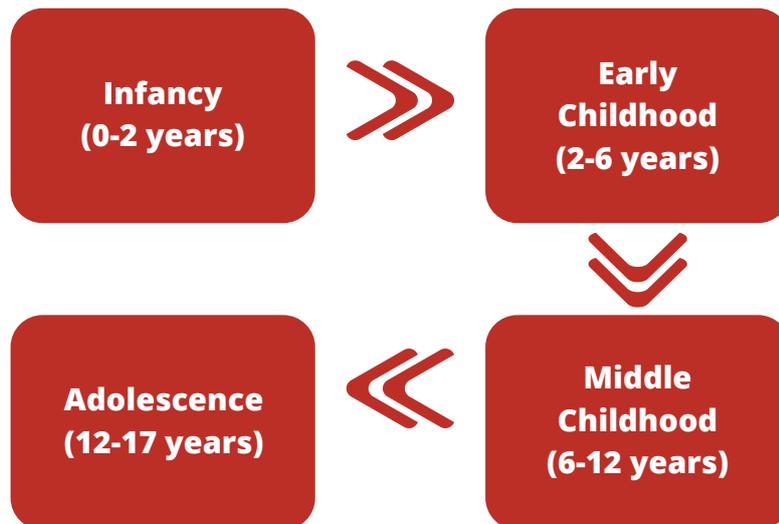
Explain that this lesson explores child development, the biological and psychological changes that occur in children as they grow.

STEP 2

Tell the participants that as children grow from conception to adulthood, they go through different stages of development. It is important for us to understand the changes and challenges they go through in each stage for us to provide appropriate support and promote their healthy growth and development.

STEP 3

Display your stages below in the room (Infancy to 17 years).



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STEP 4

Ask participants to identify some of the changes and challenges that children go through at each one of the above stages. If they mention changes or challenges that they are not sure where to place on the stages, discuss and agree together as a group using Resource Sheet 3 “Changes and Challenges in Human growth and development”.

STEP 5

After a brief discussion, highlight the following to the participants:

- Children develop at different rates and there is a wide range of what is considered to be “normal” development.
- Some changes may occur earlier or later depending on the child and still be considered part of healthy development.
- Children will experience changes or challenges in the



early childhood category before they can experience changes and challenges in the middle childhood category or will be able to perform the tasks in the middle childhood category before they perform the tasks in the adolescence category.

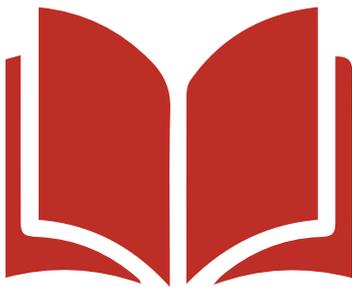
STEP 6

Ask participants to suggest ways of supporting children as they go through changes and how they can prevent or address the challenges the children experience.

STEP 7

Summarise the session using the following points

- Child development refers to the biological, psychological, and social changes that occur in children as they grow and mature from infancy through adolescence.
- It involves the physical, cognitive, emotional, and social development of children and how they acquire new skills, knowledge, and behaviours over time.



Resource Sheet 3:

Changes and Challenges in Human growth and development

Needs: essential for children to be healthy and happy for example Food, water, clothing, and shelter.

Wants: desirable but not necessary for children to be healthy and happy. Designer clothes, expensive toys, Television and cartoons, vehicles are examples of wants. These goods are not essential for living, but people want them to better their lives.

Changes in our bodies are biologically determined while changes in our behavior are largely determined by the expectation of our culture, and can therefore be very different from one place to another. They can also change over time.

Changes in human growth and development

0 - 3 years changes and challenges

- No or limited language
- Communicate with body language
- Very little or no understanding of an emergency or event
- Cling more to parents
- Regression to younger behavior Changes in sleep and eating patterns
Crying and irritability
- Afraid of things that did not frighten them before

4 - 6 years

- Language, but narrow understanding of the world. Everything is centered around personal experiences
- Does not understand the consequences of anything in life Still fully dependent on parents' reactions
- Preoccupied by death, but does not really understand that a dead person never comes back
- 'Magical' thinking

7 - 12 years

- Thinking concrete, but also some abstract and logical thinking
- Deeper understanding of how things are linked together, such as cause and effect, risks and vulnerabilities
- Interested in facts
- Understand that death is for ever

13-19 years

- Searching for own identity
- Peers more important, although still attached to family
- Understand perspectives of others



- Understand consequences on self and others
- Growing sense of responsibility mixed with guilt and shame

Challenges in puberty

- Although it is normal that our lives change, this does not always come easy! Especially changing from a child into an adult, the period in which you are a teenager and we call puberty, can be challenging.
- During puberty, teenagers are faced with a body that is suddenly becoming different. They may suddenly find themselves interested into new things or subject of unexpected interest of others.
- They may feel threatened that their 'adult lives' are about to start, without understanding what is going to happen exactly.
- Luckily, it can also be a fun and exciting time for teenagers.

Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.

Week 4: Fairness

Purpose

Discuss and clarify ideas, opinions, and beliefs about the values of fairness and justice and to explore fair punishment for children, in particular sharing strategies to promote positive parenthood and healthy child-parent relations.

Content

Meeting 7: Fair punishment for children

Meeting 8: Positive parenthood; healthy child- parent relations

Objectives

- Explore what the values of fairness and justice entail and fair punishment for children
- Discuss how to promote positive parenthood and healthy child-parent relations

Preparation

- Prepare for discussion and case studies on fair punishment
- Prepare for discussion on Positive parenthood: healthy child-parent relations

Meeting 7:

Fair punishment for children

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

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Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.

Fairness and justice (Are You a Fair Person? (1 hour)

STEP 1

Start by asking participants the following questions and get a few of them to respond.

What is Fairness?

What is justice?

Are they different or similar?

Use the information in the summary and conclusion at the end of this activity to correct any misinformation.

STEP 2

Administer the following self-evaluation either as a handout or by reading to them as they write in their notebooks.

63

Are You a Fair Person?

Take this self-evaluation and decide for yourself

TRUE

FALSE

I treat other people the way I want to be treated.

I treat people with impartiality.

I am reasonable.

I play by the rules.

I don't take advantage of people.

I consider the feelings of all people who will be affected by my actions and decisions.

I think I am/am not a fair person because: _____



STEP 3

Lead the discussion using the following questions⁴:

1. *It's an unfair world, and nothing I do is going to change that. Do you agree or disagree? Why?*
2. *How do you know when something is unfair?*
3. *What does treating people fairly mean? Is it possible to treat everyone fairly?*
4. *What does it mean to be open-minded? What does it mean to be impartial? What do these things have to do with fairness?*
5. *Is it possible to be fair without considering everyone who will be affected by your decision? Give an example.*

STEP 4

Share or read the case study below with the participants and discuss the questions that follow.

Julia is 13 years old, and Samir is 14 years old. Both are in a mixed day secondary school. They live 300 meters apart at home. They both went to Wema Primary School and both participated in drama and sports. They were both average performers in academics. One Friday evening after games, Mr. Chunga (teacher on duty) found the two in the football pitch kissing. He slapped both of them and frogmarched them to the deputy's office. They were both asked to write letters of apology and bring their parents to school the following Monday. Both of them were too scared to tell their parents what had happened. The parents accompanied them to the school. During the assembly, the deputy principal announced that the two were caught kissing, gave each of them 20 strokes of the cane and said that they would be given another week off to continue with the kissing. This situation was both embarrassing for the parents and the two students. Julia never returned to that school and Robert who was left behind became very depressed.

Discussion points

1. Were Julia and Samir given fair punishment? Why?
2. What may have caused the children's behavior?

4. Source: www.goodcharacter.com/high_school/fairness-justice/

3. How would you have handled the case?
4. What are some of the justifications given by parents and teachers for using violent punishment such as corporal punishment, even though its is illegal in Kenya?

Summary and conclusion

- Even though justice and fairness are relatable terms, there is a distinct difference. Fairness is a quality of being fair without having any judgment towards the individual but justice is simply what the person deserves.
- We should protect children from being hurt, even in the name of 'discipline' or 'punishment', because:
 1. they have a right to protection from any kind of harm;
 2. harming them slows down their development; and
 3. they need to participate in their upbringing and learn self-discipline.

Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.



Meeting 8:

Positive parenthood: healthy child-parent relations

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.

Activity (1 hour)

STEP 1

Use the questions below to lead the discussion:

1. What do you understand by the term positive parenting?
2. What are the advantages of positive parenting?
3. What are the challenges facing positive parenting?
4. How can we address these challenges?
5. What is a healthy parent/child relationship?
6. How can we enhance healthy child-parent relations?

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STEP 2

After the discussion, use Resource Sheet 4 “Positive parenting” to share key points on positive parenting.

Summary and conclusion

- A healthy child-parent relationship is one that nurtures the physical, emotional and social development of the child.
- Forming a connection with your child is important to developing a strong parent-child relationship.
 - Tell your child you love them
 - Play together
 - Be Available
 - Share meals together
 - Listen and empathise





Resource Sheet 4:

Positive parenting

Positive parenting is the continual relationship of a parent(s) and a child or children that includes caring, teaching, leading, communicating, and providing for the needs of a child consistently and unconditionally.

Qualities of positive parenting

- It supports the Child's Best Interests – positive parenting puts the best interest of the child as a priority in all matters affecting him/her. It always seeks for the benefit and wellbeing of the child first before all else.
- It involves moral and spiritual guidance of children.
- It involves leading children whereby parents or guardians set the example to follow as they act as role models in private and in public.
- It respects the developmental stage of the child and sensitive to the his/her needs.
- It provides emotional security whereby children feel safe to express their feelings openly.
- It is always non-violent even when under pressure to act in the contrary.
- It involves teaching of valuable knowledge and skills to children by parents or guardians.
- It is caring and compassionate.
- It is empowering to children to be better people.
- It provides regular open communication between parents or guardians and children.
- It rewards accomplishments no matter how small.
- It provides emotional warmth and empathy.
- It is consistent whereby words are matched with actions every time.

- It sets boundaries – reasonable boundaries are set in to ensure that children are safe and secure without feeling imprisoned.
- It is nurturing and enables children to grow and develop in a healthy way.
- It provides unconditional love.
- It recognizes and focuses on the positive
- It shows empathy for the child's feelings.

Advantages of positive parenting

Positive parenting has numerous advantages over negative or poor parenting. Below are some of those advantages:

1. It enhances children's emotional intelligence – children who grow up in a positive parenting environment, can manage and control their emotions such as joy, anger, and fear better than those who grow up in a non-empathetic and authoritarian parenting environment.
2. Positive parenting helps to reduce negative behaviour -positive parenting can help prevent and reduce negative behaviour in children. It takes away the key push factor for negative behaviour which in most cases is a home environment that is characterized by aspects of poor parenting.
3. Positive parenting helps to let go of pride and significantly improve problem-solving skills.
4. Positive parenting helps build strong bonds between children and their parents because when children feel that they are treated as important and individuals worthy of their parents' time and other resources, it enhances their relationships with their parents. This is also crucial as children grow and will enable them to communicate anything that is a concern to them including abuse.
5. Setting proper boundaries helps in developing accountability and responsibility – reasonable boundaries and limits are necessary for children. They help in ensuring that children are answerable for their actions and that they take personal responsibility for them. It also protects them from harm, which is the main aim of positive parenting.



6. Positive parenting helps us to work on ourselves to become better and responsible parents.
7. Positive parenting helps boost the self confidence in children.

Challenges facing positive parenting

- Exposure of children to violence at home and in the community
- Online risks (Access to social media)
- Neglect/ Lack of attachment to a child (either due to step parents, hostile guardian, ...)
- Harmful norms - a child denied nutritious food such as eggs in that she will not develop teeth
- Poverty
- Unequal caregiving roles - girls more cared and loved more than boys, responsibility left to the mother alone

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Addressing challenges facing positive parenting

- Awareness/ education on importance of parental attachment
- Embracing positive norms
- Understanding development stages and how parents can respond appropriately to stimulate and encourage desired behaviours
- Gender equitable parenting
- Setting boundaries / rules for safety and keep monitoring the child safety
- Agreeing age-appropriate boundaries e.g. screen time, online safety etc
- Positive discipline
- Positive communication (keeping communication channels open)
- Problem solving to deal with bullying, peer, relationship etc
- No judgmental approach
- Increase role of a child in decision and autonomy

Techniques and skills in enhancing healthy parent child relationship

- Children to be taught skills such as emotional regulation, problem solving, social skills
- Parents to be taught skills such as communication, partner /spouse support, problem solving and emotion regulation
- Applying nonviolence consequences for misbehaviour
- Setting and monitoring rules
- Giving positive and direct commands
- Praise and rewards
- Parent child play and empathy
- Sharing of positive experiences on parenting between parents

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Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.



Week 5: Discrimination

Purpose

To understand what discrimination is and the value of equality and non-discrimination.

Content

Meeting 9: Tackling Discrimination;

Meeting 10: Promoting equality and non-discrimination.

Objectives

- To increase awareness on discrimination in our daily lives
- To identify different ways in which men, women, boys and girls are discriminated against
- To identify the impact of discrimination in people's lives.



Meeting 9:

Tackling discrimination

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

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Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.

Discussing a story of stigma and discrimination (1 hour and 10 minutes)

STEP 1

Ask one or two participants to define discrimination and share a story of discrimination they have observed.



Note for facilitator: Discrimination means any exclusion or restriction made on the basis of different category of people especially based on age, sex, ethnicity and the like that creates barriers for girls, boys, women and/or men in recognizing, enjoying or exercising their full and equal human right.

STEP 2

Use the questions below to discuss the story/ stories shared by the participants:

- How does this story make you feel?
- How do you think the person(s) felt?
- What do you think happened to the person(s) dignity and his/her standing in the community?
- What could make the situation different for this person(s)?
- If you were a close relative of this person(s), what could you do in this situation to restore their dignity?
- If you were a neighbour or friend of her/his family, what could you do to restore her/his dignity?

STEP 3

Summarise the discussion on discrimination using the following questions:

- In what ways are women or girls discriminated against?
- In what ways are men or boys discriminated against?
- Which groups of people in your community are discriminated against (for example, different age groups)?
- Why do people discriminate against others?
- Where do people learn discriminatory beliefs and behaviour?
- What impact does discrimination have on a person's dignity?
- Why is it important to challenge discrimination?
- How would our community benefit if there was no discrimination?

Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.



Meeting 10:

Promoting equality and non-discrimination

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

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Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.

Let's Talk about equality and non-discrimination (1 hour)

STEP 1

Lead a discussion by asking the participants the following questions and after a few responses for on each question provide additional information using Resource Sheet 5.

1. How would you define “Gender inequality”?
2. Have you ever been faced with cases of gender inequality or discrimination in your life? How?
3. What are the issues affecting equality and non-discrimination in our community?
4. What measures can we take to protect everybody’s right to equality and to ensure the right of individuals and groups not to be subjected to discrimination?

Discrimination can be based on many different grounds, such as tribe, gender, HIV status, disability, age and political affiliation. Women and girls are often targets of discrimination. It’s also linked to gender-based violence and violence against children.



Resource Sheet 5: Equality and Non discrimination

What is discrimination?

- **Discrimination** means any exclusion or restriction made on the basis of different category of people especially based on age, sex, ethnicity and the like that creates barriers for girls, boys, women and/or men in recognizing, enjoying or exercising their full and equal human right.
- **Gender inequality** is discrimination on the basis of sex or gender causing one sex or gender to be routinely privileged or prioritized over another.



What are the causes of gender inequality?

- **Gender prejudice** and resulting gender discrimination begin in childhood. From the moment they're born, girls and boys face unequal gender norms as well as social norms regarding expectations and access to resources and opportunities, with lifelong consequences – in their homes, schools and communities.
- For example, the world's boys are often encouraged to go to school and get an education to prepare for work, while girls carry heavy household responsibilities that keep them from school, increasing the odds of child marriage and pregnancy.

Examples of discriminations:

- **Gender inequality in girls education.** Girls are more likely than boys to set foot in a classroom and be denied equal opportunities.
- **Child marriage** is a form of gender-based violence and a result and driver of gender inequality and gender discrimination.
- **Gender-based violence** occurs everywhere around the world across all economic and social groups. While both boys and girls are negatively impacted, girls are particularly at risk. An estimated 1 in 3 women globally have experienced physical or sexual violence in their lifetime, mostly at the hands of their partners. Types of violence may include: prenatal sex selection, female infanticide, neglect, female genital mutilation, rape, child marriage, forced prostitution, honor killing and dowry killing.

What is the importance of gender equality?

- **Gender equality** is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable future. Eradicating gender issues means a world where women and men, girls and boys all enjoy equal rights, resources, opportunities and protections.
- **Empowering girls from the start** is proven to have lasting and compounding benefits over the course of their lives. When girls are supported to be active in civic and political spaces, in particular, they are empowered with the tools and skills they need to be drivers of positive change in their families and communities. Girls are the

experts of their own experiences, priorities and needs, and are powerful catalysts for a world where gender equality flourishes.

- **Promoting gender equality** is also central to ensuring child protection and the fulfillment of child rights, as abuse, neglect, violence against women and exploitation both reflect and reinforce gender inequalities

What are the effects of gender equality on society?

- When girls are empowered to lead their lives, speak their minds and determine their futures, everyone benefits. History suggests that when we fight gender oppression, societies are more stable, safe and prosperous, with happier, better educated citizens.

Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.



Week 6:

Human rights and child rights

Purpose

Learn and understand the concepts encompassed by the terms 'human rights' and 'child rights'.

Content

Meeting 11: What are Human rights? What are child rights?

Meeting 12: Taking stock of the rights of women and children in our community

Objectives

- Develop an understanding of what human rights and child rights are
- Appreciate the relationship between rights and responsibilities and our role in upholding human rights
- Appreciate the meaning and significance of the Universal Declaration of Human Rights and United Nations Convention on the Rights of the Child
- Apply the concepts of human rights to their own lives
- Reflect on our community's treatment of women and children

Materials

- Copies of the simplified version of the Childrens' Act, 2022 or handout 2 on child rights from Children Act 2022
- Copies of the handout 1 on the bill of rights from Constitution of Kenya 2010

Preparation

- Prepare for the discussion and group activity



Meeting 11:

What are Human rights? What are child rights?

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

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Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.



Exploring Human Rights and Child rights (1 hour and 10 minutes)

STEP 1

Lead a discussion using the following questions

- *What is a right?*
- *What is meant by child rights?*

Facilitator Note:

Right: This refers to one's entitlement.

Responsibility: This refers to a duty or obligation to perform a task.

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STEP 2

Explain to participants that the Constitution of Kenya 2010 Bill of Rights protects our fundamental human rights, and it is important to know what these rights are. Ask participants to share examples of the human rights we have. After a few responses give participants Handout 1- Bill of rights from Constitution of Kenya 2010 and review it together.

