

A Movement for Change: Toolkit

FAITH LEADERS FACILITATION GUIDE



Promoting
Safe and
Welcoming
Faith
Organizations
For All God's
Children

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VISION & MISSION

Sonke's vision is a world in which men, women and children can enjoy equitable, healthy and happy relationships that contribute to the development of just and democratic societies.

Sonke Gender Justice works across Africa to strengthen government, civil society and citizen capacity to promote gender equality, prevent domestic and sexual violence, and reduce the spread and impact of HIV and AIDS.

Edition: November 2017

Acknowledgments: Where are the activities from?

These activities are drawn and adapted from Sonke 'One Man Can' Manuals, Promundo 'Engaging Men and Boys in Gender Transformation; The Group Manual' and the 'Church Resource Manual on Sexual Gender Based Violence' by Bongi Zengele.

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Acronyms

Acronym	Definition
CAT	Community Action Team
FBO	Faith based organisation
FMS	First Man Standing
SGBV	Sexual and gender based violence
SRHR	Sexual and Reproductive Health and Rights
WWSO	We Will Speak Out (Global Coalition)
WWSOSA	'We Will Speak Out South Africa'

Terms

This manual includes terms/words that you may not use often. It is important to know what these terms mean when you are facilitating activities of this manual.

Abuse	Improper, harmful or unlawful use of something.
Adherence	With ART, adherence involves taking medications in the correct amount, at the correct time, and in the way they are prescribed.
AIDS	Acquired Immunodeficiency Syndrome. AIDS is the name given to a group of serious illnesses in HIV-positive people. AIDS develops when people living with HIV are no longer able to fight off infections because of lowered immunity.
Antiretroviral (ART) medicines	Medicines used to slow the rate at which HIV makes copies of itself (multiplies) in the body. A combination of three or more ARV medicines (often taken together in a single pill) is more effective than using just one medicine (monotherapy) to treat HIV.
Antiretroviral treatment	The process of taking the ARV medicines that fight HIV.
Asset Base	<p>Social assets: social networks, positive peer groups, female role models, group affiliation and membership.</p> <p>Human assets: physical strength and fitness, mental and emotional health, self-confidence, information and knowledge around gender-based violence, sexual and reproductive health and rights, economic empowerment, and life skills.</p> <p>Sport skills as assets: mastering a set of sport skills requires discipline and concentration and builds a sense of competence.</p>
Attitudes	Our views, opinions, and feelings about something.
Beliefs	Firm opinions normally based on religious and cultural principles.
Breadwinner	The person who is responsible for earning money to support the family.
Bystander	Individuals who witness emergencies, criminal events or situations that could lead to criminal events and by their presence may have the opportunity to provide assistance, do nothing, or contribute to the negative behaviour.
Class	A set of people grouped together by their level of wealth and/or the jobs they do in the economy.

Class	A set of people grouped together by their level of wealth and/or the jobs they do in the economy.
Collective actions	People coming together and working together to discuss and resolve issues.
Community consciousness	A community's ability to critically reflect on their circumstances, the structures that shape these circumstances, and pathways towards change.
Confidentiality	The non-disclosure of the private information of another. Related to health information, confidentiality is the ethical principle or legal right that a physician or other health professional will hold secret all information relating to a patient, including HIV status, unless the patient gives consent permitting disclosure.
Culture	The beliefs, customs and practices of society or group within society (such as, youth culture) and the learned behaviour of a society.
Disclosure	<p>The act of revealing HIV status to somebody else—a group or an individual.</p> <p>Disclosure may be <i>partial</i> (only telling certain people) or <i>full</i> (publicly revealing status). A counsellor should help the client identify the possible impacts of his or her decision. <i>Involuntary disclosure</i> can also occur, when a person reveals someone's HIV status without the latter's approval or knowledge, or when a person is forced to reveal his or her HIV status for workplace or international travel requirements.</p>
Discrimination	A term used to describe unfair or different treatment because of a person's social status i.e. HIV/Aids status or gender
Gender	Widely shared ideas and expectations concerning men and women and how they should behave in various situations; usually defined by geographic or cultural context.
Gender equality	Freedom of both men and women to develop their personal abilities and make choices without limitations set by predefined stereotypes, gender roles and/or prejudices. The different behaviours, aspirations and needs of both men and women are considered, valued and favoured equally and the rights, responsibilities and opportunities of a person are not dependent on whether they are born male or female.
Gender equity	The fairness of treatment for men and women according to their respective needs; gender equity leads to gender equality.

Gender identity	A person's innate, psychological identification as a man or a woman, which may or may not correspond to the person's physiology or designated sex at birth.
Gender roles	Learned behaviours in a given society, community or social group where certain activities, tasks or responsibilities are perceived as male or female; these roles are affected by age, class, ethnicity, religion and the geographic, economic and political environment.
Gender-based violence	Refers to any behaviour, act or threat that inflicts or intends to inflict physical, sexual, or psychological harm on an individual on the basis of their sex or gender. This includes sexual violence/abuse.
Hegemonic masculinity	The dominant version of masculinity, or "what it means to be a man" in one's culture, one that confers dominance and power over others. Men are often encouraged to identify with and internalise this version of masculinity.
Heterosexuality	Sexual, emotional, and/or romantic attraction to a sex other than your own. Commonly thought of as "attraction to the opposite sex" but since there are not only two sexes (see "Intersex" and "Transsexual"), this definition is inaccurate
HIV	Human Immunodeficiency Virus, a virus that weakens the human immune system.
Intimate Partner Violence	Violence which happens between intimate partners, or because of intimate relationships. It can be housed within the Gender Based Violence group
Network	A group or system of interconnected people.
Norms	Accepted forms and patterns of behaviour that are seen as 'normal' in a society or in a group within society.
Participatory	Providing the opportunity for individual participation.
Patriarchy	A social system in which men are seen as being superior to women, in which men have more social, economic and political power than women, and in which men actively wield power over women

Plenary	A meeting or session attended by all participants at a training conference or assembly
PLWH	People living with HIV.
Power	The ability to do something as well as control and influence over other people and their actions.
Rape	Any person “A” who unlawfully and intentionally commits an act of sexual penetration with a complainant “B”, without the consent of B, is guilty of the offense of rape (as defined in South Africa’s Criminal Law (Sexual Offences and Related Matters) Amendment Act, 2007).
Resources	A supply of something (for example, abilities, money, time, people) that can be used.
Serodiscordance	When a couple’s HIV test results are different (one partner is HIV positive while the other is negative).
Sex	Biological characteristics which define a human being as male or female.
Sexual violence/abuse	A range of behaviours that are unwanted by the recipient and include remarks about physical appearance, persistent sexual advances that are undesired by the recipient, as well as unwanted touching and unwanted oral, anal, or vaginal penetration. These behaviours could be initiated by someone known or unknown to the recipient, including someone they are in a relationship with.
Sexuality	A central aspect of being human, sexuality encompasses sex, gender identity, gender roles, sexual orientation, eroticism, pleasure, intimacy and reproduction, as experienced throughout one’s life. It is experienced and expressed through thoughts, beliefs, desires, values, behaviours, practices, roles and relationships.
Social cohesion	The level of “working trust” in a community.
Social status	The position or standing of a person in a society or group in relation to others (for example the social and economic status of women in most societies is regarded as lower than that of men).

Welcome

Welcome to the Faith Leaders Facilitation Guide to the 'A MOVEMENT FOR CHANGE: TOOLKIT'.

This toolkit is a part of the resources made available through 'We Will Speak Out South Africa' (WWSOSA).

It seems as if every time we open a newspaper or another form of media we are confronted by cases of Sexual and Gender Based Violence (SGBV). In fact, South Africa is seen as one of the countries with the highest SGBV rates in the world. The impact of this violence is found on every level of our society. It does not only harm women and children who are victims of abuse, but has profound harmful effects on our families, our societies, and even our economic system.

As people of faith, we also read these articles and statistics, and we hear stories, even within our local faith communities, of women, children and men being abused. We often feel overwhelmed and even powerless, or think that this is something that should be addressed by the police, the justice system, or by policies and systems.

However, all the formal efforts and programs will be in vain, if we do not also address SGBV in our communities and as people of faith.

Although we may be from different faiths, and have different sacred scripts that guide our lives and thoughts, there are certain things that are universal:

- we believe in the principle of human dignity and valuing human life
- we believe in providing opportunity for growth and flourishing for all human beings

In many faith traditions we believe that humankind, both male and female, are created in the image of a higher being. In the Christian faith, this is illustrated in the very first chapter of the Bible: In Genesis 1:27 (NIV) we read:

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

Although these principles live deep in our hearts, it is often not easy to know how to live this out in our response to sexual and gender-based violence.

The toolkit is designed to enable you to lead your Faith Community in a Movement for Change that will work towards eliminating sexual and gender-based violence in South Africa. It hopes to provide people of faith with tools that they can use to ensure that people who have experienced these forms of violence get the support they need, but also suggest ways in which we can work together to prevent SGBV and address its drivers.

We hope you will find it useful as we work together as people of faith for a just and peaceful community.

Lyn van Rooyen

Vice Chair: We Will Speak Out SA Executive Director, CABSAs

How to Use This Manual

This is one of three manuals used by Sonke Gender Justice in the Faith Leaders Training. The manuals are;

1. A 'Movement for Change' Toolkit
2. Faith Communities and LGBT
3. Church Resource Manual on Sexual Gender Based Violence

The three manuals focus on raising awareness of sex and gender based violence in Africa and building a Faith Community with the skills and a strong commitment to lead change across African, and where individuals and Faith Communities promote a safe and welcoming environment for all God's Children.

Manual 1 – A 'Movement for Change' Toolkit

The first manual, *A 'Movement for Change' Toolkit* exposes you to a toolkit of skills and information that you might access as either, a participant of Sonke training or as a trainer within your own Faith Organisation. The kit focuses on gender based violence and has a greater emphasis on male and female violence. The manual has tips and recommendations on facilitating training within a sensitive topic area. There are a range of training sessions for delivery to suit the needs of the participants and the trainer. Most sessions have options enabling delivery in an environment where resources exist and more importantly options to deliver where there are little or no resources. Most importantly, the manual has sessions where individuals and organisations develop action plans as 'A Commitment to Change' to promote a safe and welcoming environment for all God's Children.

Manual 2 – Faith Communities and LGBT

Our second manual *Faith Communities and LGBT* focuses on the LGBT Community. There is recognition and respect for the separate journey trainers and participants will experience in this training. There is acknowledgement and non-judgement of conservative, moderate and progressive views of the Bible. The manual focuses on the concept, that all views allow space for individuals and Faith Organisations to build a '*Commitment to Change*' and develop Faith Communities that are safe and welcoming for the LGBT Community.

The manual relies on participants using the first manual for tips and recommendations on facilitating training within a sensitive topic area. There are a range of training sessions for delivery to suit the needs of the participants and the trainer. Most sessions have options enabling delivery in an environment where resources exist and more options to deliver where there little or no resources.

Manual 3 - Church Resource Manual on Sexual Gender Violence

This manual is part of the '*We Will Speak Out*' Resources, South Africa.

The manual is an important resource as it has Bible texts with tools to enable Faith Leaders and Facilitators to deliver with confidence studies and sermons relating to gender issues. The manual contains additional information on gender and sex based violence.

What is 'A Movement for Change'?

A Movement for Change is a program supported by the *We Will Speak Out South Africa* (WWSOSA) Coalition.

We Will Speak Out South Africa

"WWSOSA is a coalition of faith communities and partners working together to prevent and end SGBV across South Africa. The coalition is the South African chapter of a Global Coalition 'We Will Speak Out' (WWSO)."

(We Will Speak Out)



As a facilitator of *The Movement for Change: Toolkit*, you are joining the WWSOSA dream,

"Together we dream of transformed, just and reconciled communities where the lives of men and women, girls and boys are no longer shattered by gender based violence."

(We Will Speak Out)

The 2016 Constitution for WWSOSA states the following objectives.

In the context of sexual and gender based violence, WWSOSA aims to implement prevention strategies; to advance, protect and advocate for human rights; and ensure access to support and healing for survivors and their communities; doing this from a perspective of faith.

The non-profit Coalition was established for the following public benefit objectives:

- To hear the voices of survivors of sexual and gender based violence, and facilitates a process where their voices can be heard at an advocacy level.
- To engage faith leaders to enable them to speak out against sexual and gender based violence.

- To engage churches to enable them to be safer spaces for survivors of sexual and gender based violence.
- To engage Men and Boys to support the fight against sexual and gender based violence



As a facilitator of *The Movement for Change: Toolkit*, you are working with WWSOSA Principles to ensure;

1. Church Leaders Speak Out

Church leaders speak out and provide strong and positive leadership within their churches and communities;

- to end sexual violence
- by recognizing and promoting the importance and centrality of survivors
- demonstrating gender sensitivity and empowering women

2. Communities and Churches Provide Safe Spaces

Local churches and communities;

- provide safe and shame-free spaces for survivors of sexual violence
- support survivors and assist them in accessing services
- pursue community action to break the silence around sexual violence by;
 - advocating zero-tolerance
 - challenge impunity (exemption for punishment) to overcome social shaming and discrimination against survivors promoting choice, opportunities and renewed hope

3. Survivors have a Central Role and Women are Empowered

Women, girls and survivors (all genders) can take their place within communities free of stigma, claiming new futures, rebuilding their lives and their families.



4. Masculinity is Transformed

The church proactively engages men and boys in ending sexual violence, and demonstrates models for positive masculinities and femininities, and transformed gender relationships

5. The Coalition is a Learning Space

The WWSO coalition provides a learning space to learn from survivors, and to share experiences, challenges, research, strategies of success and tools in order to strengthen and measure faith-based responses to sexual violence in order to enhance advocacy. (We Will Speak Out)

Who sponsors 'A Movement for Change'



Amplify Change is a multi-donor challenge fund to support civil society advocacy for sexual and reproductive health and rights.

