

A training manual to prepare everyone involved in SASA! Faith





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Welcome to the SASA! Faith Training Manual

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Overview

What is SASA! Faith?

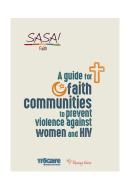
SASA! Faith is an initiative in which leaders, members and allies of a religion come together to prevent violence against women and HIV. It involves a process of community mobilization—an approach and corresponding activities that engage everyone in living the faith-based values of justice, peace and dignity,

SASA! Faith is implemented by and for the entire faith community. Everyone plays a role and everyone benefits!

> Sasa is the Kiswahili word for "now." Now is the time to prevent violence against women and HIV!

How does this training manual related to SASA! Faith?

SASA! Faith: A Training Manual to prepare everyone involved in SASA! Faith is an essential companion piece to SASA! Faith. It includes easy, step-by-step instructions to conduct training for those engaged in the SASA! Faith process. Just as SASA! Faith is organized into four phases—Start, Awareness, Support and Action—the training manual includes a recommended series of training sessions for each phase. When used at the beginning of a phase, the training sessions will help build the knowledge and skills those involved in SASA! Faith will need to successfully create change.



This training is not designed to be a stand-alone intervention, but a skill-building tool for those involved in the wider change process of SASA! Faith. When used along with the other processes and tools described in SASA! Faith, the training can help to spark lasting change in the faith community!

About SASA! Faith Training Modules

Each phase of SASA! Faith includes a lively, in-depth training module, with the following qualities:

Flexible Format

Each training module is divided into several sessions, and each session is made up of exercises that are designed to be facilitated one after the other. This means that you can conduct the training all at once in a workshop that lasts several days, or as stand-alone sessions on a regular basis.

Designed for Sharing

In each phase, the SASA! Faith Team, community activists (CAs), and community action groups (CAGs) complete the training modules to further develop their skills and passion for creating positive change. Please note that specific CAGs may not be selected until the Awareness phase, and will therefore get Start phase training as soon as they are selected. The module and session guides are for sharing with any participants community activists, fellow faith community members, religious leaders, peer or social groups—who feel inspired to facilitate some or part of a session with others they know.

Personal, Thought-Provoking Activities

In trainings, as in the rest of SASA! Faith, the goal is to get personal—to help people internalize the issues of power and violence against women and make connections to their own lives. When training, this can be achieved by preparing well for sessions and using participatory learning techniques, which get people actively involved rather than passively listening. This includes having participants sit in a circle or semi-circle, developing trust in the group, and asking questions so the group can come up with the solutions themselves, as much as possible!

Dos and Don'ts of Participatory Learning

Dos

- Do have participants sit in a circle or semi-circle, preferably without desks or tables in front of them. This promotes exchange between participants.
- Do prepare yourself for facilitating the sessions, practicing and running through things in your head ahead of time.
- Do develop trust in the group, creating a safe space by being respectful, open, honest, and friendly.
- Do use energizers, especially if participants seem tired, distracted, or just need to have the mood picked up after a heavy discussion.
- Do ask open-ended questions, gathering various perspectives and opinions from around the room.
- Do gently challenge participants to examine their ideas, and summarize main ideas.
- Do adapt the SASA! Faith modules based on the needs, priorities, experiences and backgrounds of your groups.

Don'ts

- Don't be overly relaxed or unstructured, but guide and structure sessions with clear objectives and exercises.
- Don't force any participants to share their thoughts, but encourage everyone to participate.
- Don't leave the room, talk on the phone, or sit down alone during group work, instead, engage with smaller groups. Ensure they are clear about the objective and on track.
- Don't forget to summarize what has been learned at the end of a day, and at the beginning of a second day of training. Review and reflection is an important part of the learning process.