STEP 3

Explain to participants that the Childrens' Act 2022 in addition to Constitution of Kenya 2010, protects the fundamental rights of children, and it is important to know what these rights are. Ask participants to share examples of rights children are entitled to. After a few responses. Give participants Handout 2- Child rights from Children Act 2022 or copies of the simplified version of Childrens' Act 2022 and review it together:

- Why do we need to separate 'Childrens' rights from other 'human' rights?
- Whose responsibility is it to provide these rights?

- Every right carries a responsibility. Ask the participants to identify the responsibilities that comes with some of the rights they have reviewed in the handouts.
- Imagine a world in which every person's rights are fully respected. How do human rights (including child rights) help to make life better for all humanity?
- What cultural and religious values/beliefs support the idea of human rights and child rights?

STEP 4

Ask participants to form four small groups and tell them they have 20 minutes to make up a song, poem or short drama about Childrens' rights or human rights to celebrate the importance of human rights and children's rights.

STEP 5

After 20 minutes, bring everyone together and ask each group to perform its song, poem or drama to the larger group.

Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.



Meeting 12:

Taking stock of the rights of women and children in our community

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.

Painting the True picture of the rights of Women and children in our community (1hour)

STEP 1

Introduce the session by telling the participants that many people claim that things have changed regarding women and children rights.

- In the recent past what has changed in the community if at all?
- In the recent past which areas/rights have been affected most?
- What factors have contributed to the changes of the situation or the situation of women and children remaining the same?

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Facilitator Note: during the discussion don't accept explanations like "such things are no longer practiced", "there's very large extent of change" etc which are not specific about what is happening. Ask participants to be more specific with their explanations, description or examples in order to understand the real situation.

STEP 2

Lead a discussion using the following guiding questions;

1. What are the consequences of the changes or lack of changes of the situation of the rights of for women and children to our community?
2. What steps/role can we take/play to improve the situation of these rights?



STEP 3

Summarize the discussion by highlighting the following points.

- While there might be claims that nothing has changed, it might be misleading and may work against efforts to bring lasting solutions in women's and children's empowerment.
- There is a need to explore what is truly changing and what is not, understand the depth of the change and explore superficial ones.

Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.



PHASE 3

Creating reflection and understanding about abuse of women and children and social norms that promote or prevent it

Week 7: Gender and Power



Purpose

Learn more about the roles and responsibilities assigned to individuals based on their gender, decision making power and their relationship to GBV, VAC and sharing experiences about abuses of power against men/boys and women/girls in the community.

Content

Meeting 13: Exploring gender roles and decision-making power in the community

Meeting 14: Sharing experiences about abuses of power in relation to men/boys and women/girls

Objectives

- Understand the concept of gender roles and the relationship between power in decision making, GBV and VAC
- Explore and share experiences of abuses of power in relation to men/boys and women/girls

Materials

- Flip chart and felt pens

Preparation

- Prepare for the discussions on gender roles and decision-making power
- Prepare for the discussions on sharing experiences of abuses of power in relation to men and women and boys and girls.

Meeting 13:

Exploring Gender roles and decision-making power in our community

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

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Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.



How do we understand Gender roles (45 minutes)

STEP 1

Facilitate a discussion using the following questions:

- What is gender?
- What is the difference between 'gender' and 'sex'?
- What are gender roles?
- Are the roles assigned to men/boys and women/girls in our community the same?
- What are the roles assigned to men and boys in our community?
- What are the roles assigned to women and girls in our community?
- Which group is at a disadvantage?
- How does this assignment (gender roles) affect both men/boys and women/girls in our communities?
- How can the gender roles contribute to GBV and VAC?
- How can we make the situation better for everyone?

Facilitator Note:

Sex: Refers to the biological differences between males and females. It is natural, universal and does not change or evolve overtime.

Gender: Refers to differences that are socially ascribed to men and women and differ from society to society and can change with time. Gender is widely shared beliefs, ideas, and expectations concerning the roles and even appearances of women/girls and men/boys. These include ideas about typically feminine and masculine characteristics and abilities, and commonly shared expectations about how women/girls and men/boys should behave in various situations.

Gender roles: are the social and cultural expectations and norms that define the behaviours, roles, and responsibilities considered appropriate for individuals based on their perceived gender.

Decision making power (30 minutes)

STEP 1

Start the session by asking the participants what power is. After a few responses explain that **power is the ability to influence decisions.**

Inform them that in Kenya, men have more power than women do. Often, when the groups have power, they treat those with less power poorly. **This poor treatment of groups with less power is called oppression.**

STEP 2

Ask for some examples of powerful groups and targeted groups in the society. List them on a sheet of flip chart paper. Help the participants come up with examples of these two groups by suggesting categories that may have a power and a target group. These include sex, race, age, religion and financial status. The chart should look similar to the one that follows:

Powerful	Targeted
<ul style="list-style-type: none"> • Men • Adults • Wealthy • Teachers 	<ul style="list-style-type: none"> • Women • Youth • Poor • Students/pupils



STEP 3

After participants have completed the chart, use the questions below to lead a discussion:

- Why do these groups have more power?
- How does power imbalance contribute to the abuses of power between men and women, boys, and girls?
- And what bad things can happen because of abuse of these powers? Give examples (defilement, rape war, land clashes, abuse, neglect etc.)
- What actions can we take to address and prevent abuses of power based on gender?

STEP 4

Ask participants what decision-making power means? After a few responses provide the definition below and use the questions to lead a discussion.

Decision-making power refers to the ability and authority to make choices, determine courses of action, and influence outcomes in various domains of life. It encompasses the capacity to make decisions that affect oneself, others, and the broader community.

- What is the importance of decision-making power?
- How did you feel when you were empowered or disempowered in a decision-making process?
- Who between men and women have more decision-making power in our community?
- What can we do to create a more inclusive decision-making environment?

STEP 5

Explain the four different types of power:

- **Power over:** Using rewards, punishment and manipulations to force someone to do something.
- **Power to:** the unique potential of every person to shape his or her life and world, based on the belief that each individual has the power to make a difference.
- **Power with:** the power that comes from the community, solidarity and cooperation. The ability to take action by uniting with others.
- **Power within:** the ability to influence and take action based on intention, clarity of vision, or charisma.

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STEP 6

Conclude by highlighting the following points⁵:

- Some of the bad things that can happen because of abuse of power or oppression include abuse, rape, sexual harassment and exploitation. These are examples of violence which can be perpetrated to someone because of their gender (Because of being a woman or a man).
- It is crucial to bring more equality among human beings by developing the capacities of those who have less power, because the more they are empowered the more they will be able to contribute positively to the development of their families and communities.

5. Adapted from: Communities Care Toolkit, UNICEF



- One person or group having power does not take power from others.
- Power and gender-based violence (GBV) are closely intertwined, with power dynamics playing a significant role in perpetuating and sustaining such violence
- Understanding the relationship between power and GBV helps in addressing the root causes of violence and working towards creating safer and more equitable societies.

Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.

Meeting 14:

Sharing experiences about abuses of power in relation to men and women and boys and girls

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

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Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.



The power walk (45minutes)

STEP 1

Explain that for this activity everyone will play a different person and hand a slip of paper to each person with a different character written on it.

STEP 2

Tell the participants not to tell anyone else which character they have and to take a minute to try and 'walk in the shoes' of their character and think about what life is like for that person.

***The characters** can be a 15-year-old maid; a member of parliament; a teacher; a woman working for a local NGO; a 12-year-old herd's boy; a village elder; a police man; a farmer; a local trader; the CEO of an international company; a fisherman; a community social worker; a nurse; a county commissioner; a lorry driver; a house wife; a doctor; a girl's rights activist, and so on. You may add more characters if necessary.

STEP 3

Then, ask all the participants to form a straight line, facing forward, and say that this line represents the idea that all human beings are born free and equal.

STEP 4

Tell the participants you are going to ask them a series of questions, and if their character can answer yes to a question, they should take one step forward. If the answer is no or they are unsure, they should stand still.

Read the questions below clearly one by one, and repeat if needed;

- Did you go to primary school?
- Did you have at least two meals in a day?
- When you get sick, can you see a doctor?
- Did you go to high school?
- Do you have a television at home?
- Do you have a car?
- Do you have a phone?
- When you walk through the community, do you feel safe?
- Do you have power to influence people in the community?
- Can you meet with the DC and talk about community issues?
- Can you access parliament?
- Do you have a bank account?
- Do you have bodyguards?
- Can you contribute to decision making in your family?
- Can you contribute to decision making in your community?
- Do people in the community respect you?
- Do you know your legal rights?
- Do you have access to clean and safe drinking water?
- Can you afford to take your children to school?

STEP 5

When all the questions have been asked, people will be spread out with the more powerless at the back, having taken the fewest steps. They should remain in these positions as you ask them questions below.

They can now reveal who is at the front and who is at the back i.e., they can now reveal their character.

STEP 6

Summarize using the following discussion questions:

- How did you feel when you were first in the line facing forward?
- How does it feel to be left at the back while others are moving forward, and how does it feel to be at the front?
- Those at the back, what kind of resources do they need to move to the front?
- Who is male? And who is female? (Note that some characters can be either sex)
- Where are majority of women and girls placed?
- Are there any characters that are similar except for their gender? How are their lives different?
- What make people more powerful or less powerful?

Let's talk about power and abuse (45minutes)

Note to the facilitator: remember to be attentive to participants' emotional well-being and provide appropriate resources and support throughout the discussion. It is also important to respect individuals' boundaries and not force anyone to share personal experiences if they are not comfortable doing so.

STEP 1

Lead a discussion using the following questions;

1. What does abuse of power mean to you?
2. Have you observed or experienced different types of abuses of power based on gender?
3. Can you share that experience?
4. How did the abuse of power affect you or the person involved?
5. How do you think power imbalances contribute to the abuses of power between men and women, boys, and girls?
6. How do abuses of power affect individuals' health, safety, and quality of life?
7. What actions can we take to address and prevent abuses of power based on gender?

Summary and conclusion

- Power and gender-based violence (GBV) are closely intertwined, with power dynamics playing a significant role in perpetuating and sustaining such violence
- Understanding the relationship between power and GBV helps in addressing the root causes of violence and working towards creating safer and more equitable societies.

Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?



- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.



Week 8: Abuses faced by women and children

Purpose

To learn more about sexual violence in the community and its harmful consequences for individuals, families and the community, and explore the issue of teenage pregnancy and its consequences.

Content

Meeting 15: What is Sexual Violence

Meeting 16: Teenage pregnancy and its consequences

Objectives

- Learn about different types of sexual violence that happen in the community.
- Reflect on the consequences of sexual violence to individuals, families and community.
- To identify the causes, consequences and prevention of teenage pregnancies

Materials

- Notebooks and pens for participants

Preparation

- Review information on sexual violence and its consequences to make sure you are familiar with the physical, psychological and social effects of sexual violence and are confident in communicating this information to group members. Use Resource Sheet 6: Overview of sexual violence
- Resource Sheet 7: Overview of teenage pregnancy



Meeting 15:

What is sexual violence?

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

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Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.

Information about sexual violence (1 hour and 10 minutes)

STEP 1

Tell participants that we will be talking about sexual violence and acknowledge that this is a sensitive topic.

STEP 2

Ask participants to go into 3 groups and assign each group the following questions:

- **Group 1**- What types of sexual violence that happen in the community, where they happen and to whom?
- **Group 2** - What are the consequences for survivors, their families and the wider community? Including the effects on a person's physical and mental health and in the family and community.
- **Group 3** – What are prevention measures?

STEP 3

After 20 minutes, ask each group to present their discussions.

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STEP 4

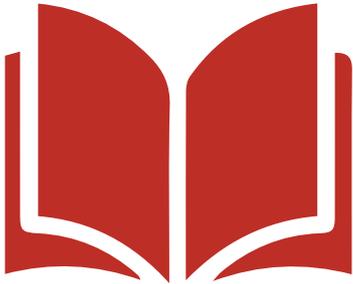
After the presentation give additional information using Resource Sheet 6 "Overview of Sexual Violence".

STEP 5

Conclude by summarizing the discussion and highlighting the following:

- There are many different types of sexual violence, and some are more hidden than others and harder to talk about.
- Sexual violence affects a person's dignity. It can have serious, even life-threatening consequences for survivors, but also for their children and other family members and even the rest of the community.





Resource Sheet 6:

Overview of Sexual Violence

“Sexual violence, causes, consequences, prevention, and reporting”

Definition of sexual violence

It is a broad term that describes any violence, physical or psychological carried out through sexual means

Any kind of sexual activity (including online) or act that was unwanted or involved one or more of the following pressure, manipulation, bullying, intimidation.

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Types of sexual violence

- a) **Defilement** - is any sexual intercourse with a child under the age of 18 years old
- b) **Sodomy** - Anal sex with a child (Boy or girl) by male person
- c) **Incest** - is an indecent act by male or female persons which cause penetration with a male or female person who is to his/her knowledge his/her daughter/son, granddaughter/grandson, sister/brother, mother/father, niece/nephew, aunt/uncle or grandmother/grandfather
- d) **Sexual assault** (defined as “any unwanted’ object insertion’ or forced sexual act committed without consent”) or threat including actual physical aggression - threats of physical aggression emotional coercion; and/or - psychological blackmailing.
- e) **Indecent act/fondling** (unwanted touching of a sexual nature) - is any contact between any part of the body of a person with the genital organs, breasts, or buttocks of another, but does not include an act that causes penetration.

f) Sexual Exploitation

- i. Exposure or display of any pornographic material to any person against his or her will
- ii. Demanding sex in any context
- iii. Making sex a condition for assistance
- iv. Forcing sex, forcing someone to have sex with anyone
- v. Forcing a person to engage in prostitution or pornography
- vi. Refusing to use safe sex practices
- vii. Videotaping or photographing sexual acts and posting it without permission
- viii. Alleging or threatening to allege that anyone already has a history of prostitution on legal papers
- ix. Name-calling with sexual epithets
- x. Insisting on anything sexual, including jokes that may be uncomfortable, frightening or hurtful

g) Sexual Harassment**h) Online Sexual Exploitation****Causes and contributing factors of sexual violence**

- Abuse of power
- Social cultural belief or inequality E.g., stepfathers not considering stepchildren as their own
- Lack of belief in equality of human rights for all E.g., blaming a victim for dressing in certain way
- Age factor (children are more vulnerable)
- Drug or substance abuse
- Parental negligence
- Myths and beliefs about HIV / AIDS
- Myths about sex E.g., sex cures back and crump pain
- Lack of reporting of such cases to deter more cases from happening
- Normalization and in action when such cases happen



Effects / Consequences of Sexual Violence

There are many short and long-term negative consequences of violence for the child and their family, as well as for the wider community; at its worst, violence can result in death. A history of abuse in childhood and adolescence has consistently been found to be associated with increased health risks and health-risk behaviours.

Acute physical Consequences	Chronic physical Consequences	Reproductive Consequences
<ul style="list-style-type: none">• Injury• Shock• Infection• Disease	<ul style="list-style-type: none">• Disability• Somatic complaints• Chronic infection• Chronic pain• Gastrointestinal disorders• Eating disorders• Sleep disorders• Chronic fatigue	<ul style="list-style-type: none">• Teenage Pregnancy• Unsafe abortion• Sexual Transmitted Infections, including HIV• Menstrual disorders• Pregnancy complications• Fistula

Psychological / Emotional Consequences	Socio-economic Consequences
<ul style="list-style-type: none"> • Depression • Anxiety and fearfulness • Anger • Shame, self-hate, self-blame • Self-harm • Suicidal thoughts and behaviour • Low self-esteem • Sexual disorders • Traumatic stress • Eating and sleeping disorders • Substance abuse • Antisocial behaviour 	<ul style="list-style-type: none"> • Blaming the victim and social stigma • Rejection by family and community • School dropouts • Social isolation • Withdrawal from social and community life, including education • Reduced contribution to family and community life • Economic costs, including the costs of health and social services and the costs of losses in earning potential

The consequences for each child and how severe they are depending on the type of violence they experienced affects their developmental level and stage, and the care and support that they receive.



Some prevention measures of sexual violence

- Create awareness on consequences of sexual violence to individuals, family and community.
- Demystify any myths promoting sexual violation of children, and provide correct information about sex.
- Create awareness and implement the laws.
- Report all cases of sexual violence immediately to authorities .

Reporting

Community and children should report cases of sexual violence or at risk of sexual violence to trusted persons (teacher, parent, caregiver, neighbour, etc.) Children's office near you, assistant chief, chief, child protection volunteer, community health Promotor, police, hospital, toll-free child helpline 116, talk boxes in schools, National GBV helpline 1195.

Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.

Meeting 16:

Teenage pregnancy and its consequences

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

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Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.



Teenage pregnancy and its consequences (1 hour)

Facilitator note: Teenage pregnancy refers to the pregnancy of a young woman between the ages of 13 and 19. It is a complex issue with various social, health, and economic implications.

STEP 1

Divid participants 3 groups and share each group 2 questions below for discussion

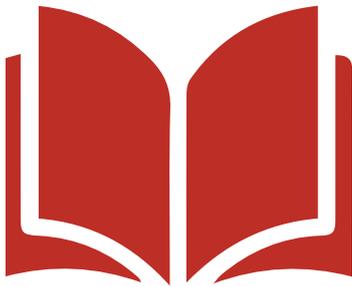
1. How does teenage pregnancy affect a young person's educational attainment and future opportunities?
2. What are the challenges and barriers that teenage mothers may face in continuing their education or pursuing their desired career paths?
3. What are the potential health risks and complications associated with teenage pregnancy for both the mother and the child?
4. How does society perceive and treat teenage mothers? What are the potential social consequences and stigma they face?
5. How does teenage pregnancy impact the economic well-being of the young mother and her family?
6. How can community members, schools, and parents collaborate to prevent teenage pregnancy and contribute to reducing the prevalence and consequences of teenage pregnancy?

STEP 2

After each group has presented, share additional information using Resource Sheet 7: “Overview of teenage pregnancy”.

Summary and conclusion

It’s important to approach the topic of teenage pregnancy with sensitivity, empathy, and a focus on creating supportive environments for young mothers. By addressing the underlying factors and providing appropriate support, we can help ensure the well-being and future prospects of teenage mothers and their children.



Resource Sheet 7: Overview of Teenage Pregnancy

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Consequences of teenage pregnancy

Teenage pregnancy can have various consequences that impact the lives of young mothers, their children, families, and communities. Here are some common consequences of teenage pregnancy:

1. **Health risks:** Teenage mothers are at a higher risk of experiencing complications during pregnancy and childbirth compared to older women. These health risks can include anaemia, high blood pressure, premature birth, low birth weight, and a higher likelihood of neonatal and infant mortality.
2. **Educational challenges:** Teenage pregnancy often disrupts a young woman’s education. Many teenage mothers face difficulties in continuing their studies or may drop out of school due to the



demands of pregnancy and motherhood. This can limit their educational and career opportunities, potentially leading to lower earning potential in the long run.