Our vision is to contribute securing recognition of sexual and reproductive health and rights (SRHR) as human rights.

Realisation of sexual and reproductive health and rights is essential to attainment of the Global Goals.

We do this by strengthening the social movement for change by providing grant fund support to civil society organisations. (Amplify Change Our Vision)

Tearfund are Christians passionate about ending poverty. Tearfund is following Jesus where need is greatest, working through local churches to unlock people's potential and helping them to discover that the answer to poverty is within themselves. When disasters strike, we respond quickly. We won't stop until poverty stops. (Tearfund)

We are committed to seeing transformation through restored relationships between men, women, boys and girls and ensuring equal value, participation and decision making by all. (Tearfund Quality Standards Corporate Development Action Plan 2015/2016)



Why Do We Need 'A Movement for Change'?

The scale of violence against women and children is enormous and unacceptable.

The rate of women killed in South Africa is 6 times higher than the global average

Even with widespread under reporting 55,000 rapes are reported by women and children in South Africa each year. Research indicates the real figure might be 9 times the reported rate.

More than 14% of South African men disclose having been physically violent to a female partner, and 40 -50% of females report experiencing physical violence at the hands of men.

30% of South African girls report experiencing some form of sexual violence before the age of 18.

The church has the potential to end violence against women. In South Africa 80% of people are Christians. This gives the church enormous influence. Church leaders must speak out and challenge the attitudes and behaviours that promote SGBV.

You can help by raising knowledge and awareness in your faith community by using the Movement for Change Toolkit.

You can be a Movement for Change to help create a better future;



- for your family
- your church
- your community
- your country
- your world

How can Faith Leaders help 'A Movement for Change'

You can help by implementing the 'A Movement for Change' Toolkit within your faith community.

As a Faith Leader you are in a unique position to be a leader.

Leadership: A Definition

An effective Faith Leader is a person who does the following:

- Creates an inspiring vision of the future
- Motivates and inspires people to engage with that vision
- Manages delivery of the vision
- Coaches and builds a team, so that it is more effective at achieving the vision

By using the 'A Movement of Change' Toolkit you will have the tools to develop with your community a vision for the future and will motivate and inspire people to be a part of that vision. The toolkit will help you guide your people and build a team which will influence your community to build a better future for your family, your church, your community, your country and the world.

*A leader. . .is like a shepherd.
He stays behind the flock, letting the most nimble go out
ahead, whereupon the others follow, not realising that all
along they are being directed from behind*

Nelson Mandela



What sort of leader can I be?

What kind of influence do I have?

How am I using my influence?

What can I do to increase my influence?

Have I made a choice to be an influencer?



When can the toolkit be used?

When can you use this with your Faith Community?

What ideas can you get from others about when they might run it?



Where can the toolkit be used?

The possibilities are endless. What are some of your ideas?

Facilitating Adult Learners

As *A Movement for Change: Toolkit* Facilitator, you will be teaching mainly adults. Knowles et al. (2005) provides the following tips.

1. Adults are often concerned that participating in a group will make them look weak, either professionally or personally.



- Present discussion sessions that help people feel safe enough to ask questions and confident they will feel respected
- Don't ask people to take risks too early in session unless they already know each other well
- Provide opportunities and allow time for people to establish themselves in the group

2. Adults bring a great deal of experience and knowledge to any learning situation.



- Show respect for participants experience by asking them to share ideas, opinions, and knowledge. Verbally recognise that they are helping you by sharing

3. Adults are decision makers and self-directed learners.



- Do not expect people to obey you, they will do what they want to do
- Be their guide not their commander

4. Adults are motivated by information or tasks they find helpful.



- Allow new possibilities for growth and development

5. Adults have many responsibilities and can be impatient when their time is wasted.



- Be thoughtful and kind
- Begin and end your session on time
- Understand your audience and why they are participating



Facts About Sexual and Gender Based Violence for Facilitators

SGBV is against the law.

- International Law
- National Law
- Human Rights Law
- Constitution Law

Sexual and gender based violence is everyone's business, including the church, – it is not a “private matter”.

- Sexual and gender based violence is all of our business.
- Violence affects all of us and we each have a role to play in stopping it.
- There are many opportunities in our daily lives to take action when we witness someone being mistreated, disrespected or abused.
- We have to find the courage to act on our convictions that violence is wrong.

SGBV happens in all communities.

- Black and white communities
- Rich and poor
- Religious and non-religious communities

No one is safe until everyone is safe.

- Unchallenged violence against one group or individual, allows violence to be justified against all of us
- We have a responsibility to ourselves and to each other to take a stand against violence
- Remember, silence can be interpreted as approval

All violent acts or behaviours are connected to each other.

- When we glorify any kind of male violence e.g.
 - asking a six year old boy in a fight if he “won”
 - encouraging boys to “fight back” instead of solving conflicts with words
 - giving children toy weapons
 - allowing violence in sports games
- we build a culture in which violence is normalised and even encouraged.

Reasons why man and boys should care about and take action against SGBV.

- Boys and men are often deeply affected by violence
- They see the pain suffered by victims and survivors they know and care about – their daughters, mothers, sisters, friends, colleagues
- Males encounter fear and suspicion as a result of violence committed by other males

Violence is learned.

- It can be unlearned
- No one is born violent or abusive
- We can work together to promote the changes needed to build healthy relationships and healthy communities where we do not have to fear violence or worry about our loved ones

Violence is a choice and a strategy for gaining power and control.

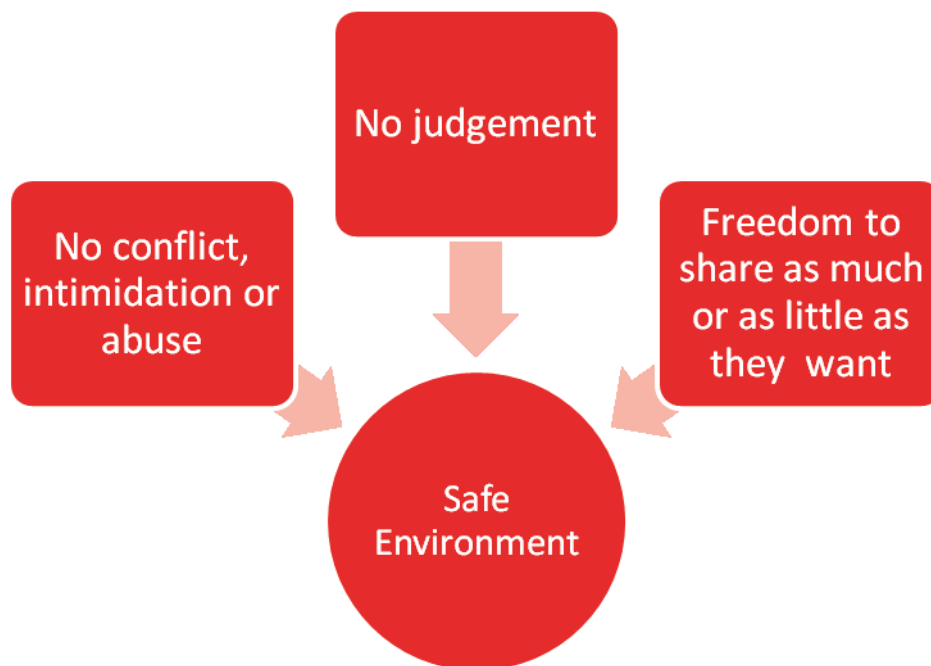
- Violent and abusive behaviours are strategies used to gain power and control over others
- People who become violent may try to excuse their behaviour by saying that they “lost control”, “couldn’t stop themselves” or “snapped” BUT their targeted actions suggest targeted control
- Violent people assault the weak and often are careful not to leave visible signs – this suggests control

Facilitators Guiding Principles for Group Care: A Movement for Change

Facilitators must be particularly sensitive to providing group care. Discussing issues relating to SGBV can be very confronting to many people, especially victims, witnesses and perpetrators. The chances are very high that at least one person in your group will belong to this group.

You can provide group care by following a few simple steps.

Create a safe environment

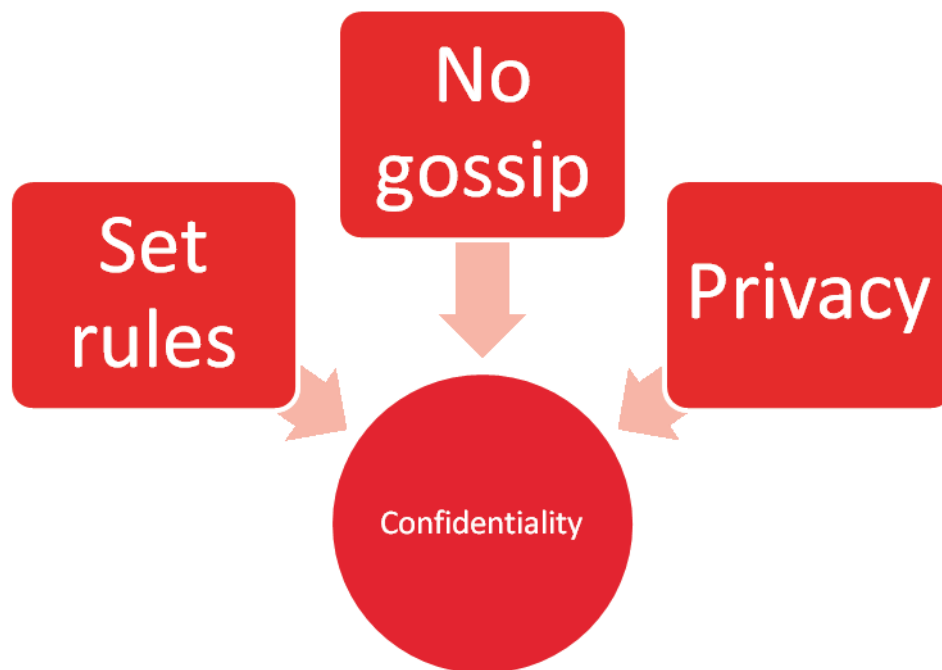


Some ways to create a safe environment within your group include:

- Seek agreement from the group that conflict, intimidation or abuse of anyone in the group is NOT OK
- Request participants bring their empathy and compassion to the group
- Letting participants have a choice. They will share when they are ready and they will share what they feel comfortable to

- Do not force people to share as they may feel embarrassed, ashamed, guilty or not have the confidence to speak out in a group
- Do not conflict, intimidation or abuse in the group. This is not helpful to anyone and will only allow fear and anger to grow
- Try to avoid having one person always giving an opinion, this can make others feel uncomfortable and unwilling to share
- Consider referral if you think this may help

2. Ensure confidentiality

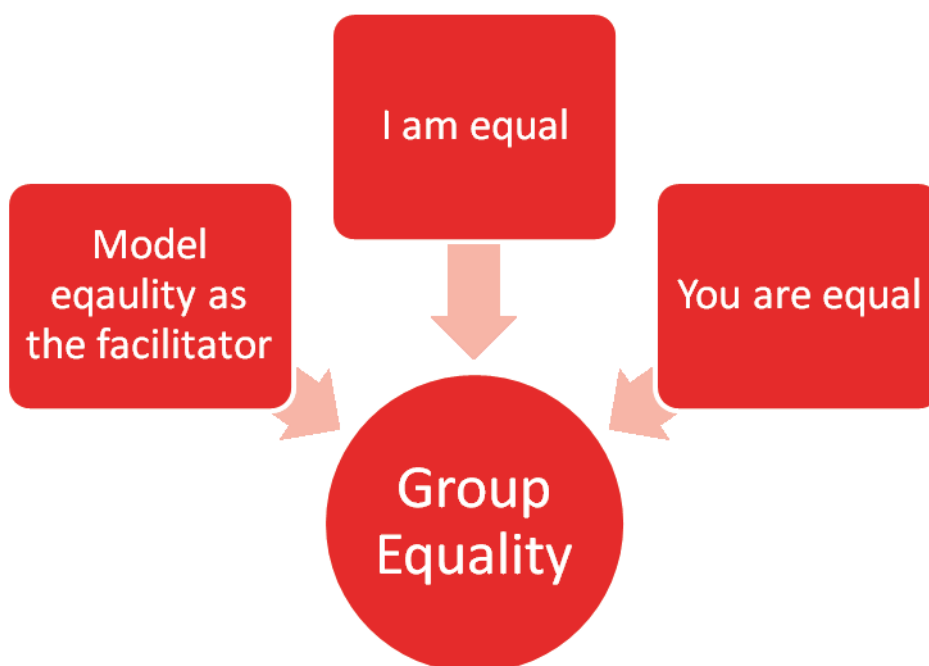


Some ideas to create a confidential environment include;

- Seek agreement from the group that this is a confidential session
- Have a NO GOSSIP rule around personal shares within the group
- Have the group agree early on to the NO GOSSIP rule

- Invite people to speak to you privately if they have something they want to disclose and do not feel the group is the right place

3. Create group equality



Creating group equality might include, seeking agreement from participants that they will;

- listen to others
- provide encouragement to others when they speak
- Not speak over the top of others
- Allow women and minority groups equal opportunity to share and participate

Sonke Gender Justice's vision is a world in which men, women and children can enjoy equitable, healthy and happy relationships that contribute to the development of just and democratic societies. Sonke Gender Justice works across Africa to strengthen government, civil society and citizen capacity to promote gender equality, prevent domestic and sexual violence, and reduce the spread and impact of HIV and AIDS.

A Movement for Change' Toolkit Outline

The toolkit contains a collection of lesson plans designed to assist your work within Faith Communities on issues that will support a *Movement for Change*.

The toolkit is divided into 2 parts.

- Part One: Faith Based Organisations and Understanding Gender provides a background to the issues that relate to gender based violence. Within Part One there are three themes and 16 Lesson Plans.
- Part 2: Faith Based Organisations and Community Mobilisation and Campaign Development is designed to enable you to work with your Faith Organisation to come up with an action plan to make your Faith Organisation a safe and welcoming environment.

