



# SAMMANIT JEEVAN

Living with Dignity

## GENDER TRANSFORMATIVE NORMS

### TRAINING MANUAL

The Sammanit Jeevan Gender Transformative Norms training manual is adapted from 'Zindagii Shoista', a model developed by CESVI and International Alert in Tajikistan and on the South African adaptation of 'Stepping Stones'. The manual is contextualised and adopted into Nepali context by VSO Nepal and Bhimpokhara Youth Club through a participatory workshop process.



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What works to prevent violence against women and girls  
South African Medical Research Council

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## FOREWORD

“Sammanit Jeevan” is a participatory, group based, family oriented workshop series designed in 2016. This manual is developed as a part of the One Community One Family (OCOF) project which is designed mainly for trainers/facilitators for training and sensitizing community members to play active role in promoting harmony within families and reducing violence against women and girls. It is adapted and contextualized based on the findings from formative research to ensure effectiveness of these content. Besides, participatory workshop and pilot testing helped in making these content more relevant to the Nepali context.

This training manual is intended to promote dignified lives of women and girls by developing better understanding on gender and social norms issues which led to violence against women and girls (VAWG) in the family. It comprises contents on understanding gender, gender equity, social and gender norms, women rights, gender based violence, value of unpaid women’s work, and economic empowerment women through Income Generating Activities (IGA). The manual aims to enable individuals, partners, peers, and families to change their behavior, individually and together to reduce VAWG for promoting dignified lives of women and girls.

VSO Nepal remains committed to achieving gender equality and mainstreaming it in all of our programmes and practices. VSO Nepal is thankful to UK Aid who funded this project and team of What Works, SAMRC and BYC for successful delivery of One Community One Family project. This manual is one of the significant outcomes of the project intervention which aims to promote the family centered interventions to change gender and social norms and empower women economically to reduce the violence against women. It is envisioned that this manual will be a milestone document in constructive engagement of family in transforming gender responsive society addressing issues of unequal gendered power relations. We anticipate suggestions from all stakeholders and individuals for further improvement of the manual that can be incorporated in future documentation and interventions.



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This manual is an adaptation of the Zindagii Shoista intervention on gender norm change and economic empowerment developed in Tajikistan to benefit young married women and their families from migrant communities. The adaptation has taken into account the Nepali context. This manual (as well as the Zindagii Shoista intervention) employ the format and exercise style of the Stepping Stones manual from South Africa and built on many of its strengths as a gender transformative intervention, but constitutes a substantial departure, as it is designed to be used by families with older and younger generations and includes a lot of material that is not included in the original edition of Stepping stones. The authors are, however, very grateful for the opportunity to draw on its material in the process of writing this document.

This manual is developed as part of the One Community One Family (OCOF) research and intervention project. We gratefully acknowledge all the OCOF team members Ratna Shrestha, Abhina Adhikari, Geeta Devi Pradhan , Bikash Kumar Koirala and Anita Shrestha and Technical Advisor Phambili Nwabisa Jama Shai and Alice-kerr-Wilson and Consortium Director : What Works To Prevent Violence? Global Program Prof Rachel Jewekes in supporting the process of developing the manual.

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## WHAT IS SAMMANIT JEEVAN

### Background to *Sammanit Jeevan*—A gender transformative manual

Sammanit Jeevan is a workshop series designed as a tool to help promote harmony within families and reduce violence. The workshop's series of 10 sessions address questions of gender, relationships, family conflict, violence, communication, and relationship skills. When families have members that are unhappy or are abused, there is impact on other family members. When children are exposed to unhappy relationships or violence it can affect their relationships later in life. When there is conflict within a family it affects everyone. In the workshop sessions, we recognise that our relationships with our husband or wife are embedded in a broader context of our families and the community in which we live. These strongly influence how we act, the possibilities available to us, and our ability to follow paths that are safe and happy. Knowledge is important, but to make changes in our lives we need more than knowledge – we need an understanding of what affects our behaviour and that of people around us, and we also need skills to communicate well within our family and community. We also need to critically reflect on ourselves and our relationships and any new knowledge we receive.

Sammanit Jeevan sessions provide opportunities for participants to examine their values and attitudes towards gender and relationships within the family, to build their knowledge and to develop skills to help them communicate with others and ensure that other people know exactly what they want. The workshop sessions are based on participatory learning approaches. Findings suggest that people learn better when their current knowledge is affirmed and they are able to discuss and decide things for ourselves, rather than simply receiving lectures. They are designed for use with men and women and with younger and older people. Each session described here represents a stepping stone on the path across the difficult river of life. Each has been designed to build on previous sessions and so the manual is intended to be used in its entirety with a group of participants who work through all the sessions.

The Sammanit Jeevan –A gender transformative manual is built up of sessions on gender norms, economic empowerment and income generating activities. Many of these sessions have been adapted from elsewhere. The gender norms sessions are based on the *Zindagii Shoista* manual developed by International Alert and Cesvi, itself an adaptation of the *Stepping Stones* proper name manual developed by Alice Welbourn (1995) and adapted by Jewkes, Nduna and Jama (Shai) 2002 in South Africa. The economic empowerment sessions were drawn from the work of *Creating Futures* (Misselhorn, Jama Shai, et al. 2012) from South Africa. All sessions on income generating activities have been adapted from the *Sammanit Jeevan –A gender transformative manual* developed by International Alert and Cesvi, for the Tajikistan migrant context. This adapted manual was funded under the DfID funded programme, *What Works To Prevent Violence against Women and Girls* in which VSO Nepal was a grantee for the project: *One Community One Family*.

## INTRODUCTION

So how is *Sammanit Jeevan –A gender transformative manual* different?

- **A focus on skills-building:** *Sammanit Jeevan –A gender transformative manual* provides knowledge and enables participants to explore and question their attitudes; however, the focus of the programme is on skills building. The skills built during *Sammanit Jeevan –A gender transformative manual* are: critical reflection, communication, and relationship and negotiation skills.
- **The use of participatory learning approaches:** There is no didactic teaching (classroom style teaching) in *Sammanit Jeevan –A gender transformative manual*. Learning is achieved through group discussions and reflecting on key thought-provoking questions. We explore, affirm, and supplement existing knowledge of participants.
- **Flexibility:** Many of the exercises here have been used successfully in all global regions and with all age groups. The secret lies in the participatory methods because participants themselves determine the focus of discussion in each exercise and can tailor it to their lives and culture.

- **A focus on gender:** Sammanit Jeevan –[A gender transformative manual] is a gender transformative intervention. It enables participants to reflect on who they are as men and women, what ideas they have about how men and women should be, how they relate to the other gender, and how fair these assumptions? about gender are. The Sammanit Jeevan –A gender transformative manual programme promotes equality between men and women and helps participants explore how their relationships could be more fair and equitable in their lives.
- **A focus on communication:** Communication about marital problems is often difficult. If we learn to talk about marital problems among our peers, it's easier to do so with our partners or when advising others in our families. Sammanit Jeevan –A gender transformative manual also provides skills for helping us express what we want to say, even on difficult subjects, in a way that is assertive and should be effective but not threatening to another person.
- **Emphasis on empowerment:** Real power doesn't come from being told what to do but being enabled to analyse a situation and work out the best choices for oneself. Sammanit Jeevan –A gender transformative manual shows participants how to discuss and decide for themselves what they can do to improve their relationships and their lives. In that way it provides benefits for participants that can be applied in areas of life far beyond the scope of the material discussed in the programme.
- **Sammanit Jeevan –(A gender transformative manual) is supported by research evidence:** The effectiveness of Sammanit Jeevan –A gender transformative manual has been shown in many different settings in different parts of the world. The biggest study was in rural South Africa and involved 2800 young men and women. The benefit of reduced perpetration of intimate partner violence was demonstrated two years after the intervention with an estimated 34% reduction in perpetration of physical and sexual intimate partner violence (Jewkes, Nduna et al, 2008).

## THE MANUAL

The adapted Sammanit Jeevan is set out in this manual and each session is intended to build on the previous ones. It is important to follow the sequence of exercises in the sessions and not to use the manual like a recipe book, picking and choosing exercises. The earlier exercises build up to working through some difficult issues. Missing out those earlier exercises might make it difficult for participants to cope well with the harder, later exercises. Missing the later exercises would mean that participants would miss out on key skills to help them to put their knowledge and ideas into practice.

The whole programme aims to enable individuals, their partners, peers, and their communities to change their behaviour, individually and together, through the step by step process in which the sessions are delivered. The manual is based on the assumption that community wide change is best achieved through a personal commitment to change from each of its members. This demands some effort from each participant involved in the workshop and, as we explain below, participants are strongly encouraged to make a commitment to attend all the sessions.

## FACILITATING Sammanit Jeevan

Sammanit Jeevan –A gender transformative manual training demands a number of skills from the facilitators. These include: experience in participatory learning approaches, facilitation, communication and counselling skills, gender and sexuality awareness, open-mindedness, creativity, imagination and humour. This manual was written for people who have some of these skills – that is, the ability to engage with other people on the topics covered in the sessions, have some degree of knowledge on the topics, or even personal experience to become effective facilitators, and who work with local groups.

If you have these skills and approaches, then this manual may be suitable for you. If you do not already have all these skills, the training outlined below will enable you to build on skills you already have, or provide you new skills. But running Sammanit Jeevan –A gender transformative manual is about more than just having the right skills to make the training work. It is also crucial that you have the time – and institutional support – to run the workshop over a certain time period.

Active facilitation of Sammanit Jeevan –A gender transformative manual is vital. As a facilitator you must summarise and draw conclusions from each exercise and enable participants to summarise what they learn from each session. You also must be able to challenge the participants. The key to building participants' knowledge through participatory processes is being able to challenge what is said in the groups in a way that makes participants reflect and feel comfortable with being challenged, rather than just saying “you are wrong”. It is very important to do this as a facilitator, otherwise the group environment can potentially reinforce unhelpful attitudes, hierarchies, or popular myths. The order of exercises in the programme is designed to help facilitators do this, as it is best to draw on ideas and principles discussed in earlier sessions to help a group question things that are raised in later sessions.

Ideally before you begin working with this manual you should attend a training course. Otherwise, it is important that you work through the material in it even if it seems familiar to you. Begin by reading the whole manual, together with the colleagues you will work with to run workshops. Where possible, a health professional should be invited in the sessions dealing with sexual and reproductive health and pregnancy. Then try out the exercises on each other, going through in the sequence the manual suggests. This will enable you to explore your own experiences, for example, your gender attitudes, and enable you to get to know the material so you will be confident in using it and can think about how you may use ideas from earlier exercises in discussion of later ones.

This programme is designed to challenge people's (including our own) attitudes and behaviour towards themselves and others. You may even find some parts of the programme unsettling. You may also feel rather nervous about things going wrong, or not going according to plan. Going through it beforehand in this way will help you work through some of your worries and also to work out any areas that might be difficult to use in the community and any challenges you think you might face. Practising the material as if you were a participant gives you a chance to find out the effect that it has and how it would feel to experience it at first hand, which will make you more effective as a facilitator for others.

## **PARTICIPANTS AND GROUPS**

### **Groups**

Sammanit Jeevan –A gender transformative manual is designed for use with people in small groups, not for open meetings. This is because it has been shown repeatedly that people share and learn best from talking first with those who are most similar to themselves. An old man is more likely to talk openly with another old man Talking about domestic and intimate partner violence is often difficult and would be much more so in large, mixed-sex or mixed-age groups. Peer groups provide a safer space to express views and feelings that might be hard to talk about to people of other generations or the opposite sex. It is also easier to build trust and confidentiality in a small group of this kind, once people become used to working together. So we recommend strongly that you use this training material with small, single-sex peer groups only, and not in open meetings.

### **Numbers**

The ideal size for a peer group is between 15 and 20 people. This is large enough to work with and small enough to encourage everyone's individual involvement in the group.

### **Selection**

Participants will be recruited according to the project design for which you are delivering the manual. Remember that people generally talk more freely with people like themselves. So groups must be single-sex and generally it's best to keep age ranges similar. If there are great differences in your setting between e.g. married and unmarried women, then separate these groups too. Sometimes it's hard for people who have are married to speak out about marital experiences in groups that include unmarried women, so depending on your local setting you need to group separate those as well. It's well worth taking care in choosing the peer groups and ensuring that the groups are comfortable together. Groups can be part of the power of Sammanit Jeevan –A gender transformative manual because if peers as a group make a decision (or pledge) to change their behaviour in a particular way, they can help each other after the training is complete to adhere to this commitment. Sometimes behaviour change is most difficult when we try and do it ourselves, as feel it is 'only us' who are losing out on the pleasures or benefits of the risky practice. If we do make a decision to change with our peers, it can feel a whole lot easier.

If you want to have the most impact in a community, we recommend that you work with different age groups – younger and older – as well as both men and women (in separate groups of course). This is important because younger people are greatly influenced by behaviour they see around them of elders, and elders may be very influential for young people who have not attended the workshops. If all ages have been trained, they are better able to reinforce use of new skills in daily life and it is much easier to sustain the change beyond the period of the workshops. There is no age limit on the ability to benefit from Sammanit Jeevan –A gender transformative manual]. It is not necessary for couples both to participate in the workshops, but it is preferable. If both partners participate it is much easier to put into practice the ideas about relationship changes that have come from the workshops.

### **Meetings of peer groups**

Ideally Sammanit Jeevan –A gender transformative manual will be provided to different peer groups in a community (or other setting) and these peer groups will be run approximately simultaneously so that the different groups are doing the same sessions at about the same time. If this is possible, then it is ideal to schedule meetings where the peer groups are brought together and given an opportunity to communicate with each other about their feelings and perspectives on matters that have been explored in the workshops. This promotes communication between the different peer groups, gives a chance for practicing proactive communication with the other sex or age groups, and provides an opportunity to build understanding across sex or age divides. It's not always possible to do this because of the way our work is organised and funded. In the notes at the end of the manual there is a guide for how to prepare for and organise meetings of the peer groups where these are possible to hold. We suggest holding two or three meetings if this is possible, and it may be useful to open up the final meeting more broadly to members of the community.

### **Community action**

When you work with peer groups encourage them to think about whether they might initiate or join community action on issues they feel strongly about. Help them think what might be possible, for example organising a March or event for the 16 Days Of Activism To End Violence Against Women (25 November - 10 December), or for 8th March International Women's Day.

### **Where**

#### **Privacy**

It is a good idea to find a private place to conduct the workshop, since adults are not likely to want to have children around them during the workshop sessions. The space should be secluded enough to allow for participants to feel comfortable discussing sensitive issues raised in the programme. It should also enable women who are breastfeeding or looking after young children to do so. Facilitators need to organise for childcare if it is possible, within the local context.

#### **Size**

You also need to choose a location that is small enough for groups to feel comfortable during workshops but at the same time with enough space for people to move around.

### **When**

#### **Time of Year**

The timing of the workshop should bear the seasons in mind and holiday periods or busy periods on farms. If a workshop clashes with other activities in the community attendance is likely to be very low. So plan ahead to avoid this happening! Unexpected happenings, like funerals, strikes, or transport breakdown, can interrupt your schedule. It is always a good idea to allow extra time in your schedule just in case, so that you don't find that you have run out of time.

#### **Time of day**

The time of day you train can be just as important as where you train. The best idea is to ask different groups in the community what would be the best times for them to meet with you. You can then arrange a number of different session times to fit in with each peer group.

## **Workshop Duration**

We suggest that you run the workshop over a few weeks on a once or twice-weekly basis. We recommend that you do it over this length of time, rather than as an intensive course, so that people can put what they are learning into practice in their day to day lives between each session.

## **Duration of each session**

Each session will probably last around three hours, depending on the participants. It may be the case that participants want to explore issues in more depth or that people work through the material more quickly. For this reason, we have not put time limits on the exercises. We have, however, designed the sessions so that they should take on average about three hours. Most of the time participation in these sessions is not rewarded in financial terms or in-kind. Offering incentives for attendance depends on the capacity of the project currently offering the programme. During attendance, participants are usually offered tea and biscuits or locally available snacks that are acceptable to participants.

## **In each session we suggest you spend around:**

- 10 minutes on the introduction
- 10 minutes on each of the quick warm up and wind down exercises
- 40-60 minutes on the longer exercises

We also suggest that, if any of the groups feel they need more time, they should be allowed the flexibility to spend more than one meeting on each session.

## **Pace**

Each group will have its own starting point and perspective. It is important that they are given the time and space to work through the sessions and develop their understanding of all the issues at their own pace. If a group needs more time, you may need to arrange extra sessions.

## **How The Sessions are structured**

The rest of this manual presents the sequence of sessions. At the end there is additional information to help you run the sessions. Below, we run through a few basic principles upon which all the workshop sessions are designed.

## **Aims**

The aims of each session are presented for facilitators. The facilitator should briefly explain what will be covered in the session they are to start for the day to give them an idea of what they are going to do for three hours. This may provide openness and opportunity for discussions in the session. The facilitator can also recall what the aims were when you sum up at the end of a session.