3. **Economic struggles:** Teenage mothers may face economic challenges as they often lack the necessary education and skills to secure stable employment. They may struggle to provide for themselves and their children financially, leading to a higher risk of poverty and dependence on social assistance programs.
4. **Social stigma and isolation:** Teenage pregnancy is often accompanied by social stigma, judgment, and discrimination. Young mothers may face negative attitudes from their peers, community members, and even their own families. This social stigma can lead to feelings of isolation, low self-esteem, and limited social support networks.
5. **Emotional and Mental Health issues:** Teenage mothers are more likely to experience mental health issues such as depression, anxiety, and stress due to the challenges they face. The hormonal changes, societal pressure, and lack of support can contribute to these emotional struggles.
6. **Parenting challenges:** Teenage mothers may face unique challenges in parenting, including a lack of experience, limited resources, and limited social support networks. They may require additional assistance and guidance to navigate the responsibilities of caring for the child.
7. **Inter-generational Cycle:** Teenage pregnancy can contribute to an inter-generational cycle of disadvantages. Children born to teenage mothers may face a higher risk of poor health, educational disadvantages, and social and economic challenges.

It is important to approach teenage pregnancy with compassion and support, aiming to provide comprehensive services, education, and resources to young mothers. By addressing the consequences of teenage pregnancy and providing appropriate support, we can help empower young mothers to overcome challenges and create better futures for themselves and their children.

Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.



Week 9: Abuses of women and children

Purpose

Learn more about abuses of women and children in the community and explore the harmful consequences for individuals, families and the community.

Content

Meeting 17: Child Marriage and its consequences

Objectives

- Learn about the facts of child marriage
- Reflect on the harmful consequences of child marriage to individuals, families and the whole community

Preparation

- Prepare for the session and read Resource Sheet 8 "Overview of child marriage".

Meeting 17:

Child Marriage and its consequences

Opening (5 minutes)

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STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.



Child marriage and its consequences (1 hour and 10 minutes)

STEP 1

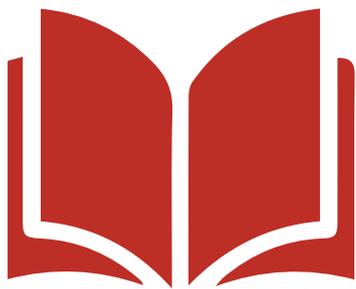
Tell participants that we will be talking about child marriage.

STEP 2

Ask participants to go into 2 groups and assign each group the following questions: for (20 minutes)

- Group 1 - Ask participants what they understand by the term child marriage and the causes of child marriage.
- Group 2 -The consequences of child marriage, to the victims, their families and the wider community – including the effects on a person’s physical and mental health and role in the family and community, and on other family members.

After the response from each group then use Resource Sheet 8 to provide more information.



Resource Sheet 8: Overview of Child Marriage

Child marriage refers to any formal or informal union between a child under the age of 18 years with an adult or a child. Girls are more at risk than boys.

Causes of child marriage

- Teenage pregnancy causes some girls to opt to marry the person who impregnated them. or the boy opts to marry the girl whom he impregnated
- Due to economic hardship, boys drop out of school and start casual jobs, and decide to marry
- Children living with guardians may get frustrated out of mistreatment, neglect, and cruelty from step-parents and run away to get married.
- Prioritizing educating boys over girls which drives the practice of child marriage since most out-of-school girls are out of school and end up getting married.

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Consequences of child marriage

- Teenage pregnancy
- Complications during pregnancy and birth which might result in death
- Domestic violence and abuse - particularly girls
- School dropout
- Poverty - due to limited economic opportunities because of limited education, coupled with taking care of the babies at a very young age
- Depression, anxiety, and other emotional problems due to the stress of marriage and the loss of childhood.

Prevention of child marriage

- Report case of mistreatment, cruelty and negligence from guardians
- Girls have a right to education - report cases of children dropping out of school to authorities.



- Report cases of defilement immediately when they happen to concerned authorities.
- Medical attention will help prevent pregnancy.
- Report cases of child marriage to concerned authorities

Reporting

Community members and children should report cases of sexual violence or at risk of sexual violence to trusted persons (teacher, parent, caregiver, neighbour etc.), Children office near you, assistant chief, chief, child protection volunteer, community health promoters, police, hospital, toll free child helpline 116, National GBV toll free line 1195, talk boxes in schools.

Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.

Week 10: Beliefs, and Norms about sexual violence

Purpose

To explore how community and personal beliefs contribute to or prevent sexual violence.

Content

Meeting 18: Community beliefs about sexual violence

Meeting 19: Personal beliefs about sexual violence

Objectives

- Reflect on beliefs and attitudes that contribute to sexual violence and blaming of survivors or victims rather than holding perpetrators accountable.
- Identify beliefs and norms that support bringing sexual violence into the open.
- Articulate norms that protect women and girls against sexual violence.
- Identify beliefs and norms that the individuals or the group hold but they are ready to change.

Materials

- For Meeting 19: One set of picture cards representing the following positions:
 - I believe this
 - I do not believe this, but am not ready to say so outside the group.
 - I do not believe this and am ready to take action.

Preparation

- For the activity on community norms in Meeting 18, choose questions and responses from the survey that reflect community norms.
- For the activity on personal beliefs in Meeting 19, make the picture cards and a list of community norms that support sexual violence, based on information from the survey.

Meeting 18:

Community beliefs about sexual violence

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

120

Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.

Community beliefs and norms (1 hour and 10 minutes)

Facilitator Note:

Belief refers to attitudes, values, norms, and practices that shape the way individuals and groups behave;

Attitude refers to a settled way of thinking or feeling about something of an individual.

STEP 1

Tell participants that the session is to discuss beliefs in the community about sexual violence. Remind them that before TETEA project started a social norms assessment was conducted and different representatives from the community were asked questions about their opinions and beliefs relating to sexual violence.

STEP 2

Inform them that you will share some of the questions from the social norms assessment and ask them what they think people responded.

STEP 3

Read the questions in **Annexes: Questions and responses from social norms assessment survey** aloud and ask participants how they think people in the community responded.

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STEP 4

After a few responses tell them the actual findings from the survey. If time allows, share the responses from different categories.

STEP 5

Ask participants if there were any differences between what they thought were the responses and actual ones. If there were any differences ask them why they think this is the case. Probe further using the following questions

- Why might people's private beliefs be different from the community ones?
- What does this tell us about support for this norm in our community?

STEP 6

Facilitate a discussion about community beliefs using the following questions as a guide:

- Which of these beliefs might contribute to sexual violence? How?



- Which of these beliefs might protect women and girls from sexual violence? How?
- How might some of these beliefs stop survivors from getting help?
- Where do these beliefs come from?
- What might make one not to share their beliefs which are different from others in the community? What can we learn from this?

Summary and Conclusion

Finish the activity by explaining that sometimes we assume that everyone in the community shares a particular belief when this is not the case. If many people in the community do not agree with something, such as keeping silent about sexual violence, we can reach out to those people and together make real changes in our community to reduce acceptance of sexual violence. Sometimes people just need to know that there are others who share their beliefs for them to feel motivated.

Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.

Meeting 19:

Personal beliefs about sexual violence

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

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Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.

Sharing our beliefs (1 hour)

STEP 1

Place the three picture cards/manilla representing the three options at the middle of the talking circle:

- I believe this.
- I do not believe this, but am not ready to say so outside the group.
- I do not believe this, and am ready to take action.



STEP 2

Tell participants that you are going to read a series of statements that reflect beliefs in the community from the social norms assessment survey that was conducted before the start of TETEA Project. Ask them to choose one of three options in the middle of the circle in response to each statement and stand near the picture that best represents their response.

STEP 3

Read out the statements and allow them time after each statement to think about their response and move to the card that reflects their personal belief.

Ask representatives from the different positions the following questions after each statement:

- Has your belief changed since you started this group? If yes, what has caused it to change?
- Ask those standing near the card that reads 'I do not believe this, but I'm not ready to say so outside the group' what would need to happen before they can share their opinion with others.
- Ask those standing near the card that reads 'I do not believe this, and am ready to take action' card what kind of action they will take.

STEP 4

Bring everyone back to a talking circle and facilitate a discussion using the following questions as a guide:

- How did it feel to share your beliefs with others?
- Did anything surprise you about other people's beliefs – for example, did you assume that everyone had the same beliefs?
- Did seeing what other people believe affect your own opinion?

- How did it feel to be with others whom you share the same beliefs?
- How did it feel to have different beliefs from others?
- What have we learn from this?
- What could we do to help people in the community who hold different opinions but are not willing to speak up, feel confident enough to do so and take action?

Summary and conclusion

Emphasise that beliefs and attitudes can and do change. What others think can be a powerful influence on our own beliefs and attitudes. Changing beliefs and attitudes in the community is an important step in changing behaviours.

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Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.



Week 11: Beliefs, and Norms about teenage pregnancy and child marriage

Purpose

To explore how community and personal beliefs contribute to or prevent teenage pregnancy and child marriage.

Content

Meeting 20: Community beliefs about teenage pregnancy and Child Marriage;

Meeting 21: Personal belief about teenage pregnancy and child marriage.

Objectives

- Reflect on beliefs and attitudes that contribute to teenage pregnancy and child marriage and blaming of survivors or victims rather than holding perpetrators accountable.
- Identify beliefs and norms that support bringing teenage pregnancy and child marriage into the open.
- Articulate norms that protect women and girls against teenage pregnancy and child marriage.
- Identify beliefs and norms that the individuals or the group hold but they are ready to change.

Materials

- For Meeting 21: One set of picture cards representing the following positions:
 - I believe this
 - I do not believe this, but am not ready to say so outside the group.
 - I do not believe this and am ready to take action.

Preparation

- For the activity on community norms in Meeting 20, choose questions and responses from the survey that reflect community norms.
- For the activity on personal beliefs in Meeting 21, make the picture cards and a list of community norms that support teenage pregnancy and child marriage, based on information from the survey.

Meeting 20:

Community beliefs about teenage pregnancy and child marriage

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

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Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.



Community beliefs and norms

(1 hour 10 minutes)

STEP 1

Tell participants that the session is to discuss beliefs in the community about sexual violence. Remind them that before TETEA project started a social norms assessment was conducted and different representatives from the community were asked questions about their opinions and beliefs relating to teenage pregnancy and child marriage.

STEP 2

Inform them that you will share some of the questions from the social norms assessment and ask them what they think people responded.

STEP 3

Read the questions in annexes **Questions and responses from social norms assessment survey** aloud and ask participants how they think people in the community responded.

STEP 4

After a few responses tell them the actual findings from the survey. If time allows, share the responses from different categories.

STEP 5

Ask participants if there were any differences between what they thought were the responses and actual ones. If there were any differences ask them why they think this is the case. Probe further using the following questions:

- Why might people's personal beliefs be different from the community ones?
- What does this tell us about support for this norm in our community?

STEP 6

Facilitate a discussion about community beliefs using the following questions as a guide:

- Which of these beliefs might contribute to teenage pregnancy and child marriage? How?
- How might some of these beliefs stop survivors from getting help?
- Where do these beliefs come from?
- What might make one not to share their beliefs which are different from others in the community? What can we learn from this?

Summary and conclusion

Finish the activity by explaining that sometimes we assume that everyone in the community shares a particular belief when this is not the case. If many people in the community do not agree with something, such as keeping silent about teenage pregnancy and child marriage, we can reach out to those people and together make real changes in our community to reduce acceptance of teenage pregnancy and child marriage. Sometimes people just need to know that there are others who share their beliefs for them to feel motivated.



Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.



Meeting 21:

Personal beliefs about teenage pregnancy and child marriage

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

131

Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.

Sharing our beliefs (1 hour)

STEP 1

Place the three picture cards/manilla representing the three options at the middle of the talking circle:

- I believe this.
- I do not believe this, but am not ready to say so outside the group.
- I do not believe this, and am ready to take action..



STEP 2

Tell participants that you are going to read a series of statements that reflect beliefs in the community from the social norms assessment survey that was conducted before the start of TETEA Project. Ask them to choose one of three options in the middle of the circle in response to each statement and stand near the picture that best represents their response.

STEP 3

Read out the statements and allow them time after each statement to think about their response and move towards the card that reflects their personal belief.

Ask representatives from the different positions the following questions after each statement:

- Has your belief changed since you started this group? If yes, what has caused it to change?
- Ask those standing near the card that reads 'I do not believe this, but I'm not ready to say so outside the group' what would need to happen before they can share their opinion with others.
- Ask those standing near the card that reads 'I do not believe this, and am ready to take action' card what kind of action they will take.

STEP 4

Bring everyone back to a talking circle and facilitate a discussion using the following questions as a guide:

- How did it feel to share your beliefs with others?
- Did anything surprise you about other people's beliefs – for example, did you assume that everyone had the same beliefs?

- Did seeing what other people believe affect your own opinion?
- How did it feel to be with others whom you share the same beliefs?
- How did it feel to have different beliefs from others?
- What have we learn from this?
- What could we do to help people in the community who hold different opinions but are not willing to speak up, feel confident enough to do so and take action?

Summary and conclusion

Emphasize that beliefs and attitudes can and do change. What others think can be a powerful influence on our own beliefs and attitudes. Changing beliefs and attitudes in the community is an important step in changing behaviors.

133

Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.





PHASE 4

Exploring and agreeing on options to move from dialogue to action

Week 12:

Rules for behaviour

Purpose

Identify and affirm positive rules for behaviour in the community that promote healthy, safe and peaceful lives for women and girls.

Content

Meeting 22: Affirming positive rules

Meeting 23: Building on positive rules

Objectives

- Identify positive beliefs and behaviours that promote respectful and non-violent relationships between men and women, boys and girls and protect against sexual violence, teenage pregnancy and child marriage.
- Analyse harmful norms and discover positive norms we could adopt to replace harmful ones.
- Role play different norms that would reduce violence against girls and women.

Preparation

Think about how you can make sure that norms that hold women and girls responsible for sexual violence, teenage pregnancy and child marriage or that limit women's and girl's freedom of movement or contribute to their disempowerment are not reinforced during the discussion. You might want to refer back to discussions about human dignity.

This week's discussion and activities are continued in week 13 and 14; however, if you feel more time is needed, be prepared to adjust accordingly.

You will need to identify harmful norms that contribute to sexual violence, teenage pregnancy and child marriage in your community. Choose norms reported in the baseline research that best suit the group. For example, for a group of service providers, you might focus on norms that contribute to stigma and lack of confidentiality. For groups representing the school community, you might choose to focus on norms that relate to young men, such as norms that support young men to use violence or disrespect young women and norms that promote inaction by teachers.

Meeting 22:

Affirming positive rules

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

136

Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.

Rules for protection (1 hour and 10 minutes)

STEP 1

Ask participants to think back on earlier discussions about beliefs or norms and the reasons for them. Tell them they will be thinking about rules that are positive and protective and that help to keep women and children safe from abuse.

Give examples of positive protective rules, such as parents should care for and protect their children from harm by knowing where they are and who they are with. Give examples of other positive rules that protect women (make sure the examples you give don't put the responsibility on women and children for staying safe).

STEP 2

The next step depends on who is in the group. If the group is made up of mixed community members, divide participants into **four groups**. Ask two groups to identify family rules and expectations, and the other two to identify community rules and expectations, that serve the following purposes:

- Promote respectful, non-violent relationships between men and women, boys and girls.
- Protect women and children from abuse.

If the group is made up of service providers, divide participants into two groups and ask each group to identify the formal and informal rules and expectations about workplace behaviour that serve the following purposes:

- Promote respectful, compassionate attitudes towards survivors of sexual violence
- Promote confidentiality and non-blaming of survivors.
- If the group is made up of men only, ask participants to divide into small groups and identify formal rules and expectations that serve the following purposes:
 - Promote respectful, non-violent relationships between boys and girls.
 - Prevent sexual violence, teenage pregnancy and child marriage.

Ask them to think about rules for boys, for girls, and for men and for women.



STEP 3

After 30 minutes, bring the groups back together and invite each group to present its list of rules. Invite other participants to comment on the list, add their ideas and challenge rules that they don't think promote human dignity, fairness or non-discrimination. For example, if participants offer a rule saying 'girls after a certain age should not go to school to protect them from boys', question that rule and ask the group to decide whether it is a positive rule or not.

STEP 4

Make a list together with them of the positive rules that promote respectful and non-violent relationships and that protect women and children from sexual violence, teenage pregnancy and child marriage. Be sure that participants know that you are summarizing rules that they have brought up in the discussions, and conclude by telling them that these are the rules that you will build on to create more respectful relationships between men and women, boys and girls, and prevent sexual violence, teenage pregnancy and child marriage.

Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.

Meeting 23:

Building on positive rules

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

139

Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.

Rules for protection, continued (40 minutes)

STEP 1

Explain that particular beliefs and behavioural rules contribute to sexual violence, teenage pregnancy and child marriage. These include rules that give different roles to women and men, lead to women being less respected, encourage men to use violence, prevent people from speaking out and taking action to stop sexual violence, and rules that blame survivors or victims rather than perpetrators.



STEP 2

Tell participants that they are going to explore how things could be different if these beliefs and rules changed. Before you begin, ask participants to think and reflect back for a few minutes on the ideal community they imagined in Meeting 2.

STEP 3

Ask participants to form two groups. Ask each group to take 10 minutes to develop two short role plays: (each role play should not take more than 5 minutes)

- The first should show the norm in everyday life which contribute to either sexual violence, or teenage pregnancy, or child marriage, or a combination of any of them and the impact that it has on the feelings and dignity of the people involved.
- The second should show how people would behave if the norm was changed to a positive one where women and children are respected.

For example, if the norm stigmatizes and ostracizes a rape survivor, the first role play could show a girl or woman being treated badly, rejected, and discriminated against, and the second role play could show the same person being supported, accepted, and cared for.

Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.

Week 13: Change

Purpose

- To increase understanding of being an active bystander and the roles men and boys can play in preventing violence.
- Explore ideas and experiences for social norms change, and articulate a shared positive belief and commitment to change.

Content

Meeting 24: Role of Men in prevention of sexual violence, child marriage and early pregnancy.

Meeting 25: Ideas for new rules

Meeting 26: What can we do?

Objectives

- To identify key roles that men can play in preventing GBV.
- To increase understanding of the role of men and boys as active bystander in stopping violence.
- Consider how community members acting together can change social norms to reduce sexual violence, child marriage and early pregnancy.
- Develop a positive shared belief and commitment to preventing sexual violence, early pregnancy, child marriage.

Materials

- Flipchart, Markers, Masking tape; Copies for all participants of Handout 1: "Scenarios on Active Bystanders"



Advance preparation

Meeting 24- activity 1 (Men's Role in Taking Action to Prevent Sexual Violence, early pregnancy, child marriage)

On flipchart paper, write six roles that men play in social and economic life, as follows:

- Partner or Husband or Boyfriend
- Brother or Cousin
- Father or Uncle or Grandfather
- Friend or Colleague
- Manager or Supervisor or religious leaders
- Community Leader or Gatekeeper or Government Official

Develop one or two examples of a positive belief or norm, based on the group membership and on what group members expressed during Meeting 23.