Training Module Assumptions

All the training modules were written with the following two assumptions:

- There will be no more than 30 people in a session. A maximum of 30 participants allows facilitators to ensure everyone's active engagement. (It is fine if you have less than 30 people in your training session. However, you may need to adjust the preparations for the exercises and the arrangements for small group work.)
- · Facilitators will always bring the following supplies:
 - o tape
 - o several markers (10)
 - o extra flipchart paper
 - o extra standard-sized paper
 - o extra pens

Phase

STAR Training Module





Like every phase of SASA! Faith, the Start phase includes a lively, in-depth training module that develops the skills and passion for creating possitive change. The SASA! Faith Team, community activists (CAs), and some or all members of the community action groups (CAGs) should be the first to complete this training module. The idea is that once these core groups have completed the training, they can conduct any sessions with anyone else interested, and so on. The module and session guides are for sharing with any participants—community activists, fellow faith community members, religious leaders, peer or social groups—who feel inspired to facilitate all or part of a session with others they know.

The Start phase training module aims to help the SASA! Faith Team and Network to connect with and foster their own power to begin this work.

Fostering the power within ourselves for activism.

SESSION 1.1 — Understa	nding Power (2 hours, 20 minutes)	Page 4
A. Start Wordplay 10 minutes brainstorm & discussion		Page 4
	Participants briefly brainstorm words and expressions associated with the word "start."	
B. Types of Power	50 minutes imagination & discussion	Page 5
	The facilitator guides the participants through an exercise that helps them to reflect on the concept of power, and introduces the four types of power in <i>SASA! Faith</i> .	
C. Our Experiences with	50 minutes individual reflection & discussion	Page 8
Power	Participants think about their own power, identifying the situations in which they feel they have power and the situations in which they feel they lack power.	
D. Powerful Choices	30 minutes/ discussion & personal reflection.	Page 9
	Reflection and worksheet lead to the observation that in our faith communities, women do not have a fair chance. In a personal reflection, participants then evaluate their own use of power.	

SESSION 1.2 — Power and Activism (2 hours, 50 minutes)			
A. Stages of Change	50 minutes group work & discussion		
	By examining stories about change and thinking about change in their own lives, participants discover and discuss the common stages of change experienced by individuals and communities. Participants then link the stages of change to the phases of <i>SASA! Faith</i>		
B. SASA! Faith Power	60 minutes imagination & discussion	Page 14	
	The facilitator guides participants through an exercise that helps participants learn to explain the types of power in SASA! Faith.		

C. The Space Between Us	60 minutes provocative game & discussion	Page 17
	In this game, certain statements are read to the participants. Participants take a step forward or a step back based on their life experiences as a woman or a man. Men move ahead more quickly and have a large head start for the race that follows. This exercise reveals that society is not supporting equality between women and men.	

SESSION 1.3 — VIOLETICE ay	gainst Women: The Basics (2 hours)	Page 21
against Women	60 minutes group work & discussion Four groups come up with examples of the four types of violence against women and girls. A discussion follows about the definition of violence against women and the link between power	Page 21
B. How Violence Impacts Us	and control. . How Violence Impacts 60 minutes group exercise & discussion	

SESSION 1.4 — HIV and AIDS: The Basics (1 hours, 45 minutes)		
A. What are HIV and AIDS?	45 minutes presentations & discussion Groups prepare presentations on the basics of HIV and AIDS. Presentations are followed by a discussion.	Page 25
B. Women's Social Vulnerability	60 minutes group work, presentations & discussion Participants reflect back on the four types of violence against women. Then in groups, practical examples are discussed of how violence against women is both a cause and consequence of HIV among women.	Page 26

SESSION 1.5 — People, p	rocesses and change (3 hours)	Page 29
A. Circles of Influence	80 minutes game & discussion	Page 29
	Participants do an interactive exercise to simulate the influence of all circles of influence on a couple's beliefs and behaviors. Participants then discuss why it is important to engage many different faith community members to bring about community-wide change.	
B. Motivators and Barriers	60 minutes role plays & discussion	Page 40
to Change	Participants role play different situations to learn about motivators and barriers to change, with the focus on practicing a benefits-based approach.	
C. Ideas into Action	30 minutes brainstorm, game & discussion	Page 42
	Participants briefly brainstorm words and expressions associated with the word "activism." The facilitator then introduces the four phases of <i>SASA! Faith</i> , and conducts a short game to foster understanding of these phases.	
D. Start Debrief	10 minutes discussion	Page 43
	Participants summarize and discuss what they learned during the Start training module.	