## **Emphasis on we and us, not they and them**

Throughout the text we have used the words “we”, “us” and “our” and have tried to avoid “they”, “them” and “their” in talking about concerns and dilemmas to make the point that we all benefit from listening and understanding ourselves and others. If you use the words “we”, “us” and “our” during your sessions, you will find that your participants will quickly develop confidence in you as someone who is willing to reflect and to share.

## **No note - taking**

Please discourage note-taking during the sessions very strongly. Nobody needs any pen or paper, except when you provide it for particular drawing sessions. Note – taking by someone can be very unsettling for other members of the group, particularly when people are talking about sensitive or private things. Also, the person who takes notes is not involving him or herself fully in the group’s activities.

## **Using games and exercises**

Many of the sessions include games and exercises. Sometimes facilitators who are unfamiliar with participatory techniques prefer to have a discussion instead and find running a game or other interactive exercise a bit daunting. But a discussion is rarely as productive as an analysis of a game or an exercise. Most of the time, once people have had a go and seen how useful these techniques can be they feel more ready to continue with them in further sessions.

## **Role play**

Sammanit Jeevan –A gender transformative manual includes a number of exercises in which participants are asked to do a role play. Role plays are an incredibly powerful learning tool because they require the actors to process – that is really think through – their ideas and not just repeat them. Participants remember lessons they learn through role play long after they would have forgotten facts they taught in lectures. Acting can feel daunting for people who are not used to it, but it’s amazing how quickly participants can settle into different roles. We do not provide scripts for role plays and do not specify exactly the situation that is to be played. This is because role plays must reflect the real life of participants and they are the best people to know what that looks like. Try to avoid telling them what to role play, although you can help them decide if they are shy to come forward with an idea. Remind them there are no prizes for good or bad acting, and that all members in a role play group should participate in the brainstorming and/or performance of the role play. Facilitators should seek to involve even those participants who seem shy and quiet in group discussions in developing ideas for role plays, and ensure that they are given an opportunity to have a say in group discussions as well. At the end of each role play, ensure that participants go through de-roling. This is important to help them dissociate from the character they were playing. See Endnotes for details on how to do it.

## **Sitting together in a circle**

To encourage people to feel part of the group, as well as to participate fully, we would strongly encourage groups to sit in a circle rather than in rows. In this way, people are able to make eye contact and everyone is on the same level.

## **Counselling and giving advice**

Many people may wish to come and ask your advice about their own situation. You either need to refer them to someone who can give them the right help, in confidence; or you need to decide what role - if any – you want to play in personal counselling. Use the referral card provided by your organisation. On the whole, as a facilitator it is better not to become involved in giving personal advice to participants. This is because your relationship with the person and with the rest of the group will change as soon as you become personally drawn into individual participants’ personal issues. Also, the role of a counsellor is a skilled one. Trained counsellors, for instance, do not, in general, give advice. Instead they enable their clients to decide what to do for themselves, through asking relevant questions and giving them appropriate information. You need to make the best decision on this for yourselves and your participants, depending on your own community and situation. If the health professional is able to join the sexual and reproductive health and pregnancy sessions, they may be able to provide some additional information or organise for personal sessions with participants who need in-depth consultations. As a facilitator, you will need to invite the health professional in order to add the professional voice in case participants may need in-depth information.

## **Working in a small community: initial community contact**

Before you start planning the workshop, we would recommend that you first meet with people who might regard themselves as community leaders to explain what you want to do. Remember to think of women’s leaders, as well as the elders, religious leaders, political leaders or youth leaders in the community. You may need to conduct several small preparatory meetings, to ensure that you have contacted everyone concerned. The more you have the leaders on your side from the beginning, the more chance you have of conducting a successful workshop. So don’t underestimate the importance of this first step! It is especially important, of course, if this workshop is the first involvement that you are going to have with the community.

Informal contacts can also help a lot. Go and sit in a tea shop for a while and chat with whomever is there. Find the teachers at the school, to let them know what is going on and to see if any of them want to attend. Talk to the shopkeepers or traders, to gain their interest. Find places where women ‘hang out’ together. And so on. Find out about venues and appointment times. Communities have different needs and some may be very great. Make sure you do not promise what you will not be able to deliver.

## **Training Facilitators**

An ideal training programme is of about 10 days. This programme would be structured as follows:

**Days 1-3:** Facilitators experience the whole Sammanit Jeevan –A gender transformative manual programme as participants

**Days 4-7:** You should provide background information on the core areas covered by the programme so that the facilitators can all have expertise on these that is essential for authoritatively facilitating and answering questions arising in the session. This week should include:

- Further discussion of equality between men and women, understanding of gender-based violence including domestic and intimate partner violence, relevant laws, and services and sources of help.
- Knowledge of the health issues covered in the workshop, and if the health professionals in the area are available, they can present on SRH information covered in the manual.
- Building non-judgemental attitudes among facilitators – it may be useful to invite guest speakers in to talk about difficult issues such as becoming divorced, living as a divorced woman, being a widow, abandonment by a husband, or infertility.
- Participatory facilitation skills.

**Days 7-10:** Facilitators go through the programme again and each takes a turn to be the facilitator of different sessions to their colleagues. They should be given feedback and guidance on their facilitation skills as well as using this as a change to discuss how the work will be organised and sources of information to support problem solving in the groups.

## SESSION A: LET'S COMMUNICATE

### PURPOSE:

To help a peer group form itself. To help participants develop skills of listening and analysis of communication and cooperation. There are a lot of exercises in this session, but most of them are very short, and some may take less time that we have suggested.

### MATERIALS NEEDED:

Flip chart, marker pens, and sweets.

### CONTENTS:

A.1	Introducing ourselves	15 mins
A.2	Hopes and fears	10 mins
A.3	Ground rules	10 mins
A.4	Trust and confidentiality	30 mins
A.5	Listening pairs	20 mins
A.6.	Body language	20 mins
A.7	Loving me, loving you	30 mins
A.8	Hand in hand	5 mins



## Exercise A.1: INTRODUCING OURSELVES

**Aims:** For the facilitator to learn the names of participants. For everyone to speak early and to laugh.

**Materials needed:** A bowl with lots of small sweets in it

### Directions:

1. Sit in a circle with the group. Everyone should be at the same level, including yourself. Introduce yourself, thank everyone for coming and explain that if they want to join in with the workshop, you would ask them again to make a real commitment to coming to every meeting of their group. This is because new things will be discussed at each meeting, which build on what has been discussed before. So it is very difficult for the group to have members missing meetings or only coming for one or two.
2. Explain that you would like to learn everyone's names, since you are going to be working together for several sessions. You would also like to learn something special about each participant.
3. Start off by asking each participant to think of something special which they like about themselves. Explain that you are going to pass a bowl of sweets and each person should take just one and introduce themselves saying their name and something about themselves. Then pass the sweet bowl on.
4. Begin the game by introducing yourself and taking one sweet: e.g. I am Sabina and I like gardening, or I am Sharmila and I am good at knitting.
5. Go round the circle to your right, each group member in turn introducing her/himself to the rest of the group in this way, saying something they like about themselves and taking a sweet.
6. Continue going round until the sweets are finished. It's good to make sure there are enough for about two or three sweets each.



If someone really can't think of anything to say about him or herself, it may be because they are shy. Bear this in mind, because they may need some help in other exercises. Help now by suggesting something and encourage others to help too. Some participants may also find it embarrassing to say something they like about themselves. Give a lot of praise and encouragement to those who are more shy, throughout the workshop.

## Exercise A.2: HOPES AND FEARS

**Aims:** A chance for each participant to voice their feelings about the workshop. This enables you to gauge their understanding of explanations so far, and to adjust any misunderstandings.

**Description:** Each participant in turn voices hope and one concern about the workshop.

### Directions:

1. Explain to the group that it is always a good idea for a facilitator to find out what a group is thinking and it would be nice to keep a record of this to look back on at the end.
2. Going round the circle, ask each group member in turn to express one thing they want and one they do not want from the workshop. They should be encouraged to say "I want ..." and then "I don't want. Finish with your own statements.
3. Do not make any comments about their wants and concerns as you go round the circle, but record them on the flip chart.

4. Once everyone has stated a hope and a fear, you should make some comments. If any hopes are quite beyond the scope of the workshop, you could explain this now. You could also try to reassure people about their fears.
5. Ask everyone to remember what they have said, so that at the end of the workshop, you can review them all together. Facilitators must keep this paper and bring it to the final session.

### Exercise A.3: GROUND RULES

**Aims:** *To agree on a set of rules for the group during its time working together.*

**Directions:**

1. Explain to the group that this is their time together and that in order that they can make the best of this time, it is useful for everyone to agree to some group rules. What should the ground rules be? Encourage each group member who has an idea for a ground rule to suggest it. Write, or for an illiterate group, draw, it on a flip chart. Encourage anyone suggesting a rule to explain it to the group. Does everyone else agree?
2. If there are any obvious gaps or are silences, suggest certain topics which they may like to include. For example, ask them about what to do about people checking mobile phones during the sessions. They may suggest whether to switch them off or put them on silent. Another important rule could be to keep the discussion confidential within the group.
3. Once all the rules that the group want have been written on the flip chart, ask the group to go through them again together, so that everyone is clear about them all.
4. Encourage group members to try to stick to these rules and ask them to remind you and one another if you are the group breaks any of them.
5. Ask one group member to take responsibility for the flip chart. Ask her/him to bring it to each of your meetings, so that you always have it on hand to refer to. If you are allowed to leave them in the room you may do so. Or, ask participants with mobile phone that can take a photo of the rules, and bring them up whenever there is a need to remind participants of the rules.



There may be many suggestions for ground rules, but if people forget to mention the following you should ask if they are good ideas for ground rules: a) we should not judge others, b) respect what others say, c) no gossip outside the group, d) not interrupt people who are talking, e) participate fully, f) not be late or leave early, g) give each person a turn to speak, h) do not tell the story of others in the group (people should only talk about their own story), and i) we should respect the right of someone in the group to decide not to share.

### Exercise A.4: TRUST AND CONFIDENTIALITY

**Aims:**

*To understand what we mean by the words ‘trust’ and ‘confidentiality’*

*To increase awareness of the value of trust, confidentiality and not judging.*

*To think about how we can keep ourselves and others safe when we discuss personal things in the workshop and in our relationships*

**Directions:**

1. Ask the group to divide into four. Give each group a problem that is relevant to their age group (see the box for examples – you can come up with similar examples that would be more appropriate for specific group).

You want to seek some advice from someone, perhaps a relative or a neighbor or a health worker. Talk together about:

*Who you are going to tell and then why it is that you would tell that person and not someone else?*

2. Call everyone back into the full circle and ask them to describe what they have discussed. Discuss the different responses and emphasise the similarities. Say that we all have secrets or embarrassing feelings in life that we would like to share with someone else, whom we feel could reassure or help us. Mention that trust, confidentiality and being non-judgmental are crucial. This exercise shows that people take different problems to different people. We all have problems but may not have discussed them with someone yet.
3. Ask the group to think about themselves: do you behave in a way which helps people trust you? Do not discuss this, it's just a question for the group to reflect on privately.
4. Ask the group: *What are the good things about telling personal stories in the group?* Explain that we learn a lot from talking together about our own real life experiences. It can help us understand our lives, to solve problems, to feel better and to gain strength from one another.
5. Ask the group: *What are the risks from telling personal stories?* Explain that we cannot be sure that none of us will talk to other people about our stories. If one of us tells someone a secret outside the group, someone might be angry or hurt; and a member of the group may get into trouble with a parent or spouse.
6. Ask the group: *How can we work in the group so that we enjoy the benefits and reduce the risks?* Explain that we have heard about trust, confidentiality and now understand the benefits of sharing. But people still feel uncomfortable sharing certain things. If that is the case, you can still share your story by talking as if you heard about someone with the problem (i.e., suggest a hypothetical problem to the group). We must care for each other and not tell private stories outside the group. We should always talk about problems in a caring way without judging or joking.
7. Ask the group what they thought the aim of the exercise was and discuss this.
8. If trust and confidentiality were not added to the Ground Rules, add them and explain their importance to the rest of the group.

**Examples of problems; (use your discretion to decide which scenarios are sensitive to require trust and confidentiality) can you include an example of a young man?**

- You are a 17 year-old girl who has been sexually abused by local boys on the way from school
- You are a 18 year-old girl who wants to go work overseas (this might not be overseas, but just to another country) to find work
- You are a 19 year-old who wants to go study higher education but the parents think she should get married instead
- You are a 26 year-old wife who has been sexually abused by her husband
- You are a 45 year-old man or woman who has tested HIV positive
- You are 55 year-old man or woman whose daughter-in-law wants a divorce
- You are 40 years old man who do not have children and have fertility

## Exercise A.5: LISTENING PAIRS

**Aims:** *To help people realise the importance of listening skills to good communication in all life situations including relationships.*

**Description:** *Participants work in pairs, taking it in turns to speak. As one speaks, the other first listens carefully to what they say, then stops listening. A group session with discussion and summary follows.*

**Directions:**

1. Describe to participants how we will need to do a lot of listening to one another in this workshop. In this exercise we are going to look together at the skills of good listening.
2. Explain that participants will be asked to divide into pairs and one of them should start by describing an event in their life. For example, the last wedding you attended, the fun you had during the Dashain festival, your children passing exams, and so on. The listener should just concentrate hard, encourage the story and show interest in what is being said. After a couple of minutes, you will ask the listeners to stop listening. At this stage, the speaker should continue to describe their experience, but the listener should stop listening completely.
3. Start the pairs off and after a couple of minutes clap your hands and the listener should stop listening. The person could yawn, look elsewhere, turn round, whistle, do whatever they like: the important thing is that they should no longer listen, although the speaker should continue to tell the story.
3. After another minute call “Halt”. Ask the speaker and listener to change roles. The two stages of the exercise should then be repeated.
4. Call the group together: in the first period, what was it the listeners did that showed they were interested and listening?

*In the second period, how did they show they no longer listened?*

5. Ask participants how they felt trying to talk to the good listeners. How did they feel when the listener was not paying attention? Did they manage to continue with the story?
6. Recap how we can show we are a good listener. Ask participants how we communicate with one another, apart from through language. When someone mentions body language, explain that by being aware of our own body language, we can often change it, in order to communicate differently. This is what we are going to look at next.

## Exercise A.6: BODY LANGUAGE

**Aims:** *To help participants understand further the role of body language in our relationships.*

**Description:** *Through role play, participants are asked to demonstrate how body language can help onlookers understand what is happening, without their hearing any words.*

**Directions:**

1. Ask the participants what kinds of emotion we can communicate with our bodies: Make a list. These may include: love, happiness, sadness, anger, submission, strength, weakness, powerfulness and so on. Encourage participants to come up with other emotions not already mentioned here. Ask them to add to this list.
2. Ask participants to divide into pairs. Each pair should think of two characters who are communicating an emotion with each other without talking and agree what they are going to communicate. Participants can choose from the emotions already listed. Without saying anything aloud, they should act out the situation between them, only using their bodies and faces, and with no words.
3. Give the pairs 2 minutes to work on this. Then ask everyone to return to the circle and in turn show their scene to the others by coming forward into the middle of the circle, so that everyone can see. For each one ask members of the audience to tell the story of this pair’s situation. What is going on? What are they trying to convey?

4. Now ask the pairs if the audience was right? If the audience was wrong, ask someone to show how else you could demonstrate that particular emotion.
5. Finish by asking participants to start to think about the way that they use their own bodies to say things to one another over the next few days and weeks. Encourage them to think how they might use their bodies differently in different contexts, in order to convey different messages to people.

### Feedback and Discussion:



Encourage participants to be aware that we communicate and listen as much with our bodies as with our words. Explain how some body language can appear very powerful and aggressive, some can appear friendly and warm, whilst other body language can appear very weak and submissive. We say a lot with our bodies!

## Exercise A.7: LOVING ME, LOVING YOU

**Aims:** *To build self-esteem through helping participants understand that they are all special people. Some parts of our lives make us happy and we need to remember these, especially when other aspects seem full of problems.*

**Material/Method:** Assess how many participants can or cannot write before the exercise. If a majority of participants cannot write, ask them to discuss all the things they like about themselves, those things they think are important, or make them feel good or happy. This means that facilitator will need to assess participants' writing ability before the exercise. If majority can write, hand out pieces of paper to each participant and ensure everyone has a pen, and ask those who cannot write to discuss in groups of 3 or 4.

