



For sexual and
reproductive health
and rights

Adopting the Gender Transformative Approach in sexual and reproductive health and rights, and gender-based violence programmes

Module 1: Handouts

Resource A. Questions for the Carousel game

Are you jealous? What happens if you are?

Do you think men like to talk more about their sexual adventures than women do? Why?

Do you think you are sexy?

When do you find someone erotically attractive?

Do you think sex is important?

What do you most like about sex?

What do you fear most about sex?

What do you dislike most about sex?

Were you ever upset because your partner wanted to make love to you while you wanted to sleep?

Do you feel guilty when you imagine making love with someone other than the partner you have sex with at that moment?

When making love, do you sometimes feel that there seems to be an obligation to achieve orgasm?

Are you attracted to persons of your own sex?

How was your first sexual experience?

When having sex, do you ever have fantasies about having heterosexual sex (while your preference is homosexual) or homosexual sex (while your preference is heterosexual)?

Did you ever consider that you were homosexual?

Did you ever feel used in a relationship? Did you ever "use" someone yourself?

Do you get sexually aroused very quickly? When?

Do you think your ideas about sexuality are different to your actual behaviour?

Does someone's voice have a sensual influence on you?

Did you ever fake an orgasm?

Did you ever keep your relationship a secret (e.g. from your parents or partner)?

How did you feel about that?

Do you like it when someone of the same sex touches you?

Do you know the body odour of your partner and do you like it?

Did you ever have sex with more than one partner? How did you like that?

Handout 1.1 Human rights and the rights-based approach

A human-rights-based approach (HRBA) entails a number of key elements that need to be integrated throughout the programme work/activities (from the beginning until the end) such as: accountability, participation, non-discrimination, equality and transparency.

The HRBA encompasses a) the obligation of duty bearers to respect, protect and fulfil the human rights of all people, irrespective of their sex, gender and sexual identity, and to abstain from human rights violations; b) the capacity of all people (rights holders) to claim their rights when necessary and c) to hold duty bearers to account to protect and fulfil human rights (accountability). The term 'duty bearer' is most commonly used to refer to State actors, but depending on the context, non-State actors like individuals (e.g. parents), local organisations, private companies, aid donors and international institutions can also be duty bearers.

The duty to **respect** human rights means that States must refrain from interfering with or curtailing the enjoyment of human rights. The obligation to **protect** requires States to protect individuals and groups against human rights abuses. The **fulfilment** of human rights means that States must take positive action to facilitate their enjoyment. At the individual level, while we are entitled our human rights, we should also respect the human rights of others.*

Accountability is another important aspect of the HRBA. International and national courts enable rights holders to denounce human right violations and initiate court cases. Also, women's rights violations can be reported to the UN Committee on the Elimination of Discrimination against Women and human rights violations can be detected by the Universal Periodic Review (UPR), done at state level by the Human Rights Council (HRC) every five years. Moreover, donors can be held accountable to make sure they direct their grants in line with their policies and objectives, and organisations who receive money to implement programmes are accountable towards their donors and partner organisations for the correct implementation of the programmes and achieving the intended results.

Additionally, human rights are universal, indivisible, interdependent and inalienable. They are **universal** because everyone is born with and possesses the same rights, regardless of where one lives, his/her gender or race, religion, cultural or ethnic background. **Indivisible and interdependent** because all rights – political, civil, social, cultural and economic – are equal in importance and none can be fully enjoyed without the others. Human rights are **inalienable** because no one can give up or take away someone's rights; they apply to all people equally.

For more information on how to implement a rights-based approach see:
www.unicef.org/rightsresults/files/HRBDP_Urban_Jonsson_April_2003.pdf