Part One: Faith Based Organisations and Understanding Gender

Theme 1: Setting the Scene: Religion, Gender and Socialisation

Lesson Plan 1: What does it mean to be a Godly Person ?

Lesson Plan 2: Learning from people who have been role models

Lesson Plan 3: Understanding the terms Sex, gender, GBV, SRHR and HIV

Lesson Plan 4: Gender Based Violence Clarification

Theme 2: Understanding Sexual and Gender Based Violence

Lesson Plan 5: Intimate Partner Violence

Lesson Plan 6: What is violence

Lesson Plan 7: Bible Study Rape of Tamar

Lesson Plan 8: Violence Clothes Line

Theme 3: Gender Power and Discrimination

Lesson Plan 9: Bible Study John 8:1 –11

Lesson Plan 10: Power Status and Health

Lesson Plan 11: How Do We Use the Power We Have

Lesson Plan 12: Rebuilding the World Scan

Theme 4: Gender Power and Relationships

Lesson Plan 13: Gender Relationships—How we are taught

Lesson Plan 14: The Work We Do and the value it is given

Lesson Plan 15: Communication Exercise

Lesson Plan 16: Body Mapping

Part 2: Faith Based Organisations and Community Mobilisation and Campaign Development Sessions

Lesson Plan 17—Thinking About Action

Lesson Plan 18—Committing and Pledging to Individual Action

Lesson Plan 19—Faith Based Community Action Teams

What Is Contained Within A Session?

Each session is designed to provide the information and tools you will need to confidently run each session within your community.

Each session will typically contain:

- A Session Plan – This will be a plan that guides you through the session. It is like a street map shows you how to get from the start of where you want to go, to where you want to end up
- Facilitators Notes – These contain easily read and understood information about the topics covered by the session
- Handouts – These are sheets you may want to copy to hand out to your community
- Instructions – When a session suggests the use of a game or activity full instructions will be included to show you how to run the activity

Theme 1: Setting the Scene: Religion, Gender and Socialisation

Lesson Plan 1—Setting the Scene—What does it mean to be a Godly Person ?

Learning Outcomes

Participants will:

1. Discuss and understand what is and why the 'Movement for Change' exists
2. List the qualities of a Godly person
3. Discuss how a person can achieve the qualities of a Godly person

Time
30—45 minutes
Materials and Advance Preparation
<ul style="list-style-type: none"> • Flip-chart, masking tape/ prestik • Marker pens • Copies of the Bible Studies and the meaning of Ubuntu
Steps - (Introduction to a 'Movement for Change')
<ol style="list-style-type: none"> 1. Introduce the session and the learning outcomes <ul style="list-style-type: none"> • Welcome all participants • Congratulate them for making the choice to attend • Tell them a little bit about yourself 2. Opening Prayer 3. Introductions of the group participants <ul style="list-style-type: none"> • Do they know each other already? If not have them introduce themselves (Who are they, Name, Where they are from) • Make sure everyone feels welcome and that everyone to leaves their details on a sign in form • Allow members to walk around and greet each other 4. Give a broad overview of: (Refer to earlier sections of this book) <ul style="list-style-type: none"> • What is a 'Movement for Change' • Why do we need a "Movement for Change" • Make sure you stress that this is about creating a stronger, safer community for themselves, their families, friends, community and country • Make it relevant to the group you are working with • Ask if there are any questions (answer questions that relate to what you have covered. If questions are too technical or controversial let the group know it is a good question and as a group you will be looking at the issue raised in future sessions)

Steps - Session Logistics and Rules (explain and record)

5. How the sessions will run? (this is basically up to you decide)
 - Time, Date and Place (you should have already thought about this and have a plan to discuss with the group)
 - Discuss the need for participants to bring items each session e.g. pens, paper etc
6. Session Rules: It is very important to establish with the group how the sessions will run as the sessions can contain very sensitive topics. Write the groups rules on a flip chart so they can be refereed to in the future. Get group to contribute ideas .Help group if they do not think of points and seek agreement from the group. Main points to get out are;
 - Confidentiality, what is said in the group stays in the group
 - Listening to each other
 - No judgement
 - Supporting each other
 - Not talking over the top of others
 - Turning mobile phones off and not talking on phone during session
 - Being on time
 - Committing to the program
 - Letting someone know if they are going to miss a session
7. Let group know your expectations
 - that they will contribute ideas and be involved in discussions
 - that they will take notes
 - that they will approach sessions with enthusiasm and be ready to learn new things
 - they will be ready to learn new ways of thinking
 - They will bring Christian values of love and respect to the group

Steps - What does it mean to be a Godly Person? Steps

8. Divide participants into discussion groups. Explain to participants that they are to read the Bible Studies and the meaning of Ubuntu and they are to consider the following questions;
 - What are the qualities of a Godly person?
 - Why does a 'Movement for Change' have a message for Godly people to hear and learn?
9. Have groups present. Ask if anyone has any questions.

Summary and Close

10. Go briefly over what you have covered in the session
11. Finish with prayer
12. Thank everyone for coming and let them know you are looking forward to seeing them at the next session.

Bible Studies

1 Timothy 3: 3-15 New International Version (NIV)

Qualifications for Overseers and Deacons

¹ Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task. ² Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach. ³ not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. ⁴ He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect. ⁵ (If anyone does not know how to manage his own family, how can he take care of God's church?) ⁶ He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. ⁷ He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.

⁸ In the same way, deacons are to be worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. ⁹ They must keep hold of the deep truths of the faith with a clear conscience. ¹⁰ They must first be tested; and then if there is nothing against them, let them serve as deacons.

¹¹ In the same way, the women are to be worthy of respect, not malicious talkers but temperate and trustworthy in everything.

¹² A deacon must be faithful to his wife and must manage his children and his household well. ¹³ Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus.

Reasons for Paul's Instructions

¹⁴ Although I hope to come to you soon, I am writing you these instructions so that, ¹⁵ if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth.

Titus 1:6-12 New International Version (NIV)

⁶ An elder must be blameless, faithful to his wife, a man whose children believe and are not open to the charge of being wild and disobedient. ⁷ Since an overseer manages God's household, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. ⁸ Rather, he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. ⁹ He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.

Ubuntu

Bishop Tutu has described Ubuntu as: (continued)

A person with Ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed.

One of the sayings in our country is Ubuntu - the essence of being human. Ubuntu speaks particularly about the fact that you can't exist as a human being in isolation. It speaks about our interconnectedness. You can't be human all by yourself, and when you have this quality - Ubuntu - you are known for your generosity. We think of ourselves far too frequently as just individuals, separated from one another, whereas you are connected and what you do affects the whole world. When you do well, it spreads out; it is for the whole of humanity.

Nelson Mandela described Ubuntu as:

A traveller through a country would stop at a village and he didn't have to ask for food or for water. Once he stops, the people give him food, entertain him. That is one aspect of Ubuntu but it will have various aspects. Ubuntu does not mean that people should not enrich themselves. The question therefore is: Are you going to do so in order to enable the community around you to be able to improve?

After reading these Bible passages and the meaning of Ubuntu what are the qualities of a Godly person

- What are the qualities of a Godly person?
- Why does a 'Movement for Change' have a message for Godly people to hear and learn?

Lesson Plan 2—Learning From People Who Have Been Role Models

Learning Outcomes

Participants will:

1. discuss people who have been positive role models
2. reflect on their own lives and how they have modelled themselves on others
3. consider how they can play an active role in being a role model

Time

30—45 minutes

Materials and Advance Preparation

- Flip-chart, masking tape/ prestik
- Brightly coloured 8 by 11 pieces of paper
- Enough markers for all participants to use

Steps

1. Ask participants to think of a man they know who is or was a role model to them.
2. Ask participants to identify the qualities this man possessed that made him a role model.
3. Ask participants to write two qualities that describe their male role model on a piece of coloured paper and attach it to the wall.
4. Encourage those who're comfortable doing so to draw a simple sketch of this person on the same piece of paper.
5. Ask how it feels to have the qualities and sketches up on the wall. Encourage them to see this as a way to bring these people and their qualities into the room.
6. Ask if anyone has a hard time identifying a male role model. Ask the group how it makes them feel to not be able to identify male role models and why they think so many men have a hard time identifying male role models.
7. If it is difficult for participants to name male role models, explore their reactions. Ask what thoughts or emotions come up in response to not being able to name a man. Quite probably they will feel sad, angry, surprised. Note their reactions.
8. Ask men to identify ways in which they serve as role models and to whom. Ask what qualities they would like to develop and how they plan on doing this.

Facilitator's Notes

Many men have a hard time identifying positive male role models. In South Africa many men were removed from their families by the migrant labour system and spent very little time with their children. For other men their fathers were absent and often abusive. For white men, they often grew up with fathers who were racist and with whom they had conflict or now feel ashamed of. Explore with the group what effect they think "father absence" or violent fatherhood has had on contemporary society.

Refer to the list of positive qualities and help the group see that most of these qualities have to do with being responsible, respectful, compassionate, caring, dependable etc. Point out that these qualities are not the standard ones that people associate with men. Those are usually qualities like "strong, dominant, successful, independent, tough" etc. Make the point that the qualities they identified in their role models are the ones that society really values. Encourage them to think about what they need to do to honour their role models and to serve as role models themselves.

Lesson Plan 3 — Understanding terms Sex, Gender, GBV, SRHR and HIV/AIDS

Learning Outcomes

Participants will:

1. Discuss the differences between sex and gender.
2. Discuss how society can impose different, and unequal, gender roles for men and women
3. Discuss how gender roles can lead to gender based violence, abuse of sexual rights and sexually transmitted diseases

Time

1.5.hours

Materials

- 2 flipchart sheets with outline of male and female figures with headings: I was born this way
- 2 flipchart sheets with outlines of male and female figures with headings: I was taught to be like this

I was born this way
(Male)

I was born this way
(Female)

I was taught this way
(Male)

I was taught this way
(Female)

Steps

1. On one side of the room, put up the two 'I was born this way' flipchart sheets,
2. On the other side of the room, put up two flipchart sheets, 'I was taught to this way' flipchart sheets.
3. Divide the participants into four groups. Tell them you will give each group two minutes to work with each drawing. On your prompt at two minutes they will move to the next drawing.
4. On the 'I was born this way' ask participants to write words or to draw pictures of body parts that show what a man and a woman are like physically.
5. On the 'I was taught this way', ask them to write words and pictures that describe how men and women are expected to **act, think and feel** on the drawing. Ask them to think of what your culture or society sees as ;
 - a real boy/man and real girl/woman.
 - What are they allowed to do/not allowed to do?
 - What are they allowed to feel/not feel?

4. Discuss the drawings “I was born this way”. Ask the participants what they have drawn?

Possible responses:

Female: Breasts (mature and can be used to breastfeed a baby), vagina, vaginal fluids, womb, uterus, ovaries, round hips, round legs on the female.

Male: Breasts (do not grow and cannot be used to breastfeed a baby), penis, testicles, testosterone, sperm on the male figure.

5. **Questions:** How did we get these body parts? Can we change them? Debrief using Facilitators Notes Below.

Facilitators debrief Notes: Sex—I was born this way.

- You cannot change your sex unless you have surgery and take hormones.
- These differences between males and females are biological.
- We are born with them.
- They do not depend on our personality or our culture.
- They cannot be changed unless we have an operation and take hormones.
- Sex = biological differences, including different genes, chromosomes, sexual and reproductive organs.
- These are called sexual differences between women and men. These biological or sexual differences are related to reproduction (how we make and have babies)

Steps (continued)

5. Discuss the drawings “I was taught to be this way”. Ask the participants what they have drawn? How do people learn to act that way. Debrief using Facilitators Notes Below.

Facilitators Debrief Notes: GENDER—I was taught this way.

We are taught from an early age, there are rules for how men and women should behave.

- We learn these roles and rules from the society we live in, our culture and traditions and from our religions;
 - our families (mothers, fathers, aunties, uncles),
 - the school,
 - our friends
 - our church,
 - watching television
 - reading magazines.
- Men are often taught being male is a privilege and they are superior to women.
- Patriarchy is a system of beliefs that men are superior to women

Steps: What is violence

6. Ask participants;
- What do you think gender based violence is?
 - Why do you think it occurs?
6. Debrief using the following Facilitators Notes.

Facilitators Debrief Notes: Gender Based Violence (GBV)

- GBV involves men and women, in which the female is usually the target
- GBV results from unequal power relationships between men and women
- Violence is directed specifically against a woman because she is a woman or affects women disproportionately
- GBV includes, but is not limited to, physical, sexual, and psychological harm
- The most common form of gender based violence is abuse of a woman by intimate male partners.

GBV includes:

- battering,
- intimate partner violence (including marital rape, sexual violence, and dowry/bride price-related violence)
- sexual abuse of female children in the household
- honour crimes
- early marriage
- forced marriage
- female genital mutilation (FBM)/cutting and other traditional practices harmful to women
- sexual harassment and intimidation at work, in school and elsewhere
- commercial sexual exploitation, and trafficking of girls and women

In 1995, the U.N. expanded the definition to include:

- violations of the rights of women in situations of armed conflict
- systematic rape
- sexual slavery, and forced pregnancy;
- forced sterilization, forced abortion, and coerced or forced use of contraceptives;
- and prenatal sex selection and female infanticide.
- It further recognised the particular vulnerabilities of women belonging to minorities:
- the elderly and the displaced;
- indigenous,
- refugee, and migrant communities;
- women living in impoverished rural or remote areas, or in detention.

(Women Win Guides. 2017. *What Is Gender-based Violence (gbv)?* | *Women Win Guides*. [ONLINE] Available at: http://guides.womenwin.org/gbv/conflict/context/what-is-gender-based-violence#_ftn1. [Accessed 19 November 2017].)

Steps: Sexual Reproductive Health and Rights

7. Ask participants
 - What is 'Sexual Reproductive Health and Rights'?
 - Does gender play a role in SRHR?
8. Debrief using the Facilitators Notes below.