**Description:** *Exercise undertaken by participants on their own with group discussion*

### Directions:

1. Ask participants to sit alone and think about three things that they like about themselves. Mention that these can be their personality, their achievements, appearance, anything that comes to mind that they like, but try to avoid suggesting things as it's important for participants to come up with the ideas on their own and to think of themselves positively.
2. When everyone has thought through three things they like about themselves, ask participants to share. Ask the others if they have similar things they like about themselves.
3. Now ask participants to think about three things that are important to them. (If participants can write, give everyone a second piece of paper and ask them again to make a list of 3 things that are important to them.) Mention that these can be people, relationships, values, ways they are treated or things. Again do not make suggestions.
4. When everyone has thought through three things that are important to them, ask participants to share with the bigger group. Ask the others if they have similar things that are important to them.
5. Now ask participants to think about three things that make them feel good or happy. (If participants can write, give everyone a third piece of paper and ask them again to make a list of 3 things that make them feel good or happy.)
6. When everyone has thought through three things that make them feel good or happy, ask participants to share with the rest of the group.
7. Mention that it is very important for us to think about what is important to us and what makes us happy as we often accept situations where we are unhappy. In *Sammanit Jeevan – A gender transformative manual* we will explore ways and develop skills for communicating that can help us change situations in which we

are unhappy to happier ones. The path to happiness and having better relationships with people around us has to start with understanding that we are all special people and recognising what makes us happy, then we can determine the route we should follow to make our lives happier. Suggest participants take their papers home and look at them from time to time to remind themselves that they are special people and about what makes them happy in life.

## Exercise A.8: HAND IN HAND

**Aims:** *Winding down exercise.*

**Directions:**

1. Explain that the time for this session has now run out and that we are going to finish with a closing circle to review this session.
2. Everyone stands in a tight circle. Ask the first person to your left to put their right outstretched arm into the middle of the circle and say something they have found difficult about the session: and then something that they have found good about the session. Ask her/him to use the phrases: “I didn’t like it when...”, followed by “I liked it when...”
3. Ask the person two to your left to also do this, placing their right hand on top of the hand already in the middle, and also saying one thing they found difficult and one thing they found good about the session and one thing they will share when they get home.
4. Continue round until all the participants have their right hands placed in a tower on top of one another in the circle, and everyone has said something which they found difficult, followed by something which they found good about the group.
5. Finish by saying that this tower of hands can represent our strength together as a group.

## SESSION B: HOW WE ACT

### PURPOSE:

To help participants explore images and realities of the ideal man and woman and how these are shaped by the actions of all of us and what implications this can have for the individuals concerned

### MATERIALS:

Flip chart paper and pens

### CONTENTS:

Introduction

- |     |   |                |
|-----|---|----------------|
| B.1 | Mime the lie                              | 10 mins        |
| B.2 | Men and women - the ideal and the reality | 1.5 hours      |
| B.3 | Peer group meeting                        | 1 hour 10 mins |
| B.4 | Closing circle and song                   | 10 mins        |



## Exercise B.1: MIME THE LIE

**Aims:** Warm up game. Shows that what people say they are doing is not necessarily what they are really doing!

**Description:** Each person in turn mimes an action and, when asked, says they are doing something else. The next person has to mime what the previous person said they were doing.

**Directions:**

1. Stand in a circle. Go into the middle of the circle and mime an action, such as sleeping. Ask the person who was next to you in the circle to ask you aloud “what you are doing?”. You reply by saying out loud, for example, “I am digging the ground!” Everyone will laugh! Next, ask the person who asked you now to enter the circle instead of you and to mime what you said you were doing.
2. Then their neighbour asks what they are doing and that person also says something different, and so the game continues, until everyone in the circle has had a go at doing one thing and saying they are doing something else.
3. Go round twice.
4. Ask the group: What does this game have to do with how we relate to others? We often say we are doing one thing in our lives whereas in fact we are doing another. This secrecy makes it more difficult to have open and honest relationships with people in our lives.

## Exercise B.2: MEN AND WOMEN - IDEAL AND REALITY

**Aims:** To explore our perceptions of the ideal younger or older man and woman and how different men and women can be in reality. We are particularly keen to unpack the relationships between a son and his mother, husband and wife, and a daughter-in-law and mother-in law so please emphasise this in the discussions and make sure they are covered in the small groups.

**Description:** Group discussion

**Directions:**

1. Explain that we are now moving on to explore how different people in our society are expected to behave.
2. Ask them to break into groups of three or four and to take some flip chart paper. Divide the paper into two columns and head one ‘the ideal’ and the other ‘the reality’. Then divide each column into two and head one ‘spouse and family’ and the other ‘friends and the community’. If the majority of participants cannot write, the facilitator will lead this exercise themselves in the bigger group.

**Example:**

**PEOPLE OF OUR AGE AND GENDER**

<i>Ideal</i>	<i>Reality</i>
<i>Spouse and Family</i>	<i>Spouse and Family</i>
<i>Friends and Community</i>	<i>Friends and Community</i>

3. Ask the group to discuss how people of their own age and gender are expected to behave *towards* their spouse and family and list this in the ‘ideal’ column in the box; then with friends and in the community. List this. *What are they expected to say and not say?* Explain that this part of the exercise is focusing on people of their age and gender. Provide an example.

If the group is made up of ‘mothers-in-law’ then the question is: *what are people who are mothers-in-law expected to say or not say, to do or not to do by their husbands, and family?* Then fill that in for the first column. Then move on to discuss: *what are people who are mothers-in-law expected to say or not say, to do or not to do by their friends and community members?*

- After a few minutes ask them to discuss what is the reality of life for people of their own age and gender with their spouses and family, and with their friends and their community. Make notes in the other column.
- After a few minutes give the group another piece of flip chart and ask them to think about **people of the same age but opposite gender** and to repeat the exercise they did towards themselves. *What is the ideal and what is the reality for this age group and gender? Provide an example.*

If the group is made up of ‘mothers-in-law’ then the question is about expectations on their spouses – their counterparts of the same age but the opposite gender, the ‘fathers-in-law’: *what are people who are fathers-in-law expected to say or not say, to do or not to do by their husbands, and family?* Then fill that in for the first column. Then move on to discuss: *what are people who are fathers-in-law expected to say or not say, to do or not to do by their friends and community members?*

### PEOPLE OF OUR AGE BUT OPPOSITE GENDER

<i>Ideal</i>	<i>Reality</i>
<i>Spouse and Family</i>	<i>Spouse and Family</i>
<i>Friends and Community</i>	<i>Friends and Community</i>

- Call everyone back into the group. If participants worked in groups, choose one small group and ask them to share their flip chart looking first at ‘the ideal’ for someone of their age and gender. Otherwise work on the flipchart that you developed with them.

Did the other groups have the same things on their charts? Anything different?

- Choose another flip chart and ask the group what they have in the column of ‘the reality’. Does everyone agree? Anything missing?
- Now engage participants in a discussion to compare ‘the ideal’ and ‘the reality of the expectations of spouses and family and of friends and community on people of their age. In the discussion probe the following:

What are the main differences between the ideal and reality for people of our age and gender?  
How easy is it for people of your age and gender to live up to what families and society expects?  
What are the main things which cause these difficulties?

- Say that you will now look at the other gender. If participants worked in groups, choose one small group and ask them to share their flip chart looking first at ‘the ideal’ for people of their age but opposite gender. Did the other groups have the same things on their charts? Anything different?
- Choose another flip chart and ask the group what they have in the column of ‘the reality’. Does everyone agree? Anything missing?
- Now engage participants in a discussion to compare ‘the ideal’ and ‘the reality’ of the expectations of spouses and family and of friends and community on people of their age but opposite gender. In the discussion probe the following:

What are the main differences between the ideal and reality for people of our age but the opposite gender?  
How easy is it for people of your age and the other gender to live up to what families and society expects?  
What are the main things which cause these difficulties?

12. We will now look at the other age group. If you were working with older women who are mothers-in-law, explain that they should now consider younger people, and if your group is younger, you should ask them to consider older people.
13. Ask the participants to break into their groups again and to take some flip chart paper. Divide the paper into two columns, as before with one headed ‘the ideal’ and the other ‘the reality’. Then divide each column into two and head one ‘spouse and family’ and the other ‘friends and the community’.

**PEOPLE OF OUR GENDER BUT THE OTHER AGE**

<i>Ideal</i>	<i>Reality</i>
<i>Spouse and Family</i>	<i>Spouse and Family</i>
<i>Friends and Community</i>	<i>Friends and Community</i>

14. Ask the group to discuss how **people of the same gender but the other age** are expected to behave to their spouse and family and list this in ‘the ideal’ column in the box. Then with friends and in the community. List this. *What are they expected to say and not say?*
15. After a few minutes ask them to discuss: *what is ‘the reality’ of life for people of their own gender and the other age group with their ‘spouses and family’, and ‘their friends and community’?* Make notes in the other column.
16. After a few minutes give the group another piece of flip chart and ask them to think about **people of the other age and opposite gender** and to repeat the exercise as with the others. *What is the ideal and what is the reality for this age group and gender?*

**PEOPLE OF OUR GENDER BUT THE OTHER AGE**

<i>Ideal</i>	<i>Reality</i>
<i>Spouse and Family</i>	<i>Spouse and Family</i>
<i>Friends and Community</i>	<i>Friends and Community</i>

17. Call everyone back into the group. If participants were working in groups, choose one small group and ask them to share their flip chart looking first at ‘the ideal’ for someone of their gender and the other age group. *Did the other groups have the same things on their charts? Anything different?*
18. Choose another flip chart and ask the group what they have in the column of ‘the reality’. *Does everyone agree? Anything missing?*
19. Now engage participants in a discussion to compare ‘the ideal’ and ‘the reality’ of the expectations of spouses and family and of friends and community on people of their gender but the other age. In the discussion probe the following:
 

*What are the main differences between the ideal and reality for people of your gender but the other age? How easy is it for people of your gender but the other age group to live up to what families and society expects?*

*What are the main things which cause these difficulties?*
20. Say that we will look at the other gender. If participants were working in groups, choose one small group and ask them to share their flip chart looking first at the ideal for people of the other age and opposite gender. *Did the other groups have the same things on their charts? Anything different?*
21. Choose another flip chart and ask the group what they have in the column of ‘the reality’. Does everyone agree? Anything missing?

22. Now engage participants in a discussion to compare ‘the ideal’ and ‘the reality of the expectations of spouses and family and of friends and community on people of the opposite gender and other age. In the discussion probe the following:

*What are the main differences between the ideal and reality for people of the opposite gender and other age?*

*How easy is it for people of the opposite gender and other age to live up to what families and society expects?*

*What are the main things which cause these difficulties?*

23. Drawing from discussions about what is expected of men and women, young and old, ask participants: *Is it easier to live as a man or woman in our community? Are the differences fair?*

24. **Conclude by explaining:** the idea of this exercise is to help people appreciate that there are expectations in our families, among peers and in the community of how we should behave. These are different for young and older married women and men. They place different pressures on us, as well as providing us with different opportunities. Sometimes we are under pressure to behave in ways that we do not want to behave, that don’t make us happy and may undermine our ability to achieve our goals in life.



Young married women in Nepal often find it very hard to do what is expected of them and the burden of the different tasks can make them very unhappy. Women are often advised to tolerate their lives, but this does not help them to solve their problems or become happier.



Married men may also be very stressed as they are expected to provide financially for their home and also contribute to the broader family and yet there are very few opportunities to work in Nepal. Married men may also be drawn into conflict between their mother and their wife, and it is very hard as they may feel they should support both of them. Although men also face these problems, in general they have more control over many areas of their lives than do women.



Older men and women are often expected no longer to have intimate marital relationships. This may also place a burden on them. Women and men often become depressed as they become older and experience changes in their bodies which they find distressing. This can then lead to further tension at home. We hope to come back to many of these areas during the course of the workshops.



We will next have a meeting with all the peer groups and we would like participants to present the ideal and reality for your age and gender group. Choose the flip chart they will use for the presentation – it should have everyone’s ideas on it – and nominate two people to present.

## SESSION C : FIRST PEER GROUP DIALOGUE

### PURPOSE:

To share peer group ideas so far and promote conversation and empathy

### TIME NEEDED:

Maximum 2 hours

### MATERIALS:

Flip charts from session B

### PARTICIPANTS:

Members of all four peer groups, young men and women, older men and women all meeting together (No one else may attend) **Refer to the peer group notes in the preparation pages at the beginning of the manual.**



## DIRECTIONS:

1. To begin, ask the participants to sing a song that everyone knows. The song must be one that can create a jovial mood amongst everyone.
2. Each peer group first presents the ideal and the reality for people like themselves, based on the discussions which they had in session B2. They can use the flip chart. Ask each group to do this in turn.
3. Discuss with everyone: does everyone agree with the ideals that have been presented? Does our society only have one way of being an old man or woman and a young man or woman that we consider an ideal? Can anyone think of examples of people who are considered role models or stars in our society who are different?
4. This exercise has shown us that most people struggle to live up to societies ideals. But we have also just discussed how there are different ways of being a man and a woman. We do not always have to follow the 'ideal'. Sometimes we have compromise in some areas and accept that we cannot fulfil ideal roles, but this is acceptable because we can offer something different. For example, a young man may struggle to earn money for his home but can help his wife with work she does so she has more time for income generating activities.

*What can we all do to help each other reduce our problems?*

5. Sum up the main points and encourage everyone to continue coming to meetings, explain that all the issues raised will be discussed in later sessions.

## SESSION D: RELATIONSHIPS

### MATERIALS NEEDED:

Post-its (or about 200 small pieces of paper in 5cm x 5 cm), pens or pencils for each small group, flip chart paper, marker pen, sticky tape, sticky paste

### CONTENTS:

#### Introduction

D.1	Hopes and expectations of marriage	50 mins
D.2	Joys and problems with relationships and families	50 mins
D.3	Relationships: happy and unhappy	1 hour
D.4	Closing Circle	10 mins

### INTRODUCTION

1. Sit in a circle with the group. Everyone should be at the same level, including yourself.
2. Welcome everyone back to the new session. Thank everyone for coming. Enquire about late comers or non attenders.
3. Ask everyone to recount very quickly one good thing that has happened to them since the last session and one thing they like about themselves – ask them to try to come up with something they did not mention in the previous session.
4. Review the last session, the peer group meeting. Ask participants to recall what we learnt together at the last session ideal and reality, how much we influence how others act... Remind them if they have forgotten.
5. Explain that we are going on to discuss other things in this session.



## Exercise D.1: HOPES AND EXPECTATIONS OF MARRIAGE

**Aims:** To explore what the meaning is of being married.

Wife	Husband
Parents of Wife	Parents of Husband

**Description:** Pair work, followed by group discussion.

### Directions:

1. Explain that we are now going to talk about marriage. In Nepal we know that most marriages are arranged by families and only some people choose a partner they are in love with and manage to get their family's permission to marry. Explain that if there are participants in the group who are not yet married, they may contribute to the group, based on their views and hopes for the kind of values they would like to have if they do get married.
2. In this exercise we will explore what different people who are involved in a marriage hope they will achieve from the marriage.

*The facilitators should be very careful how they phrase this question to a group. Focus on drawing participants' attention to the emotional, social and familial benefits of marriage. If participants raise the economic benefits, steer them away from a focus on economic benefits that involve dowry and explain to them that while families may benefit from dowry, **dowry is illegal in Nepal**, and this manual is not endorsing it for marriage.*

3. Ask the group to divide into four small groups and give each a piece of flip chart paper and ask them to divide it into four. Label each section wife, husband, mother/father of husband and mother/father of the wife.

*If participants cannot write, the facilitator will lead this exercise themselves.*

4. Ask the group to discuss and list on the paper first: *what does the wife hope to achieve from the marriage?* Then ask them: *what does the husband hope to achieve from the marriage?* Then ask: *what do the parents of the wife hope to get from (or achieve through) the marriage?* And finally: *what do the parents of the husband hope to get from (or achieve through) the marriage?*



Sometimes the gain from the marriage may be **work contribution** e.g. housework, gardening etc., and sometimes it will be an **emotional or symbolic** gain such as love, or having children to extend the family, improved social status of becoming an in-law, or a husband and the respects associated with those positions.

5. Call the groups together and ask one to share what is in their wife box. *Does anyone have anything different?* Then ask another group to share their husband box. *Does anyone have anything different?* Then ask another group to share their husband's parents' box. *Does anyone have anything different?* Then ask another group to share their wife's parents' box. *Does anyone have anything different?*
6. Ask: *what do we see as the differences in what these different but important people want to achieve from a marriage?* You might want to look at whether the differences relate to hopes and expectations related to material, work, emotional and symbolic gain.
7. Ask participants: *how often is it that we get everything that everyone wants from a marriage?*
8. **Conclude the discussion by summarising:** this exercise has shown us that different people who are important in a marriage want to achieve different things from the marriage. It is no wonder that marriages are often seen as unhappy and that there is conflict around marriage as there are so many different things that we try to achieve when we get married or organise a marriage for our children.



Inter-caste marriage was considered taboo among our people but there appears to be some tolerance nowadays. Acceptance of inter-caste marriages does depend upon which caste you belong. Some higher castes are still uncomfortable with intermarriages between people of the higher castes and the lowest caste (usually the Dalits). It can happen that people from lower castes may be unsupportive of intermarriages among higher and lower castes as well.