SESSION 1.1

Understanding Power (2 hours, 20 minutes)

A. Start Wordplay (10 minutes)

Objectives

- Encourage participants' reflection about the word "start" and the Start phase.
- Introduce the concept of power within.

Preparations

- Tape together two flipcharts and hang on the wall.
- Hang an additional single sheet of flipchart on the wall.

- "Welcome to SASA! Faith. This training will help to start you on the journey of the SASA! Faith approach to preventing violence against women and HIV. It includes a series of exercises to help you feel motivated and informed as community activists."
- Write the word "Start" in the middle of the flipchart paper.
- "Ask participants what the word "Start" means to them. Encourage them to call out words or phrases that come to mind when they hear the word "Start."
- Write all contributions on the flipchart, around the word "Start." Keep this process at the pace of a fast brainstorm. (Possible responses: to begin, activate, get going, etc.)
- Thank participants for their contributions.
- 6. Explain: "To address the issues of violence against women and HIV in our faith community, we must start by learning more about the issues, and in doing so, fostering power within ourselves to take up this work."
- 7. Explain that this first training session will focus on helping participants understand the concept of power, since power is the foundation of all of SASA! Faith's prevention work.
- Thank the participants for all of their contributions.



B. Types of Power (50 minutes)

Objectives

Guide participants in understanding the four types of power in SASA! Faith.

Preparations

- Photocopy the "Types of Power" drawings, provided at the end of these instructions.
- Tape four blank flipcharts to the wall, each in a different part of the room.

- Explain: "Welcome to SASA! Faith. In this session we will spend time exploring the concept of power. Power is something that is always in our lives. It influences our decisions and choices, yet we rarely think about it."
- 2. Ask participants: "Please close your eyes just for a minute or so."
- 3. Once everyone's eyes are closed, continue: "Now in your own mind, try to imagine power. (pause) What does power look like to you? (pause) What images come into your mind? (pause). Now please open your eyes."
- 4. Ask: "What was it that you imagined when you closed your eyes?" Encourage participants to act out their images of power if they are comfortable doing so.
- 5. After several participants have described or acted out their images of power, take out the four photocopied drawings.
- 6. Ask the group to pass the drawings around until all participants have seen all four. Then tape one drawing to each of the flipcharts on the wall.
- 7. Address one drawing at a time. Ask participants the following two questions for each drawing:
 - "Did you imagine anything like this when you were thinking about power?"
 - "How would you describe this type of power?"
- 8. After both questions have been discussed, introduce the matching SASA! Faith power term and write it on the flipchart (i.e., *power within*, *power over*, *power with* and power to).
- Summarize the following key points:
 - "There are different types of power."
 - "Power can be used positively and negatively." b.
 - "Power is not in limited supply. One person having power does not mean she/he must take power away from another person. Everyone can have power."
 - "We all have power within us, even if at times we don't realize it." d.
 - "Using our power over someone else is abuse of that person's rights." e.
 - f. "We can join our **power with** others to give support."
 - "We all have power to do something, to act."
- 10. Thank the participants for all of their contributions.

Types of Power









C. Our Experiences with Power (50 minutes)

Objectives

- Identify the conditions when we feel we have power.
- Identify the conditions when we feel we lack power.

Preparations

- Tape two sheets of flipchart together. On the large square of flipchart write the title: "I feel I have power . . . " On each of the flipcharts, write one of the following words: with, when, Hang the square of flipcharts on the
- Tape two sheets of flipchart together. On the large square of flipchart write the title: "I feel I lack power . . ." On each of the flipcharts, write one of the following words: with, when. Hang the square of flipcharts on the
- Hang a separate blank flipchart on the wall.