* Source: <http://www.ohchr.org/EN/Issues/Pages/WhatareHumanRights.aspx>

Handout 1.2 Women's and girls' rights, reproductive and sexual rights

Women's and girls' rights

- To eliminate all forms of discrimination against the girl child and the **root causes of son preference**, which results in harmful and unethical practices regarding female infanticide and prenatal sex selection. (ICPD Programme of Action Par. 4.16: (a))
- Access to specific educational information to help to ensure the health and wellbeing of families, including information and advice on family planning. (CEDAW art. 10h)
- States Parties shall take all appropriate measures to eliminate discrimination against women in the field of health care in order to ensure, on a basis of equality of men and women, access to health care services, including those related to family planning. (CEDAW art. 12.1)
- To have access to adequate health care facilities, including information, counselling and services in family planning. (CEDAW art. 14b)
- States Parties shall take appropriate and effective measures to: ...c) identify the causes and consequences of violence against women and take appropriate measures to prevent and eliminate such violence; d) actively promote peace education through curricula and social communication in order to eradicate elements in traditional and cultural beliefs, practices and stereotypes which legitimize and exacerbate the persistence and tolerance of violence against women. (Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa 2003, Article 4(2))

Reproductive rights

Embrace certain human rights that are already recognized in national laws, international laws and international human rights documents and other consensus documents. These rights rest on the recognition of the basic rights of all couples and individuals to decide freely and responsibly the number, spacing and timing of their children and to have the information and means to do so, and the right to attain the highest standard of sexual and reproductive health. It also includes the right to make decisions concerning reproduction free of discrimination, coercion and violence, as expressed in human rights documents. (International Conference on Population and Development, Programme of Action 1994, Para 7.3)*

Sexual rights

Sexual rights protect all people's rights to fulfil and express their sexuality and enjoy sexual health, with due regard for the rights of others and within a framework of protection against discrimination. (WHO, 2006a, updated 2010)

Sexual rights embrace certain human rights that are already recognized in national laws, international human rights documents, and other consensus documents. They rest on the recognition that all individuals have the right—free of coercion, violence, and discrimination of any kind—to the highest attainable standard of sexual health; to pursue a satisfying, safe, and pleasurable sexual life; to have control over and decide freely, and with due regard for the rights of others, on matters related to their sexuality, reproduction, sexual orientation, bodily integrity, choice of partner, and gender identity; and to the services, education, and information, including comprehensive sexuality education, necessary to do so. (International Women's Health Coalition, see <https://iwhc.org/articles/sexual-rights-human-rights/>)

* <http://www.ohchr.org/Documents/Publications/NHRIHandbook.pdf>

Some international human rights instruments or principles that connect to sexual rights are:

- **The right to equality** (SDG 10; Universal Declaration of Human Rights (UDHR), Article 7; ICCPR #2; Yogyakarta Principles (non-binding), Article 2)
- **The right to freedom from discrimination** (UDHR 7, ICCPR #2; Yogyakarta Principles (non-binding), Article 2)
- **The right to wellbeing and the highest attainable standard of health, (including sexual health) and social security** (SDG goal 3; Yogyakarta Principles (non-binding), Article 17)
- **The right to privacy** (UDHR, Article 12; ICCPR #17; Yogyakarta Principles (non-binding), Article 6)
- **The right to support and information so that people may live accordingly to their sexual orientation and gender identity** (Yogyakarta Principles (non-binding), Article 28)
- **The right to protection against torture, inhumane or degrading treatment** (UDHR 2016; Yogyakarta Principles (non-binding), Article 10)
- **The right to found a family** (Yogyakarta Principles (non-binding), Article 24)

Handout 1.3 The Golden Rule and the Platinum Rule

Golden Rule: Do unto others as **you** would have them do unto you.



**GOLDEN
RULE**

Platinum Rule: Do unto others as **they** would have done unto them.



**PLATINUM
RULE**

Handout 1.4 Accountability

- **Horizontal accountability** refers to the responsibilities that different civil society actors and organisations have to be accountable for their actions towards one another.
- **Vertical forms of accountability** are those in which citizens and their associations play direct roles in holding the powerful to account for their actions regarding gender equality and SRHR.
- **Interpersonal and professional accountability** refers to gender equal and gender equitable dynamics in interaction. In the workplace it addresses the politics of whose voices are heard, who decides and who leads, who does the less visible behind-the-scenes work, whose efforts are given attention and praise, and so on. This form of accountability includes men's accountability to other men, implying that men who strive for gender equality have the responsibility to stand up against women's and sexual and gender minorities' rights violations.
- **Personal accountability** deals with how men and women address their own practice, striving to behave in equitable ways.
- **Institutional accountability** involves structures of consultation and collaboration between SRH organisations, men's organisations and the different strands of the gender justice movement (i.e. consult with women's rights organisations and other social justice groups)