The degree of intolerance of intermarriages between higher and lower castes does depend on the area, but intolerance regarding who one marries is sometimes driven by a family's concerns about the person's level of education, their state of wealth, or whether they come from rural or urban areas.



Marriages across ethnic or religious groups can also be perceived as a problem among some people in Nepali society as it may imply that one is marrying someone who may not know or appreciate their cultural or religious practices.

## Exercise D.2: JOYS AND PROBLEMS WITH FAMILY RELATIONS

**Aims:** *To help us name and discuss the problems we face in our relationships and families. Although we also discuss joys, it is most important that we use the exercise to explore problems*

**Materials needed:** *Paper, flip chart paper, marker pens, sticky tape, and sticky paste.*

**Facilitator's note:** *Many issues raised here will conflict with your values. It is important to remain non-judgmental throughout.*

### Directions:

1. Explain that we are now going to move on to talk about our marital relationships. First hand out five pieces of paper and a pen or pencil to each participant and ask them to write anything that comes to mind when you think of relationships between husbands and wives. Explain they can be good or bad, funny or happy or sad. If some participants cannot write, then the facilitator must lead the exercise, and prompt participants with examples. Participants may feel embarrassed to talk about sensitive issues related to joys of relationships, and the facilitator must anticipate this and offer examples.

**Examples of joys:** being given a compliment by mother-in-law, receiving money from migrant husband, being given food after a long day's work, having a nice conversation with a family member or spouse, having a child, being given time off work when sick, being allowed to go shop for necessities in town, etc.

**Examples of problems:** being beaten by mother-in-law, not being sent money, being scolded, being embarrassed in front of other people, being forced to have sex when you do not want to, being made to work when sick, being expected to have a child when you do not want to, etc.

2. Whilst they are doing this write on two larger pieces of paper 'joys' and 'problems'.
3. If participants are writing on cards themselves, collect the cards into one large pile and explain that you want to go through what has been written and ask the group if it is a joy or a problem. Then for each piece of paper (or each example offered by participants) ask participants: *is this a joy or a problem? Does everyone agree?*



Sometimes the paper/example given by participants will be obviously a joy and you need not discuss it. It may also duplicate a previous paper and so not need discussion. If what is written/suggested is unclear, ask the group 'how does this happen in relationships' so that someone can explain. Then everyone can decide if it's a joy or problem. Sometimes there will be disagreement and so you will need a third pile which is 'both joy and problem'. Make sure the group discusses

when something can be both joys and problems. It is particularly important that you get each of the problems explained and everyone sees that they are problems.

4. After you have finished hand out more paper to everyone and ask them to think about relationships between a mother-in-law and daughter-in-law and to write on the paper what comes to mind.
5. Now repeat what you did before by collecting the papers into a pile and explain that you want to sort them into joys and problems.
6. **When you have finished conclude by saying:** we often find it hard to talk about difficulties we have in relationships between husband and wife and between mothers-in-law and daughters-in-law. This exercise has shown that there are many joys in these relationships but also many problems. We hope we will be able to show everyone how through Sammanit Jeevan –A gender transformative manual we can find ways of changing the way in which we live to reduce the problems.

### Exercise D.3: RELATIONSHIPS: HAPPY AND UNHAPPY

**Aim:** To explore how family relationships can be happy and unhappy

**Description:** Role play

#### Directions:

1. Explain that in this exercise we want to look deeper into relationships in the family. We will divide the group into three. Ask one group to prepare a role play that shows HAPPY marital and family relationships. Two of the group will act the husband and wife the others will be other family members or neighbours. All members of the group should discuss and agree what they will each do support and demonstrate a happy husband and wife relationship within a happy family.



We hope this will not be very difficult to plan. Encourage participants to use real life experiences when doing this exercise. Happy relationships should be respectful, show cooperation and support, love and there should be no violence.

2. Ask the other two groups to prepare a role play that show UNHAPPY marital relationships within unhappy families. Two of the group will act the husband and wife the others will be other family members or neighbours. All members of the group should discuss and agree what they will each do contribute to the unhappiness of the husband and wife and the family.



There are lots of different ways in which families may be unhappy. Generally, these families do not support the wife, the children may be neglected, and there may be alcohol or substance abuse problems, violence against the wife, gossiping, shouting and possibly pressure to divorce

3. Call everyone together and show the role plays to the whole group and discuss: *In the role play, what makes the couple and family happy and unhappy?*
4. Ask the whole group: for the unhappy role plays, what could be done in this family to make relationships better and resolve the conflict? How could people act differently?
5. Ask the unhappy role play actors to follow this advice and change their role play so that the family situation becomes happy. For this change you will want the characters acting the husband and wife and the parents-in-law to remain the same, but you may want to change some of the other characters if you want to introduce any new people into the story (e.g. a helpful neighbour).
6. End by asking five people in the group to each state one thing they have learned about families and relationships from this exercise. Sum up by saying that we have all seen how we contribute to the happiness of our home and may contribute to occasions when there is unhappiness.

## **Exercise D.4: CLOSING CIRCLE**

1. Thank everyone again for coming. Ask each member of the group in turn to mention one thing that they have learnt today, one thing they will share with someone else and one thing that they are looking forward to doing before the next meeting.
2. Ask if there are any more questions about today's session that anyone would like to ask.
3. Remind everyone of the time and place for the next meeting and say you look forward to seeing them all again there.

## SESSION E: OUR FAMILY'S HEALTH

### PURPOSE:

To understand important aspects of our family's health

### MATERIALS:

Flip chart paper, marker pens,

### CONTENTS:

#### Introduction

E.1.	Advising our children about puberty	30 mins
E.2.	Preparing for marriage	30 mins
E.3.	Exploring fertility and its challenges	40 mins
E.4.	Pregnancy care	40 mins
E.5.	Health when we get older	30 mins
E.6.	One new thing	10 mins

### INTRODUCTION

1. Sit in a circle with the group. Everyone should be at the same level, including yourself.
2. Welcome everyone back to the new session. Thank everyone for coming. Enquire about late comers or non-attenders.
3. Ask each participant to recount quickly something good which has happened to them since the last session.
4. Review the last session. Ask participants to talk about what they learnt from the last session.
5. Explain that we are going on to discuss our family's health.



## Exercise E.1: ADVISING OUR CHILDREN ABOUT PUBERTY

**Aim:** This exercise helps us to give advice to our children so that they can understand the changes which happen to their bodies at the time of puberty

**Description:** Group discussion.

**Materials:** A hat and small pieces of paper with the quiz statements written on them, flip chart and pens.

**Additional:** Invite a local nurse to attend the session and respond to questions about sexual and reproductive health and rights of women and girls.

### Directions:

1. Explain that in order to have a healthy family it is very important that everyone in the family has information about their bodies and health. Remember education is power.
2. People can be very confused about their bodies. This may affect children and adults as well. When people see their bodies start to change they may feel there is something wrong with them. Children may ask their cousins or friends and get information which is wrong. All of our bodies change at different times in our lives and it is important that we know what is happening and can give advice.
3. Ask the group to break into four small groups. Two will consider changes that happen to boys between the ages of 10 -16 and two will discuss the changes that happen to girls' bodies at this time. In your groups take some flip chart and list all the changes and discuss their cause. If participants cannot write, then the facilitator will lead the exercise in the bigger group.
4. Call the participants together and ask the first group to present. If the group is of male participants, it's best to start with changes in boys as they will find it less embarrassing. The same will apply if the group is of women. Ask: *does everyone agree? Is there anything the group has missed? Do you agree with the explanation?*
5. Now, ask the group discussing the other gender to present. Ask: *does everyone agree? Is there anything the group has missed? Do you agree with the explanation?*
6. Check the facilitator's note and add any information which has been missed, correct anything which is incorrect.
7. Ask facilitators to go through some of the myths participants know of and attempt to persuade participants against these. The main way to address this is to explain the biological ways in which the girls' and boys' bodies change during puberty. How people relate to these may be because of lack of this important information.



For example, *Chhaupadi* practices. *Chhaupadi* practices is not in Baglung but it is a belief that applies to other communities in Nepal. But in Baglung, when menstruating girls are not allowed to go to kitchen or the temple, and they are not allowed to touch male members of the family, and sometimes they are not allowed to go to school during menstruation.



The notion that 'when girls begin to menstruate, they are somehow contaminated or can contaminate others' is a belief that uphold for ritual purity and pollution. This belief is not necessarily true when we consider what happens when girls menstruate. In these current times, having girls sleep outside may in fact be putting them at risk because they are exposed to the outside world which is unsafe instead of the security of being among family.



The consequence of missing school because of menstruation or the myths associated with menstruation does in many ways disadvantage girls because of their biological make up. Missing school is not advantageous for girls because they miss out on learning, tests, and being absent from school is an unfair expectation on girls.



The other consequence is that consistent absence from school may result in girls dropping out of schools, which disadvantages girls even more. The more girls who drop out of school, the more young women who cannot support their own livelihoods, and the more pressure there is on their spouses if they are married. In the long run, keeping girls out of school undermines young women's aspirations, and perpetuates a cycle of pressure on families to survive and the pressure on men to be the only people providing for their family.

8. Moving on, mention that a big change with puberty is that there is a need for boys and girls to start washing more often. Ask: *what advice should we give about hygiene? And how can boys and girls be hygienic in places without a lot of water, such as school toilets?*
9. Ask participants to talk about the kinds of sanitary ware used by women and girls during menstruation: Probe the following:
  - What kinds of sanitary ware are used by women and girls in the community?*
  - Do they bring comfort, are they easy to use?*
  - Do they provide a better opportunity to maximise hygiene?*
  - Is there a relationship between some of the myths people have regarding menstruation and what they use for sanitary ware?*
  - If they do not, what can participant's advice girls to maximise hygiene? Is the advice reasonable and not costly?*
10. **Conclude:** It is very important that adults who have knowledge talk to children about their bodies. We often do not know how to do it or worry about doing it too early. It is a bigger problem if we leave it too late as girls and boys find the changes of puberty distressing if they do not know what is happening to them.

#### **Changes for girls:**

The first changes are the start of development of breasts and the growth of hair in the pubic region. This can happen from age 8 but in some girls will not start until age 14 or older. Generally, after this has started, girls will start to grow taller more quickly. About two years after the start of pubic hair growth they will start to grow armpit hair and may develop acne. The biggest change for girls is the start of menstruation. This is normally also about two years after they first show signs of growing breasts.



It is important that girls are told about menstruation and how to look after themselves when they have a period before their first period. Otherwise this can be very distressing. They should be told that when they are older they will see menstruation for about 5 days every 21-35 days in adult women, but when they are young periods can be very irregular. Some girls have a long gap between their first and second period (it can be months). Other girls find they bleed every 2-3 weeks. Young girls can also have very bad menstrual pain. It is helpful to tell them that holding a hot water bottle or taking pain killers can help these pains. After the start of menstruation, a girl can get pregnant and a boy from puberty can make a girl or woman pregnant.



#### **Changes for boys:**

The first changes boys notice are changes in their genitals. Their scrotum and testicles get larger and they start to develop pubic hair. They will then start to grow rapidly more in height. This happens about age 10-14 years. About a year after these changes start they will find their penis starts to grow bigger and their voice starts to change. Their voice will get deeper but sometimes it sounds squeaky before it gets properly deep. About a year later they will start to grow hair on their face and under their arms. They may also get acne. During puberty boys often start to find that they wake up in the morning with an erect penis and may have had a discharge in the night from their penis. This is sometimes called a 'wet dream'. It is quite normal during puberty.





**Mental health changes:** It is important to explain that the changes of puberty are caused by our bodies getting ready so that we can reproduce. The changes we see in children's bodies are caused by changes in hormones which control the ability of our bodies to reproduce. These hormones may also impact on how children feel in themselves and it is common for teenage children to become moody, depressed and short - tempered due to these changes. When puberty starts teenagers often think they will be just like this for the rest of their lives. It is important to reassure them that as they get older they will find their acne goes away and girls' periods will settle down and for most people their mental health will become calmer.



**Sources of information about puberty:** Explain that there are places where one can obtain information about puberty, that includes the local clinic and places such as Marie Stopes clinic. Pull out one of the referral cards, explain the services that have been mentioned and how they can be accessed. You can hand the cards out if you have not already done so.

## Exercise E.2: PREPARING FOR MARRIAGE

**Aim:** *This exercise looks at the question of health and the importance of ensuring both partners are healthy before marriage.*

**Description:** *Group discussion.*

**Materials:** *Small pieces of paper and pens.*

### Directions:

1. Explain that we are now going to clarify our thinking about health and marriage and how important it is for both men and women to be healthy. Explain that when people get married they usually have expectations of good sexual relations and to have children. So sex becomes important.
2. Put up a flipchart and divide it into two.
3. Ask participants what kinds of good things can a couple experience from having sex, and what kinds of bad things can a couple experience from having sex. List these on the flipchart. Make sure to read out each of the examples offered by participants for the benefit of those who may not be able to read.
4. Discuss the good things about sex. Participants may have included things like sexual pleasure, love, belonging and so on. Probe on each one: *how is this good? Does everyone agree that this might be good?*
5. Then discuss the bad things about sex. Participants may include things like rough sex, painful sex, being forced to have sex, and so on.
6. Then ask participants about those things that are harmful to one's health, and then note if each one is harmful for a man or woman (or for both).
7. Then look at the pile of bad or possibly harmful things. Again go through each and for each one ask: *how is this bad or harmful? Does everyone agree that this might be bad or harmful?*
8. **Ask participants:** *what are the causes of some of the health problems people may experience with regards to sexual health in their marriages?* Ensure to cover the following topics under this discussion if participants do not raise STIs and child marriages.
  - a. **If participants do not raise sexually transmitted infections (STIs),** explain that some times when people have sex, they may be exposed to STIs. Go to your notes and explain that STIs are only transmittable through sex with someone who is infected, and that some can be seen or felt while others cannot be seen or felt unless one goes for a test at the health center.

**Information on STIs**

**Advantages of health checks before marriage:** There can be a genuine advantage to knowing before we marry that our husband or wife has a sexually transmitted infection or HIV as these can be treated. They can also be passed to the wife/husband if they are not treated, or if proper methods to prevent transmission are not used consistently (for example condoms to prevent HIV).



**Disadvantages:** It is also bad to learn we have a STI in this way. In all societies STIs are highly stigmatised. If we have one, we want to learn this in private and be given treatment without people knowing about it. HIV is particularly highly stigmatised and a person with HIV may be ostracised from their family. If we have HIV we want to be able to choose who we tell and when we let people know so that we minimize the harm which happens to us.



There is also a risk that the information about STIs including HIV which is given is not true. All medical tests have a risk of having a 'false positive' result. This means that the test says the person has the infection when actually they do not. When many tests are done for a rare condition, such as HIV in Nepal, there is a risk that some people will be told they have the problem when they do not. In fact, in community-wide screening of the people before marriage there is a risk that many people who are said to have HIV will not have it. This risk can be reduced by using a second test to confirm that findings of the first one, but this costs more money. Would it be used?

- 9. Conclude:** Explain that there is help for all these kinds of health problems that people experience. The local health clinic can help with testing for STIs, and any treatment that may be needed. Also caution that it would be good to have treatment if a man or woman has a sexually transmitted infection. Our illnesses should be private matters so that we can be given treatment needed without being stigmatised in a community. Ask the group: do they feel comfortable going to the local health centres for these kinds of health problems?

### Exercise E.3: EXPLORING FERTILITY AND ITS CHALLENGES

**Aim:** *This exercise looks at the causes and consequences of infertility, at ways of protecting fertility and at options for those who cannot have children.*

**Description:** *Group discussion.*

**Materials:** *A hat and small pieces of paper with the quiz statements written on them, flip chart and pens.*

**Directions:**

1. Explain that now we are going to learn about the problem of infertility and ways of protecting our fertility.
2. Explain that fertility is highly valued in marriage in Nepal society but it can be a source of problems for women who are married if they do not have children or sons. In this exercise we are going to do a quiz about fertility and infertility. Explain that we will pass around a hat and each person will take a piece of paper from the hat and read it out.
3. The participant should say whether they think the statement is true or false and explain why to the group.  
*Ask: Are they right?*
4. Allow the group to discuss each statement but provide the correct information if they are wrong.

**Statements:**

- Men who drink and smoke too much are less fertile
- The best time to get pregnant is during a woman's menstruation

- The best time to get pregnant is to have sex one week after the end of menstruation (12-14 days after the first day of menstruation)
- Women are the cause of infertility
- A woman can still get pregnant in her their 40s if she still has periods
- A woman who is breast feeding cannot get pregnant
- It's a woman's fault if her child is a girl
- Women who are very thin fat find it harder to get pregnant
- A man can make a woman infertile if he gives her a sexually transmitted infection
- Normal and health couples can have difficulties conceiving
- If a wife has not conceived in 2-3 years she will never get pregnant
- Medical doctors can provide treatment for infertility
- Girls getting married in her late age could not conceive
- Touching male members, going to temple and kitchen during menstruation will ruin their life and married women will lose their children or husband
- If women eat food during Teej (Nepalese Festival where married women fast for their husband long life) the life span of their husband will decrease
- Shaman can provide treatment for infertility

**THE ANSWERS:**



**Men who drink and smoke too much are less fertile:** TRUE alcohol and tobacco reduce sperm production and lower the mobility of sperm. This makes them less effective. Women whose partner smokes or drinks often can get pregnant after their partner has stopped or reduced smoking and drinking for a few months.