- 1. Explain to participants: "This next exercise will give us a chance to think about our own power. We will use the two flipcharts on the wall as guides."
- 2. Describe the exercise to the participants, reading from and referring to the flipcharts while explaining the following:
 - a. "This is an individual exercise."
 - b. "Each of the flipcharts starts with a statement, and then includes two conditions for thinking about that statement."
 - c. "The first flipchart asks you to think about the situations and experiences in which you feel you have power. This can be within the faith community and beyond."
 - d. "The second flipchart asks you to think about the situations and experiences in which you feel you lack power. This also can be within the faith community and beyond."
 - e. "Please copy what is on the flipcharts into your notebooks, or just look at them and reflect.
 - Look first at "I feel I have power with . . ." and think of at least two examples that apply to your life. Then, look at "I feel I have power when . . ." and think of at least two examples. Once you have completed this, give two examples for "I feel I lack power with . . ." and "I feel I lack power when . . ."
- 3. Ensure there are no questions and tell participants they have **10 minutes** for the exercise. Begin.
- 4. Alert the participants when 5 minutes have passed. Encourage them to move on to the next set of statements if they haven't already.
- 5. Call "Time's up!" when **another 5 minutes** have passed.
- 6. Ask participants if any of them would like to share with the group what they have written for the statement, "I feel I have power with . . ." Write their contributions in the appropriate space on the flipchart. Discuss and draw out similarities and differences.
- 7. Ask participants if any of them would like to share with the group what they have written for the statement, "I feel I have power when . . ." Write their contributions in the appropriate space on the flipchart. Discuss and draw out similarities and differences.
- 8. Do the same for the two remaining conditions on the "I feel I lack power" flipchart.

9. Debrief by asking:

"What can we learn from this exercise?" (Possible responses: We all have experiences in which we feel we have power and in which we feel we lack power, we all have power, when someone's power becomes greater it does not mean that someone else's power has to become less, etc.)

"Why do you think this was an individual exercise?" (Possible responses: To show everyone sometimes feels they have power and sometimes feels they lack power. To show the circumstances in which we feel we have or lack power may be different, but have similarities.)

"What do you think are the consequences of feeling a lack of power?" Record contributions for this question on the single sheet of flipchart. (Possible responses: hopelessness, low energy, fear, abuse, anger, etc.)

- 10. Summarize: "We all have certain situations in which we feel powerful and those in which we feel powerless. Understanding our own experiences of power can help us to use our power more positively with others."
- 11. Thank the participants for all of their contributions.

D. Powerful Choices (30 minutes)

Objectives

- Analyze whether everyone is able to use her/his power freely.
- Guide participants in reflecting on how they use their power.

Preparations

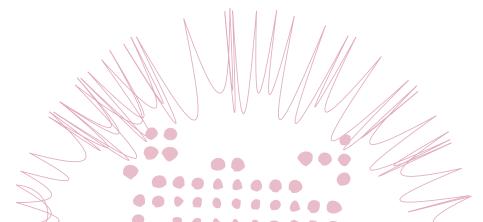
Photocopy the "Powerful Choices Worksheet" for all participants, found at the end of these instructions.

- Explain to participants: "This next exercise will help us think about how we use our power as individuals."
- Hand out the "Powerful Choices Worksheet."
- 3. Explain: "I will read aloud each statement and then pause, allowing you time to reflect on the statement. Please tick either 'always,' 'sometimes' or 'never' for each statement. This is a personal exercise for selfreflection that will not be collected or shared with others, so please answer honestly."
- 4. Ensure there are no questions and begin.
- Debrief the exercise:
 - a. "What was it like for you to complete this worksheet?"
 - "What did you find difficult?"
 - "What do your answers tell you about yourself?"
 - d. "Many of us might not want to show this to others. What does this tell us about how we use our power?"
 - "When we use our power over someone else do we usually feel good about this?"
 - "Is treating all people equally and with respect easy all the time? Why or why not?"
- 6. Summarize the session:
 - "Everyone has power. We can use it positively or negatively."
 - "Whether we are female or male, influences how much power we feel in our relationships, families and faith community."
- 7. Thank participants for their contributions.