Facilitators Debrief Notes: SEXUAL REPRODUCTIVE HEALTH AND RIGHTS

The sexual rights of women and vulnerable groups are often affected by gender based violence. We all have the following rights:

- The right to sexual enjoyment
- The right to protect yourself from the risk for infection
- The right to avoid unintended pregnancy
- The right to refuse unwanted sex
- The right to express sexual orientation
- The right to obtain information on sexuality and sexual health

When these rights are abused a person is affected by gender based violence.

We all have the following responsibilities:

- Respecting a person's right to say no
- Informing a partner if you are infected with a STI, including HIV
- Taking care of any children you have

When a person ignores these responsibilities they are inflicting gender based violence.

When sexual rights are not respected, both women and men are more vulnerable to STIs and HIV and AIDS. It follows, therefore, that respecting sexual rights, as well as other rights, creates a more secure society for everyone.

Closing and Debrief

The church has the potential to end violence against women. In South Africa 80% of people are Christians. This gives the church enormous influence. People of Faith must speak out and start a Movement for Change . You can help create a better future for;

- for your family
- your church
- your community
- your country
- your world

Lesson Plan 4 — Gender Values Clarification

Learning Outcomes

Participants will:

1. cooperate, contribute and listen to each other with respect
2. identify and understand their values and attitudes in relation to gender and their Faith Community
3. recognise that there are varying values and attitudes to gender and the church
4. identify how peoples attitudes and values in regards to gender and the church may impact on gender based violence or the impact of HIV/AIDS on the community

Time

1—2 hours. This session can be tailored to fit the needs of your Faith Group and the time you have available.

The session can be presented in 1 hour by reducing the number of questions used in the activity or can be extended to two hours by including more questions and allowing for more discussion

Materials and Advance Preparation

- Flip chart paper and markers
- Four signs;
 - Agree
 - Disagree
 - Don't know
 - Depends

Steps

1. Before the activity begins place the 4 signs around the room, leaving enough space between them to allow a group of participants to stand near each one. Decide which questions below have the most relevance to your group and faith community.
2. Introduce the session briefly outlining the learning outcomes.
3. Explain that this activity is designed to give them a general understanding of their own and each other's values and attitudes about gender and the church. Remind participants that they have agreed to respect each other's opinions throughout the workshop and that discussion is to be directed to through you as the trainer.

4. Read aloud the first of the questions you want to use. Ask participants to move to the sign that agrees most with what they feel about the statement. Ask for a person to share from the different groups.
5. Continue asking questions until your time you have allocated is exhausted.

Case Study Questions

- Our Faith tells women they must obey their husbands
- Our Faith says women have a lower standing than man
- People of Faith have no place interfering in domestic violence as it is a private matter between the couple
- People of Faith have a responsibility to welcome HIV Aids victims and their children into a safe and non judging Faith Community
- The Faith Community has a responsibility to welcome women and children who are victims of sexual and gender based violence into a non-judgemental supportive community

Debrief (Allow 15—20 minutes)

1. Break the group into groups of 4-6 people. Give each group the following question?
2. If someone close to you, who you loved very much, was a victim of AIDS, or a victim of violence from a partner, how would you like to see the Faith Community treat them?
3. Is this different to what is currently happening in your Faith Community.
4. Have each group present their ideas back to the larger group.

Closing

1. Thank the group for coming and congratulate them for participating
2. Remind them that this session was designed to show people what their values are and what values they feel are supported by the Church. The session was also designed to get them to think about how they would like to see people treated within their Faith Community.
3. Tell them you are really keen to see them at next week's session. Mention that over the next sessions you will be exploring whether their values and attitudes about gender reflect the attitudes of their faith and whether there is a need for 'A Movement for Change'.
4. Make sure you mention the time and the date of the next meeting
5. Let them know that after today or any other session they can come and talk to you
6. Allow group to mingle informally. If your group has the resources you may like to share coffee and tea.

Theme 2: Understanding Sexual and Gender Based Violence

Lesson Plan 5 — Intimate Partner Violence

Learning Outcomes

Participants will:

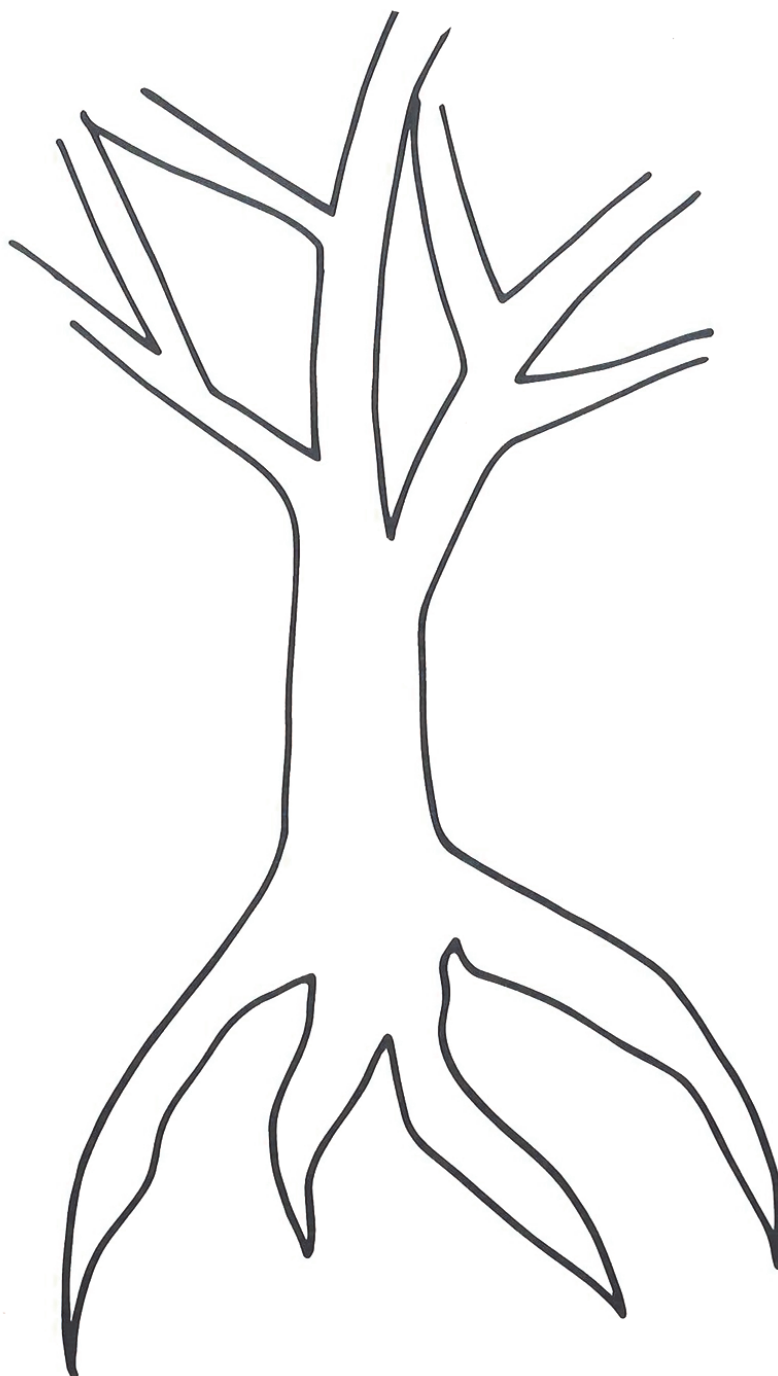
1. cooperate, contribute and listen to each other with respect
2. to think about different kinds of violence
3. recognize the root causes and outcomes of intimate partner violence

Time
30 minutes
Materials and Advance Preparation
<ul style="list-style-type: none"> • sticky notes (or cards) • flipchart, • pens or markers • Draw a tree on the flip chart, similar to the one shown
Steps
<ol style="list-style-type: none"> 1. Divide the room into three groups: <ul style="list-style-type: none"> • The first group is the "roots" of the tree: they will think about the causes of violence against women. • The second group is the "trunk" of the tree: they will think about the forms that violence against women takes. • The third group is the "branches" of the tree: they will think about outcomes of violence for women and communities. 2. Hand out cards and markers. Ask groups to write individual points on forms, effects and causes of violence - one point per card - brainstorm within 4 or 5 minutes. 3. Starting with one team, ask them to choose one card and stick it to the correct part of the tree. The next team goes, sticking a new card to the tree. The game goes back and forth until one team has no more to add. The team with remaining cards can stick them on the wall and becomes the "winner" .

Debrief

Debriefing : Review one level at a time. Cluster common points and eliminate repetition . Give each set' of common points a category title, e.g. "PERSONAL," "FAMILY," "COMMUNITY," etc.

When reviewing "Effects", help participants see two levels of effects - immediate impact on women (e.g. in juries , fear), and spin-off effects (e.g. reduced productivity, inability to protect herself from HIV or more broadly promote her own health).



Lesson Plan 6 — What is violence?

Learning Outcomes

Participants will:

1. discuss and identify examples of violence
2. discuss consequences of violence

Time

1 hour. This session can be tailored to fit the needs of your Faith Group and the time you have available. The session can be presented in 30 minutes by reducing the number of cards used in the activity.

Materials and Advance Preparation

- Trading Cards—Copy the statements under each violence category and cut into strips/cards
- Copy of violence card for groups of 2—4 people

Steps

1. Divide the class into small groups and set up the activity.

Tell students that they will participate in an activity to help them identify the many ways gender based violence can occur. Divide participants into groups of 2—4 people. Assign each group a type of violence:

- Physical violence
- Sexual violence
- Emotional violence
- Psychological violence and Spiritual violence
- Cultural violence
- Verbal Abuse
- Financial Abuse
- Neglect

2. Provide each group with an equal number of random cards.

3. Introduce the objectives of the Activity

Tell participants that the objective is for each group to get the most points, by trading with other groups to obtain cards where the description matches the type of violence they have.

4. Start the Activity

Each team will start with a set of random trading cards. Give teams approximately 10 minutes to sort their cards and to trade with other teams to obtain as many cards as possible that describe their type of violence.

5. Presentations.

Allow each team 5 minutes to prepare a short presentation for the rest of the group covering:

- A description of the type of violence they were allocated
- Examples
- What do they think the impact would be on the victim

Debrief Questions

1. Often we think violence is only physical but there are many forms. What were your thoughts when you heard about the many different ways violence takes place?
2. What is 'gender based violence'?
3. What is 'Sex an Gender Based Violence'?
4. Are Women the only ones affected by sexual and gender based violence?

Facilitators Notes

Violence Terms:

- 'gender-based violence' (GBV) refers to violence that targets individuals or groups on the basis of their gender
- Sexual and gender-based violence (SGBV) refers to any act that is perpetrated against a person's will and is based on gender norms and unequal power relationships. It encompasses threats of violence and coercion. It can be abuse perpetrated through physical, sexual, emotional, psychological, spiritual, cultural, verbal, financial , psychological and neglect
- 'sexual violence' (VAW), 'violence against women' (VAW), GBV, 'violence against women and girls' (VAWG) and 'sexual and gender based violence' (SGBV) are terms that are used interchangeably
- Not all acts of violence against woman are gender-based violence and not all victims of gender-based violence are female

Facts:

- SGBV is a violation of human rights and a crime. It denies the human dignity of the individual and hurts human development
- SGBV is largely rooted in individual attitudes that condone violence within the family, the community and the State
- Violence and abuse are used to establish and maintain power and control over another person, and often reflect an imbalance of power between the victim and the abuser
- Violence and abuse may occur only once, can involve various tactics of subtle manipulation or may occur frequently while escalating over a period of months or years.
- Examples of where men can be a victim of sexual violence could be a man being harassed, beaten or killed because they do not conform to the view of masculinity accepted by the society

Impact:

- It inflicts harm on women, girls, men and boys.
- Causes breakdown of individuals, communities and families
- Violence is a choice, and it is preventable

Gender Based Violence in South Africa

- Societies free of GBV do not exist, and South Africa is no exception
- Although accurate statistics are difficult to obtain for many reasons (including the fact that most incidents of GBV are not reported), it is evident South Africa has particularly high rates of GBV, including violence against women and girls and violence against Lesbian, Gay, Bisexual and Transsexual (LGBT) people
- Population-based surveys show very high levels of intimate partner violence (IPV) and non-partner sexual violence (SV) in particular, with IPV being the most common form of violence against women
- Whilst people of all genders perpetrate and experience intimate partner and or sexual violence, men are most often the perpetrators and women and children the victims
- More than half of all the women murdered (56%) in 2009 were killed by an intimate male partner
- Between 25% and 40% of South African women have experienced sexual and/or physical IPV in their lifetime
- Just under 50% of women report having ever experienced emotional or economic abuse at the hands of their intimate partners in their lifetime
- Prevalence estimates of rape in South Africa range between 12% and 28% of women ever reporting being raped in their lifetime
- Between 28 and 37% of adult men report having raped a women
- Non-partner SV is particularly common, but reporting to police is very low. One study found that one in 13 women in Gauteng had reported non-partner rape, and only one in 25 rapes had been reported to the police
- South Africa also faces a high prevalence of gang rape
- Most men who rape do so for the first time as teenagers and almost all men who ever rape do so by their mid-20s
- There is limited research into rape targeting women who have sex with women. One study across four Southern African countries, including South Africa, found that 31.1% of women reported having experienced forced sex
- Male victims of rape are another under-studied group. One survey in KwaZulu-Natal and the Eastern Cape found that 9.6% of men reported having experienced sexual victimisation by another man

Types Of Violence	
Physical Violence	Physical violence occurs when someone uses a part of their body or an object to control a person's actions
Sexual Violence	Sexual violence occurs when a person is forced to unwillingly take part in sexual activity.
Emotional Violence	Emotional violence occurs when someone says or does something to make a person feel stupid or worthless.
Psychological Violence	Psychological violence occurs when someone uses threats and causes fear in an individual to gain control.
Spiritual Violence	Spiritual (or religious) violence occurs when someone uses an individual's spiritual beliefs to manipulate, dominate or control that person.
Cultural Violence	Cultural violence occurs when an individual is harmed as a result of practices that are part of her or his culture, religion or tradition.
Verbal Abuse	Verbal abuse occurs when someone uses language, whether spoken or written, to cause harm to an individual.
Financial Abuse	Financial abuse occurs when someone controls an individual's financial resources without the person's consent or misuses those resources.
Neglect	Neglect occurs when someone has the responsibility to provide care or assistance for an individual but does not.