Source: <http://menengage.org/resources/menengage-code-conduct/>

Handout 1.5 Different kinds of power and how it links to empowerment processes

Power over

The commonly used and understood way of referring to the concept power is **'power over'**. This power derives from assigned authority and control over human and other 'resources'. It refers to capacity of more powerful people or institutions to affect the actions and thoughts of the more powerless. It has negative connotations and is often used to give meaning to acts of domination, force, repression, coercion, abuse and corruption. This expression of power reinforces and maintains situations of inequity, inequality, poverty and disempowerment. However, 'power over' can also be used in a positive manner, for example when a manager within an SRHR project does not tolerate discrimination of sexual and gender minorities within the organisation (i.e. using 'power over' to enforce ethical behaviour in line with human rights values and principles).

Power to

'Power to' refers to the potential capacity of any individual to act independently and to make their own free choices, in other words to exercise agency. It opens the possibility for people to take action and become active citizens. To exercise 'power to' individuals need to be conscious, accept their internal strength, dare to speak out and act.

Power within

'Power to' is connected to a third expression of power, the **'power within'**, which describes the kind of power that is within the individual. It has to do with a person's self-perception (from helpless/passive to assertive/active), sense of self-worth, confidence and awareness that is a requirement for agency and action. 'Power within' is related to a person's agency and capacity, for example to persevere in difficult situations or to set boundaries, e.g. you can only negotiate condom use if you feel you have the strength, worth, right and skills to do so. In addition, the 'power over' of the other person should not be so coercive that refusal to use a condom might lead to violence etc. Hence 'power within' is not the only force at play and in this case also requires change in the exercise of the 'power over' of the other party, e.g. by this person reflecting on their abusive power and their capacity (power within) and agency in order to change their behaviour.

Power with

The last expression of power is **'power with'**. This power is focused on building collective strength and finding common ground among different interest groups. It is based on mutual support, solidarity and collaboration and is connected to the building of movements, alliances and networks. It is about organising, shared objectives and democratic decision-making processes.

Adapted from: www.powercube.net

Handout 1.6 Gender Equitable Men (GEM) Scale

	Agree (1 point)	Partially agree (2 points)	Disagree (3 points)
Domain 1. Violence			
There are times when a woman deserves to be beaten			
A woman should tolerate violence to keep her family together			
It is all right for a man to beat his wife if she is unfaithful			
A man can hit his wife if she won't have sex with him			
If someone insults a man, he should defend his reputation with force if he has to			
A man using violence against his wife is a private matter that shouldn't be discussed outside the couple			
Domain 2. Sexual relationships			
It is the man who decides what type of sex to have			
Men are always ready to have sex			
Men need sex more than women do			
A man needs other women even if things with his wife are fine			
You don't talk about sex, you just do it			
It disgusts me when I see a man acting like a woman			
A woman should not initiate sex			
A woman who has sex before she marries does not deserve respect			
Domain 3. Reproductive health and disease prevention			
Women who carry condoms on them are easy			
Men should be outraged if their wives ask them to use a condom			
It is a woman's responsibility to avoid getting pregnant			
Only when a woman has a child is she a real woman			
A real man produces a male child			
Domain 4. Domestic chores and daily life			
Changing diapers/nappies, giving a bath, and feeding kids is the mother's responsibility			
A woman's role is taking care of her home and family			
The husband should decide to buy the major household items			
A man should have the final word about decisions in his home			
A woman should obey her husband in all things			

Handout 1.7 Changing sticky norms

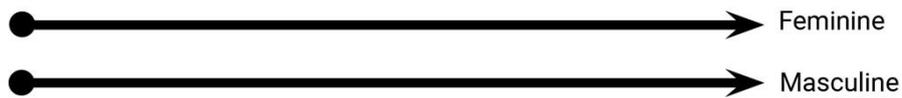
Conditions in which gender norms are most likely to change