Consider bringing groups together to help inspire each other at this point. For example, if male and female opinion leader groups would like to work together, you should facilitate this.

Make sure project staff (CE&A Team) participate in this and future meetings about change, as actions discussed here will be included in the community action plan.

Meeting 24:

Role of Men in prevention of sexual violence, child marriage and early pregnancy

Opening (5 minutes)

143

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.



Men's role in taking action to prevent sexual violence, child marriage and early pregnancy (60 minutes)

STEP 1

Explain that this activity looks at what men and boys can do in each of these roles to prevent sexual violence (teenage pregnancies, child marriage and FGM).

STEP 2

Divide the participants into six groups and give each of them one of the following roles:

- a) Partner or Husband or Boyfriend
- b) Brother or Cousin
- c) Father or Uncle or Grandfather
- d) Friend or Colleague
- e) Manager or Supervisor or religious leaders
- f) Government Official

STEP 3

Ask each group to discuss what men and boys in their specific role could do to prevent sexual violence (teenage pregnancies, child marriage and FGM).

Ask the groups to write this list of possible actions on a sheet of flipchart paper. Allow 15 minutes for this small group work.

STEP 4

Bring everyone back together. Ask each group put up their flipchart and report back on their discussion. After each report, allow a few minutes for the rest of the group to ask questions and make comments.

STEP 5

Discuss the actions recommended by the small groups, using the following questions and the information in the conclusion to discuss the answers:

- How best can men use their privilege and power to prevent sexual violence?
- How do men's roles in preventing sexual violence link to gender equality?

Summary and conclusion

- **Men and boys can use their privilege and power in several ways to prevent sexual violence.** The most immediate role men and boys is to choose to be non-violent.
- The privilege that men are granted because of their gender gives them power over women in sexual decision making. With power comes responsibility, therefore they should use this to protect themselves, the women and children from sexual violence in their area of influence. Men also have power in the family, the community, workplace and other social spaces. They can use this power to promote the prevention of sexual violence and support gender equality in order to reduce their own vulnerability and those around them especially women and children.
- **Promoting gender equality must be central to men's roles in sexual violence prevention.** Acting in their roles in the family and community, one of the biggest contributions men can to promote gender equality. Women's lower social, economic, and political power is the basis of their greater vulnerability to sexual violence.



Don't Stand-by , Take Action (45 minutes)

Facilitator Note: Pay attention to participants' reactions to this activity. It may remind some people of experiences in their own lives—when they were a target of violence and bystanders did not do enough to stop the violence, or when they were a bystander and did not do enough to stop the violence. Remind participants that it is okay to step out of the activity if emotionally overwhelmed. Make yourself or a counselor available at the end of the session if anyone needs support or referral to counseling services.

Be clear that the aim of this activity is not to make anyone feel guilty for not having done enough in the past to stop violence. Rather, it is to look to the future and to see what more we can do to help stop the violence in our communities.

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STEP 1

Ask the participants to explain the difference between a bystander and an active bystander. Introduce the idea of the “active bystander.” Refer to the definition in the Resource Sheet 9, if needed.

STEP 2

Ask participants to share examples of people taking on the role of being an active bystander and ask:

- What did these active bystanders do? Why was it important that they took some form of action?

STEP 3

Ask the group why it is so important that men and boys take more action in trying to stop violence. Brainstorm with the group some of the things that men and boys could do as active bystanders in their community to stop the violence.

Give additional information using Resource Sheet 9.

STEP 4

Ask the group and use the information in the conclusion to discuss the question:

- *What problems do you see with the idea that men and boys are supposed to protect women?*

Explain that one of the challenges of men taking on the role of an active bystander is that this role can get confused with the sexist idea that men and boys are supposed to protect women.

STEP 5

Brainstorm with the group some of the main reasons people give for not being more active as a bystander trying to stop violence (see the examples listed in the Resource Sheet 9).

147

STEP 6

Distribute Handout 3: “Scenarios on Active Bystanders”.

Divide the participants into 4 smaller groups and assign each group a scenario from the Handout to discuss. Give them 10 minutes to do the activity.

STEP 7

Bring the groups back to share the highlights of their answers to the questions and present their role play if any.

1. Debrief using these questions:
 - *How can we persuade more people to become active bystanders?*
 - *What stops people from being active bystanders?*
 - *What is needed to help men and boys become active bystanders?*



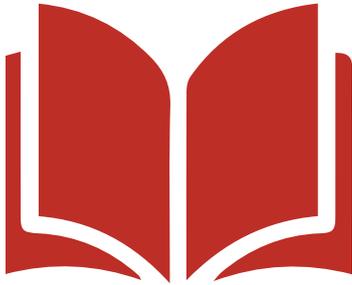
2. Summarize the discussion by highlighting the need for men and boys to become active bystanders, the kinds of action they can take, and the support they might need.
3. End the discussion by finding out from participants what they learned from this activity and how they will apply the knowledge and skills in their own communities.

Closing

Violence occurs every day, but many people prefer to ignore it or deny it, especially men's violence against women. **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.** Reducing the level of violence in society will require many more people 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.

It is also 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. Taking steps as an active bystander is often not easy, especially for men who are taking action to stop other men's violence. It is important for men to identify ways they can support each other in their efforts to be more active bystanders.

Sexist gender norms expect men to be the protectors of women. One danger in the active bystander approach is that some men will think that their role as an active bystander is to protect women. But the male protector role only ends up reinforcing women's disempowerment, which is the goal of men's violence in the first place. **A core principle of the active bystander approach is that it must strengthen rather than weaken the empowerment of those who are targeted by violence.**



Resource Sheet 9: What Men Can Do as Active Bystanders

Who is an Active Bystander⁶?

This is someone who chooses not to stand by and let the violence continue, but takes some form of action to help stop the violence.

There are many ways that bystanders can prevent, interrupt, or intervene in abusive and violent behaviors, and the majority of actions carry little or no risk for physical confrontation. Since these interventions are not always apparent to people, it is important to introduce as many non-violent, non-threatening options as possible. A key element of the “Active Bystander” approach is facilitating a discussion of options that bystanders have in a variety of realistic scenarios.

Here are some examples of non-violent options for bystander actions:

- Talk to a friend who is verbally or physically abusive to their partner or children in a private, calm moment, rather than in public or directly after an abusive incident.
- Talk to a group of the perpetrator’s friends and strategize a group intervention of some sort (there is strength in numbers).
- If you have witnessed a friend or colleague abusing a partner, talk to a group of the victim’s friends and strategize a group response.
- If you are a school or college student, approach a trusted teacher, professor, social worker, or health professional. Tell them what you’ve observed and ask them to do something, or ask them to advise you on how you might proceed.

6. Source: Adapted from: Online Toolkit for Working with Men and Boys. San Francisco, USA: Family Violence Prevention Fund.



Reasons for not being an active bystander

- “It’s a private affair—it’s not my business.”
- “My friends will not take me seriously if I speak out against violence.”
- “I may get hurt myself if I get involved.”
- “That is the job of the police.”

Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.

Meeting 25:

Ideas for new rules

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

151

Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.

Ideas for new rules (1 hour and 10 minutes)

Facilitator Note: Leading a discussion about ideas for new rules to protect women and children from abuse requires a facilitative approach that encourages open dialogue, active participation, and respect for diverse perspectives.



STEP 1

Read to the participants the rules they came up with and agreed in week 12 meeting 22 and remind them of the role play they did and discussed in meeting 23 on beliefs and behavioural rules to be changed.

STEP 2

Use the following guiding questions to lead discussion:

1. What new rules do we adopt for our community to ensure women and children are safe from sexual violence, teenage pregnancy and child marriage?
2. What are the potential challenges or barriers to implementing the new rules effectively?
3. How can we address these challenges to ensure that the rules have a meaningful impact on protecting women and children from sexual violence, teenage pregnancy and child marriage?
4. How can the new rules encourage and facilitate reporting of sexual violence teenage pregnancy and child marriage?
5. Are there any measures or mechanisms that can be implemented to make reporting safer, more accessible, and less stigmatizing?
6. What sanctions do we propose for those who don't follow the new rules in our community?

Summary and Conclusion

It is important to note that the implementation and effectiveness of new rules require cooperation, and commitment. This will ensure they address the complex nature of abuse and prioritize the safety and well-being of women and children.

Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.



Meeting 26:

What can we do?

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

154

Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.

Brainstorming what can we do? (1 hour and 10 minutes)

Ask participants to share an example of positive change in their community. Ask them to think back to their parents' or grandparents' time and to think of something that has brought positive changes to the community since then.

When someone shares an example, ask:

- How did the positive change come about? What

sparked the change? Who was involved?

- How was power used to make the change?
- What can we learn from this?

STEP 2

Explain that change is possible and happens in communities all over the world every day. People can stop violence against women and children by using their power to change the rules and expectations about how people should behave towards each other.

STEP 3

Ask participants if they wish to make changes to prevent sexual violence, teenage pregnancy and child marriage in the community based on everything they have learned and discussed together since week one. If people are uncertain, have a discussion on the reasons and what the obstacles could be.

STEP 4

Show a picture card with a path leading into the future and a group of people halfway along the path. Tell the participants the following;

- That their meeting together since week one has been like being on a journey.
- That their journey is coming to an end soon and they need to decide how they will use what they have learnt to finish their journey, where the end is a healthier, safer and more peaceful community.
- That the first part of the journey has concentrated on reflecting on their lives and those of others in the community, learning from each other about how they see the world, and thinking about alternative ways of understanding.



- That the next part of their journey involves taking their ideas and conclusions out of the meeting and using them to take action to make the community safer and peaceful for everyone.
- All over the world every day. People can stop violence against women and children by using their power to change the rules and expectations about how people should behave towards each other.

STEP 5

Inform the participants that their task today is to start drawing the map that will guide the next stage of the journey. Explain that there are many paths toward the end and they need to decide which path they will take. Tell them the first task is to agree on a shared belief that they hold as a group. In the same way that some shared beliefs can promote disrespect and violence, they are going to select a shared belief that promotes non-violence and respect for women and girls.

Suggest an example or two of shared beliefs relevant to the group based on what participants have expressed during discussions and activities in previous meetings. Possible examples include the following:

- As leaders in this community, we believe sexual violence is a terrible and harmful act and that protecting women and children is everyone's responsibility.
- As community members, we believe that every child should be protected from violence in the family and in the community.
- As health workers, social workers, police officers and other helpers we believe every member of the community has the right to be healthy and safe and that survivors of sexual violence deserve to be treated with dignity and compassion.

STEP 6

Once they have a few ideas, ask them to reach a consensus on a shared belief. This may take some time, but it is very important that everyone agrees. If it is not possible to reach an agreement on a particular belief, go back to the list the group generated and select another one for discussion.

STEP 7

Once the group has agreed on a shared belief, ask them what commitment they can make together to uphold the belief and come up with their own statements. Possible examples include the following:

- As leaders in this community, we promise to speak out against sexual violence.
- As men, we make a pledge to be non-violent and respectful towards the women and girls in our families and community and to hold other men accountable to this standard.
- As leaders in the community, we promise to speak out against survivor and victim blaming.

Summary and conclusion

Conclude the meeting by reviewing the statement of shared belief and commitment the group has made and congratulating everyone for this achievement.



Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.



Week 14:

Making an action plan

Purpose

To develop a concrete plan for putting the group's commitments for change into action.

Content

Meeting 27: Brainstorming actions

Meeting 28: Beginning to agree on actions

Objectives

- Generate ideas about activities and actions we can take to turn our shared beliefs and commitments into real change in the community.
- Identify the resources needed, responsibilities for different actions, and time frames.

Materials

- Blank A4 size Cards/printing papers

Preparation

Based on the commitment made by participants in the last meeting, prepare an objective for the action plan you will be asking the group to develop. For example, 'We will promote non-violent and respectful behaviour of men towards women and girls in our families and community.' It should be clear that you are only restating an objective that participants have already agreed on.

You will need to present the activities generated by the group during Meeting 28 in Meeting 29, to help the group begin to prioritize action they would like to take. Make sure you take notes during Meeting 28.

Meeting 27:

Brainstorming actions to address Sexual violence, Teenage Pregnancy, Child Marriage

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.

Choosing objectives and thinking about strategies (1 hour)

STEP 1

Explain to participants that they are going to develop a plan to take their shared beliefs and commitments to a healthier, safer and peaceful community for women and girls and turn them into action.

STEP 2

Present the objective that you wrote based on the commitment participants made during the previous meeting and make sure participants agree with the objective – if not, revise the objective with participants.

STEP 3

Divide participants into **four groups**, and give each group a set of blank cards/ printing papers.

STEP 4

Ask the groups to come up with as many actions as possible that they or other community members can take to achieve this objective. Write or draw each action on a separate card. Encourage them to be as creative as possible.

STEP 5

After 15 minutes of discussion, ask the participants if they have considered the following:

- How they can reach people in positions of power and get them to join.
- How they can use their own power to influence others
- How to use the media to build awareness



- How they can reach out to different groups, such as women at home, young men and young women etc.
- The actions they can take as individuals in their own lives, including in their families
- The actions they can take together.

Note: You can use Resource Sheet 10 “Ideas for action” to give examples to inspire the group more if need be.

STEP 6

Invite the groups to present their action cards to the larger group as a whole. If time allows encourage them to be creative, for example by presenting one of their ideas as a role play or a song. Choose an activity based on available time and what is appropriate for the group.

STEP 7

Collect the cards after all the action ideas have been shared.



Resource Sheet 10: Ideas for action

Actions men could take to promote non-violent and respectful behaviours towards women and girls:

- Speak out as a group when they see other men behaving violently or disrespectfully towards a woman or a girl in their neighbourhood.
- Report acts of violence against women and girls to local leaders or authorities who can take action to sanction the perpetrator.

- Start conversations with other men in their families and social networks who express opinions that foster sexual violence.
- Start a campaign in the community to educate other men about the benefits of non-violent and respectful relationships between men and women and the importance of human dignity.
- Speak out in favour of non-violent and respectful relationships publically at every opportunity, such as in public forums, at public meetings and on local radio; hold a competition to develop a campaign logo and get local businesses to sponsor it.
- Hold public meetings to speak about their beliefs and encourage others to express their views.
- Start a workplace discussion group about non-violence and respectful relationships and encourage other men to take an oath committing to non-violence and respect towards women and girls.
- Go to schools, youth groups and sports teams to talk with and mentor young men about non-violent and respectful relationships with women.
- Have a public art competition inviting men to submit art that shows non-violent ways of being a man.
- Encourage religious leaders to make proclamations linking gender equality and respect for women and girls to religious values and to condemn discriminatory practices in their sermons.

Actions men and women community members can take to speak out against sexual violence and hold perpetrators accountable:

- Start an information campaign to raise awareness that protecting women and girls from sexual violence is everyone's responsibility and sexual violence will not be tolerated by families and communities.
- Hold a community concert, rally or march in support of women's and girl's rights to be safe from violence.
- Create a mechanism so that allegations of sexual violence can be confidentially reported to authorities or service providers.
- Publicly condemn perpetrators in cases of confirmed violence.



- Create a community watch group.
- Organize communal child care for children whose parents are not able to supervise them due to work commitments.
- Show support and acceptance to survivors or families of survivors by offering them comfort and disagreeing politely with people who continue to judge and blame them.
- Hold peaceful vigils outside a courthouse or customary court in support of survivors.
- Organize a volunteer service to accompany survivors and their families to legal proceedings.
- Educate traditional leaders about the harm caused by sexual violence and the rights of survivors.
- Organize street theatre in public places such as markets to start a conversation with people.
- Lobby local leaders to introduce new rules that prohibit sexual violence.

Actions professionals and volunteers who provide care and support to survivors of sexual violence can take:

- Speak with women's and children's groups to let them know that survivors will be treated with confidentiality and respect if they come forward.
- Train others in their workplace about the harm caused by sexual violence and the rights of survivors.
- Start a workplace discussion group on human rights.
- Develop a workplace code of conduct and have all staff sign it.
- Develop a charter of survivor's rights and post it around the community.
- Politely challenge colleagues who speak disrespectfully to or about survivors.

Actions the school community can take to create zero tolerance towards sexual violence in schools:

- Establish a prevention committee at school with staff, student and parent representatives.

- Establish a reporting and investigation mechanism for allegations of sexual violence and disciplinary procedures.
- Nominate student and teacher focal points for information sharing and reporting.
- Develop a code of conduct for teachers and have them sign it.
- Develop a charter of student's rights and responsibilities and have students sign it.
- Conduct a safety audit of the school with students to identify unsafe areas and put measures in place to make them safer.
- Start a school theatre group to get people talking about issues related to respectful relationships.
- Invite opinion leaders to speak with young people about non-violent and respectful relationships.

These are just examples of actions that can be taken: the possibilities are endless. It's up to you to inspire the groups in your community to be creative and ambitious in developing their own plans!

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Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.



Meeting 28:

Agreeing on actions to address Sexual Violence, Teenage Pregnancy, Child Marriage

Opening (5 minutes)

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STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.

Reaching consensus on action

(1 hour and 10 minutes)

STEP 1

Explain to the participants that the task for the meeting is to discuss and prioritise the actions they will take together. Inform them that they will not come up with a final plan that day. More planning meetings will be held where they will be invited along with others in the community to finalise the plan and agree on what resources will be needed, who will be responsible for different actions and a time frame for completing them.

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STEP 2

Start by reviewing the different activities generated at the last meeting. Explain that the next step involves choosing the highest-priority actions to begin with. About 10 would be a good number – if there are too many on the list, it will seem unachievable.

STEP 3

Tell participants that any activities not chosen for this list can still be considered at a later time.

STEP 4

Ask group members to discuss each activity; at the end of each discussion, hold a vote on whether that activity should be included on the list. Possible voting methods include the following:

- A show of hands
- Putting tick marks on flipcharts on which each activity is listed



- Pebbles or beans placed on top of a paper with each activity listed

Ask participants to consider the following when choosing activities:

- Whether there are resources available inside and outside the community, and people or groups that can carry them out
- Whether they are personally willing to contribute time to the activity
- How much impact the activity will have can still be considered at a later time.

Summary and conclusion

Conclude the meeting by reviewing the actions you have agreed on so far and tell participants when an action planning meeting will be held that will bring together participants from different discussion groups and others in the community to develop a final action plan.

Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.

Week 15:

Communicating our commitment to others

Purpose

Draft a declaration document and organize an event to show commitment to new rules against Sexual violence, teenage pregnancy and child marriage.

Content

Meeting 29: Drafting our declaration

Meeting 30: Making a public commitment

Objectives

- Draft a declaration that incorporates the decisions made in Week 14
- Plan how we will show our commitment to preventing Sexual violence, child marriage and FGM publicly and reach more people with our message of change.

Materials

- Blank A4 size Cards/printing papers

Preparation

- Prepare for the drafting of the declaration
- Organize a celebratory closing ceremony.