**The best time to get pregnant is during a woman's menstruation:** FALSE this is a period when a woman will not get pregnant as she is losing the inner lining of her womb and does not have an egg.



**The best time to get pregnant is to have sex one week after the end of menstruation (12-14 days after the first day of menstruation):** TRUE this is correct, a woman can best get pregnant 12-14 days after the first day she menstruates as this is when she is most likely to release an egg.



**Women are the cause of infertility:** FALSE there are many reasons why a couple may be infertile and some of these lie with the woman and some lie with her husband



**A woman can still get pregnant her their 40s if she still has periods:** TRUE a woman may get pregnant at any time from her first menstruation until her menstruation stops. Most women menstruate until their mid-40s or early 50s. they still may get pregnant.



**A woman who is breast feeding cannot get pregnant:** FALSE a breast feeding woman can get pregnant, but many women do not get pregnant when they breast feed.



**It's a woman's fault if her child is a girl:** FALSE the sex of a child is determined by the genes and is actually determined by a man's sperm.



**Women who are very thin find it harder to get pregnant:** TRUE very thin and very large women find it more difficult to get pregnant. If a family want a wife to get pregnant it is important she does not have restrictions on her food.



**A man can make a woman infertile if he gives her a sexually transmitted infection:** TRUE a man who has had sexual relations with another person can acquire a sexually transmitted infection. He can then pass this to his wife. The infection causes the tubes she has inside her that her eggs pass down to get to her womb to become blocked. If a couple has a problem with infertility and the man has had sexual relations with another woman it is very important that he and his wife are both checked for sexually transmitted infections. These can be treated and often fertility will be restored.



**Normal and healthy couples can have difficulties conceiving:** TRUE many normal and health couples have difficulties with conception. On average it takes a year for a couple of get pregnant.



**If a wife has not conceived in 2-3 years she will never get pregnant:** FALSE this is not true, some couples with a problem of infertility can still conceive after many years of trying.



**Medical doctors can provide treatment for infertility:** TRUE many gynaecologists can do tests and provide some treatment for infertility. Some of the treatment and advice they can give is quite simple. It is not true that all treatment for infertility is very expensive.



**Girls getting married in her late age could not conceive.** FALSE. A woman can get pregnant at any time till she is have her period. Most women menstruate until their mid-40s or early 50s. they still may get pregnant.



**Touching male members, going to temple and kitchen during menstruation will ruin their life and married women will lose their children or husband.** FALSE. Mensuration is biological function and has no direct impact on other people except the woman or girl who is currently menstruating. No one's life will be destroyed because of physical contact with a menstruating woman or girl.



**If women eat Food during Teej (Nepalese Festival where married women fast for their husband long life) the life span of their husband will decrease.** FALSE. The practice of Teej is a ritual that women perform because they believe that doing so will protect their husband and ensure their long life, but not being part of it or eating during the fast does not have any direct impact on the life span of anyone. Human Beings are mortal and fasting cannot make human beings immortal.



**Shaman can provide treatment for infertility.** FALSE. Without doing medical test no one can predict fertility of a man and woman. It requires scientific tests and medical knowledge to know for sure what might be wrong with someone's fertility. So Shaman cannot provide treatment for infertility.

## Exercise E.4: PREGNANCY CARE

**Aim:** *This exercise aims to build knowledge on how to look after women who are pregnant.*

**Description:** *Interactive discussion.*

**Materials:** *Group discussion.*

**Additional:** *Invite midwives or health professional for this session.*

### Directions:

1. Explain that we are now going to learn more about looking after women who are pregnant.
2. Ask the group to break into four small groups and each should have some paper. On the paper they should draw two women – one in early pregnancy and one in late pregnancy. If participants cannot write, they can draw the silhouettes and simply have discussions on the following:
3. **The first question for the group is:** *how does a woman know she is pregnant? What are the early signs?* Suggest they mark these on the first of the two women.



**Signs should include:** menstruation stopping, breasts getting sore and then bigger, nipples becoming darker, nausea or vomiting in the morning, getting tired, changed food preferences (e.g. wanting fruit or meat).

4. Ask the groups to compare their signs of early pregnancy.
  - a. If they mention her stomach getting bigger you should say that is usually something which happens a bit later in pregnancy.
  - b. You should mention that some women have some of these signs but not all of them.
  - c. It is good for a woman to confirm the pregnancy at a clinic or by using an over-the-counter pregnancy test early so that she can have good care from the start and if she did not want the pregnancy she could have an abortion.
  - d. Explain that these options may not be accessible to women in the village, but they do exist. The Nepal government does provide Rs 500-1500 transport fares to those seeking the medical help if they are living in the mountainous, hilly and Terai regions. Rs 300 is also given to each health attendant for providing the services. The incentives are given only to women giving birth for the delivery of the first or the second baby.
  
5. **The next question for the group is:** *what changes should a woman see when her pregnancy gets more advanced?* Suggest they mark these on picture of the second woman.



**Signs should include:** her stomach getting bigger, after the pregnancy is 18-20 weeks she will start feeling fluttering in her stomach as the baby moves, later this will feel like kicking, there may be swelling of fingers and hands and ankles, tiredness, her breasts will continue to get bigger. Some pregnant women develop haemorrhoids (blood vessels and tissue coming down from their anus after using the toilet). Some get a thick white discharge from their vagina which can be itchy, which is called thrush. Chemists will provide treatment for both of these problems.

6. **The next question for the group is:** *what are the danger signs in pregnancy? The things which may happen to a woman but that show she must go to a health facility without delay.*

**Danger signs:** there are five main danger signs which show that a woman needs emergency care:

- **Vaginal bleeding:** in early pregnancy this is usually a sign that a woman is at risk of a miscarriage. A woman who starts bleeding in early pregnancy should rest until she can be taken to a clinic or hospital for a check. If she has severe pain with the bleeding she needs to go to hospital as an emergency as she may have an ectopic pregnancy which can be fatal.
- **Vaginal bleeding later in pregnancy:** this is a very serious problem as it may be due to the placenta which feeds the baby separating from the woman's womb. If this happens the baby can die and if there is a lot of blood the woman can die. A woman with bleeding after about 20 weeks of pregnancy should go to a clinic or hospital as an emergency.
- **Baby stops moving:** all women with healthy more advanced pregnancies feel their babies kick and move around inside them. Later on this is as often as 10 or more times an hour. Sometimes women do not notice so much when they are busy but when they sit down or lie quietly their babies get very active. If babies get stressed they stop moving or stop moving as often. If a woman feels her active baby has stopped moving she should lie down on her side for a couple of hours and see if it starts again. If she does not feel 10 movements in two hours she should go urgently to the clinic.
- **Very rapid weight gain, severe headaches and visual disturbances:** it is normal in pregnancy for women to gain weight gradually and to have mild swelling of their hands and feet. If a woman gains weight very rapidly (for example with a big change in one or two weeks) and her legs and face are swelling she should be checked as it may be a sign that she has a condition called pre-eclampsia which is dangerous and needs treatment. Other signs may be severe headaches and having visual disturbances (e.g. seeing flashing lights).
- **Epileptic fit:** a pregnant woman who has an epileptic fit must go to hospital immediately. This may be caused by high blood pressure and indicate a condition called eclampsia which can be fatal.
- **Sudden gush of fluid from the vagina:** this is usually a sign that a woman's water has broken. This means that the sac that was filled with fluid to protect the baby during pregnancy has broken and the baby is ready to be born. The woman needs to go to the clinic or contact a midwife or health professional as soon as possible. Normally this is a first sign that a woman is going into labour, but sometimes contractions do not follow afterwards and she may need help to get into labour properly. It is also important to check all is well with the baby at this stage.

7. **Now ask the group:** *what other care does a woman need in pregnancy?* Have a brain storm and make a list.
8. **Conclude:** we all want to have healthy pregnant women so they can delivery healthy babies into our families. We all have an important role in supporting women who are pregnant.

**Care for women in pregnancy:**

**Good food:** pregnant women need to have fruit and vegetables, and meat and milk so their babies can be strong.

**Rest:** pregnant women get tired and they need to have plenty of rest so their babies can grow well. Many women find doing hard physical work more difficult when they are pregnant as changes in their bodies make it easier for them to get aches and pains.

**Light exercise:** it's also bad for women to rest completely in pregnancy so light exercise is good.

**Emotional support:** pregnancy is a very emotional time and many women worry that their bodies are ugly when they are pregnant. It's important that their husbands and family show that they love them.

**Alcohol and tobacco:** pregnant women should not drink alcohol or smoke as these harm their baby.

## Exercise E.5: HEALTH WHEN WE GET OLDER

**Aim:** *This exercise aims to build knowledge on how aging affects our health.*

**Description:** *Interactive discussion.*

**Materials:** *Group discussion.*

**Directions:**

1. Explain that we now want to turn our attention to the health of men and women as they get older. We know that as people get older they may develop health conditions such as cancer or high blood pressure. We are not going to talk so much about these today as the changes which are normal or are very common among older people and often harder for them to talk about.
2. Ask the group to divide again into four small groups and give each a piece of flip chart. Ask them to draw on the paper an older woman and an older man.
3. Suggest the groups start with the person of the same gender as them. Ask them: *what are the changes that people of your gender experience when they get older?* Mark the changes on the picture.
4. When they have had a good discussion, call everyone into one group and ask what they have learnt. *Does every one agree? Should we mention anything else?*
5. The ask them to start talking about the person of the other gender. Ask them: *what are the changes that they experience when they get older?* Mark the changes on the picture.
6. When they have had a good discussion, call everyone into one group and ask what they have learnt. *Does every one agree? Should we mention anything else?*

**Changes men experience when they age:** men age in some different ways from women and there are big differences between older men. Some men show few signs of changing as they get older. Others can have many distressing changes in their bodies. Two quite common problems of older men are difficulties with erections and problems passing urine.

**Difficulties with erection:** this is more common as men get older and can be due to an injury or illness or medication, or a psychological difficulty. Sometimes seems just part of aging. Men can find this very distressing, especially if they have a younger wife. It's good to talk to doctor about the problem as it is possible to get medicine that helps.

**Difficulties with passing urine:** men have a part of their body called the prostate gland that many do not even know about until it causes them problems. With aging, it commonly gets enlarged. The signs of this are having difficulty passing urine. Some men have to go very often, some have to wait a long time before they start or take time to finish, and sometimes passing urine can be painful. When these symptoms are severe they may benefit from medical treatment and so it is good to see a doctor.

**Arthritis:** both men and women often get arthritis when they get older. Their joints start to swell and become painful and often do not bend as well as they used to. Commonly our hips, knees and hands are affected. There are many things which can be found in a chemist that can help such as wearing a knee support or taking pain medication. If it becomes very severe sometimes an operation is needed.

**Changes women experience:** when women get older their menstruation stops. This is a time of life which is called menopause and it is associated with a lot of symptoms which can be very distressing. These may last up to 10 years and are caused by the changes in women's hormones. Women find it much less distressing if they know why they are beginning to experience these changes.

**Signs of menopause:**

- **Menstruation stops:** first it starts to be irregular, it may become heavier or much lighter, then women start to miss monthly bleeds, then periods completely stop.
- **Hot flushes:** the sign of these are when women become very hot and sweat heavily, sometimes this happens at night and they may wake up feeling all wet, often they are accompanied by a general difficulty tolerating heat.
- **Losing interest in sex:** at this time many women lose interest in sex, but it's not the case that all older women want to stop having sexual relations with their husband. Women may feel their vagina becomes dry and sometimes itchy
- **Sleep disturbance:** women at menopause may find it harder to get good sleep
- **Depression or anxiety:** many women experience depression or anxiety, especially if they worry that their youth is over and husbands will no longer care for them, they may be embarrassed by their hot flushes and the hormone changes may also make them depressed. People with depression may feel sad and cry, but they can also be short tempered and aggressive. Women may also feel their memory is getting less good and they cannot concentrate well. Women who understand what is happening to their bodies generally experience less depression or anxiety, but if these are persisting problems it is important to talk to a doctor about treatment.

**Changes experienced by both men and women:**

- **Incontinence:** both men and women sometimes suffer from leaking urine as they get older. It is very distressing. It is particularly common in women who have had several children. It is important to talk to a doctor about the problem as it is possible for women to have an operation to treat it.
- **Uterine prolapse:** It is a problem globally, and seems particular prevalent in Baglung, which is due to the consequences of) child marriage, b) having too many children, and c) women not being able to rest appropriately after giving birth and returning to hard labour too soon.
- **Weight gain:** many women gain weight when they get older. It's partly due to the hormonal changes and sometimes arthritis, but most women do less work at home when they are older and spend more of their day sitting down and when they sit they eat more. Weight gain makes it more likely that a woman will develop diabetes or high blood pressure. It is important that as we get older that we continue with some physical work and do exercise. Even walking for 30 minutes every day is good exercise and will help prevent diabetes and high blood pressure.

7. **Conclude:** In this exercise we have talked about some things which we often find very hard or too private to discuss. It helps us all, young and old, if we understand the problems that older people may face and know how to help.

## Exercise E.6: ONE NEW THING

**Aim:** Winding down exercise.

**Description:** Everyone shares one new thing they have learnt.

**Directions:**

1. Explain that this has been a session with a lot of new information. Say that you would now like to bring the session to a close with a reminder of how much knowledge and experience we already have to share among ourselves.
2. Ask the participant to your right to share with the group “One new thing that I have learnt today is...” Then ask the next person to speak. Go round the circle, finishing with yourself, so that everyone has made a contribution. Ask each participant to identify one thing that they will share with someone else.
3. Finish off by thanking everyone once more for coming to this session. Arrange a mutually convenient time and place for the next session, before saying goodbye.

## SESSION F: GENDER VIOLENCE

### PURPOSE:

To explore violence in relationships

### MATERIALS NEEDED:

flip chart, pens

### SPECIAL INFORMATION:

Before the session find out if there are any women's organisations or NGOs which provide services for abused women in your area. Find out their contact details. Include their details on the referral list and give to participants during this session.

### CONTENTS:

Introduction

F.1	Statues of Power	15 mins
F.2	Abuse in relationships	40 mins
F.3	Consequences of violence	40 mins
F.4	Supporting abused women	40 mins
F.5	Support as family and neighbours	40 mins
F.6.	Closing circle	10 mins



## INTRODUCTION

1. Sit in a circle with the group. Welcome everyone back to the new session. Thank everyone for coming. Enquire about late comers or non attenders.
2. Ask each participant to share with the group something good that has happened to them since the last session.
3. Explain that we are going on to discuss power and abuse in this session and will start with a game.

### Exercise F.1: STATUES OF POWER

**Aim:** *To remind ourselves how we can show power, and that there are different types of power and these affect us in different ways.*

**Description:** *A physical exercise, in pairs.*

#### Directions:

1. Divide the group into pairs. Each pair is going to produce an image which they act, like a photograph. They may speak but not move. The image will show one person in a position of power over another person. Allow them a few minutes to prepare, then ask them to swap around (so that the powerful figure becomes the powerless and vice versa) and show power in a different way.
2. Now go round and give each pair the opportunity to show one of their images them to the rest of the group.
3. For each image ask the group: what type of power is being shown here? Ask the two actors to summarise in one or two words: *how does it feel to have power? How does it feel to be without power?*
4. Explain we often think about power as strength and sometimes violence, but there are positive ways of showing power. We should remember that there is also the power of having knowledge and wisdom, the power of being able to resolve disputes, the power of being able to nurture and support a family. These fit in with four types of power: (a) Power to (the ability to act), (b) Power over (authority, control or domination), (c) Power with (taking action as a collective), and (d) Power within (one's own agency to take action, express one's will, have confidence and self-esteem).
5. Ask participants if they recognise these types of power in the statues of power they have just observed. *Which ones did they see? What were their thoughts?*
6. In this session we will focus on all these types of power. The most important thing to note is that: when we use power over someone in a negative way it may feel good to us, but they may say they feel bad, scared, small or humbled, which are negative emotions. If we use power in a positive way then the person we use power to support also feels good. If none of the pairs showed power as being something positive, ask them to quickly show power again but this time each do so in a way that is positive – the power to do good.