Most likely to change when ...	Less likely to change when ...
No economic interest in continuation of a practice or there is economic interest in changing norms/practices	There are strong economic interests in continuation of a practice
No one's power is threatened by change	Groups perceive their power and status to be undermined by change
One key factor supports a norm	Norm is supported by multiple factors
There are no religious reasons for maintaining a practice	There are religious forces that support the practice
A critical mass (big group) has already changed their practice	Very few others have changed the practice
Role models and opinion leaders (religious leaders) promote change	Role models and opinion leaders oppose change
Changing political or institutional contexts provide opportunities	Political and institutional environment is resistant to change

Handout 1.8a Gender expression strip

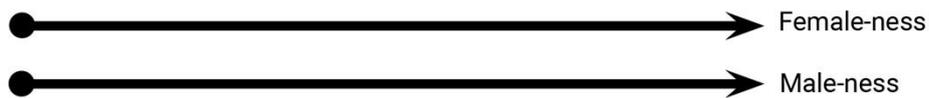
Give each participant **one** of the below

Gender expression



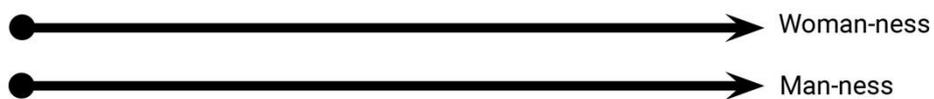
The ways you present gender, through your actions, dress and demeanor and how these presentations are interpreted based on gender norms.

Biological sex



The physical sex characteristics you're born with and develop, including genitalia, body shape, voice pitch, body hair, hormones, chromosomes, etc.

Gender identity



How you, in your head, define your gender based on much you align or don't align with what you understand to be the options for gender.

Handout 1.9 Stigma and discrimination

- Stigma is a complex social process with many different forms, causes and effects
- It is a distinguished mark or characteristic to label someone as inferior because of an attribute they (a group of people) have in common
- Unfavourable attitudes and beliefs directed towards someone or something
- Discrimination is a possible effect of stigma

Handout 1.10 SOGIESC-related stigma

- Refers to a real or perceived negative feeling to a person or a group of persons by virtue of his or her SOGIESC.
- A person is ignored, socially excluded and treated differently from others because of his/her SOGIESC
- SOGIESC stigma differs from other forms of stigma (such as religious or nationality-related stigma, you can't hide your skin colour!)
- Stigma or self-stigmatisation can be a reason for people with differing SOGIESC not to disclose their identity or not to seek medical treatment and support when needed.

Handout 1.11 Causes, forms and effects of stigma

Causes of SOGIESC stigma include:

- Poverty; lack of or incorrect knowledge; fear of disease; poor health care; fatalism; media; gender; misconceptions; inferiority and superiority complex; government policy
- Morality: view that people with different SOGIESC are sinners, promiscuous, etc.
- People's beliefs about pollution, contagion, impurity
- Gender and poverty: women/girls and people with different SOGIESC and poor people more stigmatised than men/rich people
- Prejudice: tendency to judge others

The ways stigma is enacted include:

- Name-calling, scapegoating, finger pointing, teasing, ridicule, labelling
- Blaming, shaming, judging, back biting, rumours, gossiping, making assumptions, suspecting
- Neglect, rejection, isolating, separating, not sharing utensils, avoiding, staying at a distance
- Harassment, physical violence, abuse
- Self-stigma: blaming and isolating oneself
- Stigma by association – family or friends also affected by stigma
- Association by looks, appearance, proximity

Effects of stigma include:

- Shame, denial, self-isolation, loneliness, neglect, loss of hope, depression, death, alcoholism, isolation, self-rejection
- Give up on yourself, self-blame, self-pity, self-hatred, anger, violence
- Withdrawal from public activities (like church membership), become very quiet,
- Commit suicide or start thinking about suicide, die alone – without love,
- Feel useless, forced to leave community, family disruption, divorce or separation, kicked out of family
- Fired from work, loss of promotion, education, accommodation, decline in school performance or dropout from school
- Abuse or poor treatment by relatives, quarrels within the family
- Deprived of medical care, health care staff do not accept specific health problems of people with diverse SOGIESC, women/girls or doesn't react adequately
- Sent back to the village, property-grabbing

Handout 1.12 Genesis 1, 2:1-4 English Standard Version (ESV) Bible, Edition 2016

The creation of the world

¹ In the beginning, God created the heavens and the earth. ² The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

³ And God said, “Let there be light,” and there was light. ⁴ And God saw that the light was good. And God separated the light from the darkness. ⁵ God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

⁶ And God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.” ⁷ And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. ⁸ And God called the expanse Heaven. And there was evening and there was morning, the second day.