Powerful Choices Worksheet



No.	Statement	Always	Sometimes	Never
1.	When I talk to my partner, I raise my voice.			
2.	I feel more important than the other people in my faith community.			
3.	I can't stand to be refused sex.			
4.	I kick animals.			
5.	I decide how the household money is spent.			
6.	I feel that I can have several sexual partners without telling my spouse.			
7.	I beat children when they don't listen.			
8.	When I quarrel with someone I don't apologize. I wait until they come to make up with me.			
9.	I feel that people have the right to buy sexual favors.			
10.	I feel that one partner in an intimate relationship can beat the other if there is a good reason.			
11.	I feel ashamed to greet people who have less status than me, especially when we are in public.			
12.	I easily shout at my domestic worker.			
13.	I would feel ashamed if my religious leader knew how I treated my spouse at home.			
14.	I have to have the final decision in all matters at home.			
15.	When I am nervous I become aggressive.			
16.	I easily call a person a liar, stupid, ugly, etc.			



SESSION 1.2

Power and Activism

(2 hours, 50 minutes)

A. Stages of Change (50 minutes)

Objectives

- Guide participants in understanding the stages of change.
- Link the stages of change to the four SASA! Faith phases.

Preparations

- Write out the following sentences on one large piece of flipchart paper. Write each sentence separately, as shown, and then cut them apart to make 5 separate, large statements. Gather the sentences for the story in random order, and then tape them on a fresh sheet of flipchart paper, in random order.
 - Ada beats her son, Zain, when he does not come home from school on time.
 - Zain begins to withdraw from Ada and doesn't want to spend time with the family.
 - At her women's group, Ada tells friends about the change in Zain. They share experiences and other ways of disciplining children.
 - Ada tells Zain that she will no longer beat him, but if he doesn't come home on time with a good reason then he will have to do extra chores.
 - Ada tells her women's group the following week that Zain was late only once and he washed dishes that night. He is more interactive with the family.
- Tape together two sheets of flipchart to make one long sheet of flipchart. Write the title "Stages of Change" and the following content. When finished, set aside.
 - 1) Pre-Contemplation: the person does not identify the issue as a problem
 - 2) Contemplation: the person begins to identify the issue as a problem
 - 3) Preparation for Action: the person seeks information, support and alternatives for making a change
 - 4) Action: the person begins to make a change in her/his life
 - 5) Maintenance: the person sustains the change

- 1. Introduce this session: "In this session we will spend time thinking about how change happens and then connect these ideas with the SASA! Faith process, Understanding how change happens can help us to become more effective in facilitating change in the faith community."
- 2. Put up the pre-prepared flipchart paper with the 5 sentences about Zain and Ada on it.

- 3. Explain: "The pieces of this flipchart make up a story. We will read these sentences and determine their correct order. We will make decisions about order based on your own experiences of making change, or based on what you have witnessed in others."
- 4. Invite a participant to read the 5 sentences, and then ask for a volunteer to come up and put them in order.
- 5. Ask: "Why did you choose to put the pieces of paper in this order?"
- 6. Ask for the group to comment on the order, and make corrections. If there is disagreement, discuss and come to an agreement about the correct order for the story.