### Exercise F.2: ABUSE IN RELATIONSHIPS

**Aims:** *To enable participants to think about abuse in relationships and to distinguish between the use of physical force and other forms of abuse.*

**Description:** *Group discussion and role play*

#### Directions:

1. Explain that in this session we are going to think about abuse in marital relationships. We have all seen this happening in our families and neighbourhoods. We are going to start this exercise as a whole group thinking of all the different forms of abuse in relationships. Make a list of the different forms of abuse mentioned on a piece of flip chart.
2. Encourage the group to suggest non-physical and physical forms and make sure that at least one example of each of the categories of abuse listed below has been suggested.



**Emotional and psychological abuse may include:** insults (“you’re so ugly” or “you’re so useless”), humiliating a wife or daughter-in-law in front of others, controlling movement e.g. forbidding a wife or daughter-in-law to go outside the yard, or stopping her from seeing family and friends, offering no help with work in the home, depriving a wife of free access to food, preventing her from using contraception, forcing an abortion, hurting something or someone she loves to punish and scare her, not treating her as a proper family member, letting her know the man is considering a new wife or having another partner, yelling, throwing things and threatening violence.



**Financial/economic abuse may include:** refusing to give to support your child, taking a wife’s or daughter-in-law’s earnings, not sharing the money in the home fairly.



**Physical and sexual violence may include:** slapping, beating, pinching, hair pulling, threatening or attacking with a weapon, a husband forcing a wife to have sex or do something sexual he/she does not want to do. There may also be sexual violence against the wife from other family members.

If a man says he experiences abuse when his wife does not cook well at home, you should ask him how this hurts him. The forms of violence and abuse we are talking about from men (and sometimes their family) against women are emotionally hurtful, unfair and illegal, and these are acts of cruelty that should not be acceptable.



**\*\*How participants may respond to this exercise about abuse:**

Many people say its abuse when female partners do not do domestic work at home, such as cooking, ironing, and cleaning. It is important to think about this question: Is it fair that women should be expected to cook and clean when they also contribute financially in their home, when male partners don’t make any financial contribution, yet do not contribute in other ways?



Many women find it particularly difficult to talk about the ways in which their partners abuse them as they feel that they are to blame or responsible as they are married to this man. Men who are hurt by their partner’s behaviour may also find it very difficult to talk about as they may feel it makes them feel like they are not men enough. Encourage people to think about the situations of others if it is easier than personalising it.



**If participants focus on abuses done by women,** explain that the workshop is designed to 1) highlight the overwhelming plight of violence against women and girls in Nepal, for example studies show that 1 in 3 women are abused by their partners compared to less than 7 in 10 men who report having ever been physically violent towards their wives as reported by national studies conducted in Nepal; and 2) highlight the importance of peace among all family members, thus acknowledging that though a few instances occur where men or in-laws are treated badly by women, this is not as often.

3. When the list is complete go down the last and ask for each one: *is this something which wives only experience from their husband or may they also experience it from their mother-in-law and joint family?*
4. Divide the group into small groups of three or four people and ask them to develop a very short role play showing ways in which partners may hurt each other. You may suggest that one of the other actors should be the mother-in-law.

5. Present these role plays to the whole group. After each role play has finished ask the characters to stay in role for a few minutes whilst you invite the rest of the group to ask the characters questions. The “characters” should answer these in their role play. The sorts of questions which they might ask are:

- *How does she feel when he does this?*
- *Why does he do this? How does he feel?*
- *What is the role of other people present? Who are they and how do they feel?*



Many women find it particularly difficult to talk about the ways in which their partner abuses them as they feel that they are to blame. Encourage people to think about the situations of others if it is easier than personalising it.

6. End the role play by de-roling. Emphasise that it is just a role play and although it can evoke quite strong emotions it is important to remember that you are just acting. Go round the group and have everyone say e.g. “My name is Nabin and I am not an abusive husband”. If participants appear to be upset, take them aside now and assess whether they need immediate help or referral. In order to change the mood in the room, it is also better to introduce an ice-breaker such as the one that we have at the end of this exercise.

7. Conclude this session by sharing with participants that this session can be emotionally draining and may raise some of the participants’ experiences. Explain that in this session we will discuss the consequences of violence and the ways in which we can receive support. Share the referrals for people who have experienced abuse, and explain what kind of support they must expect there.

### Exercise F.3: CONSEQUENCES OF VIOLENCE

**Aims:** *To encourage the group to think about the consequences of violence*

**Description:** *Exercise of critical reflection with a flip chart*

#### Directions:

1. In this exercise we are going to reflect on the consequences that may follow violence for victims and perpetrators. Ask participants to divide into four groups and give each a flip chart sheet and pen. If participants cannot write, this exercise must run in the bigger group. Encourage participants to discuss some of these consequences in small groups, feeding back into the bigger group.
2. Explain that we want to start by considering violence by husbands against their wives. Ask them to divide the page into two and on one side record all the consequences for women as victims of violence and on the other side the possible consequences men may face if they harm their wife.
3. Ask the group to come together. Ask one of the small groups to report back their discussion about the consequences of violence for wives. Does everyone agree? Did the other groups have any other ideas?



Make sure participants consider the immediate consequences in terms of the wife’s feelings, her health, impact on children, impact on the relationship and family.



**Consequences of abuse on victims and perpetrators:** In facilitating this exercise it is important to make sure participants consider the immediate consequences in terms of their feelings, for the relationship, help-seeking actions, possible punishments, and the long term implications of those punishments.

All forms of abuse leave emotional scars: low self-esteem, fear, and even depression.  
**Consequences that may follow for women who are victimised may include:** physical injuries



which may even be fatal, depression, anxiety, fear, difficulty sleeping, being frightened of it happening again, hating her husband, divorce, suicide, reporting abuse to the police, and shaming the family. She may also lose a pregnancy and sometimes need a hysterectomy.



**Consequences that may follow for men who are perpetrated may include:** feeling guilty, bad about himself, get depressed, drink more alcohol, experience gossip, possibility of being punished, being arrested and possibly jailed and then not able to earn money for the family, he may get divorced, lose her love, and may be shunned by friends or family.



**Consequences for women who are sexually abused may include:** injuries, depression, anxiety, fear, difficulty sleeping, being frightened of it happening again, hating him, divorce or leaving the relationship, reporting to the police, reporting to the family, health problems including pregnancy, STIs and HIV unless treatment is taken, following a legal process after opening a case.



**Consequences for male perpetrators of sexual abuse may include:** feeling guilty, feeling bad about himself, fear he will get punished, being arrested and possibly jailed with implications for school completion and working life, divorce / relationship splitting up, losing love, embarrassment, being shunned by friends or family.

2. Ask the group what are the consequences for children in families where their mother is abused?



Children may become depressed and act out with aggression at home and school, may do poorly at school and may struggle to communicate well with other children. Boys who witness violence at home grow up learning to use violence themselves and girls are more likely to later become victims. Children can also be hurt if there is divorce.

3. **Conclude** that there are a lot of consequences that come from violence. When there is violence every one in the family suffers and this is why it is very important to prevent it. Explain that there are laws that prohibit violence and abuse. Explain that we will go over what a woman can do when they have experience violence or abuse. For now, briefly explain that it is against the law to hit, rape or abuse others in any way, see **Endnote 2**.

## Exercise F.4: SUPPORTING ABUSED WOMEN

**Aims:** To develop and practice ideas for ways of helping to support abused women in the community.

**Description:** Brainstorming

### Directions:

1. Explain that in this exercise we are going to consider how abused women can get help, including how we can try to help when we see a woman being mistreated. Women may be abused at home, by their spouse or family member, and sometimes by people outside the home.
2. Split participants into four groups and give each a flip chart and pen and ask them to make a list of places and people from whom a woman can get help if she is experiencing violence or abuse. If participants cannot write, ask them to discuss places or people who can help if a woman is experiencing violence or abuse.



Sources of help may be formal: police, One - Stop Crisis Management Centre ( OCMC), or they may be informal: mother-in-law, father-in-law, neighbours, friends, a wife's own family, or trusted women village leaders.

3. Ask each group to discuss what the advantages of seeking this type of help are and what may be the difficulties which a woman could face if she asked for help from this source.



This is a very important discussion as there are a number of laws prohibiting violence against women and girls in Nepal. One such law is the “Muluki Criminal Code” ( See **Endnote 2** again) again).

**KEY MESSAGES:**

Listen  
Do not blame her  
No one ever deserves violence  
Do not tell her what to do  
Ask who can help to mediate in the Relationship  
Ask about safety



Women who have been abused can get help from the police and One - Stop Crisis Management Centre ( OCMC). However, doing so may bring gossip and shame on her family and so it may be difficult for her to continue in the marriage afterwards. Some women experience very severe violence and fear their husbands will kill them, in these cases they may realise they will have to divorce to be safe and need support from a One - Stop Crisis Management Centre ( OCMC) or the police.

4. Call the group together and ask one of the small groups to share their discussions. *Did everyone else agree? Were there other suggestions from other groups?*

## Exercise F.5: SUPPORT AS FAMILY AND NEIGHBOURS

**Aim:** *To develop skills to support women experiencing violence*

**Description:** *Role play*

**Directions:**

1. Explain that in this exercise we are going to go one step further and learn how we can best try to support women experiencing violence. There are a small number of things which are very important and can be very helpful. Let's discuss what these are.
2. Draw an ear in the flipchart – *ask what the first one is?*
3. LISTENING – explain that most women who experience violence find it very difficult to talk about it. You can help a woman to talk by offering to listen. Ask: *what are the characteristics of a good listener?*
4. Remind everyone one of the listening skills exercise in the first session and mention that it is very important not to be judgemental when you listen.



**DO NOT BLAME HER** – write this on the flipchart and mention that you cannot support a person experiencing violence if you tell them it was their fault. Violence is the fault of the perpetrator it is never the fault of a victim.



**NO ONE EVER DESERVES VIOLENCE** – everyone can do things which are wrong sometimes and it is often necessary to have a conversation and ask why something wrong has happened and how we can prevent it from happening again. This is the correct way to solve a problem, not through the use of violence.



**DO NOT TELL HER WHAT TO DO** – it's very important that a person listening to someone who has experienced abuse does not tell her what to do. Abused women should be asked what they would like and what they think might make their situation better. She needs to know what choices are available to her, such as reporting the violence to the police, filing a FIR, getting free legal aid, staying in a shelter, etc. They need to find the solutions themselves. If you are aware of services of help, you may communicate them but let the woman choose what she does on her own.



**WHO CAN HELP?** Ask her who she has who she can try to get help from to try to end the violence.



**ASK ABOUT SAFETY** – some men severely injure or kill their wives. It is important to ask a women how unsafe she feels. It is a sign of great risk when violence is getting more and more severe. Women are often worried about being able to leave as they may not have citizenship documents, a place to stay, clothes and so forth. Women who live with violence can prepare for the day when they may have to leave in a great hurry by trusting a friend with a copy of their official papers and some money, or having them packed in a bag that could be quickly taken if she had to leave in a great hurry. Women can make themselves safer by planning how they could leave.

Women who experience violence from their husband always have risks. If they stay in the marriage they may experience more violence, or they may commit suicide. Some men become especially violent when women try to leave them so there are also risks attached to leaving. It is also true that for many women in Nepal being divorced is very difficult, especially if they have no job. Many women choose to stay in a bad relationship because they think it is better than being divorced, or because they love their husband. These are very difficult decisions and women need to make them for themselves.

5. Explain that now we will do role play. Ask the participants to break into four groups and to develop a role play where one actor is an abused wife and she goes to a neighbour who gives her support. It is very important that the neighbour asks her what has happened and shows good support for her.
6. The other members of the group should listen. After a few minutes they should discuss if they agree that the support given was correct and all the important messages were included.
7. Now ask the other members of the group to adopt a role. One should be the husband and the others should be someone who could help to mediate problems in the relationship and try to stop him being violent again. Plan this and invite them to play the roles.
8. Now call everyone together and ask each group in turn to show their role play of how the problems can be mediated and violence stopped.
9. Ask the group: *does everyone think this may be helpful?*
10. Conclude by saying that violence against women hurts all of us, but we all have the power to try to stop it if we make it clear that we think that violence is wrong, that no woman deserves to it. We have the power to stop violence against women! You may introduce the concept of 16 Days of Activism Against VAWG and ask whether participants ever attend such events and encourage them.
11. Ask everyone to do some de-roling, each stating their names adding that they are not the character they depicted in the role plays.

## Exercise F.6: CLOSING CIRCLE

### Directions:

1. Explain that this has been a session which has discussed a lot of areas that people find very difficult to discuss. Say that you would now like to bring the session to a close with a reminder of how much knowledge and experience we already have to share among ourselves.
2. Ask the participant to your right to share with the group “One new thing that I have learnt today is...” Then ask the next person to speak. Go round the circle, so that everyone has made a contribution. Ask each person to identify one thing that they will share with someone else from this session.
3. Finish by thanking everyone once more for coming to this session. Arrange a mutually convenient time and place for the next session.

## SESSION G - SECOND PEER GROUP MEETING

**PURPOSE:** To share peer group ideas to far and promote conversation and empathy

**TIME NEEDED:** Maximum 2 hours

**PARTICIPANTS:** Members of all four peer groups, young men and women, older men and women all meeting together (no one else may attend). Refer to the peer group notes in the preparation pages at the beginning of the manual.

### DIRECTIONS:

1. Invite participants to start with a fun song known to everyone before the meeting starts.
2. Thank everyone for sparing their time to come to the meeting. Explain that all peer groups have been developing role plays and that they have produced some fine ideas and acting. Now they have a chance to see one another's work and to present their own ideas to the full assembly. Explain that this is not a competition, but an opportunity to share ideas. Explain that you know some groups are feeling nervous about presenting their ideas in public, but encourage them to be brave and encourage the whole audience to support each presentation.
3. Peer groups should be asked to decide amongst themselves which peer group should go first and so on.
4. Each peer group should a role play about family happiness and family unhappiness. After each one ask each peer group the following:
  - *What was the unhappiness or mistreatment shown in the role play? Is this common in your community? Do you agree that it is mistreatment?*
  - *What are the most important differences between the happy and unhappy families?*
  - *Are there differences between the male and female peer groups and the older and younger groups in the forms of mistreatment shown in the role plays?*
  - *Do these differences reflect different gender expectations and roles in society? In what way?*
5. Finally, thank all participants for their fine acting and explain that you will next go on to Session F. Each facilitator should arrange a mutually agreeable time and place for Session I with their own peer group.

This meeting is important because it allows participants to voice their own concerns for the first time to other community members. It also enables them to consider how they could work together to try and find solutions or strategies to help members of the community who are experiencing problems. This is valuable groundwork for developing greater understanding between different sections of the community. But it is also important for participants to go back to working in their peer groups. Don't be tempted to abandon this principle now! There is still a lot of sensitive material to be covered in further sessions, which need the privacy and safety of a peer group.

## SESSION H: LET'S FIND MORE SOLUTIONS

**PURPOSE:** To find new skills to change the ways in which we behave.

**TIME NEEDED:** 2-3 hours.

**PARTICIPANTS:** Four separate peer groups.

**MATERIALS:** flip chart and pens,

### CONTENTS:

#### Introduction

H.1	Hand push	10 mins
H.2	Let's support ourselves	1 hour
H.3	'I statements'	1 hour
H.4	Taking control	15 minutes
H.5	Closing circle	10 mins



## INTRODUCTION

1. Sit in a circle with the group. Everyone should be at the same level, including yourself.
2. Welcome everyone back to the new session. Thank everyone for coming. Enquire about late comers or non attenders.
3. Ask each participant to share with the group something good that has happened to them since the last session.
4. Review the last session. Ask participants to remind us what we learnt together at the last session about alcohol use and taking responsibility, and the influence of each of these on disharmony and violence in the family. Remind them if they have forgotten. What else did the last session explore?
5. Explain that we are going on to discuss other things in this session, but will start with a game.

### Exercise H.1: HAND PUSH

**Aims:** *To energise the group, to introduce the idea of conflict.*

**Description:** *Two lines of participants push against each other, followed by analysis.*

**Directions:**

1. Ask participants to form two lines, facing each other. Each participant touches palms with the participant facing her/him in the other line. Call one line “Line 1” and the other “Line 2”.
2. Ask all the participants in Line 1 to start pushing against the person in Line 2, only using their palms. People in Line 2 can respond in any way they like.
3. After 30 seconds or so, ask everyone to stop and then to change roles. This time Line 2 members should push against Line 1 members, and Line 1 members can respond as they choose.
4. After another 30 seconds or so, ask everyone to sit down in a big circle. Ask people how they felt doing this exercise. Did they respond by pushing back or by giving in, or what? How did this relate to their real life experience of conflict for example in your relationship? When someone pushes you do you give up or fight back? There are no right or wrong answers but sometimes our relationships are influenced by how we respond.