⁹ And God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it was so. ¹⁰ God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good.

¹¹ And God said, “Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.” And it was so. ¹² The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. ¹³ And there was evening and there was morning, the third day.

¹⁴ And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, ¹⁵ and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. ¹⁶ And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. ¹⁷ And God set them in the expanse of the heavens to give light on the earth, ¹⁸ to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. ¹⁹ And there was evening and there was morning, the fourth day.

²⁰ And God said, “Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens.” ²¹ So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. ²² And God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” ²³ And there was evening and there was morning, the fifth day.

²⁴ And God said, “Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds.” And it was so. ²⁵ And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

²⁶ Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

²⁷ So God created man in his own image, in the image of God he created him; male and female he created them.

²⁸ And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." ²⁹ And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. ³⁰ And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. ³¹ And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

The seventh day, God rests

² Thus the heavens and the earth were finished, and all the host of them. ² And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. ³ So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

The creation of man and woman

⁴ These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens.

Handout 1.13 Genesis 2:5-9, 18-23, 3:8-19 English Standard Version (ESV) Bible, Edition 2016

⁵When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the Lord God had not caused it to rain on the land, and there was no man to work the ground, ⁶and a mist was going up from the land and was watering the whole face of the ground— ⁷then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. ⁸And the Lord God planted a garden in Eden, in the east, and there he put the man whom he had formed. ⁹And out of the ground the Lord God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

¹⁸Then the Lord God said, “It is not good that the man should be alone; I will make him a helper fit for him.” ¹⁹Now out of the ground the Lord God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. ²⁰The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him. ²¹So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. ²²And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. ²³Then the man said,

“This at last is bone of my bones
and flesh of my flesh;
she shall be called Woman,
because she was taken out of Man.”

The Fall

⁸And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. ⁹But the Lord God called to the man and said to him, “Where are you?” ¹⁰And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.” ¹¹He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” ¹²The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.” ¹³Then the Lord God said to the woman, “What is this that you have done?” The woman said, “The serpent deceived me, and I ate.”

¹⁴The Lord God said to the serpent,

“Because you have done this,
cursed are you above all livestock
and above all beasts of the field;
on your belly you shall go,
and dust you shall eat
all the days of your life.

¹⁵I will put enmity between you and the woman,
and between your offspring and her offspring;

he shall bruise your head,
and you shall bruise his heel.”

¹⁶ To the woman he said,

“I will surely multiply your pain in childbearing;
in pain you shall bring forth children.
Your desire shall be contrary to your husband,
but he shall rule over you.”

¹⁷ And to Adam he said,

“Because you have listened to the voice of your wife
and have eaten of the tree
of which I commanded you,
‘You shall not eat of it,’
cursed is the ground because of you;
in pain you shall eat of it all the days of your life;
¹⁸ thorns and thistles it shall bring forth for you;
and you shall eat the plants of the field.
¹⁹ By the sweat of your face
you shall eat bread,
till you return to the ground,
for out of it you were taken;
for you are dust,
and to dust you shall return.”

Handout 1.14 Background notes on the biblical creation stories

Biblical stories are used to explain certain realities or truths of life that are otherwise difficult to understand. There are many such parables in the Bible, among the best known are the creation stories in Genesis. These were written to explain the notion of a creator, the origins of the universe, the relationship between creation and its creator, and lastly, our human condition that includes such things as temptation, sin, suffering and death. Most biblical scholars and theologians today tell us that these creation stories are actually theological statements rather than scientific or historical truths about creation. In this interpretation they do not teach scientific facts; they are not history.

The two creation accounts in Genesis come from different Semitic traditions. But not all Christians understand these stories as myths: some believe them to be historical facts or true accounts of how God created the world. Believing this can present some very real problems for such people since there are actually two separate creation accounts in Genesis, that contradict each other. Which account do we accept as 'historical truth'? And which do we reject?