Trading Cards	
Physical Violence	Physical violence occurs when someone uses a part of their body or an object to control a person's actions
Using physical force which results in pain, discomfort or injury	Hitting, pinching, hair-pulling, arm-twisting, strangling, burning, stabbing, punching, pushing, slapping, beating, shoving, kicking, choking, biting, force-feeding, or any other rough treatment
Assault with a weapon or other object	Threats with a weapon or object
Deliberate exposure to severe weather or inappropriate room temperatures	Murder
Medication abuse; Inappropriate use of medication	Medication abuse; withholding medication
Medication abuse; Not complying with prescription instructions	Medication abuse; Over- or under-medication
Restraints abuse; Forcible confinement	Restraints abuse; Excessive, unwarranted or unnecessary use of physical restraints
Restraints abuse; Forcing a person to remain in bed	Restraints abuse; Unwarranted use of medication to control a person (also called "chemical restraint")
Restraints abuse; Tying the person to a bed or chair	Touching in a sexual manner without consent (i.e., kissing, grabbing, fondling);
Sexual Violence	Sexual violence occurs when a person is forced to unwillingly take part in sexual activity.
Forced sexual intercourse	Forcing a person to perform sexual acts that may be degrading or painful
Beating sexual parts of the body	Forcing a person to view pornographic material; forcing participation in pornographic filming
Using a weapon to force compliance	Making unwelcome sexual comments or jokes; leering behaviour
Exhibitionism	Withholding sexual affection
Denial of a person's sexuality or privacy (watching)	Denial of sexual information and education

Humiliating, criticizing or trying to control a person's sexuality	Forced prostitution
Unfounded allegations of promiscuity and/or infidelity	Purposefully exposing the person to HIV-AIDS or other sexually transmitted infections
Emotional Violence	Emotional violence occurs when someone says or does something to make a person feel stupid or worthless.
Name calling	Blaming all relationship problems on the person
Using silent treatment	Not allowing the person to have contact with family and friends
Destroying possessions	Jealousy
Humiliating or making fun of the person	Intimidating the person; causing fear to gain control
Threatening to hurt oneself if the person does not cooperate	Threatening to abandon the person
Threatening to have the person deported (if they are an immigrant)	Threatening to harm the person or her or his family if she or he leaves
Psychological Violence	Psychological violence occurs when someone uses threats and causes fear in an individual to gain control.
Threatening to harm oneself	Threats of violence
Threats of abandonment	Stalking / criminal harassment
Destruction of personal property	Verbal aggression
Socially isolating the person	Not allowing access to a telephone
Not allowing a competent person to make decisions	Inappropriately controlling the person's activities
Treating a person like a child or a servant	Withholding companionship or affection

Use of undue pressure to: Sign legal documents	Use of undue pressure to: Not seek legal assistance or advice
Use of undue pressure to: Move out of the home	Use of undue pressure to: Make or change a legal will or beneficiary
Use of undue pressure to: Make or change an advance health care directive	Use of undue pressure to: Give money or other possessions to relatives or other caregivers
Using undue pressure: To make person do things the person doesn't want to do	
Spiritual Violence	Spiritual (or religious) violence occurs when someone uses an individual's spiritual beliefs to manipulate, dominate or control that person.
Not allowing the person to follow her or his preferred spiritual or religious tradition	Forcing a spiritual or religious path or practice on another person
Belittling or making fun of a person's spiritual or religious tradition, beliefs or practices	Using one's spiritual or religious position, rituals or practices to manipulate, dominate or control a person
Cultural Violence	Cultural violence occurs when an individual is harmed as a result of practices that are part of her or his culture, religion or tradition.
Committing "honour" or other crimes against women in some parts of the world, where women especially may be physically harmed, shunned, maimed or killed for: Seeking divorce	Committing "honour" or other crimes against women in some parts of the world, where women especially may be physically harmed, shunned, maimed or killed for: Falling in love with the "wrong" person
Committing "honour" or other crimes against women in some parts of the world, where women especially may be physically harmed, shunned, maimed or killed for: Being raped	Committing "honour" or other crimes against women in some parts of the world, where women especially may be physically harmed, shunned, maimed or killed for: Infidelity; committing adultery
Committing "honour" or other crimes against women in some parts of the world, where women especially may be physically harmed, shunned, maimed or killed for: Being older	Committing "honour" or other crimes against women in some parts of the world, where women especially may be physically harmed, shunned, maimed or killed for: Practicing witchcraft
Cultural violence may take place in some of the following ways: Banishment	Cultural violence may take place in some of the following ways: Lynching or stoning
Cultural violence may take place in some of the following ways: Female circumcision	Cultural violence may take place in some of the following ways: Abandonment of an older person at hospital by family
Cultural violence may take place in some of the following ways: Murder	Cultural violence may take place in some of the following ways: Rape-marriage
Cultural violence may take place in some of the following ways: Sexual slavery	

Verbal Abuse	Verbal abuse occurs when someone uses language, whether spoken or written, to cause harm to an individual.
Recalling a person's past mistakes	Expressing negative expectations
Expressing distrust	Threatening violence against a person or her or his family members;
Yelling	Lying
Name-calling	Insulting, swearing
Withholding important information	Unreasonably ordering around
Talking unkindly about death to a person	Telling a person she or he is worthless or nothing but trouble
Financial Abuse	Financial abuse occurs when someone controls an individual's financial resources without the person's consent or misuses those resources.
Not allowing the person to participate in educational programs	Forcing the person to work outside the home
Refusing to let the person work outside the home or attend school	Controlling the person's choice of occupation
Illegally or improperly using a person's money, assets or property	Acts of fraud; pulling off a scam against a person
Taking funds from the person without permission for one's own use	Misusing funds through lies, trickery, controlling or withholding money
Not allowing access to bank accounts, savings, or other income	Giving an allowance and then requiring justification for all money spent
Persuading the person to buy a product or give away money	Selling the house, furnishings or other possessions without permission
Forging a signature on pension cheques or legal documents	Misusing a power of attorney, an enduring power of attorney or legal guardianship

Not paying bills	Opening mail without permission
Living in a person's home without paying fairly for expenses	Destroying personal property
Neglect	Neglect occurs when someone has the responsibility to provide care or assistance for an individual but does not.
Failing to meet the needs of a person who is unable to meet those needs alone	Abandonment in a public setting
Not remaining with a person who needs help	Physical neglect
Disregarding necessities of daily living, including failing to provide adequate or necessary: Nutrition or fluids	Disregarding necessities of daily living, including failing to provide adequate or necessary
Disregarding necessities of daily living, including failing to provide adequate or necessary: Shelter	Disregarding necessities of daily living, including failing to provide adequate or necessary: Clean clothes and linens
Disregarding necessities of daily living, including failing to provide adequate or necessary: Social companionship	Disregarding necessities of daily living, including failing to provide adequate or necessary: Failing to turn a bed-ridden person frequently to prevent stiffness and bed-sores
Medical neglect; Ignoring special dietary requirements	Medical neglect; Not providing needed medications
Medical neglect; Not calling a physician; not reporting or taking action on a medical condition, injury or problem	Medical neglect; Not being aware of the possible negative effects of medications

Lesson Plan 7: Sexual Violence in the Bible

Learning Outcomes

Participants will:

1. Discuss sexual violence in the Bible
2. Discuss the importance of building awareness of sexual violence and the need for prevention
3. Reflect on how victims are not to blame for sexually violent acts
4. Recognise the process for victims of rebuilding life, healing and restoration is not always easy and takes a long time

Time
60 minutes
Resources
<ul style="list-style-type: none">• Church Resource Manual on Sexual and Gender Based Violence. Page 15.
Steps
Follow the format in the manual.
Bible Passage: 2 Samuel 13:1–22 Amnon and Tamar (New International Version)
<p>¹³ In the course of time, Amnon son of David fell in love with Tamar, the beautiful sister of Absalom son of David.</p> <p>² Amnon became so obsessed with his sister Tamar that he made himself ill. She was a virgin, and it seemed impossible for him to do anything to her.</p> <p>³ Now Amnon had an adviser named Jonadab son of Shimeah, David's brother. Jonadab was a very shrewd man.⁴ He asked Amnon, "Why do you, the king's son, look so haggard morning after morning? Won't you tell me?"</p> <p>Amnon said to him, "I'm in love with Tamar, my brother Absalom's sister."</p> <p>⁵ "Go to bed and pretend to be ill," Jonadab said. "When your father comes to see you, say to him, 'I would like my sister Tamar to come and give me something to eat. Let her prepare the food in my sight so I may watch her and then eat it from her hand.'"</p>

⁶ So Amnon lay down and pretended to be ill. When the king came to see him, Amnon said to him, “I would like my sister Tamar to come and make some special bread in my sight, so I may eat from her hand.”

⁷ David sent word to Tamar at the palace: “Go to the house of your brother Amnon and prepare some food for him.” ⁸ So Tamar went to the house of her brother Amnon, who was lying down. She took some dough, kneaded it, made the bread in his sight and baked it. ⁹ Then she took the pan and served him the bread, but he refused to eat.

“Send everyone out of here,” Amnon said. So everyone left him. ¹⁰ Then Amnon said to Tamar, “Bring the food here into my bedroom so I may eat from your hand.” And Tamar took the bread she had prepared and brought it to her brother Amnon in his bedroom. ¹¹ But when she took it to him to eat, he grabbed her and said, “Come to bed with me, my sister.”

¹² “No, my brother!” she said to him. “Don’t force me! Such a thing should not be done in Israel! Don’t do this wicked thing. ¹³ What about me? Where could I get rid of my disgrace? And what about you? You would be like one of the wicked fools in Israel. Please speak to the king; he will not keep me from being married to you.” ¹⁴ But he refused to listen to her, and since he was stronger than she, he raped her.

¹⁵ Then Amnon hated her with intense hatred. In fact, he hated her more than he had loved her. Amnon said to her, “Get up and get out!”

¹⁶ “No!” she said to him. “Sending me away would be a greater wrong than what you have already done to me.”

But he refused to listen to her. ¹⁷ He called his personal servant and said, “Get this woman out of my sight and bolt the door after her.” ¹⁸ So his servant put her out and bolted the door after her. She was wearing an ornate[a] robe, for this was the kind of garment the virgin daughters of the king wore. ¹⁹ Tamar put ashes on her head and tore the ornate robe she was wearing. She put her hands on her head and went away, weeping aloud as she went.

²⁰ Her brother Absalom said to her, “Has that Amnon, your brother, been with you? Be quiet for now, my sister; he is your brother. Don’t take this thing to heart.” And Tamar lived in her brother Absalom’s house, a desolate woman.

²¹ When King David heard all this, he was furious. ²² And Absalom never said a word to Amnon, either good or bad; he hated Amnon because he had disgraced his sister Tamar.

Lesson Plan 8: Violence Clothes Line

Learning Outcomes

Participants will:

1. identify their own experiences with violence
2. Reflect on how it felt to have violence committed against them or to commit violence against others

Time

60—90 minutes

Materials and Advance Preparation

- String or fishing line for clothesline
- Strong tape to attach string to wall
- Sufficient cards or half sheets of paper for all participants to write on
- Clothes pegs or tape to attach paper/cards to clothesline

Steps

1. Put four clotheslines up-labelled
 - Violence I have used
 - Violence practiced against me
 - How I felt when I used violence
 - How I felt when violence was used against me
2. Explain to participants that we're going to be exploring our understanding of and experiences with gender based violence. Remind them that full participation is encouraged but that talking about violence can be difficult and that no-one should feel pressured to disclose anything they are not ready to talk about.
3. Ask participants to identify different types of gender based violence. Begin to write the different forms of violence identified on the flip chart. Help the group to identify the following forms of violence: physical, verbal, psychological/emotional, financial and sexual.
4. Give participants four sheets of paper and explain that they should write on these the following:
 - Types of Violence that have been practiced against them
 - Types of Violence they have used against others
 - How you felt when violence was practiced against you
 - How you felt when you used violence against others

5. Ask them to put these on the clothesline that corresponds to each of these.
6. Steps Ask people to walk around and read the cards/pieces of paper put up and reflect on their reactions to them.

Debrief and Closing

7. Bring the group together and facilitate a discussion about their reaction. Be aware that some people will have strong reactions based on their own experiences with violence. Focus on some of the following issues:
 - How did it feel/what came up for people as they reviewed the statements?
 - How did it feel to have your experiences available for other people to read?
 - What did you learn from the activity?
 - How can we use our own experiences with violence to promote change and to increase men and women's health and safety?

Theme 3: Gender Power and Discrimination

Lesson Plan 9 — Eliminating Stigma and Discrimination

Learning Outcomes

Participants will:

1. Reflect on whether judging is a Christian Act
2. Discuss that there are many sides to a story
3. Recognise that victims of sexual violence are not to blame
4. Discuss the importance of men and boys speaking out about sexual violence
5. Reflect on the role model Jesus provides for us all

Time
60 minutes
Resources
<ul style="list-style-type: none">• Church Resource Manual on Sexual and Gender Based Violence. Page 27.
Steps
Follow the format in the manual.

Bible study: John 8:1–11

¹ but Jesus went to the Mount of Olives.

² At dawn he appeared again in the temple courts, where all the people gathered around him, and he sat down to teach them. ³ The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group ⁴ and said to Jesus, “Teacher, this woman was caught in the act of adultery. ⁵ In the Law Moses commanded us to stone such women. Now what do you say?” ⁶ They were using this question as a trap, in order to have a basis for accusing him.