7. Explain:

- a. "Now I am going to talk you through a process of remembering and imagining one of your own experiences of making a change. At the end of this exercise you will share this experience with your neighbor, so imagine an example from your life that you feel comfortable sharing."
- b. "Now make yourself comfortable, close your eyes and listen carefully to what I say. Create pictures in your mind as I read."
- 8. Once everyone has closed their eyes, read the following directions slowly to the group. When you see the word "pause" take a deep breath and silently count to five to let a few seconds pass:

"Please take a minute to think about a change in your own life—something that you decided to change yourself, not something that was forced on you by someone else or by circumstances. (pause) What was that change? Do not say it out loud; just think about it to yourself. (pause)

"Try to remember in detail the process you went through during that change. What issue did you begin to identify as a problem?" (pause)

"What made you feel that you needed to change something about yourself or your lifestyle?" (pause)

"What did you do next? Did you have information? Did you learn more about the issue? (pause) Who did you talk to? Did you get support from anyone in your faith community or outside of your faith community? (pause) Did you try to think of alternatives to that behavior?" (pause)

"Did you change right away or did it take time? Did you try many different approaches to changing? Try to remember what those approaches were." (pause)

"How did it feel to accomplish that change? (pause) What did you do to try to sustain the changes you had made and not go back to the old ways?" (pause)

- 9. Tell participants to open their eyes and then ask: "Now please turn to your neighbor and tell her or him about the change you made in your life—and the process you went through to make that change. After 3 minutes I will ask you to switch roles of teller and listener."
- 10. After 3 minutes ask participants to switch roles, so the other person can describe her/his process of change as well.
- 11. Call "Time's Up!" after another **3 minutes** have passed.
- 12. Ask: "Would anyone like to describe their process of change to the group?"
- 13. Invite a few participants to share their stories, probing them along the way as follows:
 - "What kind of change did you make?" a.
 - "How did you become aware that you needed or wanted to make a change?"
 - "Who and what supported you in making that change?"
 - "What actions did you take to be successful in making that change?" d.
 - "How did you make sure you sustained that change over time?"
- 14. Hang the flipchart on the wall displaying the stages of change.

- 15. Begin a discussion about the stages of change as follows:
 - a. "Anyone making a change in her or his life goes through a common process, which has five stages." Read the stages and descriptions on the flipchart.
 - "Think back to the stories that we organized, as well as to your own experience of change. Do these stages reflect the process in these stories and in your own lives?" Discuss.
- 16. Explain: "SASA! Faith is a process of creating change within a community. If we know how individuals typically change, then by scaling these stages up to the faith community level we become more skillful in facilitating faith community-wide change."
- 17. Explain: "SASA!, as you know, means NOW! in Kiswahili. It is also an acronym for the four phases of the SASA! Faith process. S-A-S-A!"
- 18. On the right side of the flipchart write the phases of SASA! Faith

Phases of SASA! Faith

- 1. Start
- 2. Awareness
- 3. Support
- 4. Action
- 19. Draw arrows from each stage of change to its corresponding phase in SASA! Faith. Link both "action" and "maintenance" in the stages of change to "Action" in the SASA! Faith process.
- 20. Explain to participants: "In the SASA! Faith process, the action and maintenance stages have been combined into one."
- 21. Ask participants: "How would the SASA! Faith phases fit with the original story we looked at of Zain and Ada?"
- 22. Write Start, Awareness, Support, and Action next to the appropriate sentences from the story of Zain and Ada.
- Ask participants:
 - "Why is it important in our work to recognize how people change?"
 - "Do faith community programs sometimes jump into action before raising awareness and generating support? What effect does this have?"
 - "Do some programs get stuck year after year raising awareness? What effect does this have?"
 - "How can being systematic—using a step-by-step approach—to facilitate change in the community be more effective in helping us achieve our goals?"
- 24. Summarize key points:
 - "Change is a process. It is not an event that happens and finishes immediately."
 - b. "Most people go through a similar process when they change. The steps in this process are fairly predictable."
 - "Understanding how individuals change can help us become better at facilitating change across our faith community."
 - d. "A community goes through a similar process to an individual when changing its thinking and behavior."
 - "SASA! Faith is designed to help us be effective in facilitating change within individuals and within our faith community."
- 25. Thank participants for all of their contributions.

B. SASA! Faith Power (60 minutes)

Objectives

- Link the SASA! Faith phases to the four types of power.
- Practice methods for building community members' understanding of the types of power.