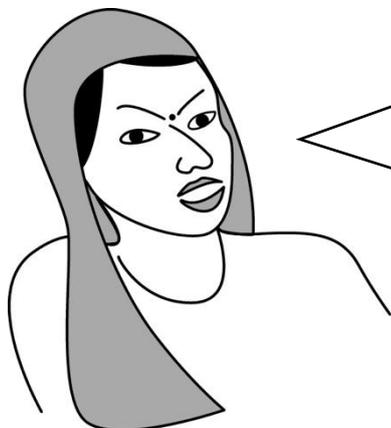
1. Genesis 1:1-2:4

In this account, God worked six days to create the world and rested on the seventh. The earth, day and night, the seas, plants and animals were all formed first before God created the 'crown of all creation': human beings. And all of God's creation was good. Woman and man were created as equals together in this story (Gen 1:27). There is no mention here of woman being formed from a man's rib, no story of domination and subordination. In this account, our first parents are unidentified and unnamed. There is no story of temptation, sin, punishment, suffering or death.

2. Genesis 2:5-3:24

This is a very different story in which a figure was formed from the soil of the earth. Once this figure was formed, then God created plants, rivers, animals, and last of all, a second figure, distinguished from the first figure, who now is called a man, as a woman. This story continues with an account that attempts to explain in symbolic language such things as temptation, sin, suffering and death.

Handout 1.15 Our experiences

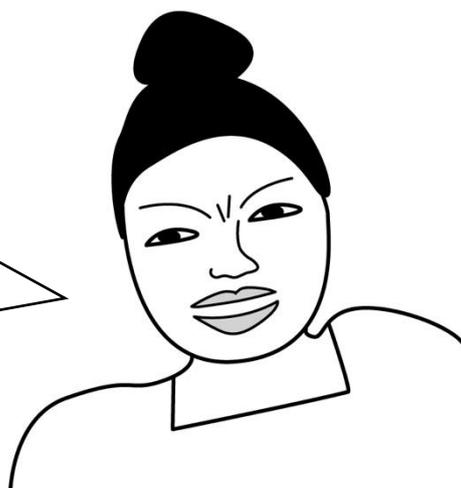


My husband comes home drunk nearly every night and always finds something to criticise or complain about! Sometimes it's my cooking, sometimes the noisy children, and other times it's money. And then he starts to beat me. I can't take much more of this treatment!

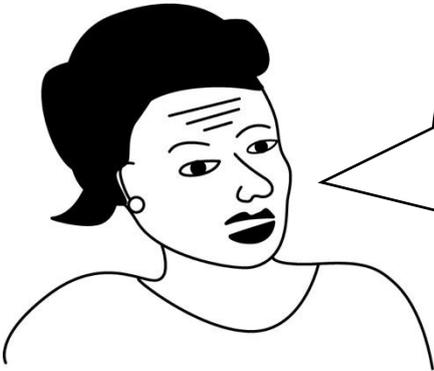


I am struggling with erection problems. I feel ashamed. My wife is laughing at me and sometimes even shouting. She tells others about it. What kind of man am I, she asks. I hate her. I feel so humiliated. I am about to beat her.

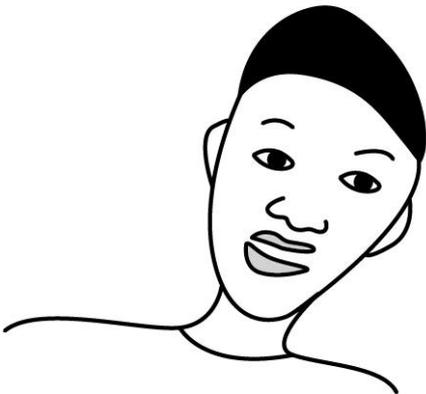
If beating means "love", I wonder if we can say that Margaret was "loved to death" last year when her husband beat her until she died from her injuries! How can you call that "love"?



My wife tells me all the time I am worthless. She is doing that in front of the children. Why? Because I am not bringing any money home. She knows I am trying hard to find a job. But now she is telling everybody that I am meaningless. Even my own family has started looking down on me. I can't take it anymore.