Meeting 29:

Drafting our declaration

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

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Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.

Drafting our declaration (1 hour)

Facilitator Note: a **Declaration** is a formal statement in written or spoken form that conveys information, expresses a position, or makes something known. It serves to announce, affirm, or make something official. They are used to clarify intentions, provide information, or establish a particular state of affairs.

Regarding the TETEA Project, diverse community dialogue groups will **formulate statements** concerning issues such as child marriage, teenage pregnancy, and sexual violence, in order to articulate the collective and individual stances of the communities. These statements will reinforce the communities' positions on these challenges affecting women and children, while also clarifying their intentions and proposed actions for addressing these issues.

STEP 1

Lead the participants in a brainstorming session to define a Declaration. Note the various response on a notebook or flip chart. Narrow down on any three that reflects key aspects of a declaration such as conveying information, expressing a stand or making something known. Share additional information from the definition above

STEP 2

Use the questions below to guide the discussion on the development of a declaration:

- a) What is our purpose and desired outcome of drafting a community declaration against sexual violence, teenage pregnancy and child marriage?
- b) How can we ensure that it reflects the community's commitment to preventing and addressing sexual violence, teenage pregnancy and child marriage?
- c) How can the declaration address sexual violence teenage pregnancy and child marriage and ensure a comprehensive approach to prevention and response?
- d) What are the existing laws, policies, and initiatives in place to address sexual violence, teenage pregnancy and child marriage?
- e) How can the declaration complement and reinforce these efforts, while also identifying any gaps or areas that require further attention?



- f) How can the declaration integrate the role of men and boys in preventing sexual violence, teenage pregnancy, child marriage?
- g) What specific commitments and actions should be outlined to engage men and boys as allies and advocates in ending violence?

Note: You might like to read out the public commitment made by multi-faith religious leaders against domestic violence in South Africa as an example (Resource Sheet 11).

STEP 3

Draft the declaration and agree with the group members that it reflects and captures all their input.

Note: you can use Resource Sheet 12: Sample Declaration based on TETEA Project thematic areas to draft the declaration.



Resource Sheet 11: Religious leaders' pledge⁷

We the Religious Leaders of the Western Cape (South Africa) are deeply disturbed by the escalating scourge of violence against women and children in our city and country. It is completely unacceptable that Cape Town is regarded as the Rape Capital of the world. As people of faith, we are strongly opposed to the fact that our women and children live in one of the most dangerous places on earth. We believe that God has created the earth for all to enjoy and live in peace and harmony.

7. Source: South African Faith and Family Institute, <www.saffi.org.za/take-action>.

We stand united against any form of violence or abuse of women and children.

To the victims and survivors of domestic violence, we say:

- We realize that we have failed many of you when you reached out to us for help. We have often failed in our pastoral duty to respond to you with integrity and compassion.
- We have failed you every time we suggested that you must pray harder and be more submissive to your abusive husband.
- We have turned a blind eye when some leaders have violated you.
- We acknowledge that we have been silent when we had the power to speak out.
- We pledge our commitment to join the efforts of others to bring offenders to account.

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To the domestic violence offender, we say:

- Your abusive behaviour will not be tolerated in our communities.
- You have to take responsibility for your behaviour.
- You must get the professional help that is required to help you work through your abusive behaviour.
- God is calling you to account for every woman and child that you have ever hurt.
- We will work with other professionals to help you to find repentance and healing.

To fellow religious leaders, we say:

- We commit to holding each other accountable for any form of sexual misconduct against women and children.

To the domestic violence service organizations, we say:

- We realize that we have been silent and perceived to be complicit in violence against women and children.



- We see our responsibility and commit to equip ourselves to understand the complexities around domestic violence.
- We will seek to become Pastoral Caregivers that women and children can rely on.
- We commit to finding ways to make our Places of Worship sanctuaries of hope and healing.
- We commit to help hold perpetrators accountable and work towards restorative justice interventions.
- We will seek to develop Domestic Violence Intervention Policies and Pastoral Care Guidelines in our faith communities.



Resource Sheet 12: Sample Declaration based on TETEA Project thematic areas

Declaration of Unity and Commitment

We, the diverse community groups of youth, religious leaders, service providers, and the general community, united by our shared dedication to the well-being of our community, hereby declare our collective commitment to addressing pressing issues that affect our society.

On Sexual Violence:

We recognize that sexual violence is a grave concern that plagues our community. It inflicts profound physical and emotional harm on our women and girls. We solemnly commit to:

1. **Creating Awareness:** We will work collaboratively to educate our community about the consequences of sexual violence, emphasizing consent and respect.
2. **Support and Counseling:** We pledge to provide support and counseling services for survivors and ensure that they receive the help they need.
3. **Prevention:** We vow to take measures to prevent sexual violence through education and community engagement.

On Child Marriages:

We understand that child marriages rob our children of their childhood and future prospects. We commit to:

1. **Legal Awareness:** We will work to increase awareness of and compliance with laws against child marriages within our community.
2. **Support for At-Risk Children:** We will create a safety net for at-risk children to protect them from child marriages.
3. **Community Outreach:** We will engage with families to emphasize the importance of children's education and well-being.

In this declaration, we affirm our dedication to making our community a safer, more supportive, and empowering place for all, particularly for our women and children. We invite all members of our community to join us in this critical endeavor to promote positive change and eradicate these harmful practices. **Together, we can build a brighter and more inclusive future for all.**



Reflection and closing (10 minutes)

STEP 1

Ask group members to quietly reflect on the following questions for a few minutes:

- What new information have I learnt today?
- What new skills or ideas have I learnt?
- What action if any will I take in my own life in response to what I have learnt?

STEP 2

Encourage a few people to share their reflections.

STEP 3

Thank people for their participation and close the meeting.



Meeting 30:

Making a public commitment

Opening (5 minutes)

STEP 1

Welcome everyone and thank them for making the time to attend.

STEP 2

Conduct an icebreaker or opening ritual to help people feel more relaxed and ready to participate.

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Review of previous meeting (5 minutes)

STEP 1

Ask three volunteers to share one new piece of information, idea or skill they learned in the last meeting and to say whether they:

- Shared it with another person outside the group;
- Used it in daily life.

Making our commitment public (1 hour)

STEP 1

Tell participants that this meeting marks the end of the first part of their journey and the beginning of the next. Explain that their last task together as a group is to identify the first task of the next part of their journey.



STEP 2

Inform them that the task is to identify how they can show the community their commitment to change and invite others to join.

STEP 3

Explain that the best way to show their collective commitment to new rules that support safety and peace in their families and community is through a public declaration of the commitment. (Review the commitment statement that the group made and ask how participants think they could publicly demonstrate their support for it).

STEP 4

Brainstorm a list of ideas – either in a large group or in smaller groups if you think this will generate more ideas. Encourage participants to be creative and to think of the public declaration as a celebration.

STEP 5

When participants have finished sharing their ideas, explain that in other communities all over Africa where people have participated in community discussions much like theirs, participants have made public declarations to show their commitment to end forms of abuse against women and children, such as sexual violence, teenage pregnancy and child marriage. commitment to new rules that support safety and peace in their families and community is through a public declaration of the commitment.

Review the commitment statement that the group made and ask how participants think they could publicly demonstrate their support for it.

STEP 6

Explain that some communities they hold public ceremonies attended by government officials and the media. Some ceremonies, involve signing a document, making pledges/ promises as their commitment.

STEP 7

Explain that some communities have held village-level ceremonies, in which group members announce their commitment to end violence before the entire community. Local and national media, officials, civil society and guests from neighbouring villages have participated in these celebrations, and signatures have been collected from people who pledge to protect children and women from violence.

STEP 8

In some communities social and professional groups have taken a stand against practices such as teenage pregnancy,, sexual violence and child marriage. Midwives have signed oaths, youth groups have joined their voices, transport drivers and the taxi drivers have helped disseminate advocacy materials about teenage pregnancy, sexual violence and child marriage. Religious leaders have played a very important role, for example by showing in public statements, books and popular religious songs that religion does not support violence against women and children.



STEP 9

Invite participants to discuss further ideas for showing public commitment, decide which ones are feasible and agree as a group on the best way to make a public declaration of their new commitment.

Note: You may wish to suggest that representatives from this group meet with representatives from other discussion groups to decide what public declarations they might make together.

STEP 10

If you are working with a group of service providers or the school community and they have decided to have a school or workplace event, help them plan by discussing the following questions:

- What is the purpose of the event – what is the specific commitment participants will make at the event? Who is making the commitment?
- When will it take place? Decide on the date and time.
- Where will it take place? Decide on the location and venue.
- Who should be invited to attend? How big will the event be? Will there be special guests such as public officials?
- What tasks need to happen to organize the event? Write a list of specific tasks – for example, obtaining permission from local authorities to use the market place, inviting special guests, hiring equipment, such as a sound system, making a banner, printing copies of the declaration and arranging for someone to take photos.
- Who will be responsible for each task and what is the timeline?

Note: If for some reason group members feel that it would be unsafe to hold a public event or for people to publicly show their support to a commitment the group has made, decide as a group how people can publicly demonstrate support without identifying themselves.

Having people make handprints on fabric or making pictures that can be publicly displayed are examples you could share to inspire the group to come up with ideas.

STEP 11

End the meeting by outlining what the next steps are in implementing the group's action plan.

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Closing celebration

It's time for a festive and celebratory closing ceremony to bring closure to this stage of the journey as a group and welcome the next one!



...wanguamize mila na tomo...

...irikiane kudumisha na kutinda haki za...



Annexes
Process to facilitate
Community Led Dialogues

Annex A

Terms of Reference for Community led Dialogue facilitators

Position: Community Dialogue Facilitator (CDF)

Duration: 12 months

Location:

Starting date:

Activities:

Follow a 10 days training that will enable the CDF to facilitate group dialogues

Facilitate community dialogues 2 times a week and meet with project staffs on a weekly basis to report and prepare for the next dialogues.

Community dialogues will consist of:

- Talking about community shared values of human dignity, fairness and justice.
- Have dialogue among group members about protecting women and children against sexual violence, teenage pregnancy and child marriage in their community.
- Develop a vision of a community with women and children free from sexual violence, teenage pregnancy and child marriage.
- Identify beliefs, practices, behaviors and norms that support the achievement of their vision.
- Identify community actions to promote protection of women

and children from sexual violence, teenage pregnancy and child marriage.

- Promote public discussions and generate commitment among others in the community to prevent sexual violence, teenage pregnancy and child marriage.

- **Role of the CDF**

- To form at least 5 community groups with the following characteristics:
 1. Group of community leaders: elders, clan leaders, village elders, sungusungu/community policing/Nyumba kumi elders, community Area Administrator, etc.
 2. Group of religious leaders: Sheikh, Imam, pastors, Maalium, Sunday school teachers, women or men group church leaders, women or men group Muslim leaders, khadi
 3. Group from the general community (mixed group)- 35 years and above
 4. Group of youth members (mixed group)- 18 years to 35 years- boda boda drivers, businessmen and women, youth group leaders etc
 5. Group of frontline service providers (mixed group) - these include CHPs, CPVs, teachers etc.

Each group will be composed of 20 members who should be identified and recruited on a volunteer basis. For the purpose of mobilization, we can request local community leaders such as chiefs to convene a community gathering to pass information about the Project, to legitimize the role of the facilitators and to encourage people to enroll in the discussion groups. All groups will be composed of members from that community.

- To guide the group through learning, reflection and dialogue process



- To help group members to create a safe space where group members speak freely, discuss about the problems of sexual violence, teenage pregnancy and child marriage in the community and how to solve them through community action and commitment.
- To help design a Community Engagement Action Plan with the group members that will aim at transforming community beliefs, practices and behaviours.

Profile

- Good literacy skills
- Secondary education completed will be a plus
- Be part of the community where the dialogues will be conducted
- Be charismatic
- Be open-minded and ready to talk about abuses against women and children that occur in the community including talking about sexual violence
- Be committed to their community's well-being and development
- Be respected and trusted
- Be an opinion leader who influences the opinions, attitudes, beliefs, motivations, and behaviors of others. We want him/her to become a champion for change by using their influence to build awareness about child protection and encourage others about the need to take action to prevent child abuse and model positive behaviors towards children
- Must have no history of cases of gender-based violence or violence against children .

Annex B

Interview guideline for CDF

1. On experience and reporting

- What is your ability to write and read or your education level?
- What is your experience in facilitating discussions, community dialogues or focus group discussions? (explain)
- What is your experience in awareness campaigns? If you participated in any, kindly explain what was your role, and what were you campaigning about.
- Are you part of a group in the community? If yes, can you tell us which group and what is your role in the community?
- How do you interact with the community in everyday life?
- Have you ever spoken out in public against violence against children? Gender-based violence?

2. On gender, open-mindedness, child protection

Men and women working together:

- Do you think there is any difference working together with a man or with a woman? What is the difference for you? How do you handle those differences?
- Do you think there is any difference in having a man or a woman supervising you? What is the difference for you? How do you handle those differences?

Child protection (here you have more experience than me so you can add accordingly):

- Do you think there are differences between boys and girls? What are those differences?



- What rights do children have?
- What responsibilities do children have?

Openness to change

- Do you think gender-based violence and violence against children including FGM, child marriage, and are a problem in your community?
- What do you think prevents women and children who are victims of abuse to come forward to report or seek help? What do you think prevents children's parents or caregivers from doing the same?
- Do you have an opinion on how cases of child abuse and gender-based violence should be handled?
- Do you see yourself as a champion for change? Ready to explore the possibilities of changing harmful norms and breaking the silence about child abuse in the community? Why are you interested?

3. Commitment

- Share the ToRs of the CDF and assess if they agree to it and if they are able to cover it;
- Are you free in the next 4 months to prepare and conduct the discussions twice a week?

Annex C

A script for presenting the TETEA project

CISP is leading a consortium of partners to implement a 3-year (1st January 2023 to 31st December 2025) project funded by European Union titled TETEA project - 'Together Empowering Society To Eliminate the Abuse of Women and Children' in Tana River County (Tana River sub-county) through Pastoralist Girls Initiative (PGI), Kakamega County (Shinyalu and Malava sub-counties) through Kakamega County Widows Empowerment Project (KCWEP), and Nakuru County (Gilgil and Naivasha Sub- counties) through Kenya National Counseling and Outreach Program (KNOTE). The overall objective/goal of the project is to contribute to the elimination of all forms of gender-based violence (GBV) and violence against children (VAC) in Kenya. The specific objective of the project is to address the root causes of all forms of GBV and VAC (i.e., harmful gender and social norms) and to strengthen the reporting system of GBV and VAC. The targeted beneficiaries of the project include Children, youths, women, and local CSOs.

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The specific objectives of the TETEA project are:

- To empower young men and women, boys and girls, in Tana River, Kakamega, and Nakuru Counties on GBV and VAC drivers to become leaders of change among their peers.
- To promote protective beliefs and behaviors related to GBV and VAC, in the three targeted Counties.
- To reinforce GBV and VAC response mechanisms in the three targeted Counties.

The expected outcomes of the project are as follows:

- Outcome 1: Young men and women, boys and girls, in Tana River, Kakamega, and Nakuru Counties become more informed and empowered on GBV and VAC drivers and leaders of change among their peers.
- Outcome 2: Civil society's role in challenging drivers of violence and promoting protective beliefs and behaviors related to GBV and VAC, in the three targeted Counties, is



enhanced.

- Outcome 3: The GBV and VAC response mechanisms are reinforced in the three targeted Counties.

To be able to deliver the expected results in the three counties, the following activities will be conducted under the project

- Engage Youth, children and young mothers on positive action on GBV and VAC issues.
- Community-led dialogues (CLD) in tackling the behavioral drivers of GBV and VAC.
- Awareness-raising in local communities through different approaches.
- Empowerment of boys and young men to seek alternatives to violent behaviors and lead social change.
- Capacity building of Government and non-governmental service providers to improve their knowledge on delivery of post-incident services to GBV and VAC survivors.
- Improve the platform of collaboration between Government and non-governmental service providers to refer VAC survivors operates on a regular basis (www.serviceproviders.trimweb.it).
- Capacity building of Frontline community volunteers (CHVs) and local administration representatives to be able to refer survivors of GBV and VAC to the most suitable response services.
- Advocate for policies and quality services for MHH for adolescent girls- Bottleneck analysis of policies and services for MNH for adolescent girls in Kakamega.

Annex D

Community led dialogue Group size and composition

This programme will be implemented in Tana River, Nakuru and Kakamega counties, and this is the outline of the group composition, where there will be 20 participants in each group:

1. **Group of community leaders:** elders, clan leaders, village elders, sungusungu/community policing/Nyumba kumi elders, community Area Administrator, etc.
2. **Group of religious leaders:** Sheikh, Imaam, pastors, Maalium, Sunday school teachers, women or men group church leaders, women or men group Muslim leaders, khadi
3. **Group from the general community** (mixed group)- 35 years and above
4. **Group of youth members** (mixed group)- 18 years to 35 years- boda boda drivers, businessmen and women, youth group leaders etc
5. **Group of frontline service providers** (mixed group)- these include CHPs, CPVs, teachers etc.





Tools Monitoring and Evaluation of the CLD

Tool 1

Pre/post-test

Please remember that this is a Pre-test. It is happening before you have taken part in the training or had the opportunity to learn more about the topics. Do not be surprised or upset if you find that you cannot answer many of the questions. Just do your best.