But Jesus bent down and started to write on the ground with his finger.⁷ When they kept on questioning him, he straightened up and said to them, “Let any one of you who is without sin be the first to throw a stone at her.”⁸ Again he stooped down and wrote on the ground.

⁹ At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there.¹⁰ Jesus straightened up and asked her, “Woman, where are they? Has no one condemned you?”

¹¹ “No one, sir,” she said.

“Then neither do I condemn you,” Jesus declared. “Go now and leave your life of sin.”

Lesson Plan 10 — Power Status and Health

Learning Outcomes

Participants will:

2. Understand the power that different individuals and groups have in society and how this power can determine their ability to access their rights
3. Understand how power structures operate in society and are kept in place by caste, class and gender
4. Identify strategies for challenging power inequalities

Time	
60 minutes	
Materials and Advance Preparation	
<ul style="list-style-type: none"> Prepared role cards Advertising Executive, Female Refugee from DRC, Female, 35 years old Female migrant farm worker Taxi Driver, Male Unemployed 25 year old woman Grandmother taking care of seven orphaned grandchildren with her pension Commercial Sex Worker, Female Young Girl, 12 years old living in informal settlement Male corporate executive Young Boy, 14 years old, living in security complex in the suburbs 	<ul style="list-style-type: none"> Married Mother of 3, employed in town in as domestic worker Female Nurse Male Doctor Street Kid, 10 years old, male Unemployed AIDS Activist living openly and positively Male teacher, 30 years old Widow with 2 children, living with late stage AIDS Farm supervisor Woman active in a stokvel Woman, mid 60s, active in community policing forum
Steps	
<ol style="list-style-type: none"> 1. Explain to the participants that this exercise will help them to understand how gender and people's access to resources can contribute to positive or negative reproductive health outcomes. 2. Ask the participants to stand in one straight line. Give each of the participants one of the role cards that you prepared earlier that provide descriptions of different people in society. 3. Introduce the activity by asking all the participants to read out the "role" that has been given to them. 	

4. Explain to the participants that for this activity you want them to assume the “role” that has been written on the piece of paper you gave them. You will read a series of statements. For each statement, you would like them to consider whether that statement applies to the “role” they have been given. If it does, they should move forward one step. If it doesn’t, they should stay where they are.
5. For example, one of the participants has been asked to assume the role of a member of parliament. You then read the following statement – I can protect myself from HIV. Since it is likely that the Member of Parliament can protect himself or herself from HIV, the person playing this role would move forward one step.
6. Continuereadingeachofthefollowingstatements:
 - I can negotiate safer sex with my partner.
 - I can find the time to read the newspaper each day
 - I can get a loan when I need extra money
 - I can read and write
 - I can refuse a proposition of sex for money, housing or other resources.
 - I don’t have to worry about where my next meal will come from.
 - I can leave my partner if s/he threatens my safety.
 - If I have a health problem, I can get the help I need right away.
 - I have had or will have opportunities to complete my education.
 - If my sister were pregnant, I would have access to information to know where to take her.
 - I can determine when and how many children I will have.
 - I can protect myself against HIV.
 - If I become HIV positive, I can access anti-retroviral treatment when I need it.
 - If I have a crime committed against me, the police will listen to my case.
 - I can walk down a street at night and not worry about being raped.
 - I can travel around the city easily.
 - I could find a new job easily.
 - I am respected by most members of my community

Debrief

- Do the participants agree with the steps that different people took? Why or why not?
- Why did the participants get distributed in this way even though they had started at the same place in the game?
- How do the participants feel about where they have ended up?
- Ask people what social forces caused them to have the options they did.
- Ask different people to explain if the character they assumed would be at high risk of HIV and the reasons why.
- Ask different people to explain if the character they assumed would be at high risk of violence and the reasons why.
- Ask what impact it had to be a member of a community organization or activist group.
- Ask what community groups people are members of or would like to join. Encourage them to make a commitment to explore this before the next meeting.

Facilitators Note

Point out that individuals are discriminated against on the basis of their class, caste, age, sex, educational levels, physical abilities and so on.

Power structures operate to keep discrimination in place and very often use violence to achieve this. Our position, or status, in society, plays a big role in determining how vulnerable we are to poverty, violence, HIV and other health problems.

Point out that those who are involved in community structures and know their rights are more likely to have greater control of their lives and be able to access rights and services.

Lesson Plan 11: How Do We Use The Power We Have (Devotional)

Learning Outcomes

Participants will:

1. Identify strategies for challenging power inequalities

Luke 8:41-56 New International Version (NIV)

⁴¹ Then a man named Jairus, a synagogue leader, came and fell at Jesus' feet, pleading with him to come to his house ⁴² because his only daughter, a girl of about twelve, was dying.

As Jesus was on his way, the crowds almost crushed him. ⁴³ And a woman was there who had been subject to bleeding for twelve years,^[a] but no one could heal her. ⁴⁴ She came up behind him and touched the edge of his cloak, and immediately her bleeding stopped.

⁴⁵ "Who touched me?" Jesus asked.

When they all denied it, Peter said, "Master, the people are crowding and pressing against you."

⁴⁶ But Jesus said, "Someone touched me; I know that power has gone out from me."

⁴⁷ Then the woman, seeing that she could not go unnoticed, came trembling and fell at his feet. In the presence of all the people, she told why she had touched him and how she had been instantly healed. ⁴⁸ Then he said to her, "Daughter, your faith has healed you. Go in peace."

⁴⁹ While Jesus was still speaking, someone came from the house of Jairus, the synagogue leader. "Your daughter is dead," he said. "Don't bother the teacher anymore."

⁵⁰ Hearing this, Jesus said to Jairus, "Don't be afraid; just believe, and she will be healed."

⁵¹ When he arrived at the house of Jairus, he did not let anyone go in with him except Peter, John and James, and the child's father and mother. ⁵² Meanwhile, all the people were wailing and mourning for her. "Stop wailing," Jesus said. "She is not dead but asleep."

⁵³ They laughed at him, knowing that she was dead. ⁵⁴ But he took her by the hand and said, "My child, get up!" ⁵⁵ Her spirit returned, and at once she stood up. Then Jesus told them to give her something to eat. ⁵⁶ Her parents were astonished, but he ordered them not to tell anyone what had happened.

Steps

1. After sharing the Bible Story of Jairus' daughter and the woman bleeding ask the group the following questions;
 - What are the names of the women and the men in the story?
 - How does Jesus treat the different characters in the story?
 - How does Jesus use His power?
 - How do the others around Jesus treat the characters in the story?
 - What else do you notice?

Reflection

The story in Luke 8:40-56 of Jairus' daughter and the woman bleeding is a very helpful example of how Jesus treated both the highly respected religious leader (who we know the name of) and the outcast woman who was ill (who we don't even know the name of) equally. Jesus stops on the way to healing Jairus' daughter to heal the woman bleeding. Here we see Jesus giving his power away freely (power went out of him), then offers a choice (who touched me?). The woman could have slinked away in the crowds. Jesus then heals her in many other ways by stating to the crowd 'daughter, your faith has healed you'. Note Jesus doesn't say my power has healed you. No, he honours the woman's faith and includes and accepts her back into a family by calling her daughter. By stating to the crowd she is healed she can now worship at the temple again (spiritual restoration), she can earn a living (economic restoration) and see friends and family again (social restoration). Jesus then continues on and heals Jairus' daughter. He is laughed at when he says she is only sleeping and asks the parents not to say anything when she is healed. Note Jesus didn't show off his power for his own status, glory, or to prove the crowds wrong. His focus was on using his power for good.

Jesus' Use of Power

- Freely gave it away
- Healing
- Restoration
- Honoured others "Daughter, your faith", not "my power"
- Empowering others
- Did not use power to impress others (they laughed at him before the healing)
- Not for own status – "don't tell anyone"

Discussion

- Why is power so important when talking about Domestic Abuse?
- The heart of violence is the abuse of power and control of another person
- Domestic abuse results from unequal power relations between men and women
- A belief that the other person is less than you, or is there to serve your needs

Lesson Plan 12 — Rebuilding the World

Learning Outcomes

Participants will:

1. Identify strategies for challenging power inequalities

Time

60 minutes

Materials and Advance Preparation

Write the following roles so they are in view of the group or have handout available.

Pen and paper.

1. Police officer with a gun
2. A 16 year old girl with mental problems
3. An Olympic athlete, homosexual 19 years old
4. A 21 year old hip-hop singer who looks like Rhianna
5. A 50 year old Asian women who is Muslim
6. A rural women pregnant for the first time
7. A 70 year old Grand father and philosopher
8. A bio-chemical engineer, 35 years old in a wheel chair
9. A Zimbabwean medical doctor, communist, father of 3 children
10. A retired prostitute, 40 years old

Steps

1. Divide participants into groups of 6 –10 people.
2. Explain to the group they are to consider the following story:

Story

In an antinuclear bomb shelter, there is only room for 6 people. Within a few minutes the shelter must be filled because a powerful bomb is about to explode.

However, 10 people come forward hoping to get into the shelter. You have to choose which six of them will enter the shelter. (None of you, of course will be eligible to enter the shelter).

These six people together will have the task of rebuilding the world that will be totally destroyed by the bomb.

Discussion and Debrief

After each of you has identified your choices for the six survivors, engage in a discussion that considers the following questions:

- Whom did you select to survive?
- What were your reasons for the choices?
- How much agreement and disagreement did you find among your choices?
- What assumptions were made about the sex/gender of 3, 4, 8, and 10
- What values do the choices reflect?
- How do you feel about yourselves in relation to this exercise?
- Did you use rationalizations to avoid making the decisions in this learning activity?

Debrief and Closure

This is a story of inequality that shows how we are taught to value some more than others in our society. The story has characters who may be discriminated against because of characteristics they have, such as;

- age
- being married or in a civil partnership
- being pregnant or on maternity leave
- disability
- race including colour, nationality, ethnic or national origin
- religion, belief or lack of religion/belief
- sex
- sexual orientation
- Social status
- Political beliefs

Maybe today you have been shocked and confronted by some of your own values or you have struggled to make choices.

By analysing our own values and beliefs we are able to learn how to be more equitable to all people and to be a more 'Godly Person' in all our actions.

Lesson Plan 13: Gender Relationships—how we are taught ?

Learning Outcomes

Participants will:

1. explore further how sexual relationships can be happy and unhappy

Time

45—60 minutes

Materials and Advance Preparation

This can be run with or without resources.

Flip chart and pens can be used to summarise groups thoughts

Printed situation cards can be provided to help groups come up with a role play

Steps

1. Divide participants into groups of 6 to 8 people. Half the groups will do exercise 1 and the second half will do exercise 2.
 - Exercise 1—A happy sexual relationship
 - Exercise 2—An unhappy sexual relationship
2. Each group will need to develop a short role play to demonstrate to the rest of the participants a happy or sad relationship. Each group will have at least two actors. The rest of the group will guide them on how to demonstrate a happy or sad relationship. Other participants in the group can also be used to play support roles if the group thinks this will help.
3. Each group will demonstrate their role play and a spokesperson from the group will then explain what makes their role play happy or sad.

Debrief

Facilitate the following discussion questions:

- What advice would they like to give to the women and men shown in each role play to improve their relationships from unhappy to happy or happy to happier?

- If it is not possible to make the unhappy relationships happy, what advice would you give the unhappy partner?
- Ask the group to first consider the role play where the woman was unhappy,
 - what would she lose by leaving that relationship?
 - What would she gain?
- Then consider the role play where the man was unhappy.
 - What would he lose by leaving the relationship?
 - What would he gain?
- Is it more difficult for one gender than another to leave an unhappy relationship? Why?

Facilitators Notes

- Try to ensure that everyone has a chance to air their views in their discussions, but do not encourage an argument to develop!
- This is a chance for people to respect and listen to one another, without having to agree on everything said by others.
- There may well be some people who are feeling upset by these exercises. You need to be sensitive to their needs.

Closure

This session may have been challenging and upsetting for some.

A good way may be to end in prayer.

Situation Cards

Lesedi and her boyfriend Junior have known each other since they were children and recently began dating 4 months ago when Lesedi broke up with her ex-boyfriend Paul. Lesedi is **extremely happy** with Junior because he is the complete opposite of Paul. He treats her well, supports her emotionally and financially, and she also feels comfortable expressing her opinions to him. When she was dating Paul, she could never disagree with him and he forced her to drink alcohol with him.

Alice, a 23 years old, and her boyfriend David, 29 years old, have been dating for 7 years. Alice has been living with David since she finished secondary school. Alice does not work in order to avoid arguments with David. He gets angry with her when she is too tired for sex after working all day. However, she receives very little financial support from him and frequently has to ask her parents for money to buy necessities for her and her daughter. Alice is **humiliated and scared** for her daughter's future.

Amahle and her boyfriend Jacob have been dating for 2 years. She is **happy in her relationship but hates** that Jacob is very controlling and jealous. He does not like her spending time with her friends and gets angry when she does not inform him about her whereabouts. Amahle is **scared** to tell Jacob when she sees her friends as she knows he will not approve.

Iminathi and John have been married for 6 years and have a 5 year old daughter. Iminathi is **happy** in her marriage but wishes John had been more supportive of getting an education. He did not ask her to leave her study but he did say that he was uncomfortable with having to spend time looking after their daughter and seeing her work so hard and miss sleep. She struggled to help him understand why it was important for her to study and she hopes she will finish soon.

Khoghelo is 34 years old and his girlfriend of 3 years is his first serious relationship. He loves that she has a good relationship with his family, he can share his dreams with her and she does not expect him to financially support her. He does **love her and is happy** but he wishes that she would not nag him so much about his partying. He knows that she is worried that he will propose to other women.