My husband beats me sometimes. When I scream and complain, he just laughs and says that beating shows how much he cares for me. "It is a sign of love," he says! Frankly, I'd rather have less love and more peace!



I don't like drinking beers till I get drunk. I hate these so-called social drinks. When I refuse, other guys start making fun of me. Last time a guy knocked me down, telling me I was gay.

Handout 1.16 Gender-based violence

A man who beats a woman in order to punish or control her shows lack of self-control as well as disrespect and contempt for women. Today, unfortunately, we see evidence of wife beating all around us. Some of these women are so severely injured that they die as a result. So, it is altogether incredible to hear as we do sometimes from women themselves that 'beatings show how much a man loves his wife; the more he beats, the more he loves!' This really is a myth! If a man beats his wife until she dies, does this then demonstrate the deepest love of all? It may help at this point to reflect on the Christian ideal of love as found in Paul's First letter to the Corinthians 13: 'Love is patient and kind...' Nowhere does Paul mention physical abuse as a sign of love and caring. If we truly love someone, we will do everything possible to protect that person from injury and harm.

Gender-based violence wears many faces, aside from that of wife beating. Women are frequently abused at work through sexual harassment where their employers or male co-workers demand sexual favours in return for the woman's promotion or fair treatment. Women are violated on the streets when they are verbally or physically attacked and raped. Women are used in the media (press, TV, Internet) in stories and advertisements that humiliate and exploit women and their physical attractions.

News informs us that crimes of sexual abuse and violence are a common phenomenon in our communities. Many, including the police and some women themselves, blame the victims for this, claiming that they invite such treatment by their manner of dress or provocative behaviour. If that is so, how does one explain the rape of children, elderly women, people with diverse sexual orientations and gender identities? Social scientists tell us that men frequently turn to rape, not so much out of strong and uncontrollable sexual urges, but rather, out of a sense of frustration and anger aimed at society in general and women/girls and people with diverse SOGIESC in particular. Men who feel their role and status in society is threatened, who are unemployed and impoverished, who feel useless, frequently turn to crime and violence to help release their inner rage. The most serious sexual assault or rape is often not about sexual desire, but about power and control.

In order to effectively challenge male domination and aggression, women need to join together in support groups, bring their stories out into the open and design strategies for change. These strategies must include steps towards justice and equality between the sexes and include plans for bridging the 'anger-isolation gap' that presently exists between women and men. Support groups for women are essential; there is strength in numbers and courage in sharing. Gender-based violence is a crime!*

* Another example of how to facilitate men and women's self-esteem and awareness in relation to violence against women and gender-based violence is the *Toolkit for Men*. See Mosaic et al. 2011.

Handout 1.17 A night of madness

Sometimes it takes a tragedy to startle people from the complacency of old – and destructive – attitudes. This news story is from 1991.