Participant Code (use initials of your mother's name and your year of birth):

County: Nakuru, Kakamega, Tana River

Sub-county:

Date of the test:

Gender: Male, Female

1. Which one of the following is a definition for power?
 - a) Power is the capacity of an individual to make decisions, influence the actions, beliefs, or conduct (behaviour) of others
 - b) Bullying others
 - c) Giving orders and ensuring people follow those order

2. Which one of the following is not a type of power?
 - a) Power over, power to, power with, and power within
 - b) Power by, power for, power about, and power to
 - c) Power to, power above, power for and power about
 - d) Power with, power for, power above and power by
 - e) Power within, power through, power about and power above

3. Gender is ...(tick the correct statement)*
 - a) What is appropriate for men and women
 - b) Washing clothes, cooking, taking care of animals
 - c) The difference in the way society expects boys and girls to behave
 - d) The biological or physical difference between boy and girl or man and woman
4. What is sexual violence?
 - a) Sexual activities that happen during war
 - b) Forced or tricked into sexual activities
 - c) Any sexual act (or attempt to obtain a sexual act), unwanted sexual comments or advances, or acts to traffic a person's sexuality, using coercion, threats of harm, or physical force, by any person regardless of relationship to the victim, in any setting, including but not limited to home and work.
 - d) Sexual intercourse between a person and an animal.
5. Which one is not a type of sexual violence?
 - a) Rape
 - b) Defilement
 - c) Unwanted sexual advances or sexual harassment.
 - d) Child Marriage
 - e) Forced abortion
 - f) Eating certain types of foods that women should not eat
6. Which one is not a consequence of sexual violence?
 - a) Unwanted pregnancy
 - b) Injury, infection, gynaecological disorders
 - c) Withdrawal from social and community life, including education.
 - d) Success and good rewards from the community
 - e) Stress/trauma
 - f) Blaming and social stigma



7. Which one is a definition of teenage pregnancy?
 - a) Refers to any woman who gets pregnant
 - b) Refers to pregnant women who is over 18 years
 - c) Refers to girls who get pregnant below the age of 18 years
8. Which one is not a cause of teenage pregnancy?
 - a) Defilement
 - b) Poor access and misconception on contraceptives
 - c) Ignorance of law
 - d) Lack of parental guidance /parental negligence
 - d) Lack of appropriate/adequate information about sexual and reproductive health
 - e) Playing with boys
9. Which one is not a consequence of teenage pregnancy?
 - a) Poverty
 - b) Death
 - c) School dropout
 - d) Depression and suicidal thoughts
 - e) Praise from the community that you are fertile and you can have many children
10. Which one is a definition of child marriage?
 - a) Refers to any formal or informal union between men and women
 - b) Refers to any formal or informal union between human beings
 - c) Refers to any formal or informal union between a child under the age of 18 years and an adult or another child
11. Which one is not a cause of child marriage?
 - a) Prioritizing educating boys over girls
 - b) School dropout
 - c) Lack of parental guidance/ parental neglect
 - d) Child labour
 - e) Its legal to marry a child as per the government law

12. Which one is not a consequence of child marriage?
- a) School dropout
 - b) Limited opportunities for personal and professional growth
 - c) Girls experience domestic violence and abuse
 - d) Loss of childhood
 - e) Stress, depression
 - f) Great support
13. Which one is a definition of FGM/C?
- a) Cutting of girls' genitalia
 - b) Purification of girls
 - c) The practice, traditional in some cultures, of partially or totally removing the external genitalia of girls and young women for non-medical reasons
14. Which one is a cause of FGM/C?
- a) Community practices FGM/C as a traditional custom inherited from their ancestors to avoid potential blame from the community
 - b) The belief that uncircumcised girls are unclean
 - c) Belief that girls must be circumcised to be able to satisfy their future husbands sexually
 - e) All the above
15. Which one is not a consequence of FGM/C?
- a) Infection, problems/difficulty during delivery
 - b) Excruciating pain
 - c) Severe bleeding
 - d) Urinary track affections
 - f) Hair loss



16. Which one does not describe what beliefs are?
- a) Are the deeply held convictions, values, and principles that shape an individual's thoughts, attitudes, and behaviors.
 - b) Are often rooted in one's upbringing, culture, religion, experiences, and personal reflections
 - c) They influence how individuals perceive the world, make decisions, and interact with others.
 - d) Legal laws that govern a community
17. Which answer describes what social norm?
- a) Informal rules that guide how we behave.
 - b) Are rules that members of a group are expected to follow by other members of the group.
 - c) They tell people what behaviour is expected of them and what behavior is forbidden.
 - d) People follow the rules/practise because they see other people following them and believe other people think they should follow them.
 - e) They are based on a person's inner beliefs about right and wrong
18. Which one describes 6 step pathway to change?
- a) Strengthen, reflect, explore, commit, communicate, build
 - b) Build, explore, communicate, strengthen, reflect, commit
 - c) Communicate, reflect, explore, commit, strengthen, build
19. The TETEA project will be using guided group discussions based on participatory principles to bring about change in the community. What is the reason for choosing this approach?*
- a) Change is more likely to happen and be sustained if communities own the process.
 - b) Change is more likely if the process is empowering and horizontal.
 - c) Communities should be the agents of their own change.
 - d) Change is more likely if the process is based on discussion and dialogue.
 - e) All of the above.

20. Which one is not the role of a community dialogue facilitator?
- a) To help manage and guide the group participants through the learning, discussion and dialogue process.
 - b) To serve as a 'catalyst' for change in the community; to spark a fire.
 - c) To tell group participants what to do and what not to do.
 - d) All of the above
21. Which one is an element of effective discussions?
- a) The environment is safe and trusting, group members can hear other people's opinions, ideas and feelings stated openly.
 - b) The discussion is not dominated by one person.
 - c) Arguments are based on the content of ideas and opinions, not on personalities.
 - d) Even in disagreement, the group is working together to solve the problem of violence and discrimination.
 - e) All the above
22. Community discussion guide 4 phases, each one is important and builds on the other. Which one below is in the right order?
- a) 1. Getting to know one another and imagining a healthy, safe and peaceful community free from violence, 2. Exploring values of dignity, fairness and justice, equality and non-discrimination 3. Creating reflection and understanding about the abuse of women and children and social norms that promote or prevent I 4. Exploring and agreeing on options to move from dialogue to action.
 - b) 1. Exploring and agreeing on options to move from dialogue to action 2. Creating reflection and understanding about the abuse of women and children and social norms that promote or prevent I 3. Getting to know one another and imagining a healthy, safe and peaceful community free from violence, 4. Exploring values of dignity, fairness and justice, equality and non-discrimination.



23. What is to facilitate?
- a) To make easy
 - b) To make possible
 - c) An enabling and guiding process
 - d) All the above
24. Which one has the guidelines for good facilitation?
- a) Use active listening; Promote confidentiality; Show respect; Demonstrate equality; Recognize the value of personal experience; Build trust and safety; Support inclusion and participation; Inspire!
 - b) Question person's character and personality; disagree with opinions that are not aligned to your culture
 - c) I don't know
25. Which one is a quality of a dialogue facilitator?
- a) Trust in other people and their capacities
 - b) Patience and good active listening
 - c) Self-awareness and openness to learning new skills
 - d) Confidence without arrogance
 - e) all the above
26. Which one describe the skills a dialogue facilitator should acquire
- a) Good verbal skills
 - b) Good non-verbal communication skills –
 - c) Active listening skills
 - d) Manages tension and conflict in a respectful and safe way
 - e) all the above

27. How are the different stages that a group experiences over time been described in theory?*
- a) Meeting, talking, playing, celebrating
 - b) Forming, storming, norming, performing
 - c) Beginning, doing, closing
 - d) Gathering, arguing, agreeing, leaving
 - e) Starting, doing, stopping
28. Establishing a group agreement when a group starts is important, because this will stop any conflict from happening during the group sessions. *
- True
 - False
29. There are different ways that demonstrate active listening to another person. Which of these below statement shows active listening? *
- a) Looking at your watch every few seconds
 - b) Staring out of the window
 - c) Folding your arms and turning away
 - d) Drumming your fingers on the table or chair
 - e) None of the above



Tool 2

Assessing group participants' beliefs

Use this tool to assess participants' personal beliefs before they begin the group dialogues and again after seven weeks and 14 weeks. Assure participants that information they give you is confidential, their names will not be recorded and you will not share information that identifies their beliefs with anyone else. Explain that the purpose of asking these questions is to learn about the range of opinions in the group and whether it changes over time. Emphasize that there are no right or wrong answers and you are interested in their sincere opinions.

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Read the scenarios below and ask participants to respond to each statement with {strongly agree} {agree}, {I am not sure} {disagree} or {strongly disagree}. Record their answers. At the end, count the answers in each category; changes in numbers will give you clues to changes in opinions over time.

Nakuru County (Gilgil and Naivasha Sub-Counties)

a. Gender norms

Scenario 1

Mary and Peter are a married couple with a son and a daughter. Both kids did well in their KCPE exams, which means they can go to high school. But the family doesn't have enough money to send both of them to secondary school. Mary thinks it's best for their son to continue his education, while their daughter stays at home. She believes the son has great potential and wants him to succeed. Peter, on the other hand, believes that both their children should have an equal opportunity to go to Form 1, the first year of secondary school.

Statements

1. It's more important to send a son to school rather than a daughter.
2. The mother's decision is right.
3. Peter is right men should support girls in completing their education.
4. Girls should not have the same opportunities as boys in the community.

b. Child Marriage**Scenario 2**

When her father suddenly died in 2020, Mary who was 14-years old by then, lost hope for a better future and could not come to terms with the crushing death of her father. All of a sudden, life turned upside down and they had to move with her mother from the expensive house to a less expensive estate. The grim reality of poverty soon caught up with her upon arrival at the new estate, and life started to become a nightmare. The community pressured her to marry early as a solution to her poverty. The community then organized suitors for her.

Statements

1. As an Orphaned and vulnerable girl Mary should marry early to escape poverty.
2. Mary needs to respect the community's decision to marry her off.
3. Its ok for Mary to be married before 18 years.
4. At 14 years, Mary is ready for the marriage responsibilities.



c. Teenage pregnancy

Scenario 3

Kamau, a 17-year-old boy in form 3 from Tamu tamu village has been in a sexual relationship with his girlfriend, Akinyi, 16 years old in form 2. They have been visiting each other over the weekends leading to Akinyi's pregnancy. Their teacher realizes upon enquiry and Akinyi drops out of school while Kamau continues with schooling.

Statements

1. It's a Akinyi's fault that she got pregnant.
2. Akinyi should be married to avoid shame in the family and community.
3. Teen mothers and pregnant girls should be allowed back to school.
4. It's the responsibility of the mothers to ensure that their teen girls don't get pregnant.

d. Sexual violence

Scenario 4

Angel is a beautiful 15-year-old girl living with her guardians in Kihoto. A male single neighbor was caught having sex with her in his room saying that Angel was ready and willing.

Statements

1. As soon as a girl reaches puberty, she's ready for sex.
2. A girl being in a man's room alone is an indication she wants to have sex (consent).
3. A woman will always say NO even when she means YES.
4. It's normal for a man/boy to take sexual advantage of a girl while alone.

Scenario 5

Kevin, a 13-year-old boy from a primary school in Maai Mahiu has been reported to have been touching other boys' private parts. On enquiring, he says his uncle has been doing this with him and telling him it's okay.

Statements

1. A boy has the right to decide when, where and with whom to have sex with.
2. It's not true for that men/ boys can be sexually violated.
3. Boys/men who have experienced sexual violence are comfortable seeking services.
4. Men are always favored by the police when they report cases of sexual abuse.

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Kakamega County (Shinyalu and Malava Sub-Counties)**a. Child marriage****Scenario 1**

Mary a 15-year-old girl and John a 14-year-old boy have both done class eight exams and need to go to secondary school. Due to poverty levels in their family, their parents are unable to pay for the school fees for the two children. The parents decide to marry off Mary so that the dowry paid can be used to educate John.

Statements

1. Mary should talk about her situation to a trusted adult or report her parents to the children's office.
2. Educating girls is a waste of resources for they will eventually get pregnant while in school and drop out to get married.
3. It is illegal for Mary to get married when she has not reached 18 years.
4. It is okay for Mary to be married off, as she will help her parents get rich and support her brother to complete his education.



b. Sexual Violence

Scenario 2

Grace is a 13-year-old girl from Ingolomosios. While going to school at 5:30 am in the morning, an old man grabs her and pulls her to the sugarcane plantation and defiles her leaving her unconscious.

Statements

1. Grace should keep quiet and not report this to anyone in order to protect her dignity.
2. It is in order for Grace to report the defilement to the authorities for the old man to be trailed and punished.
3. Grace's parents should help her take a shower and seek compensation from the old man.
4. Grace should be taken to hospital for treatment within 72 hours and given psychosocial support.

Scenario 3

Lucia a 17-year-old girl is an orphan who lives with her paternal aunt and the aunt's husband. One day when the aunt was away for three days attending a church seminar, Lucia's uncle (the aunt's husband) came home drunk and started touching Lucia inappropriately telling her she has good big buttocks and breasts.

Statements

1. Lucia should scream for help or call 116
2. Lucia was probably dressed in a manner that seduced the uncle to touch her inappropriately
3. The uncle needs to be reported to the elders in the community so as to be talked to.
4. The aunt to chase Lucia away for she is a bad omen

c. Teenage Pregnancy

Scenario 4

Henry is a 16 years boy in class 8 while Julia is a 14-year-old girl in grade 7. They often have sex in the sugarcane plantation on their way from school before going home in the evening. After some months, Julia became unwell. The mother of Julia took her to the nearest dispensary where the nurse confirmed that Julia is two months pregnant.

Statements

1. Parents should discuss sexual issues and the use of contraceptives with their children to prevent pregnancy.
2. Julias' parents should marry her off to an older man to avoid shame because she is pregnant.
3. Henry and Julias' parents to shoulder upon themselves the responsibility of taking care of the pregnancy
4. Julias' mother helps her do abortion and transfers her to stay with her grandmother.

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d. Gender Norms

Scenario 5

Sarah remains at home on Fridays to help her mother with house chores while her brother Kevoh goes to school. When Sarahs mother try to complain to the father to allow both to go to school every day, she is beaten and told to shut up or leave with her daughter.

1. It is more important to send sons to school than to send a daughter to school.
2. Girls should have the same opportunities for education as boys.
3. House chores and caregiving is the responsibility of Sarahs and the mother because women are better skilled on such a job.
4. Sarahs mother should tolerate violence in order to keep her family together.



Tana River County -Tana River Sub-County - Former

a. Gender norms

Scenario 1

Halima, a 12-year-old girl, and her elder brother, Ali, study in grades 3 and 4 at Hewani Primary School. Their daily routine after school differs significantly. Halima has to help her mother fetch firewood, and water, and prepare dinner, while Ali spends his time playing football with his friends. Once the meal is ready, Halima's mother instructs her to call her brother and serve him his food. Overwhelmed by her responsibilities, Halima expresses her concerns to her mother. In response, her mother explains that these roles are expected of girls in their community, emphasizing that it would be embarrassing for them as parents if Halima were to marry and couldn't fulfill these chores for her future husband.

Statements

1. It is the role of girls and women to do domestic chores
2. Boys and men who do domestic chores are weak
3. Domestic chores prepare girls to be good future wives
4. The idea of boys and men helping with house chores is a European culture being forced on Africans and should be resisted- added statement

b. Child Marriage

Scenario 2

Farhia was a 15-year-old teenage mother. She was committed to continuing with her education, and to overcome the challenges of life. Omar, the father of her child, on the other hand, wanted to expand their family by having more children. Regardless of the situation, Farhia decided to take a significant step to control her reproductive choices. She went to the local clinic, to seek contraceptives that would enable her to pursue her dreams while providing for her child. At the clinic, Farhia's decision was met with resistance as the nurse tried to dissuade her from her choice.

Back at home, Farhia faced additional pressure from her mother, who believed that she should give up on her education and conform to her father and brother's wishes to get married. The weight of Omar's expectations and family pressure bore down on her, causing Farhia to descend into depression and commit suicide.

Statements

1. The nurse was right, teenage girls don't have the right to decide on contraception.
2. Teenage girls who use contraceptives are promiscuous.
3. Farhia's parents are right, teenage girls should not complete their education.
4. Farhia's mother is right, a girl should get married if she is pregnant.

c. Sexual Violence

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Scenario 3

Halako is 8 years old and resides in Laza village with her grandmother and aunts because her parents are divorced. Her mother has remarried, and her father works away from Tana River. Halako walks a long distance to school. One morning, she was found by a passerby behind an abandoned building, where she reported to have been defiled by a bodaboda rider who had offered her a lift to school.

The passerby rushed her to the hospital, although Halako could not identify her assailant. In response to the incident, her family relocated her to Mombasa to live with another aunt.

Statements

1. Halako should be blamed for the defilement because of accepting free rides from strangers.
2. It's okay for Bodaboda riders to ask for sexual favors from schoolgirls in return for a lift.
3. Halako's grandparents should not report the case to the police because it will bring shame to the family.
4. Lack of parental care and guidance may have caused Halako's abuse.



d. Female Genital Mutilation

Scenario 4

Said resides in Tana River sub-county with his wife, Fatuma, and their five children, consisting of four boys and their youngest, an 8-year-old daughter named Firdaus. During a sermon at the local mosque, Said heard the Imam express the belief that girls who are not circumcised are impure and may experience uncontrollable sexual desires, potentially leading to pre-marital relationships.

As a result, Said has approached his wife, Fatuma, to collaborate with Firdaus' grandmother and a local health professional to arrange for Firdaus to undergo female genital mutilation, based on the concern that failure to do so might make it difficult for her to find a suitable husband in the future.

Statements

1. FGM is a religious requirement for girls.
2. Circumcision will help Firdaus stay a virgin and pure.
3. Firdaus should undergo FGM so as to get married.
4. Parents whose daughters are not cut should be considered irresponsible and should not be allowed to attend cultural activities.

Scenario 5

Hawa, an 8-year-old girl in grade 2, has confided in her class teacher about her parents' plans to subject her to Female Genital Mutilation/Cutting (FGM/C). She bravely shares that her grandmother, who is also a practitioner of FGM/C, insists that this practice is a cultural tradition and an essential rite of passage into womanhood for every girl. Hawa is understandably frightened to return home, seeking support and protection from the challenging situation she faces.

Statements

1. It is right for Hawa to be circumcised so that she can be accepted in her community.
2. Hawa must undergo the cut for her to transit into womanhood.

3. The teacher should not report the case because FGM/C is not a form of violence.
4. If Hawa does not undergo FGM she should not mingle/mix with other girls in the village.

f. Sexual Violence

Scenario 6

In Hadhia's community, women obey what their husbands tell them to do as a sign of respect and love. When her 9-year-old daughter Zawadi was defiled by her 40-year-old uncle Jillo, Hadhia's husband Yako told her not to report the case to the authorities because that would bring shame and embarrassment to the family. He told her that Jillo had agreed to pay a 'fine' of Ksh. 20,000 as ordered by the elders. Although Hadhia learnt from their women's group's chairlady that resolving cases of defilement at home is against the law and wants to see justice being done for her daughter, she keeps quiet because she does not want to be chased away from her home or to be rejected by her husband whom she loves.

Statements

1. Hadhia should follow what her husband says and not report the case to the authorities.
2. What the elders did to resolve the case was right.
3. Reporting cases of sexual violence involving family members brings shame and embarrassment to the family.
4. If Hadhia decides to report the case to the authorities, Yako should chase her away from home and reject her.

g. Child Marriage

Scenario 7

Marina goes to secondary school in another village. Most girls from her village do not go to secondary school and stay home to help with the household chores and prepare for marriage. The community members consider sending girls to secondary school a waste of money as that's



where they start mixing with boys and engage in promiscuity leading to pregnancy out of wedlock. Therefore, most parents prefer marrying off their daughters as soon as they reach puberty. Most people in the community believe that Marina's parents are irresponsible, especially considering that girls do not get paid jobs to contribute to the family income.

Statements

1. Marina should stop going to school and get married as her community expects so that she does not get pregnant.
2. It is right for girls to get married as soon as they reach puberty as they are already mature.
3. Sending girls to school is a waste of money as they will not benefit the parents.
4. Marina's parents are irresponsible for not following the community's tradition and marrying off Marina.