Bandile and his wife Ester have been married for one year. The one thing that Bandile and Ester argue about is finances. Bandile brings home his pay check and makes a budget with Ester, but she rarely follows their budget. She recently decided that she wanted to go back to college and Bandile gave her money to take two courses. Instead of using the money for school fees, Ester bought clothes and make-up. Bandile did not confront his wife, but is **angry and scared** that she continues to misuse their money.

Lesson Plan 14: The Work We Do and the Value it is Given

Learning Outcome

Participants will:

1. List the different roles of men and women in society
2. Understand the different values associated with these roles

Time
60—90 minutes
Materials and Advance Preparation
<ul style="list-style-type: none">• Hand-out the 24 Hour Day
INTRODUCTIONS
<ul style="list-style-type: none">• Introduce the learning outcomes• Be aware that participants may have experience as victims so it is important to remind group of need for sensitivity and respect.
Steps
<ol style="list-style-type: none">1. Distribute the handout to participants. Break participants in to groups of about 4- 6 people based on their ethnicity, first language or where their families live. Ask each group to choose a community that they know well make sure that each group chooses a different community.2. Ask each group to imagine a typical day in the lives of a wife and husband from the community that they have chosen. Using the framework provided in the handout, ask the group to list the tasks performed by women and men in a household over 24 hours on a sheet of newsprint. Tell the participants to fill in the activity that the person is doing at the time indicated and in the column next to it say if this activity is paid or unpaid work.3. After about 10 minutes, ask each group to stick their newsprints on the wall. Ask participants to walk around the room and study the work of the other groups, looking for what is the same and what is different from theirs. Ask participants to talk about what they are learning about how men and women spend their days.4. Use the following questions to lead a discussion about women's and men's roles and their status in society:

- What seem to be women's roles and men's roles?
 - How are these roles different?
 - Why do women's roles often become unpaid work? How does this affect women and their status in society?
 - Why do men's roles mostly become paid work? How does this affect men and their status in society?
5. Discuss what actions need to be taken to make women's and men's roles more equal, noting these actions on the Action Chart.
 6. Summarize this discussion, making sure that all the points in the key points section are covered.

Key Points

Women and men have different roles.

- Women and men do different things during the day
- Women usually work longer hours
- Men usually have more leisure time
- Women have more varied tasks, sometimes doing more than one thing at a time
- A woman's role is that of caregiver, mother and a man's role is that of provider (breadwinner), protector and authority/head of the household

Women's roles carry a lower status – and are often unpaid.

- Women's work in the house is not seen to be work
- When women work outside the house, this is generally an extension of the work they do in the house. This work is usually paid less than men's work. Even when women work outside the home, they also do a substantial amount of household work as well
- Men's work is usually outside the home, is usually paid and is seen to be work.
- More of women's work is unpaid compared to men's work

Gender roles are not only different, they are also unequal.

- Men's roles (breadwinner, authority figure, protector) carry a higher status and give men more power and privilege in society.

Facilitators Notes

The "24-hour day" activity is a good way to understand the idea of gender roles – that women and men are expected to play different roles in the family, community and workplace because of society's ideas about the differences between men and women. But remember that these gender roles may also be affected by class, caste, ethnic and other differences.

24 Hour Day

MAN'S ACTIVITY		Paid Yes /No	WOMAN'S ACTIVITY		Paid Yes /No
1 am			1 am		
2 am			2 am		
3 am			3 am		
4 am			4 am		
5 am			5 am		
6 am			6 am		
7 am			7 am		
8 am			8 am		
9 am			9 am		
10 am			10 am		
11 am			11 noon		
12 noon			12 pm		
1 pm			1 pm		
2 pm			2 pm		
3 pm			3 pm		
4 pm			4 pm		
5 pm			5 pm		
6 pm			6 pm		
7 pm			7 pm		
8 pm			8 pm		
9 pm			9 pm		
10 pm			10 pm		
11 pm			11 pm		
12 pm			12 pm		
Man - total hrs worked		Total day's earnings	Woman - total hrs worked		Total day's earnings

Lesson Plan 15: Communication Exercise - Healthy Relationships Relationship Skills

Learning Outcomes

Participants will:

1. cooperate, contribute and listen to each other with respect
2. show sensitivity to the issues of gender based violence
3. identify what a healthy relationship looks like.
4. practice conflict resolution skills.

Time

60—90 minutes

Materials and Advance Preparation

- Flip chart paper
- Markers, pencil, crayons, pens/pencils
- Prestik

Introductions

- Introduce the learning outcomes
- **Session is about Setting boundaries:** To set limits about what values and behaviour you are prepared to accept and what you are not prepared to accept.

Steps

1. Discuss: What do you understand by a 'healthy relationship'? Write up participant's ideas in a list like the one below.

**Healthy
Relationship**

Trust
Communication
Listening

2. Give input about healthy relationships and the ingredients for a healthy relationship (see Facilitator's Notes opposite). Add points to the list on the flipchart which participants have not mentioned (especially communication and setting boundaries).

3. Ask participants to think of a relationship they have or have had. They should go through each point on the list and decide whether or not this was part of their relationship. At the end, they should decide whether or not the relationship was healthy.

Facilitator's Notes (steps 1 –2)

In a healthy relationship between two people, both people feel supported and connected, but they still feel like independent people. Here are some signs of a healthy relationship. Both people:

- treat each other with respect
- feel supported to do things they like
- don't criticise each other
- allow each other to spend time with friends and family listen to each other and compromise
- share some interests such as sports, dancing or music aren't afraid to share their thoughts and feelings
- celebrate each other's successes respect boundaries
- trust each other and don't require their partner to "check in"
- don't pressure the other to do things that they don't want to do
- don't constantly accuse each other of cheating or being unfaithful

There are two main ingredients of healthy relationships:

1. **Communication:** This allows both people in the relationship to have a deep understanding of each other. It allows them to connect with each other, to talk openly, and to feel heard when they express their feelings.
2. **Setting boundaries:** There are two separate people in a relationship. While they should have shared goals and values, it is also important that both people have their needs met. Each person should express to their partner what they are and are not comfortable with, especially when it comes to their sex life, money, family and friends, personal space and time.

The two people in the relationship decide what is healthy for them and what is not. If something doesn't feel right, they should have the freedom to voice their concerns to their partner.

Conflict is not always a bad or negative thing. When dealt with in a healthy way it can lead to growth in yourself and/or in a relationship. But it is obviously harmful when dealt with in a violent way. Many people believe that the only way to resolve a conflict is to fight, and that it is a sign of weakness to avoid a fight. But conflicts don't have to be avoided and don't have to lead to violence.

Use arguments between participants as 'teachable moments' especially to practice conflict resolution skills. Once tempers have cooled down, discuss what happened, why it happened, who was involved, how the people responded to each other, how the problem escalated, how the situation could have been handled more effectively?

Steps (Continued)

4. Give participants a copy of the 'Conflict Resolution model' or draw on flip chart
5. Break group into small groups. Get them to discuss the following questions about the model;
 - What do they normally do when they have conflict
 - How they could use the model
 - Which parts are most useful for them to think about
 - Do they have other ways to resolve conflict in their relationships that have been successful
6. Ask for feedback from the groups
7. Hand out the Assess Your Listening and Speaking Skills Quiz or if you do not have copies read out the questions and have participants record their results
8. Take the group through the scoring system.

Debrief and Closure

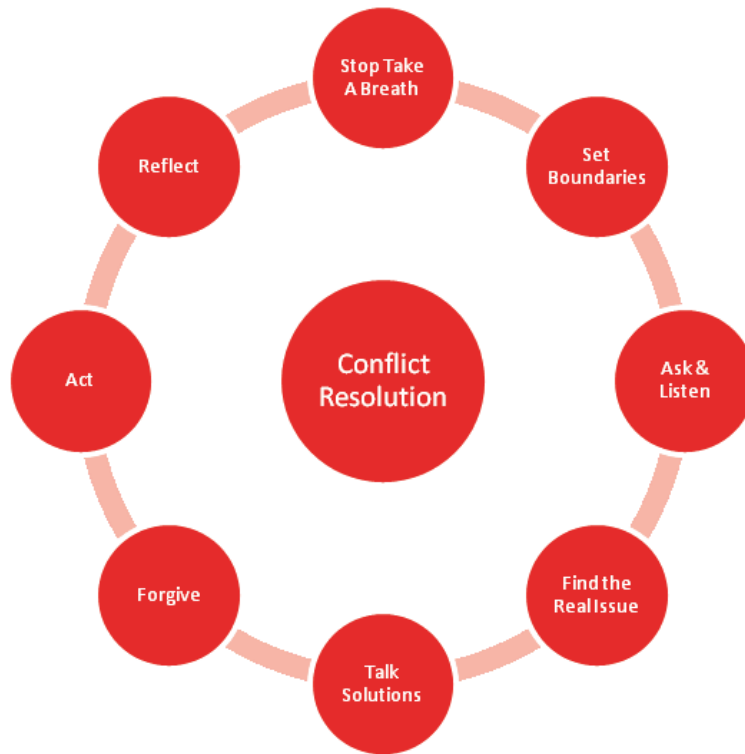
Remind the group to day they have ;

- Reflected on skills that help make a healthy relationship
- They have discussed and evaluated a conflict resolution model
- They have thought about their own communication skills

When they leave they will have a choice of whether they will use the model or not and practice the skills.

By learning or continuing to be a good communicator and negotiator you could become a role model for others.

Conflict Resolution



Stop Take A Breath <ul style="list-style-type: none"> make sure you are in control of your feelings 	Set Boundaries <ul style="list-style-type: none"> everyone deserves to be treated with respect — even during an argument
Ask and listen <ul style="list-style-type: none"> your partner might be able to give you information you didn't know or understand 	Find the Real Issue <ul style="list-style-type: none"> by listening and asking questions
Talk about how to fix the problem <ul style="list-style-type: none"> Identify the problem Explore the solution together Learn what each other wants Find possible solutions together Choose a solution together 	Remember to forgive <p>'Be kind to one another, tender hearted, forgiving each other, just as God in Christ also forgave you.' (Ephesians 4.32)</p>
Act on your solution	Reflect <ul style="list-style-type: none"> on how you have communicated together to solve a conflict

Assess Your Listening Skills		
Do you	Yes	No
Listen carefully to others and really hear what they are saying?		
Not interrupt people while they are speaking?		
Pay attention and ignore things that distract you?		
Listen to the person's words as well as to their body language?		
Forget your own prejudices or judgments so that you do not react before you understand what is being said?		
Show that you are listening by looking at the person, smiling, nodding, saying, 'yes'?		
Check that you understand what the person is saying, by repeating it in your own words; or by asking questions?		
Wait until you have all the information before you respond?		
Assess Your Speaking Skills		
Do you	Yes	No
Listen carefully to others and really hear what they are saying?		
Not interrupt people while they are speaking?		
Pay attention and ignore things that distract you?		
Listen to the person's words as well as to their body language?		
Forget your own prejudices or judgments so that you do not react before you understand what is being said?		
Show that you are listening by looking at the person, smiling, nodding, saying, 'yes'?		
Check that you understand what the person is saying, by repeating it in your own words; or by asking questions?		
Wait until you have all the information before you respond?		

Score

Give yourself 1 point for each YES answer.

- 6-8: Well done!
- 3-5: You can improve!
- Below 4: You have lots of work to do!

Lesson Plan 16: Body Mapping

Learning Outcomes

Participants will:

1. cooperate, contribute and listen to each other with respect
2. show sensitivity to the issues of gender based violence
3. identify and understand the impact of gender based violence on
4. adult victims of gender based violence
5. child victims of gender based violence
6. perpetrators of gender based violence
7. create a visual profile of victims and perpetrators of gender based violence

Time

60—90 minutes

Materials and Advance Preparation

- Flip chart paper
- Paper large enough for body mapping
- Markers, pencil, crayons, pens/pencils
- Scissors
- Lined paper
- Tape
- Glue
- Prestik
- Room or space large enough to allow groups to spread out

Introductions

- Introduce the learning outcomes
- Be aware that participants may have experience as victims so it is important to remind group of need for sensitivity and respect.

Steps

1. Divide participants into small groups for the Body Mapping Exercise.
 - Divide participants into groups of 4 - 6 and assign one of the following topics to each group;
 - Adult victim of gender based violence

- Child victim of gender based violence
 - Perpetrator of gender based violence
2. They will then draw a body outline and putting themselves in the 'shoes of the person they are assigned they are to show on their groups 'Body Map' how the person might be;
 - Thinking
 - Seeing
 - Hearing
 - Communicating
 - Health wise
 - Emotional wise
 2. They can use images, symbols, ideas and quotations to complete the body map
 3. The group can use any of the resources supplied to complete their body map.
 4. Groups should also take notes of why they have used certain images, colours etc on their body map
 5. Encourage groups to spread out to complete their 'Body Map'

Gallery Walk and Presentations

- Groups will take turns presenting and explaining their body maps
- Encourage other participants to ask questions, make comments, connect their groups body map to other groups body map
- Trouble shoot any challenges

Debrief

1. Did anything surprise you about your or other group's body maps?
2. Are victims of violence treated differently by others in the community to everyone else?
3. Are perpetrators treated differently by others in the community to everyone else?
4. How did it feel doing this activity?
5. Are there any other comments?

Closing

Explain to the group that the work they have completed will be used in the following session.

Body Mapping Questions

THINKING	SEEING
<p>How has the violence affected their mind;</p> <ul style="list-style-type: none"> Thinking about themselves Thinking about others Thinking about their future 	<p>What sort of things have they seen or witnessed;</p> <ul style="list-style-type: none"> from perpetrators or from victims from the community from other victims or perpetrators
HEARING	COMMUNICATION
<p>What sort of things have they heard others say;</p> <ul style="list-style-type: none"> perpetrator community other victims Has being a victim or perpetrator affected the way people listen to them? Has it affected the way they listen to others? 	<p>How has the experience of being a victim or perpetrator;</p> <ul style="list-style-type: none"> affected the way they communicate with their partner with the community in their family with people of authority <p>How has being a victim or perpetrator affected the way others communicate with them?</p>
HEALTH	EMOTIONS
<p>How has being a victim or perpetrator;</p> <ul style="list-style-type: none"> affected their health given them physical challenges due to their abuse Have they had resources to address their health issues? 	<p>Has their abuse;</p> <ul style="list-style-type: none"> affected the way they feel about themselves? affected the way others feel about them? do they feel positive and negative emotions the same?