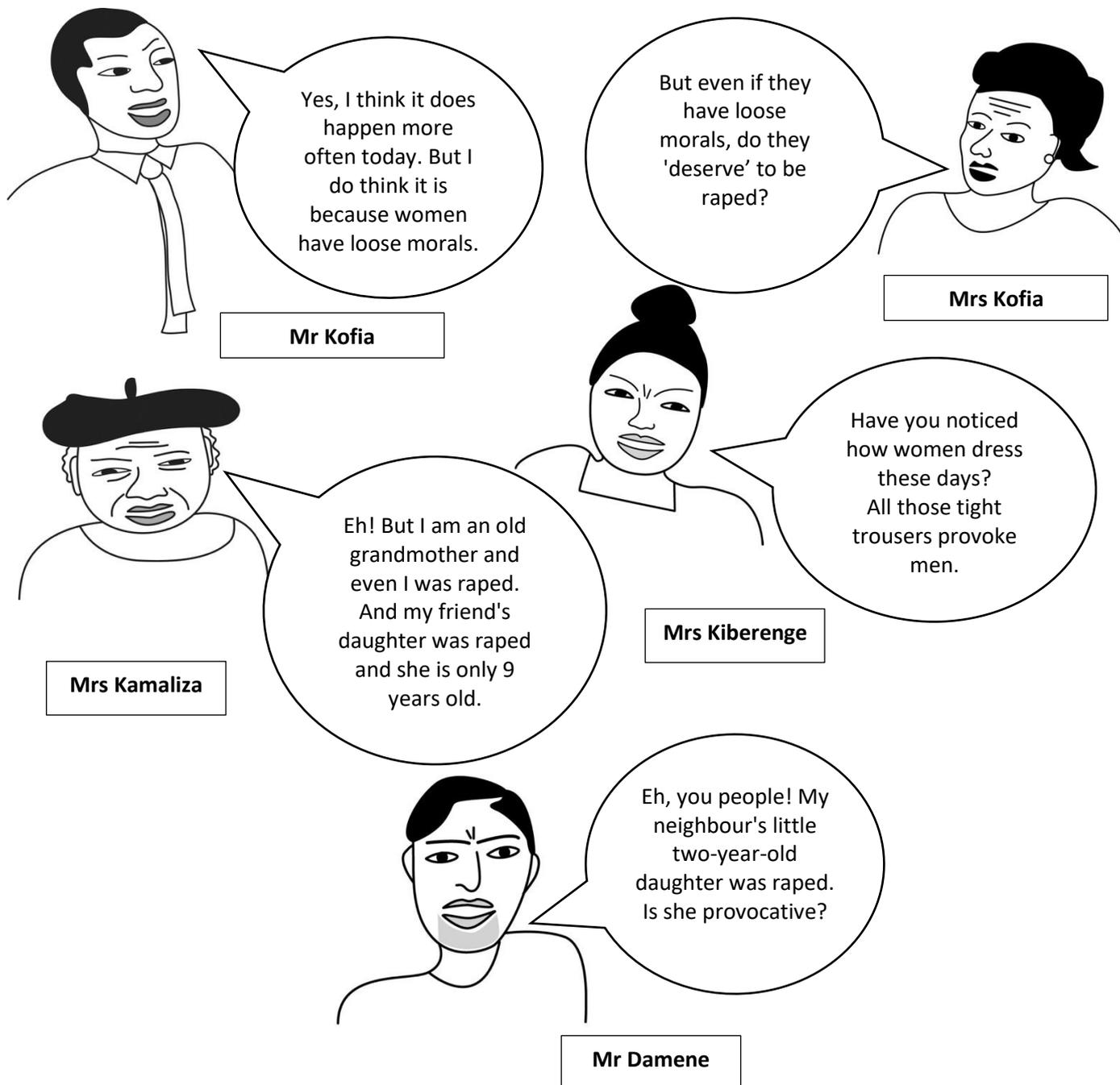
On July 13, Kenyans received such a shock when 271 teenage girls were attacked during a rampage by dozens of their male classmates at St Kizito, a boarding school in central Kenya. Chased into a corner of the dormitory where they were trying to hide, 19 girls died of suffocation in the crush. Doctors say another 71 were raped.

Last week 29 boys ages 14 to 18 were charged with manslaughter, two were also charged with rape. The assaults were rendered all the more chilling because of the dismissive note struck by some officials. The Kenya Times quoted Joyce Kithira, the school's deputy principal, as saying, "The boys never meant any harm against the girls. They just wanted to rape".

The episode is forcing Kenyans to re-examine attitudes that have long permitted rape to be a part of many girls' school years.

Handout 1.18 Myths about rape

Rape is one of those crimes that causes emotional reactions in people. Some people even believe that some women want it to happen. When a rape victim goes to the police station or to court, she will find that she has to prove that she did not provoke the rapist in some way. Some think that rape happens because women have loose morals.



Handout 1.19 Sentence completions

Men/boys

The best thing about being a man is...

A man would never let a woman see...

Men would reject another man if...

Men would be praised by his parents if he...

Boys can't...

The parents of a boy let him...

Teachers expect boys to treat girls like...

Men get embarrassed when...

Parents expect boys to...

Men/boys are allowed to...

A boy would get teased if he...

Women really want men to...

Men don't like...

Women/girls

The best thing about being a woman is...

A woman would never let a man see...

Women would reject another woman if...

Women would be praised by her parents if she...

Girls can't...

The parents of a girl let her...

Teachers expect girls to treat boys like...

Women get embarrassed when...

Parents expect girls to...

Women/girls are allowed to...

A girl would get teased if she...

Men really want women to...

Women don't like...