Tool 3

Community Dialogues Facilitator Reporting Tool

Facilitators name:

Date:

Note taker name:

Venue:

Monitor name:

Meeting number:

Discussion topic:

No. of participants:

Men:

Women:

Negative Statements	1. 0-25% of participants	2. 26-49% of participants	3. 50% of participants	4. 51%-75% of participants	5. 76%- 100% of participants	Positive Statements
Only the facilitator talked						All participants talked and express their views
None of the participants understood the concepts and topic discussed today						All participants understood very well the concepts and topic discussed today
None of the participants were open to new ideas today						All participants were open to new ideas today

What issue or activity triggered debates and strong reactions from the participants?

Why?

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What topic(s) or activity did the CDF find difficult to transmit or to conduct today?

Why?

Do you have any concerns including about safety and security for you or the participants?

Feedback from participants (ask participants about how they found this session – useful, useless? Interesting? Etc.):

What was the conclusion in this meeting?





AB
VER
VER
UN

Questions and responses from social norms assessment survey

1. *In this Community, at what age do girls usually get married? Why?*

Tana River-Responses

Most girls, particularly those out of school, marry below 18 years, some as young as 13 years old, with the majority marrying between the ages of 15 and 18.

The primary reason mentioned for early marriage among girls is poverty. According to the respondents, families in extreme financial hardship often arrange marriages for their daughters because they cannot afford to provide for their basic needs such as food, clothing and sanitary pads. Finally, respondents in pastoralists areas said that some parents marry their daughters as a protective measure against premarital pregnancies especially when boys start showing an interest to protect family's respect.

In some cases, participants said, limited access to healthcare and family planning which leads to unintended pregnancies, ultimately leads to child marriage, as pregnancy is seen as a reason to marry off a young girl.

Most parents marry off their daughters due to the fear of receiving non-marital grandchildren.

Nakuru-Responses

In regards to the age at which girls typically get married, most participants indicated that it falls within the range of 15-20 years old. It was evident that girls tend to marry at an earlier age compared to boys. The reason given for girls marrying early is that they mature and develop faster than boys, making them ready for marriage before reaching 18 years old.

In certain communities, particularly the Maasai community residing in Maella, Hellsgate and near Mai-Mahiu in Naivasha and Karura in Gilgil, there exist cultural beliefs and practices that emphasize the preservation of girls' purity. As a result, the age of marriage for many

girls in these communities is as early as 13 years old, a time when they are considered to be still pure and fresh.

Most respondents identified dysfunctional family units as a contributing factor to girls getting married early. Lack of parental guidance was particularly highlighted. According to the interviewees, many parents are too preoccupied with work and do not take the time to engage in meaningful conversations with their children

One significant factor contributing to child marriages is poverty. Girls from impoverished families are more vulnerable to early marriages compared to those from financially stable backgrounds.

Among the respondents, the issue of teenage pregnancy emerged frequently, highlighting a social norm where parents opt to marry off their girls when they become pregnant in order to avoid shame.

Kakamega -Responses

The participants in both sub counties opened up of girls getting married as young as 13-20 years which was attributed to many factors. They are influenced by the peers who married while underage, negligible parents who don't care about children's whereabouts and basic needs, teenage pregnancies which makes them feel ashamed and fear being stigmatized, exposure to technology of young parents doing well, drug abuse leading to school dropout and presence of milling companies where young boys and girls secure job opportunities hence becoming financially independent at an early age

The urge of the parents to hide shame and guilt when a girl gets pregnant either by a relative or when still in school would push the children into child marriage. Besides, parents may feel angered by their children philandering behavior and chase them from home to get married so as not to get pregnant while at home as the society would blame them for poor upbringing. In addition, there are some parents especially mothers who take opportunity of a rich family in the neighborhood and push their children into marrying there for their own



benefit (greed for wealth /dowry) The fathers too are said to capitalize on the mother's absence in case of separation or divorce to have their children marry as a remedy to bringing in sexual partners at home or remarrying.

Due to economic hardships (poverty) some children are forced to drop out of school in order to look for employment and ones they become a little financially independent, they marry. On the other hand, children living with guardians may get frustrated out of mistreatment, neglect and cruelty from step parents and run away to get married.

2. How does the community influence a family in the decision to marry their daughter?

Tana River- Responses

According to the respondents, the community plays a significant role in arranging and organizing marriages, and families may seek the approval and support of community leaders before proceeding with a marriage proposal.

Nakuru-Responses

The findings reveal that in Maella and Hells Gate, where child marriage is driven by cultural practices, such parents are often regarded with honor and respect since marrying off a girl at a young age is seen as preserving her purity and freshness.

Among the respondents, the issue of teenage pregnancy emerged frequently, highlighting a social norm where parents opt to marry off their girls when they become pregnant in order to avoid shame.

In cases of family conflict or disagreement, men often abandon the children and leave them with the mother. Additionally, many men have failed to provide for their families, burdening women with the responsibility of family maintenance. As a result, women may opt to

marry off their daughters early to pass on the burden to others.

Most respondents expressed that the broader community tends to discriminate against families whose children are married before the age of 18. The girl herself is labeled as a bad example, and people are reluctant to associate their children or family members with her or her family. Parents who are accused of not providing proper guidance may also face criticism. Consequently, many parents in these areas express a desire for their children to complete their education, recognizing the negative consequences associated with child marriage.

Kakamega-Responses

Community members who takes advantage of the family and child vulnerability to marry their son and daughter. These group form part of negative influencers and include peers, clan elders, and few authorities. It is said that when a man seat with his peers, the friend would tell either one that their son or daughter have grown too big (referring to breasts or beards development) and needs to marry. The father would then push the daughter or son to marry due to influence even before attaining 18 years. On the other hand, the clan elders would sit and negotiate for dowry payment from the family of the boy/man responsible so as they can have their share. The authorities too have largely contributed to the decision for family to marry their daughter or son by compromising with the legal structure of taking bribe allowing the perpetrator to live with the underage child.

Community members from the girl's family and clan would applaud the girl for hiding the clan shame if the girl was pregnant or was to get pregnant while at home. Clan elders would then take opportunity to request for dowry and divide amongst themselves. However, other community members felt child marriage is a family affair and does not concern them but admit that those children will be stigmatized by their peers and other families for being a bad example hence shun them.



3. Why “sexual violence” occurs in your community?

Tana River- responses

- Social norms condoning violence against women and girls, including the belief that a woman’s role is to please a man sexually.
- Discrimination against women and girls which create an environment where sexual violence is more likely to occur.
- Children who are orphaned or live on the streets are particularly at risk, as they lack the protection of the community.
- Prevalence of harmful cultural practices such as female genital mutilation and child marriage. These practices can expose girls to sexual violence and other forms of gender-based violence.

Nakuru-Responses

Social norms surrounding perceptions of dressing also play a role, with many respondents expressing negative beliefs. For instance, when a girl is dressed in revealing clothing, she is often blamed for encouraging sexual abuse. Furthermore, when a girl becomes pregnant, the community often places the blame on the parents and family, resulting in stigmatization and, in some cases, disownment of the survivor.

Harmful cultural practices, such as child marriage, contribute to the exposure of girls to sexual violence and other forms of gender-based violence.

Communities in Tamutamu and Bondeni in Gilgil, as well as Hell’s Gate and Maiella in Naivasha, highlighted “alcohol and drug abuse” as significant factors associated with sexual abuse.

Based on the findings, many respondents expressed the belief that certain peers exert “negative influence” on others, encouraging them to engage in sexual activities.

Children who disclose serious physical or sexual abuse by one parent or stepparent often experience devastation when the other parent doubts their words and sides with the abuser. This can lead young adolescent

girls to run away from home or even drop out of school. When they flee, they may feel they have no other choice but to engage in activities such as selling themselves.

In households where various forms of abuse, neglect, and maltreatment occur, the risk of sexual abuse is high. For example, when parents are in conflict and the mother decides to walk away, it is common for the father to prey on the girls in the family. Single mothers facing financial constraints are often encouraged by their own mothers to seek financial support from men.

Kakamega- Responses

- Retrogressive cultural activities taking place e.g., disco Matanga (a traditional ceremony prior to the burial day where local community members come gather at the deceased home to dance and honor the dead), bull fighting (it's a traditional ceremony to honor prominent people in the community, it's also a form of entertainment).
- Moral decay- older men in the community have made it a habit to prefer younger children to older ones for sex. Moreover, there are some people in the community who after realization that they are HIV positive, they have sex with these young children for it to spread (they don't want to die alone). As if that is not enough, some community members sleep with children who came with the mother from a different marriage alleging that 'waliletewa mboga'-the child was brought to them as a meal. Parents living single or those separated brings different partners in the house and have sex with the children presence at a distance. Some partners end up sleeping with the children in the absence of the parent.
- Parental Negligence- Girls have many needs when they grow up and when they asked for money from their guardians and turned down, they look for sponsors who ask for sex in return; In addition, some parents leave to search for greener pasture leaving behind their children under the care of relatives who takes advantage of them.



- Unfavorable school going hours: Nowadays Bodaboda operators take advantage of undefined school-going hours (5am) under the pretext of taking them to school but take a detour to sexually abuse the student.
- Drug abuse: This affects both perpetrators and the victims. A father comes home drunk and molest his daughter because of his impaired judgement. However much, the child can cry for justice, the man would not be able to reason as a father but when later asked while sober he'll say he was under the influence of alcohol. On the other hand, girls and boys are lured to the bar and when drunk cannot be firm enough to resist any form of sexual abuse since she/ he cannot defend herself.

4. *Who are the perpetrators?*

Tana River- Responses

Most sexual violence cases are perpetrated by people in places of authority and trust. They mentioned the following are the perpetrators of sexual violence in Tana River sub-county:

- Family members especially stepfathers, uncles, and grandfathers
- Peers; boy and girl friends
- Intimate partners
- Security forces

Nakuru-Responses

- According to the respondents, individuals who commit sexual violence against children are usually people known to them. In many cases, the perpetrators are their relatives, friends, or neighbors, while a few incidents involve strangers.

Kakamega- Responses

- a) Family members like fathers, uncles, stepfather and cousin brothers. It was said that since the girls are closer and more

dependent to the family members for provision and security, the male figure take advantage when the mother is absent either due to separation or at work. Some fathers act out of revenge and anger after being betrayed by the child's mother and put the blame on alcohol: Step fathers view the girl child as any other girl /woman since she is not his biological child while cousins take advantage of the girls' proximity.

b) Authority (Local administrator/ teachers) -A case of the local administrator that defiled a mentally girl was alluded to the fact that he used his position of influence knowing that he won't be hold accountable anywhere. The teachers on the other hand take advantage of the children who are easily reached and use their influence to threaten them from academic support if they reject advances.

c) Community members including school-dropouts, unmarried men, business men/ women, bodaboda drivers, sugar factory workers- With the current hard economy leading to poverty in many families, the above-named perpetrators use their material wealth, possession and money to abuse children sexually. They enjoy doing it as it makes them feel powerful over their victims.

5. *What are the consequences for the girl's and boy's survivors?*

Tana River- Responses

The respondents stated that sexual violence has many serious and adverse effects on the survivors including school dropout, physical injuries, hatred and fear towards men, sexually transmitted diseases, psychological trauma, social isolation and unwanted pregnancy.

Nakuru-Responses

The survivors of sexual violence often experience various consequences, including:

- Trauma, which can result in difficulties forming normal relationships later in life.



- Engaging in same-sex relationships as a coping mechanism.
- Low self-esteem and feelings of worthlessness.
- Depression and thoughts of suicide.
- Post-traumatic stress disorders.

Kakamega- Responses

It was noted that sexual violence has inauspicious consequences on the survivors. The effects include contraction of diseases such as STIs and HIV from perpetrators, isolation and stigmatization by peers and clan members in the case where a relative was involved, unwanted pregnancy which sometimes led to child marriage, fear and lose of trust to those in authority, poor academic performance and suicidal thoughts.

6. How are cases of “sexual violence” solved in your community?

Tana River- Responses

Most cases are not reported to the police and instead are resolved through kangaroo courts. The respondents added that some of cases are only reported to the police when the ‘negotiations’ fail or when the perpetrators fail to fulfil their end of the agreement.

Some respondents also mentioned that some of the cases are reported to the chiefs or village elders whereby they pass the information to the relevant authorities for more action.

Nakuru-Responses

Cases of incest often go unreported. Most of these cases involve family members or individuals known to the families, and they are often resolved through informal settlements between the families, leaving the child to suffer. Even when cases are reported, they often end up being settled within the family through financial exchanges, leading to a lack of evidence or witnesses.

Regarding incidents of sodomy and sexual violence against boys, there is a significant stigma surrounding these topics, resulting in minimal discussion and reporting. Such cases are typically only reported when parents are seeking financial benefits, and they are not followed up to the end.

Community members believe that sexual offenders often receive lenient penalties and do not spend a significant amount of time in jail, which allows them to continue sexually abusing young girls. Sometimes, even if sexual offenders are arrested, they manage to secure bail or bribe the police, resulting in a vicious cycle of sexual abuse and leaving the victims without justice.

Kakamega- Responses

Many cases of “sexual violence” are solved ‘kangaroo style’-in the community through negotiations and agreements with the family of the victim and perpetrator. Respondents said that community members resolved to settle sexual violence cases out of court since the court process takes a long time and the case may end up being terminated for lack of evidence especially where an influential person in the society is involved. It was also alleged that perpetrators bribe the court and the police hence it was better for the cases to be solved locally so as the victim’s family could also benefit from the compensation. Moreover, the community prefer solving incest cases at the community and family level to avoid washing their dirty linen in public (hiding shame and stigmatization).

7. Which are the reasons pushing a family to have their daughter undergo FGM?

Tana River- Responses

Poverty was the main contributing factor to teenage pregnancy. According to the respondents, young girls are frequently forced to engage in transactional sex or ask older men for financial assistance



due to lack of financial resources to cater for their basic needs, which puts them at risk of having unwanted pregnancies.

Teenage pregnancy was also attributed to cultural and social norms that perpetuate the practice of early marriage and restrict girls' access to education and health services.

Sexual abuse was another key factor cited by the respondents as a driver of unintended pregnancies where teenage girls get defiled allegedly by boda boda riders and end up getting pregnant. The respondents added that sometimes, people who are close to the teenage girls, mostly stepfathers and close relatives also defile them. They cited the issue of incest is a serious challenge facing teenage girls in the sub-county.

The respondents mentioned that lack of sex education (knowledge of SRH issues) also contributes to greatly myths and misconceptions about sex and reproduction and therefore leading to the rise in cases of teenage pregnancy.

Nakuru-Responses

Teenage pregnancy is a prevalent issue influenced by family breakdown, lack of reproductive health education, poverty, peer pressure, and cultural practices.

According to the respondents, a major contributing factor to teenage pregnancy is the breakdown of society and family, leading to a dysfunctional community where the importance of good values and practices has diminished. Nowadays, communities and families tend to keep matters private. In the past, the well-being of children was a concern for the entire community, and everyone would actively provide guidance and support. However, respondents mentioned that people have become more individualistic, causing neighbors to remain silent even when they are aware that a neighbor's daughter is involved in unhealthy relationships that could result in pregnancy.

Some parents, especially fathers, display irresponsible behavior and fail to provide for their families. This situation leads girls to seek assistance from older men or bodaboda riders, resulting in teenage pregnancies.

Instances were also mentioned where parents separate, leaving the children with the father. Unfortunately, some fathers engage in sexual abuse, leading to unwanted pregnancies in their teenage daughters.

In Mai Mahiu and Hell's Gate in Naivasha, the Maasai community practices a cultural tradition of marrying girls as young as 13 years old, which contributes to teenage pregnancies.

Kakamega- Responses

- Defilement. Most of the reported teenage pregnancy cases are as a result of defilement from family members and relatives. Some of them get defiled when they attend disco matangas where a lot of unregulated behaviors like drug abuse leading to unprotected sex.
- Poor access and misconception on contraceptives. Lack of youth friendly facilities where youth can access contraceptives and misinformation on the side effects of contraceptives have majorly contributed to sky rocketing of teenage pregnancy cases.
- Juvenile delinquency which has led to most school going children dropping out of school and engaging in behaviors that may not please parents. The delinquency has been attributed to peer influence (pregnant teens going unpunished), lack of self-control on sexual desires aroused by adolescence stage, The urge to experiment. These lead to sexual violence and further result to pregnancy.
- Parental negligence. Most parents neglect their parental responsibilities like providing basic needs to their children and guiding and counselling which makes the children resort to other means to acquire basic needs and safe spaces. In bid to get safe spaces or fit in the society, it pushes these girls into trusting the wrong people who take advantage of them which eventually might lead to teenage pregnancy.
- High poverty index which has led to most young girls doing transactional sex in bid to acquire basic needs such as sanitary towels as well as some parents especially mothers pandering



their daughters to cater for their needs.

- Ignorance of law. Most community members are aware of the existence of laws protecting children but they prefer to solve these cases in the kangaroo courts where the perpetrators are served with lenient punishments like fines. This delivers a message to other community members that they can take advantage of kids without severe punishments hence the rise in the cases.

8. How families and other community members treat girls or families who do not perform FGM

Tana River -Responses

Consensus is reached through local agreements (kangaroo courts) commonly known as maslaha. Normally the family of the boy or man responsible for impregnating the girl and her family discuss to find a compromise and the case is 'closed.'

Cushite communities, choose to marry off their girls to the men responsible for impregnating them instead of forcing the girl to have an abortion.

Nakuru-Responses

According to the respondents in Maella and Hells gate these cases are normally solved at the community level and parents agree amongst themselves. Participants also pointed out that due to the shame that is associated with young girls getting pregnant. The parents normally arrange for the girl to get married.

During the FGD discussion in lake view participants alluded that some parents procure illegal abortions for their girls to continue with school which at times is very dangerous leading to health complications.

According to the respondents in Gilgil in some instances if a girl becomes pregnant she becomes an embarrassment to the community and therefore she is sent away from the home and she should not come back under any circumstance, such a girl if she is lucky she is married off to an elder and no dowry is paid since she is of no value, however in some communities in Naivasha, the man responsible of the pregnancy is forced to marry the girl, community elders resolve the issue by talking to the man responsible and ensures he marries the girl even if he is already married.

Among the most of the communities within Naivasha and Gilgil the pregnancy is the responsibility of the girl and her parents; the man is off the hook and can only help the girl if they so wish as the community does not care or they think it is family affair that should not be interfered with.

Kakamega- Responses

- According to the respondents, some perpetrators bribe law enforcement officers to avoid being charged thus leading to many cases going unreported due to lack of faith in the justice system.
- Parent of the victims (mothers) will liaise with the perpetrator especially if he is someone influential like a teacher and resorts to procuring abortion. The perpetrator will then compensate the family locally to cover up the matter.
- For fear of stigmatization and victimization, some pregnant teenager would run away to get married.
- It was said during the survey that if the pregnancy is a case of Luswa'(incest), either of a cousin or an uncle or father, the parents negotiate with the nurse during delivery and leave the child in the hospital for sale while other parents take them to children department with the help of a service provider for placement in homes.