Lesson Plan 17— Thinking About Action

Learning Outcomes

Participants will:

1. cooperate, contribute and listen to each other with respect
2. show sensitivity to the issues of gender based violence
3. identify how faith communities can develop strategies to provide safe communities for victims of gender based violence
4. support perpetrators of gender based violence to more positive behaviours

Time
60—90 minutes
Materials and Advance Preparation
<ul style="list-style-type: none"> • Flip chart paper • Markers, pencil, crayons, pens/pencils • BluTac • Body Maps from previous session
INTRODUCTIONS
<ul style="list-style-type: none"> • Introduce the learning outcomes • Be aware that participants may have experience as victims so it is important to remind group of need for sensitivity and respect.
STRATEGISING ACTIVITY
<ol style="list-style-type: none"> 1. Steps Have participants form up in their previous group with the body map they completed earlier 2. If you have new participants assign them to an existing group 3. Ask group to brainstorm the following two questions in relation to the 'Body Mapping' profile they produced and prepare to present to the wider group.

Question 1

How do we create as individuals safe places and caring communities for the person in our body map profile?

- For groups with a perpetrator profile encourage them to think about how they can be supported to change their behaviour?

Question 2

Faith Communities Building Safe Places And Caring Communities

- How can Faith Communities create safe and supportive environments for your body map profile?
- How can Faith Communities make themselves accessible to your body map profile?
- Does the teaching of your Faith support you caring for victims and perpetrators of gender based violence?

GROUP PRESENTATIONS

- Groups will take turns presenting and explaining their responses according to their body map profile
- Encourage other participants to ask questions, make comments, connect their groups body map to this groups body map
- Trouble shoot any challenges

Debrief

- How did it feel doing this activity?
- Are there any comments?

Conclusion

The ideas you have come up with here today will be used in the next sessions to come up with individual plans and plans for our Faith Communities.

Lesson Plan 18 — Committing and Pledging to Individual Action

Learning Outcomes

Participants will:

1. cooperate, contribute and listen to each other with respect
2. show sensitivity to the issues of gender based violence
3. identify how faith communities can develop strategies to provide safe communities for victims of gender based violence
4. support perpetrators of gender based violence to more positive behaviours

Time
60—90 minutes
Materials and Advance Preparation
<ul style="list-style-type: none"> • Flip chart paper • Markers, pencil, crayons, pens/pencils • Prestik • Body Maps from previous session
Commitment to Action Steps
<ol style="list-style-type: none"> 1. Ask participants to work in pairs or small groups to think about and fill out the commitment to action chart. Either copy for participants or have participants draw their own. 2. Bring the group back together and ask for a few volunteers to share the commitments and strategies they identified. 3. Ask them; <ul style="list-style-type: none"> • Why it is personally important to them ? • How will it change their life, How will it change others lives? • Why will they keep their commitment? 4. When everyone is finished ask them if they would like to make a Pledge to their commitment and to all the victims of sex based gender violence? 5. Hand around the Pledge printouts. Ask everyone to complete the details on the form. When everyone is ready, ask everyone to stand. 6. Ask the participants to repeat the Pledge after you.

The Pledge

We recognise our failure to respond adequately to sexual violence and our role in marginalising those who have experienced its devastating consequences. We recognise that responding to sexual violence is essential in our work, in our communities and in our world. We commit to addressing sexual violence in our contexts to the best of our ability, aiming to end it in all its forms, together.

And so...

We will speak out.

We will be silent no more.

We stand together in solidarity with the most vulnerable.

We dedicate ourselves to finding lasting solutions; mobilising leadership at all levels.

We will promote laws that model, protect and promote justice, enable healthy relationships and challenge those that don't.

We will work to ensure that these laws are enforced.

We commit to take action together to see all girls, women, boys and men freed from the threat and impact of sexual violence across the world.

CLOSING

- Congratulate everyone on their achievements
- Let everyone know the most exciting is yet to come in the next session which is on Community Mobilisation and Action.

COMMITMENT TO ACTION

What changes do I want to make in my personal life?

What change do I want to promote amongst my friends, family and community members? Are there specific people I want to promote change with?

What Skills and/or strengths do I have that I can use to promote change?

What support do I have?

What support do I need?

Pledge



We recognise our failure to respond adequately to sexual violence and our role in marginalising those who have experienced its devastating consequences. We recognise that responding to sexual violence is essential in our work, in our communities and in our world. We commit to addressing sexual violence in our contexts to the best of our ability, aiming to end it in all its forms, together.

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We will promote laws that model, protect and promote justice, enable healthy relationships and challenge those that don't.

We will work to ensure that these laws are enforced.

We commit to take action together to see all girls, women, boys and men freed from the threat and impact of sexual violence across the world.

Signed:

Name:

Date:

Lesson Plan 19—Faith Based Community Action Teams

Learning Outcomes:

Participants will:

1. Discuss what is a Faith Based Community Action Team
2. Consider and plan how they can be a part of a Faith Based Community Action Team

Time

60 minutes

What is a community dialogue?

A Community dialogue session is;

- an interactive participatory communication process of sharing information between people or groups of people aimed at reaching a common understanding
- Discussions allow the people to share their thoughts, values and deepest thoughts as they learn about gender equality
- It develops common perspectives and goals and allows participants to express their own views and interests
- Community dialogue sessions under the WWSOSA Programme will aim at bringing together men and women to discuss gender equality
- Men will be called upon to be allies of women and to join the vision to have a just and reconciled communities where the lives of women, boys and girls are no longer shattered by gender based violence

WWSOSA Strategic Framework (2017-2019)

SHARED VISION

WWSOSA is the South African Chapter of the International WWSO Coalition, which works towards transformed, just and reconciled communities where the lives of women, boys and girls are no longer shattered by gender based violence.

GOAL:

A united and effective faith response to ending sexual and gender based violence in South Africa.



IDENTITY AND MISSION:

We are a membership-initiated and -driven group of organisations and individuals that work together from a faith perspective to end sexual and gender based violence and bring healing in SA.

SHARED VALUES:

The WWSOSA Coalition is rooted in the following values, which members who join ascribe to in their lives and work;

1. We believe all people are created in God's image
2. We respect and uphold the dignity of all people and the wider creation
3. We are guided by those most directly affected
4. We believe that God is a God of Justice – and that we are called to work for justice
5. We are driven by a commitment to gender equality

The Faith Based Community Action Teams are a key part of the WWSOSA Strategic Plan.

The plan has 4 pillars where Faith Leaders and Faith Based Community Action Teams could work:

1. **Survivors:** Survivors of sexual and gender based violence organise themselves for mutual support, and they are accompanied as they make their voices heard through relevant advocacy initiatives
2. **Advocacy:** Faith leaders are challenged and enabled to speak out against sexual and gender based violence.
3. **Faith Communities Engage:** Faith communities become safer spaces for survivors of sexual and gender based violence.
4. **Allies:** Men and boys are engaged as allies together with women and girls in the struggle against sexual and gender based violence.

Where Actions Can Faith Based Community Action Teams Take

Faith Based Leaders can look at Faith Based Community Action Teams being in two areas:

1. Within your local Faith Community i.e. Church
2. Within your local community i.e. Schools, community groups, sporting groups

What is your role?

You can now spend time working on a plan for your Community Action Team. Look at the following pages to see ideas of how to get your Community Action Team going.

The Lesson Plans within this book are for you to use in your Faith Based Community Action Teams.

Remember Sonke is there to support you and give you help.

Setting Up Community Dialogue Teams

Step 1—Community Entry

Community entry refers to the process of;

- Learn about the community
- Form networks with the community
- Recognise who are the leaders in the community and get to know them
- Ask questions find out how you can enter, what is acceptable and what is not
- Seek permission
- Negotiate how you will interact
- Meet the community members
- Decide how you will work with the community, how you will run sessions
 - No of people—Max 30
 - Facilitators - try to have a male and female
 - Group members—male and females
 - Registration—keep a record of who attends your sessions

Step 2—Preparing for Community Dialogue

- Set date and time
 - Community leaders and members must agree on a time, date and place
- Select venue
 - Church venue
 - School classroom
 - Community grounds
 - Village office
 - Or any other relevant location within the community
- Send invitation/information to participants
- Prepare venue
 - Cleanness of the location
 - Comfort in terms of sitting arrangement, light, sun or rain
 - Privacy with no/less destruction of noise or people
- Prepare sessions
 - Review lesson plan you are delivering
 - Ensure you have materials required
 - Practice

Step 3—Pre and Post Assessment

- Pre Assessment is done at start of a series of sessions
- Post Assessment is done at the end of a series of sessions
- The purpose is to gauge whether learning has taken place.

Step 4—Participants Attendance Forms

Keep records of who has attended your sessions.

Step 5—Session Feedback Forms

- Sonke and WWSOSA would like to hear how your going
- Sonke will keep in touch to get feedback from you of your progress

Step 5—Partipiant Support

Think about how you can provide ongoing support to participants;

- Prayer
- Inviting to Church Groups
- Referral to agencies
- Buddy System
- Home Visits

Faith Based Community Action Teams

1. Survivors: Survivors of sexual and gender based violence organise themselves for mutual support, and they are accompanied as they make their voices heard through relevant advocacy initiatives

2. Advocacy: Faith leaders are challenged and enabled to speak out against sexual and gender based violence.

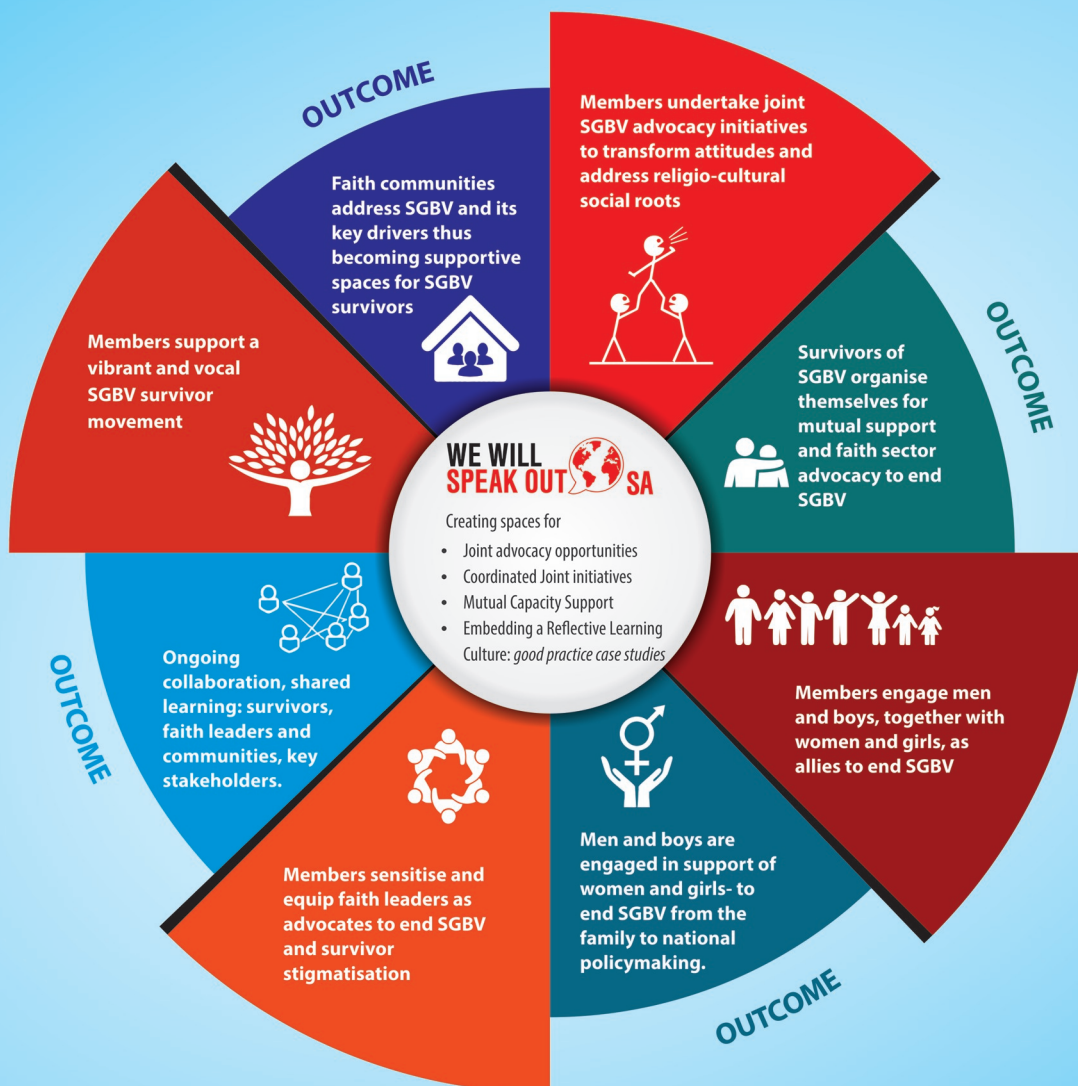
Faith Based Community Action Teams (con't)

3. **Faith Communities Engage:** Faith communities become safer spaces for survivors of sexual and gender based violence.

4. **Allies:** Men and boys are engaged as allies together with women and girls in the struggle against sexual and gender based violence.

WE WILL SPEAK OUT SA

A COALITION for a united and effective faith response to ending sexual and gender-based violence (SGBV)



Transformed, just and reconciled communities in which lives are no longer shattered by sexual and gender-based violence

THEORY OF CHANGE

WWSOSA <http://southafrica.wewillspeakout.org>; coordinator@wwsosa.org.za @wwso_sa wwsosacampaign