### Exercise H.2: ATTACK, AVOID AND MANIPULATE

**Aims:** *To gain an understanding of assertive and unassertive behaviour.*

**Materials:** *Flip chart and pens*

**Description:** *A group exercise introducing assertiveness, looking at aggressive, manipulative and passive behaviour.*

**Directions:**

1. Explain that we want to now teach more skills to help us improve our communication and relationships. There are lots of different ways to communicate and sometimes we do so in ways that are not helpful for influencing the behaviour of others. We would all like to be able to say what we feel and have the other person listen to us, but sometimes in a situation of conflict or disagreement we attack the other person, sometimes we avoid the conflict and so do not say what we want and sometimes we become very manipulative.

2. All of us use some of these strategies some of the time. In this session we are going to discuss how we try to influence the behaviour of others or ways we respond when others try to influence us.
3. We are going to start with thinking of types of behaviour which are attacking, avoiding or manipulative. Put these as headings on a flip chart and ask the group:
  - *Are you familiar with attacking behaviour during a conflict or disagreement? Why types of behaviour may be attacking? List these.*
  - *Are you familiar with behaviour that is passive or avoids addressing the issues in conflict? What types of behaviour avoids the issues? List these.*
  - *Are you familiar with manipulative behaviour? What types of behaviour is a sign of the use of manipulative tactics in an argument? List these.*

## GUIDE FOR FACILITATORS ON CLASSIFYING POSSIBLE ACTIONS

### ATTACKING

*Shouting*  
*Interrupting*  
*Exploding*  
*Warning (if you don't do this!)*  
*Revenge (I'll get you back for this!)*  
*Insulting*

### AVOIDING

*Withdrawal*  
*Sulking in silence*  
*Avoiding conflict at all costs*  
*Talking behind someone's back*  
*Trying to forget the problem*  
*Not saying what you think*  
*Not being honest to avoid conflict*  
*Pretending to agree*

### MANIPULATIVE

*Threatening to leave or kill*  
*Begging and pleading*  
*Making others feel guilty*  
*Emotional blackmail*  
*Crying*  
*Offering something, e.g.,*

2. Remind the group that we all use some of these approaches some of the time. Often they may be the easiest way of dealing with a situation in the short term but in the long term there can be problems.
3. Remind the group that when we have a disagreement or would like a difficult decision to be made, what we want is 1) for the other person to understand our position, 2) to make an agreement that they will be able to stick to, and 3) be comfortable with the agreement. **These are the three elements of a good agreement.**
4. Now demonstrate with one of the participants how you could use all three types of behaviour when faced with a problem or conflict situation. Ask someone to read out the first part and you will give the response.

**Mother:** "I don't want you to go to college in Baglung, you need to stay at home and get married. No one wants to marry a woman who seems too clever"

**Response:** "You are just jealous because you never had the chance to get an education. Do you want me end up useless like you? You can forget it if you think I'm staying here one day longer"

*What type of response was that? Attacking, avoiding or manipulative?*

**Mother:** "I don't want you to go to college in Baglung, you need to stay at home and get married. No one wants to marry a woman who seems too clever"

**Response:** "You are my mother and I must obey you"  
 What type of response was that? Attacking, avoiding or manipulative?

**Mother:** "I don't want you to go to college in Baglung, you need to stay at home and get married. No one wants to marry a woman who seems too clever"

**Response:** “Ok I won’t go, but you will see I will end up poor like all my cousins. You will see in 2-3 years my husband will be in Dubai and will leave me for a Dubai woman and then I won’t have anything to support the family with. It will be your fault and wouldn’t have happened if I had been able to get more education and get a job”

*What type of response was that? Attacking, avoiding or manipulative?*

5. Ask the group:

- If we use attacking behaviour will we have a good solution? If not, why not.
- If we use passive or avoiding behaviour, will we get a good solution? If not, why not?
- If we are manipulative do we get a good solution? If not, why not?

**Three elements of a good solution:**

- Understand our position
- Feel comfortable with the solution
- Stick to the agreement



The discussion should mention that if you attack you may impose your view, but you are unlikely to solve the problem. Just as in a battle, if the person you attack has more power than you they will win in the end and you will not achieve your goal. If you are passive you will not address the underlying problems and you will not be happy. The use of manipulative tactics can result in a short term solution, but it usually makes people unhappy in particular people may come to dislike and avoid you.

8. Now explain that there is a better way of doing this – harmonious negotiation:

**Mother:** “I don’t want you to go to college in Baglung you need to stay at home and get married. No one wants to marry a woman who seems too clever”

**Response:** “I understand you worry about me being able to get a husband but I think I should go. It’s only for two years and then I will be able to earn money when I get a job. These days many people do get married later and women who bring money into their home are better respected. I will also be able to help you a little when you are old”.

7. Ask the group what they think of that way of responding. Wasn’t it more effective? Explain that in the next exercise we will learn how we can communicate assertively. It is not just about what we say, but also how we say it: Our body language. Remind them of the first session.

### Exercise H.3: “I” STATEMENTS

**Aims:** *To show how it is possible to face someone with whom you have a problem without either antagonising them or withdrawing from the problem. To practise making non judgmental statements, and using a structure which can open, rather than close, discussion of a difficulty.*

**Description:** *An exercise which explains and demonstrates an assertive but non aggressive way of expressing feelings about a problem.*

**Directions:**

1. Explain that we are going to learn more about assertive communication using what we call ‘I’ statements.
2. Explain that there are four key elements in an I statement. Write these on a piece of flip chart

**I** – The first element is ‘I’ and this reminds us that we have to be specific that we are talking about ourselves (and not saying “you”)

**Feel** – The second element is the response – a feeling or an emotion – that describes the impact of the situation upon you

**The action or reason** – The third element is a reason – the reason why you are feeling the way you do. Make this description and not blaming the other person.

**What I would like** – The fourth element is the suggested solution. It should not be a demand but a statement of what you would like.

3. Write a couple of examples and ask participants to identify the four elements

**Examples:**

“I felt worried yesterday as you were planning with your friends to buy that expensive Saree. If you want to spend money on big things, I would like us to discuss before you make plans as we do not have a lot of money and I do not want to be embarrassed when your friends learn I cannot buy it for you.”

“I feel sad and concerned when you come home every night after drinking with your friends. I would like to see more of you and I would like us to have more money for the family. I would like it if we could agree an amount of money that you can use with your friends so that we have enough money for expenses at home.”

“I feel very pressurised when you ask me to make you morning tea in the morning, and I am sorry it’s late. I would like us to share out the work in the home because I have to feed and care for your two month old grandson Bikash and my young daughter before I can help the adults”

These statements carry no blame and are phrased not to annoy the listener. The expectations within them are presented in a non judgmental manner (there is no “you must...”) and are not accusing the listener. They state the speaker’s expectations or hopes, but they do not demand that they be met.

4. Ask participants to work in pairs and first to identify one aspect of their current relationship with their husband or wife or with someone else at home that they would like to change. Ask them to prepare one “I” statement which they could use to address this difficulty they are facing in their lives. Partners can help each other to make their statements clear and clean.
5. Call the group back together again and participants to share examples. Giving everyone an opportunity to comment on them and to offer suggestions as to how they might be improved.
6. Ask all participants to commit themselves to making one “I” statement to somebody before the next session. You may suggest that they try to use it first in an easy context, with a friend over a small problem. You can begin just by saying “I feel happy when...” and see how that works.



“I” statements are a useful way of separating feelings and facts in order to clarify what a problem really is. The formula may seem strange and unfamiliar, but with practice it can become an unconscious reaction rather than a laboured response. It is a tough discipline and needs practice.



It is worth pointing out that it can be used at work, at the market or the shops, with friends, on public transport or at any time when you feel that your needs are not being met. It is not just for use with a partner!

## Exercise H.4: TAKING CONTROL

**Aims:** To explore ways of taking control or feeling in control. To rehearse these ideas in front of the group. To increase confidence. To find more appropriate ways of presenting oneself.

**Description:** A group exercise looking at ways of using our own power within group and social situations.

**Directions:**

1. Ask participants to lie on the ground. Ask them to imagine that they are feeling completely useless, with no resources, no confidence, no control.
2. Then, slowly, they rise and start to feel better about themselves. They move up a sliding scale from 1 (feeling completely useless, no control) to 10 (confident and totally in control).
3. Everyone walks around the training area, slowly changing as they move up their scale. When everyone has reached their 10 you can stop.
4. You could ask a few participants to demonstrate their movement from 1 to 5, other from 10 to 5 and a third group from 5 to 10. How often do they feel they do this in everyday life? What do they feel as they move up or down the scale? How can we apply this to our daily lives?

## Exercise H.5: CLOSING CIRCLE

1. Thank everyone again for coming. Ask each member of the group in turn to mention one thing that they have learnt today and one thing that they are looking forward to doing before the next meeting.
2. Ask if there are any more questions about today's session that anyone would like to ask.
3. Remind everyone to think about the four-point plan for taking responsibility for our own actions and encourage them to make use of it at least once before the next session. Ask each person to identify one thing that they have learned that they intend to share with another person before the next session.
4. Remind everyone of the time and place for the next meeting and say you look forward to seeing them all again there.

## SESSION I: LET'S ASSERT OURSELVES

**PURPOSE:** To develop more assertiveness skills.

### CONTENTS:

#### Introduction

I.1	Saying 'no'	30 mins
I.2	Opening a fist	10 mins
I.3	Expressing appreciation	30 mins
I.4	Assertive responses	1 hour
I.5	Closing circle	10 mins
I.6	Mental gifts	20 mins

### INTRODUCTION

1. Sit in a circle with the group. Welcome everyone back to the new session. Thank everyone for coming. Enquire about late comers or non attenders.
2. Ask each participant to share with the group something good that has happened to them since the last session.
3. Remind participants that in the last session we learnt how to communicate assertively using I statements. Ask how many have tried out I statements at home since the session
4. Explain that we are going on to discuss other things in this session, but will start with learning how to say 'no' using assertive responses.

### Exercise I.1: SAYING 'NO'

**Aims:** To help participants find effective ways of saying 'No' to situations where they are being forced into doing something that they do not want to do

**Description:** Role play

#### Directions:

1. Start by explaining that it is often difficult for us to say clearly what we want. Sometimes we agree to things even if we do not want them because the other person expects us to saying 'No I don't want to!' is just too difficult. In this activity we are going to share our experiences of saying 'no' and practice saying 'no' in different ways to make it clear how we feel and what we want to say without offending the other person.
2. Go round the group and ask each person to share an experience of a time in their life when they have said 'no!' Who did they say it to? What did they say no to? What happened?
3. Explain that even though women are often not expected to 'say no' in Nepal we often do have to say 'no' to things in our lives.
4. We are going to do role plays of two different kinds of situations: In the first, one person wants to say 'No not now' in a way that doesn't hurt or offend the other person, but helps them to listen to and understand their needs. In the second situation, the person saying 'no' really means 'no'.
5. Divide the group into pairs and suggest first that one should be a mother and the other her son. The mother should request something of the son and he can say 'no!' or 'no not now'. Given then 2-3 minutes to agree the situation.

6. Then call everyone into a circle and ask each pair to share. Does everyone agree that the son was able to say 'no' in a way that was effective and assertive? Can a son do this without being to be disrespectful? What are the other ways of saying 'no' without showing disrespect? Ask the 'mothers' how did it feel when your son said 'no!' to you?
7. Ask the group to return to their pairs and suggest that one should now be a mother-in-law and the other her daughter-in-law. The mother-in-law should request something of the daughter-in-law and she should say 'no!' or 'no not now'. Given then 2-3 minutes to agree the situation.
8. Then call everyone into a circle and ask each pair to share. Does everyone agree that the daughter-in-law was able to say 'no' in a way that was effective and assertive? Can a daughter-in-law do this without being to be disrespectful? Ask the 'mothers-in-law' how did it feel when your daughter-in-law said 'no!' to you?
9. Ask the group to return to their pairs and suggest that one should now be a wife and the other her husband. The husband should request something of the wife should say 'no!' or 'no not now'. Given then 2-3 minutes to agree the situation.
10. Then call everyone into a circle and ask each pair to share. Does everyone agree that the wife was able to say 'no' in a way that was effective and assertive? Can a wife do this without being to be disrespectful? Ask the 'husbands' how did it feel when your wife said 'no!' to you?
11. Ask the group: What are the other ways of saying 'no' without showing disrespect?
12. Choose, after discussion with the group, three role plays to present to the meeting of all the peer groups, with a special request that when a person says 'no' in a certain way they mean it and their wish should be respected.



There are lots of different ways of saying 'no'. It is generally important that we do it in a way that is respectful. This means we can:

- Use persuasion
- Offer alternatives
- Explore the consequences and so persuade a different course of action
- Show a gap in an argument, but in a respectful way

## Exercise 1.2: OPENING A FIST

**Aims:** *A quick game to change the pace and be a challenge!*

**Description:** *Pairs work on persuasion.*

### Directions:

1. Explain the following to participants, acting it out as you say it:

We have seen how our body language can influence other people's response to us. For instance, if someone is acting aggressively towards us, they may be leaning forward at us, with clenched fists. By changing our body language, we can improve the situation. For instance, if we are sitting down, we can relax our shoulders, uncross our arms, open our palms upwards, uncross our legs, hold our heads straight, look straight at the aggressor. All these things create a more measured response in the aggressor

2. Now ask participants to divide into pairs. First one will act as the aggressor and the other will act as the persuader; then they will swap roles. The aggressor must hold their hand up in a very tight fist and feel very angry. The persuader has to try to persuade the aggressor to undo their fist.

The persuader should use all their skills to persuade the aggressor to calm down and to open their fist. The persuader and aggressor must not touch each other, but the persuader can say or do anything which they think will work to calm down the aggressor and persuade them to open their fist. If the aggressor thinks that the persuader has done a good enough job, they can agree to open their fist. But they mustn't give in too easily!

Give the pairs 5 minutes each way to try out their persuasion on each other.

3. See by a show of hands how many people managed to persuade their partners to open their fists. Praise and encourage everyone. If the persuader could not convince the aggressor to open the first, then discuss some of the negotiation techniques previously discussed in the previous session. Ask participants to discuss what they have just experienced in this exercise in relation to their relationships.

### Exercise I.3: EXPRESSING APPRECIATION

**Aims:** *To practice expressing appreciation.*

**Description:** *An interactive group exercise exploring how to express appreciation*

**Directions:**

1. This is the last exercise and we want to use role play to practice all of the skills that we have developed in *Sammanit Jeevan –A gender transformative manual* but first we must learn to communicate good things to our husband or wife and family. We often forget this and it makes everything unhappy at home.
2. Ask the participants to divide into pairs and to share with their partner two things that they really love about their husband or wife.
3. Now imagine that your partner is your husband/wife and make a statement expressing how much you love or appreciate those two things about them.
4. When this has been done ask the pairs to think of two things that they really like and appreciate about their mother-in-law or father-in-law (or if they are older, then about their daughter-in-law). Now imagine your partner is that person and express that appreciation.
5. Call everyone together in one group. Ask for 2-3 people to share their statements.
6. *Ask: how did this make you feel to say these things?*
7. Explain that it is very important that we express our feelings for and appreciation of those around us and so our homework is to share these statements at home.

### Exercise I.4: ASSERTIVE RESPONSES

**Aim:** *This is the final session and the aim is to use role play to put everything we have learned together and understand a problem of conflict at home and find solutions*

**Description:** *An interactive session with role plays*

**Directions:**

1. In this session we want to put together all of the ideas we have been covering and skills we have learnt during *Sammanit Jeevan –A gender transformative manual*. Explain that we should recap the main ones;

- a. Understanding of the social and family pressures we feel and what we expect of men and women.
  - b. Understanding what is abuse and violence.
  - c. Understanding how we can help when there are problems at home and support women who experience violence.
  - d. Understanding how we can address problems assertively.
  - e. Understanding how we can use I statements and better communication.
2. Ask participants to break into four groups and plan a role play. The role play should show a situation of unhappiness, tension, or violence at home. Give them a few minutes to plan this and enact the role play.
  3. Next ask the participants to each take a role which helps to solve problems and make the home happier.
  4. Remind them that the main victim of violence should also play a role in solving problems. He or she should talk to someone about the problem and work out what they would like to change to make things better. This should be realistic. Then use an 'I statement' to have a conversation to help change things at home.
  5. Call the group together and ask each group to present the role plays to the others. For each one ask:
    - *What are the types of abuse and violence that we are seeing demonstrated in the role play?*
    - *Can you see good listening skills being used to help the victim of violence and abuse?*
  6. Then ask: *what are the solutions that we see? Can you identify the I statement being used?*
  7. Repeat this for all of the role plays
  8. The conclude by de-roling and explaining that this exercise has brought together all of our new skills. Our challenge is now to use these in our homes and in the community to try and build greater harmony. We have shown through the role play that everyone has a role in resolving violence, even the victims of violence themselves.
  9. We are going to prepare for a last peer group meeting and you would like to have one of these plays presented. Agree which one should be presented.
  10. Then mention that we would like to give an opportunity in the final meeting to make one request to your husband or wives and to the older men and women (or younger men and women). This request should be a very important thing which will build family harmony. You need to agree the requests and agree who will be the spokesperson for the peer group.