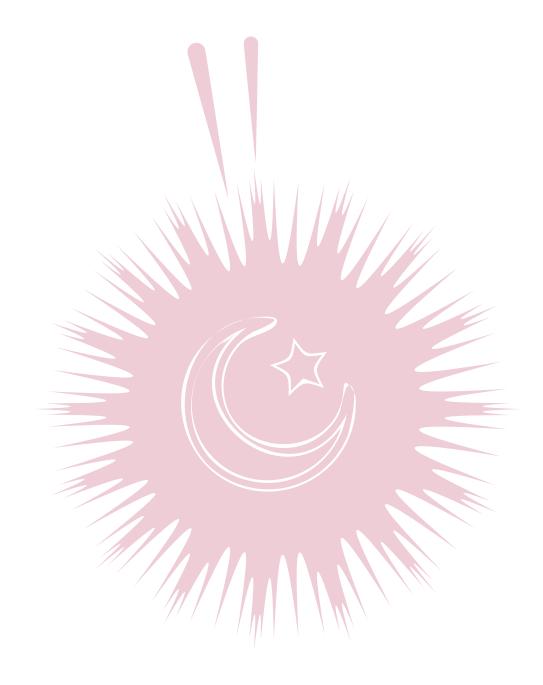
Preparations

- Hang one blank flipchart on the wall.
- Photocopy "The Types of Power in SASA! Faith" handout for distribution to all participants.

- 1. Ask participants: "Do you remember what SASA! stands for?" Write the words Start, Awareness, Support and Action on the blank flipchart, one under the other.
- 2. Explain: "You have now heard several examples of the four types of power. These four types of power are reflected in SASA! Faith's four phases." Add the four types of power to the flipchart next to the corresponding phase so that the flipchart looks like this:
 - 1. Start Power Within
 - 2. Awareness Power Over
 - 3. Support Power With
 - 4. Action Power To
- 3. Explain: "Participants will divide into four groups. Each group will be asked to think of a creative way to teach all of us about one type of power. For assistance, you will be given a handout that reviews the types of power in detail. Each group will have 10 minutes to develop their ideas and 5 minutes to present them. You can create an image, song, drama, skit, presentation—whatever style or format your group prefers for helping others understand."
- 4. Ask participants to divide into four groups, by counting off by four until everyone has a number, and then grouping themselves by number.
- 5. Ensure there are no questions.
- 6. Distribute "The Types of Power in SASA! Faith" handout to all participants and assign each group a type of power for the exercise.
- 7. Alert the group when **5 minutes** remain.
- When **10 minutes** have passed, call "*Time's up*!" and invite each group to present.
- After each group presents, conduct a discussion using the following questions:
 - "Why is this type of power important to understand when preventing violence against women and HIV?"
 - "Why is this type of power introduced in the _____ (1st, 2nd, 3rd, 4th) phase of SASA! Faith for facilitating a process of change?"
 - "Do you have any comments?"

10. Summarize:

- "SASA! Faith addresses four types of power and introduces them in a phased approach to facilitate the process of change."
- "Power is a complex idea that will take time and creativity to discuss in the faith community."
- "SASA! Faith promotes positive use of power and balanced power within relationships, because it benefits everyone!"
- 11. Thank the participants for all of their contributions.





The Types of Power in SASA! Faith



Power Within is the strength that arises from inside ourselves, when we recognize the equal ability within all of us to positively influence our own lives and community. By discovering the positive *power within* ourselves, we are compelled to address the negative uses of power that create injustice in our communities.

Power within is the focus of the Start phase of SASA! Faith. The goal of Start is to foster power within ourselves, so that we can begin working as activists for the prevention of violence against women and HIV in our faith community.



Power OVET means the power that one person or group uses to control another person or group. This control might come from direct violence or more indirectly, from the community beliefs and practices that position men as superior to women. Using one's power over another is injustice.