Icebreakers
for Community facilitators

Paired introductions:

Ask participants to find a partner and spend a few minutes finding out about that person before they introduce each other to the rest of the group. You can ask participants to find out different pieces of information depending on how much time is available and how much sharing you want to encourage, their names, information about their families, their lives, their work, their hopes and expectations, their fears, and worries and their reasons for joining the group.

A variation of this is to create pairs by giving each participant half of an item – such as a picture of a common object or the names of well-known couples – and asking them to find the participant with the other half.

Drawing names:

Ask participants to come forward in turn and say their name, draw something on the flipchart that has special meaning for them, and explain what it is. If everyone is literate, they can write their names on the flipchart beside the drawing.

Ball-throwing name game: Start by telling everyone your name and then throw a ball to another participant. Ask that person to tell everyone his or her name and then throw the ball to someone else. Continue until everyone has taken part. Repeat the game but this time, ask each person to say the name of the person they throw the ball to.

Energizers:

Counting and clapping: Ask participants to stand in a large circle. Explain that you are going to count around the circle, starting at 1 and counting upwards. Every time the number is 3 or a multiple of 3, that person should clap instead of saying the number. If a person makes a mistake they drop out of the game. Continue until only a few people are left.

I went to market: One participant begins by saying, 'I went to market and I bought', followed by the name of an item beginning with 'a'.

The next person repeats what the first person said and adds an item beginning with 'b' – and so on until 'z' is reached. If people forget what has been bought already, they drop out.

Simon says: Participants do whatever the leader says, but only if the leader uses the phrase 'Simon says' before describing the action. (Use a culturally appropriate name.) If the leader has not said 'Simon says' and someone does the action, that person drops out.

Everyone move who: Everyone sits in a large circle. The leader stands in the middle and says, 'Everyone move who is wearing blue.' Everyone who is wearing blue has to move to find another chair. As everyone is moving, the leader sits on one of the chairs. Whoever does not find a chair in time, takes the place in the middle of the group. That person says, 'Everyone move who got up before 6 a.m.' Everyone moves again, and the person from the middle sits on one of the empty chairs. Repeat for several turns. Other possible 'everyone who' statements include the following:

- everyone who can speak more than 2 languages
- everyone who can stand on their head
- everyone who eats pancakes for breakfast
- everyone who lives more than 10 miles away

Singing:

Ask participants for some of their favourite songs and then sing one or two loudly and joyfully together.

Points of contact:

Divide participants into small groups of three or four people. Explain that you are going to call out a number. Each group has to find a way to have only that many points of contact with the ground between them all. For example, if you say 3, a group of three people may each stand on one leg; if you say 23, a group of three people may bend down to



touch the floor with 17 fingers and 6 legs between them.

Call out a range of numbers including some quite small and others quite large to encourage people to be creative and work together. This requires a certain amount of physical contact, especially to achieve the smaller numbers.

Forming shapes:

Divide participants into groups of five or six people. Explain that they have to create different items with their bodies. You will tell them the item they must make. Begin with simpler items, like a box or a horse. Then make the items more challenging, like a car, an elephant or a snake. This activity is only suitable if physical contact is appropriate in the group.

Quick numbers:

Ask everyone to stand up with plenty of space to move around. Explain that you are going to call out different numbers and participants should move as quickly as they can to get into groups with that many members. Each time you call they have to form a new group. Start by calling 2 or 3 to let them get the hang of it, then speed up and call more challenging numbers. The game will get very chaotic quite quickly!

Knots:

Divide participants into groups of five or six people. Ask each group to stand in a small circle, facing inwards. They should close their eyes. Ask everyone to stretch out their hands into the middle of the circle. Keeping their eyes closed, they should each find one hand to hold with each of their own hands. (Go around the groups and make sure that everyone is holding just two other hands and that there are no free hands left over).

Next, ask them to open their eyes but keep hold of each other's hands. The group now has to try and untangle the 'knot' it has created without anyone letting go.

This often requires climbing through and over each other, so this activity is only suitable if physical contact is appropriate in the group.

Group discussion activities

Brainstorm: The group quickly comes up with as many ideas as possible to generate creative thinking.

Buzz groups: Participants turn to their neighbours for a short discussion.

Case study: A brief story or description of a problem – for example, one that has arisen in the past and was dealt with.

Debate: Participants take up different or opposing sides on a problem and argue in support of their position.

Drama: Participants present a prepared play for which they have practiced their parts in advance.

Go-arounds: All participants get a chance to speak without interruption, one at a time, going around the entire group.

People wheel: People stand in two circles of equal numbers, one inside the other, so that each person in the inside circle faces someone in the outside circle – for example, to introduce themselves. The wheel can rotate left or right until each person has addressed each other person in the group.

Role play: Participants act out a particular role – for example, that of a police officer or of a human rights victim – without practicing beforehand.

Reporting back: After having worked in small groups, participants report back to the larger group the results of their discussion. This can be done as a straightforward report or creatively, for example through drama, song or a picture.



Talking circle: Participants sit in a circle so they can see each other face to face.

Closing activities

One word feeling: Go around the circle and ask everyone in the group to say one word about how they are feeling.

Finish the sentence: Say the beginning of a sentence or write it on flipchart and go around the circle and give each person a chance to complete the sentence. Possibilities include: *'The best thing about today for me was ...'* and *'I'm leaving with the hope that ...'*



"MSICHANA MWENYE MIMBA HUCHUKULIWA KAMA
LAANA NA FAMILIA NA JAMII. WAZAZI HUAMUA
KUMUOZESHA KWA SABABU WANATHANI UNaweza
KUWA MFANO MBAYA KWA WENGINE KATIKA FAMILIA".

Handouts

Handout 1

The Bill of rights in the Constitution of Kenya, 2010

It is the primary duty and responsibility of any government in the world to protect the rights and fundamental freedoms its citizens from arbitrary harm, abuse and loss of life or property. The government also provides for and enforces remedies in the event of violation of those rights. These rights are usually enshrined in a country's constitution as a bill of rights. Most countries have domesticated the human rights enshrined in international human rights instruments particularly the Universal Declaration of Human Rights (UDHR), International Covenant on Civil and Political Rights, and International Covenant on Economic, Social and Cultural Rights among others.

The bill of rights in the Kenyan constitution 2010 is found in chapter four. The chapter is divided into 5 parts as follows

PART 1—GENERAL PROVISIONS RELATING TO THE BILL OF RIGHTS

PART 2—RIGHTS AND FUNDAMENTAL FREEDOMS

PART 3—SPECIFIC APPLICATION OF RIGHTS

PART 4—STATE OF EMERGENCY

PART 5—KENYA NATIONAL HUMAN RIGHTS AND EQUALITY COMMISSION

In Part 1, Article 21 (1) provides that it is a fundamental duty of the State and every State organ to observe, respect, protect, promote and fulfil the rights and fundamental freedoms in the Bill of Rights. The constitution of Kenya also provides for the rights and fundamental freedoms that cannot be limited and those that may. It also states the circumstance when that may be necessary.



The rights and fundamental freedoms under **Part 2** of the bill of rights are:

Art. 26. Right to life: everyone has the right to life and provides that life begins at conception. It also prohibits abortion (1) (...)unless, in the opinion of a trained health professional, there is need for emergency treatment, or the life or health of the mother is in danger(...).

Art. 27. Equality and freedom from discrimination: prohibits discrimination of any person on any basis.

Art. 28. Human dignity: Every person has inherent dignity and the right to have that dignity respected and protected.

Art. 29. Freedom and security of the person: including freedom from torture, violence, cruel, inhuman, and degrading treatment, or punishment.

Art. 30. Slavery, servitude and forced labour: protects every person from slavery, servitude and forced labour.

Art. 31. Privacy: including the privacy of information relating to their family or private affairs and communication.

Art. 32. Freedom of conscience, religion, belief, and opinion.

Art. 33. Freedom of expression. (2) does not extend to (a) propaganda for war, (b) incitement to violence (c) hate speech or (d) advocacy of hatred.

Art. 34. Freedom of the media.

Art. 35. Access to information.

Art. 36. Freedom of association.

Art. 37. Assembly, demonstration, picketing and petition.

Art. 38. Political rights: including the right to participate in political

activities such as political party campaigns and voting.

Art. 39. Freedom of movement and residence.

Art. 40. Protection of right to property: provides that every person can acquire and own property of any description including intellectual property.

Art. 41. Labour relations: includes the right to fair labour practices and the right to join trade unions.

Art. 42. Environment: every person has the right to a clean and healthy environment.

Art. 43. Economic and social rights: includes rights to health care, housing, food, clean and safe water, social security, and education.

Art. 44. Language and culture: (1) every person has the right to use the language, and to participate in the cultural life, of the person's choice. (3) A person shall not compel another person to perform, observe or undergo any cultural practice or rite.

Art. 45. Family: includes the right of every adult to marry a person of the opposite sex, based on the free consent of the parties.

Art. 46. Consumer rights: provides for rights of consumers to access (a) (...)goods and services of reasonable quality; including (3) (...) goods and services offered by public entities or private persons.

Art. 47. Fair administrative action: provides for the right of every person to administrative action that is expeditious, efficient, lawful, reasonable and procedurally fair.

Art. 48. Access to justice for every person.

Art 49. Rights of arrested persons.

Art 50. Fair hearing: this includes fair and public hearing of any dispute



before a court among others.

Art 51. Rights of persons detained, held in custody or imprisoned.

With regards to children and other certain groups of persons., the constitution of Kenya 2010 provides for their rights in **Part 3** of the bill of rights unlike in the previous constitution where it did not make such provisions. The rights of the child included in the current constitution are as follows.

Art 53. (1) Every child has the right:

- (a) to a name and nationality from birth;*
- (b) to free and compulsory basic education;*
- (c) to basic nutrition, shelter and health care*
- (d) to be protected from abuse, neglect, harmful cultural practices, all forms of violence, inhuman treatment and punishment, and hazardous or exploitative labour;*
- (e) to parental care and protection, which includes equal responsibility of the mother and father to provide for the child, whether they are married to each other or not; and*
- (f) not to be detained, except as a measure of last resort, and when detained, to be held:
 - (i) for the shortest appropriate period of time; and*
 - (ii) separate from adults and in conditions that take account of the child's sex and age.**

Sub-article (2) provides that a child's best interests are of paramount importance in every matter concerning the child.

Handout 2

Child rights and responsibilities

Right to Life

Every child shall have the right to life, survival, well-being, protection, and development.

The government and the family is charged with ensuring the survival and proper development of every child.

Name and Nationality

Every child shall have a right to a name and nationality and, as far as possible, the right to know and be cared for by their parents.

Every child has the right to be registered in the Register of Births immediately after birth in accordance with the Births and Deaths Registration Act.

Right to Parental Care

Children have the right to reside and be brought up by their parents. They deserve better parental care for their growth. To be provided with basic needs, love and protection.

Right to social security

Every child whose parent or guardian is unable to maintain the child has the right to social security as guaranteed by the Constitution.

“Social security” includes alternative care services such as kinship care, guardianship, adoption, foster care, temporary shelter, supported independent living, and supported child-headed households. With the aim to facilitate the provision of parental care and protection of a child in accordance with the best interest and wellbeing of the child;

Right to Education

Every child has the right to free and compulsory basic education. It is the responsibility of every parent or guardian to present for admission or cause to be admitted his or her child, as the case may be, to a basic education institution



Religious education

Every child shall have the right to freedom of thought, conscience, religion, and religious education subject to appropriate parental guidance, and in the best interest of the child.

The religious guidance and education, shall not in any way limit or hinder the child's access to and enjoyment of any of the basic rights and fundamental freedoms guaranteed by the Constitution, this Act or any other law.

Right to Healthcare

Every child is entitled to medical care. The government and the child's parents are responsible for providing this medical care.

Provisions of reproductive health services to children shall be subject to the express consent of the parent or guardian.

Every child has the right to enjoy the best attainable state of physical, mental, and psychological health.

Every child has the right to:

- Access to age-appropriate information on health promotion and the prevention and treatment of ill- health and disease, mental health, and reproductive health;
- Access to information regarding their health status;
- Access to information regarding the causes and treatment of his or her sickness;
- Confidentiality regarding his or her health status and the health status of a parent, caregiver or family member, except when maintaining such confidentiality is not in the best interests of the child;
- Access to age-appropriate information that affirms human dignity in human relationships and promotes sexual risk avoidance.

Right to inheritance

Every child shall have the right to inherit property and be entitled to equal treatment.

Child Labor Protection Right

No person shall subject a child to child labor, domestic servitude, economic exploitation, or any work or employment which is hazardous, interferes with the child's education or is likely to be harmful to the child's health or physical, mental, moral or social development.

Disabled Children Rights

Children with disability should be treated with dignity and afforded special care. Furthermore, there are entitled to all the rights of normal children.

Rights of intersex children

An intersex child shall have the right to be treated with dignity, and to be accorded appropriate medical treatment, special care, education, training and consideration as a special need category in social protection services.

Child Abuse Protection Rights

Every child is protected from psychological, physical, or sexual abuse including trafficking, sale, or abduction. Children are also protected from cultural rites such as early marriage and female circumcision. These practices are deemed to be detrimental to a child's dignity, social welfare, health, and psychological and physical development.

Drugs Protection Rights

Children are protected from accessing drugs or intoxicating substances. Every child is protected from using drugs or being used to produce, distribute, or traffic drugs.

Right to freedom from torture

Every child has the right to freedom from torture and cruel, inhuman or degrading treatment or punishment.

Right to privacy

Like adults, a child is entitled to their own privacy. However, a child's privacy should be closely monitored and supervised by their parents.



Duties and responsibilities of a child.

It is the duties and responsibilities of a child to:

- work for the cohesion of the family;
- respect his parents, superiors and elders at all times and assist them in case of need provided that the child's best interest shall remain paramount;
- serve his national community by placing his physical and intellectual abilities at its service;
- preserve and strengthen social and national solidarity;
- preserve and strengthen the positive cultural values of his community in his relations with other members of that community;
- attend school unless prevented by factors beyond their ability;
- not discriminate against other children on account of ethnicity, race, disability, gender, social status or other grounds;
- protect the environment;
- not abuse or harm other children; and
- not destroy any property.

Summary of the Universal Declaration of Human Rights ⁸

1. Everyone is free and we should all be treated in the same way.
2. Everyone is equal despite differences in skin colour, sex, religion, language for example.
3. Everyone has the right to life and to live in freedom and safety.
4. No one has the right to treat you as a slave nor should you make anyone your slave.
5. No one has the right to hurt you or to torture you.

8. Source: Amnesty International, First Steps: A Manual for Starting Human Rights Education <www.hrea.org/index.php?base_id=104&language_id=1&erc_doc_id=511&category_id=6&category_type=3&group=>>.

6. Everyone has the right to be treated equally by the law.
7. The law is the same for everyone, it should be applied in the same way to all.
8. Everyone has the right to ask for legal help when their rights are not respected.
9. No one has the right to imprison you unjustly or expel you from your own country.
10. Everyone has the right to a fair and public trial.
11. Everyone should be considered innocent until guilt is proved.
12. Everyone has the right to ask for help if someone tries to harm you, but no-one can enter your home, open your letters or bother you or your family without a good reason.
13. Everyone has the right to travel as they wish.
14. Everyone has the right to go to another country and ask for protection if they are being persecuted or are in danger of being persecuted.
15. Everyone has the right to belong to a country. No one has the right to prevent you from belonging to another country if you wish to.
16. Everyone has the right to marry and have a family.
17. Everyone has the right to own property and possessions.
18. Everyone has the right to practise and observe all aspects of their own religion and change their religion if they want to.
19. Everyone has the right to say what they think and to give and receive information.
20. Everyone has the right to take part in meetings and to join associations in a peaceful way.



21. Everyone has the right to help choose and take part in the government of their country.
22. Everyone has the right to social security and to opportunities to develop their skills.
23. Everyone has the right to work for a fair wage in a safe environment and to join a trade union.
24. Everyone has the right to rest and leisure.
25. Everyone has the right to an adequate standard of living and medical help if they are ill.
26. Everyone has the right to go to school.
27. Everyone has the right to share in their community's cultural life.
28. Everyone must respect the 'social order' that is necessary for all these rights to be available.
29. Everyone must respect the rights of others, the community and public property.
30. No one has the right to take away any of the rights in this declaration.

Handout 3

Scenarios on Active Bystanders

Scenario 1: Boys will always be Boys

You are walking down a road and see a group of male construction workers verbally harassing a woman/girl.

Questions for the group to discuss:

1. What can you do in this situation?
2. What are the possible consequences to you? To the woman/girl? To the male workers?
3. What else can be done to prevent this situation?

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Scenario 2: Neighbourliness

Your neighbours are a married couple. You often hear them arguing with each other. One night, you are asleep and are woken up by the sounds of your female neighbour screaming as if she is being hurt and her husband shouting at her.

Questions for group to discuss:

1. What can you do in this situation?
2. What are the possible consequences to you? To the woman? To the man?
3. What else can be done to prevent this situation?



Scenario 3: Across the Street

You are at a friend's house watching television. You hear a woman's voice screaming for help. You and your friends run outside and see a man forcing a woman to have sex in the park across the street. You are not sure if he has a weapon or not.

Questions for group to discuss:

1. What can you do in this situation?
2. What are the possible consequences to you? To the woman? To the man?
3. What else can be done to prevent this situation?

Scenario 4: Bus Terminus

You have just arrived at a Bus Terminus (Stage). You see some commotion nearby. You go to find out what is happening and find men trying to undress a teenage girl who is wearing a short skirt.

Questions for group to discuss:

1. What can you do in this situation?
2. What possible consequences may happen to you? To the woman? To the men?
3. What else can be done to prevent this situation?

COMMUNITY DIALOGUE MEETING (14)

14/9/2013

WEEK SIDDA(6) DAY ONE (1)

VIOLENCE AGAINST CHILDREN

MAJALIMU YA M

Mudzini Kwetu
Charity Walk
2013

Dhuluma za kijinsia kadika jamii

- (1) — UKOKOTAJI (F.G.M)
- DII — Ushakaji — Ukwabi
- DIII — Ndoa za inapema
- DIV — Kuumunyima elimu bora
- DV — Kuumunyima uhamu wa kusabudu Mungu
- DVI — Kuumunyima uhamu wa kuchezza

Kingi na mwanachuli

- 1) — Wasazi ndio wachusika wakuu eg. ukoloty, elimu, kuhalla etc
- 2) — Jamii eg. Itkadi, ukwabi, ukwabi Ulevi, ajira kuswaba, Ufisa

Juramu bala na

- (1) — Kuacha it
- Kuwesa u
- Kukataa
- Tuhakikis
- shule
- Kuto ajira
- Kuwapa uhu
- Kuwapa uhu
- Ufaa
- Kuwapa ajira
- Kuwapa listi
- Kufichua S





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