### Exercise I.5: CLOSING CIRCLE

1. Thank everyone again for coming. Ask each member of the group in turn to mention one thing that they have learnt today and one thing that they are looking forward to doing before the next peer group meeting. Ask each to identify one thing they will share with another person.
2. Ask if there are any more questions about today's session that anyone would like to ask.
3. Remind everyone of the time and place for the final peer group meeting and say you look forward to seeing them all again there. Remind them that there are 10 more sessions on economic empowerment and IGAs that will take place after the final peer group sessions. Explain that everyone attending here will be going to the economic empowerment sessions. For now, we will end with one last game.

## Exercise I.6: MENTAL GIFTS

**Aims:** *Closing exercise. To give a sense of sharing and appreciation.*

**Description:** *Each participant receives a “gift”.*

**Directions:**

1. Start off by pretending to hand a big present to the person on your left. Say his or her name, then say that you would like to give them a present of something which you know they would really like. For instance, if your neighbour is called Kalpana and you know she likes chocolate, you could say “Kalpana I would like to give you a year’s supply of chocolate!” Meanwhile pretend to pass her this with your hands.
2. Next your neighbour turns to his/her neighbour, “offering” him/her an imaginary gift of something s/he really likes. This goes on round the circle, until you end up being given a “present” by the neighbour on your right.
3. Finish by thanking everyone for attending this session. Check with everyone that they all know the time and location and can come to the Final Community/Peer Group Meeting.

## SESSION J: FINAL PEER GROUP MEETING

### Directions:

**PURPOSE:** To share peer group ideas to far and promote conversation and empathy

**TIME NEEDED:** Maximum 2 hours

**MATERIALS:** Flip charts from session B

**PARTICIPANTS:** Members of all four peer groups, all meeting together (no one else may attend)

### DIRECTIONS:

1. Thank everyone for sparing their time to come to the meeting. Give a special welcome to any community leaders or other officials who may have turned up.
2. Reintroduce yourself and let each of your co-facilitators reintroduce themselves to the audience.
3. Explain that, as everyone is probably aware, there has been a workshop running in the community in recent weeks. This meeting today will provide everyone with an opportunity to see and hear a bit about what the participants have done in the workshop. It will also present some special requests from the participants to one another and to the whole of the community.



4. Each peer group will take it in turns to present their chosen role play from the Assertive Responses exercise.
5. After we have seen all of the role plays, ask if one participants from each of the groups would like to comment on the other role plays and how people of their age and gender are portrayed in them. *Can they mention two things they learnt about how they are perceived by people of the other gender or a different age?*
6. Explain that we have asked each of the peer groups to make one special request to the groups of the other gender and different ages for a change they would like to see in homes that would increase family harmony.

Facilitators should preview these requests to make sure they align with what was taught in the “I Statements” exercise – groups may want to explain their logic behind making a request, such as “We feel pressure when family members ask us to wake up at 3am to cook rice, so we would like to see [proposed change in behavior]”. Requests shouldn’t be too accusatory, like “All mothers-in-law are mean and they need to be nicer.”

7. Ask for the four spokespersons from the groups to come forwards. They should stand together and each take a turn to make their special request and explain why it will improve family harmony.
8. **Conclude by** saying that each group has made a request and it is important that these are considered. Then invite any participant who would like to share their last thoughts about the Sammanit Jeevan –A gender transformative manual workshops.

## ENDNOTES

### Endnote 1. Marriage

**Additional information related to what happens before marriage, the facilitator may refer to these notes:**

Girls who are said not to be virgins are very heavily stigmatised. This is unfair. Many couples would like to make their own decision about how important it is for them that the woman is a virgin. The Criminal Code of Nepal criminalised polygamy or polyandry except in the case when one of the couple is already separated and has received his or her share of the ancestral property. A polygamous man or a polyandrous woman could get a jail term of up to five years and a fine of NPR 50,000.

There is already a problem with unregistered marriages in Nepal. These happen and wives in these marriages are very vulnerable to being divorced or abandoned and then it is very difficult for them to claim financial support. There is a risk that more marriages will be unregistered as families are not aware to register their marriage which later will be difficult to get citizenship.

### Endnote 2. Abortions

Here is Information related with abortion rights in Nepal.

The rights of women related to the law regarding Legal Abortions, is legal up to 12 weeks and up to 18 weeks pregnancy which has caused by the rape of incest relationship (sexual intercourse), with the consent of concerned pregnant women.

In Nepal, and women have a right to access contraceptives to avoid unwanted pregnancy. The abortion rights is considered as women's sexual and reproductive health rights and doctors can be prescribe abortion if the situation :

- (a) may endanger in the life of concerned pregnant women,
  - (b) may physically and mentally destroy (deteriorate) the health of the concerned women,
  - (c) the child may be born with a disability.
- Abortion is a serious medical procedure and should not be considered a method of contraception. This workshop is certainly NOT encouraging women to attempt abortions themselves or with unsafe over-the-counter pills or to use it as a method of contraception.
  - Encourage participants to address any personal questions to the Meri Saathi helpline or the Center for Reproductive Rights, or another professional facility for more information.

We can download information related with legal laws from this link.

<http://www.lawcommission.gov.np/en/documents/2015/08/safe-abortion-service-process-2060.pdf>

### Highlights of the Criminal Code of Nepal

Chhaupadi practices is criminalized. Three months jail for forcing women to live in menstruation shed.

- Dowry system criminalized. Three years jail and NPR 30,000 fine for taking dowry.
- Imprisonment till death for six heinous crimes including killing after torture, murder after rape, genocide, murder after kidnapping, killing after hijacking and killing through poisoned mass-produced food and drinks
- Eve-teasing of women and children in public places may bring a jail sentence of up to one year for the offenders.

### Highlights of the Civil Code of Nepal

- Eligibility of marriage is 20 years for both male and female.
- Women can use maternal family name after marriage
- Widow can claim husband's property.
- Husband can also file for divorce at court.
- One year cooling period on divorce application.
- If a child is born without marriage after sexual intercourse between a man and woman, such a couple would be recognized as husband and wife.

Source: My Republica - <https://myrepublica.nagariknetwork.com/news/new-muluki-codes-take-effect-from-today/> - 17th August 2018

### Endnote 3. Violence Against Women and Girls

Here are some of the laws that relate to violence against women and girls:

#### Domestic Violence (Offense and Punishment) Act, (2006) 2009

**Definitions:** "Domestic Violence" means any form of physical, mental, sexual, emotional and economic harm perpetrated by person to a person with whom he/she has a family relationship and living together in a same household.

##### **Domestic Violence is not to be committed:**

- No one shall commit; or aid or abet; or incite for the commission of for the act of domestic violence.
- A person who commits an act pursuant to Sub-section (1) shall be deemed to have committed an offence under this Act.

##### **Filing of complaint:**

- A person who has knowledge of an act of domestic violence has been committed, or is being committed, or likely to be committed, may lodge a written or oral complaint setting out the details thereof, with the Police Office, National Women Commission or Local body Judicial Committee, NWC's toll free no 1145.
- In case a complaint is received pursuant to Sub-section (1), in a written form, it shall be registered immediately and if it is received in an oral form it shall be registered upon setting out details in a written form and putting the signature of the complainant.
- The complaint, for an offence committed pursuant to this Act, shall be filed within Ninety days of the commission of the crime.

##### **Perpetrator to bear expenses of treatment:**

- The total costs of treatment of the victim of the domestic violence, who has sustained physical or mental injuries so as to require medical help in the hospital, shall be borne by the perpetrator.
- Notwithstanding anything contained in Sub-section (1), if the Court has reason to believe that the perpetrator is unable to pay such amount due to economic reasons, the court may order to the Service Center to provide treatment expenses to the Victim.

##### **Penalty:**

- A person who commits an act of domestic violence shall be punished with a fine of Three Thousand Rupees up to Twenty Five Thousand Rupees or Six months of imprisonment or both.
- A person who attempts to commit domestic violence or abets the crime or incites others to commit the crime shall be liable to half the punishment of the perpetrator.
- A person who has been punished once for the offence of domestic violence shall be liable to double the punishment upon every repetition of the offence.
- If a person holding a public post who commits the offence of domestic violence, he/she shall be liable to an additional ten percent punishment.
- A person who disobeys the Court orders made pursuant to Section 6 shall be punished with a fine of Two Thousand Rupees up to Fifteen Thousand Rupees or Four months of imprisonment or both.

## Rape

**Definition** - If a person enters into sexual intercourse with a woman without her consent or enters into sexual intercourse with a girl below the age of Sixteen years with or without her consent shall be deemed to be an offence of rape.

- A consent taken by using fear, coercion, undue influence, misrepresentation or use of force or kidnapping or hostage taking (abducting) shall not be considered to be consent.
- A consent taken when she is not in a conscious condition shall not be considered to be consent.
- Minor penetration of the penis into the vagina shall be considered to be a sexual intercourse for the purposes of this Number.

### Penalty

A person who commits rape shall be liable to the imprisonment as mentioned here:

- Imprisonment for a term ranging from Ten years to Fifteen years if the minor girl is below the age of Ten years.
- Imprisonment for a term ranging from Eight years to Twelve years if the minor girl is above Ten or more years of age but below Fourteen years of age.
- Imprisonment for a term ranging from Six years to Ten years if the minor girl is of Fourteen years of age or above below Sixteen years of age.
- Imprisonment for a term ranging from Five years to Eight years if the woman is of Sixteen years of age or above but below Twenty years of age.
- Imprisonment for a term ranging from Five years to Seven years if the woman is of Twenty years of age or above.
- Notwithstanding anything contained in this Number, the husband who commits a rape with his wife shall be liable to imprisonment for a term ranging from Three months to Six months.
- One who commits a gang rape or commits rape with a pregnant woman or a disabled woman shall be liable to imprisonment for a term of Five years, in addition to the imprisonment mentioned in this Chapter.
- One who has made attempt to commit rape but has not succeeded in committing it shall be liable to the punishment which is half the punishment that is imposed on the offender who commits rape.
- If a person instigates another person to commit a rape, the instigator shall be liable to the punishment which is half the punishment that is imposed on the offender if the person has committed rape, and which half the punishment that is imposed on a person who has made attempt to rape if the person has made attempt but not been able to complete the commission of rape.

**Case Registration:** If a suit on the matter of rape is not filed within Thirty Five days from the date of the cause of action, the suit shall not be entertained.

## Intention of Rape

**Definition:** If a person, without the consent of a woman, touches or attempts to touch her sensitive organ, puts off her inner clothes (under garments), takes her to an unusually lonely place, makes her touch or catch (hold) his sexual organ or uses vulgar or other similar words or indications or shows her such drawing or picture or teases or harasses her for the purpose of sexual intercourse, or treats her with any unusual behaviour or holds her with intention of having sexual intercourse, he shall be deemed to have done sexual harassment.

### Penalty

- Anyone who commits such an offence shall be liable to the punishment of imprisonment for a term not exceeding One year and a fine of up to Ten Thousand Rupees. The victim of such an offence shall be entitled to a reasonable compensation from the offender.
- If a person lures a woman to have illegal sexual intercourse with himself or with any other person or contacts and manages for prostitution, the person shall be liable to the punishment of imprisonment for a term ranging from Six months to Two years or a fine of Five Hundred Rupees to Six Thousand Rupees or with both.

**Note** - If a suit on any matter referred to in this Chapter is not filed within Thirty Five days after the date on which the matter became public, the suit shall not be entertained.

## Incest Marriage

- Save within the relationship punishable under the Chapter on Incest, any marriage may be solemnized with one's consent according to one's own will and pleasure, subject to the provisions set forth in several Numbers of this Chapter. Where a marriage concluded happens to be within the consanguinity, the spouses thereto shall be separated. If one has deliberately concluded such a marriage, one shall be liable also to the punishment set forth in the Chapter on Incest.
- While contracting a marriage, no one shall arrange to marry nor cause to be married where the male and the female have not completed the age of Eighteen years with the consent of the guardian and that of twenty years in case of absence of the consent of the guardian.

## Penalty

- If a female below the age of Ten years is married or caused to be married, punishment of imprisonment for a term from six months to Three years and with a fine of One Thousand Rupees to Ten Thousand Rupees shall be imposed.
- If a female above the age of Ten years but below the age of Fourteen years is married or caused to be married, punishment of imprisonment for a term from Three months to One year and with a fine of a maximum of Five Thousand Rupees or both shall be imposed.
- If a female above the age of fourteen years but below the age of Eighteen years is married or caused to be married, punishment of imprisonment for a term not exceeding Six months or a fine of a maximum of Ten Thousand Rupees or both shall be imposed.
- If a male or female who has not completed the age of twenty years is married or cause to be married, punishment of imprisonment for a term not exceeding six months or a fine of a maximum of Ten Thousand Rupees or both shall be imposed.
- If one marries or causes to be married lying that the marriage is allowed under the law, no punishment shall be imposed on the person who marries or causes to be married in ignorance.
- Those persons who have attained majority, out of the priests, matchmakers and other abettors who knowingly perform acts of marriage in violation of the provisions contained in the above-mentioned numbers shall be punished with imprisonment for a term not exceeding One month or a fine of a maximum of One Thousand Rupees.
- No marriage shall be solemnised or arranged without the consent of both the male and the female parties thereto. If a marriage is solemnised or arranged by force without consent, such a marriage shall be void. One who concludes or arranges such a marriage shall be punished liable to punishment of imprisonment for a term not exceeding Two years.

The Anti-witchcraft (Crime and Punishment) Act, 2014

## Penalty

- According to the Act, the perpetrators of such an act may be fined up to Rs 100,000, along with a jail sentence of up to 10 years.
- As per the Muluki Ain (Civil Code), those accused of torturing women for 'practicing witchcraft' was liable to a fine ranging from Rs 5,000 to Rs 25,000. But the new anti-witchcraft Act envisages stringent punishment for the perpetrators as women continue to be tortured physically and mentally on the charge of practicing witchcraft. It is expected that the new law would discourage such incidents.
- Similarly, slandering the family members of the victims is also considered an offence in the Act. Any persons found involved in such an act may face a fine of up to Rs 30,000, along with a jail term of up to three years.
- "If the victim is ostracised from his/her residence or society, the perpetrators will be imprisoned for a term not exceeding five years and fined up to Rs 50,000," states the new Act.
- Similarly, anyone who is involved in accusing a victim of being a witch and practicing black magic based on the verdict of witch doctors or tantriks will be sentenced to seven years in jail and fined Rs 70,000.
- In case the perpetrator fails to pay compensation to the victim on grounds of his/her poor financial

status, the government will make necessary arrangements for relief to the victim through Gender Violence Prevention Fund.

## **Endnote 4: Notes on Role Plays**

Throughout this workshop, we suggest that you use role plays frequently to help participants address different issues. Participants are always asked to draw on their own experiences for both of these. For exercises where role play is suggested, participants should be encouraged to think of a situation of their choice, relevant to the particular exercise. Each participant should adopt a different character, so that together they can act out the situation they have chosen. What they say to each other should be agreed only roughly beforehand it needs no written script. What is important is the spontaneity of the performance and the clarity for everyone of what is being communicated between the actors. Body language can often be as important as words in these scenes.

A role play really only needs to last a maximum of 4 minutes. In truth the shorter and more simple the role play, the more effective it is in presenting a situation clearly. Longer role plays start to ramble and the audience quickly gets lost.

With role plays, other participants who are looking on ask questions after the presentation. Those acting can stay in their positions to answer which often works very well. They can answer either as the person they are acting or as themselves. Alternatively, you can just bring everyone back to a group circle for discussion.

The discussions which follow a role play are the most important part of the learning process. This is when the analysis of what has been heard and/or seen takes place. Onlookers should be encouraged to ask “why”, “who”, “what”, “when”, “how” and “where” as much as possible, to explore the reasoning behind what happened in the situation.

Therefore you should make sure that your participants don’t concentrate too much on their performances. This would take valuable time away from their discussions, and their repeated rehearsals would also quickly make their performances rather stale and less realistic.

Next, you will often realise that exercises suggest that your actors do another role play after the discussion. In the second presentation, you will be asking them to show how the situation could have turned out differently. This second presentation must also be followed by a discussion, so that everyone has a chance to talk about and think through what has changed.

Acting and role play need no literacy skills at all. People who can’t read can be just as good or even better at acting as can those who have had a formal education. However, they often lack confidence. So make sure that non-literate participants are given a lot of encouragement to involve themselves throughout and do not just watch quietly from the side-lines.

Finally, remember to remind peer groups that when they present their role plays or tableaux to one another, they should not think that they are having a competition! Some groups may feel nervous about performing in front of others. So each peer group should receive as much encouragement and praise as possible from the other peer groups. Everyone will be surprised by what they find they can achieve. At the end of each role play, ensure that participants go through de-roling. This is important to help them desociate from the character they were playing. In doing de-roling, they can stand in front of the group and stay out with conviction that their name is and they are not the character they were playing in the role play. Each person needs to have a turn.





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