Power over is the focus of the Awareness phase of SASA! Faith. The goal of Awareness is to raise community members' knowledge and understanding that when men use power over women it is an injustice, that it leads to HIV infection and that when the faith community is silent about this injustice, it hurts everyone.



Power With means the power felt when two or more people come together and offer each other support in the face of injustice. Power with includes joining our power with individuals as well as groups to respond to injustice with positive energy and support.

Power with is the focus of the Support phase of SASA! Faith. The goal of Support is to inspire members of our faith community to support women, men and activists confronting the issues of power, violence and HIV.



Power to is the belief, energy and actions that individuals and groups use to create change. Power to is when individuals proactively and preventatively ensure that all members of the faith community enjoy the full spectrum of human rights, and are able to achieve their full potential.

Power to is the focus of the Action phase of SASA! Faith. The goal of Action is to use our power to take action in creating community norms that reward nonviolence and promote its benefits.



C. The Space Between Us (60 minutes)

Objective

Raise participants' awareness of how power shapes our lives and experiences.

Preparations

This exercise is best conducted with both women and men. If you do not have at least three women and three men in your group, you will need to provide some participants with pretend identities. Pretend identities are provided following these instructions. Bring six blank name tags and be prepared to read the identity descriptions, in case pretend identities are required.



This is an intense exercise that requires participants to feel safe. Do not conduct this exercise if you feel there is tension or disrespect in your group.

During the debrief, ensure that neither you nor participants speak specifically about another participant's experiences, as revealed through the exercise. This behavior creates a lack of safety in the group. Let everyone speak for her/himself.

Set the tone of this session carefully with participants. It is a serious exercise that requires sensitivity.

- 1. Explain:
 - "This session is designed to help participants recognize that a person's sex deeply influences their experiences and choices in life. It goes on to explore the impact of this on our enjoyment of human rights as women and men."
 - "In a few moments, I am going to ask you to line up in the middle of the room and hold hands with each other. I will then read a series of statements about life experiences."
 - "Each statement will ask you to consider your own life experience, and move one space forward, backward, or stay where you are, depending upon your experience."
 - d. "Move according to the instructions and based on your own answers. If you begin moving in an opposite direction of the people you are holding hands with, you will have to let go of their hands." (Note: If someone is in a wheelchair, instead of taking a step, they can move/roll the equivalent.)
 - e. "If you haven't heard a statement clearly, call 'repeat."
 - f. "This is a silent exercise. Please do not comment on your own or others' movements."
- 2. Ask participants to line up side by side across the middle of the room, with sufficient and equal space both behind and in front of them. Ask them to all face one way (toward a wall or a line drawn on the floor) and to hold hands with the people on either side of them.



- 3. If you do not have at least three women and three men, ask for volunteers to take on the pretend identity of a woman or man. For any participant receiving a pretend identity, give her/him a name tag and read the description of her/his pretend identity to the group. Participants will maintain the given identity throughout the exercise and make decisions based on their pretend identity.
- 4. Ensure there are no questions. Remind participants that this is a silent exercise.
- 5. Read the statements provided at the end of these instructions (page 20) and ask the participants to move after each statement. (Note: You may need to read statements more than once for clarity).
- 6. If participants seem uncomfortable moving, remind them that this is a safe space and that we are all here to learn from and support each other. Encourage them to feel free to move without judgment.
- 7. When you have finished reading all the statements, pause. Ask the participants to remain where they are. If some participants are still holding hands, they can now let go of each other.
- 8. Ask the participants to look around to see where they are standing and where others around them are standing. Ask them to take a moment to reflect on their own position and the position of others.
- 9. Tell the group: "When I say 'Go!' race to the wall/line in front of you."
- 10. Count "One, two, three, GO!"
- 11. Gather everyone back in the large circle and debrief the exercise. Make sure that both women and men are contributing their thoughts and that everyone feels safe and respected throughout the discussion. Use the following questions to guide the discussion:
 - "How did you feel doing this exercise?"
 - "How did you feel at the beginning when you were all in the straight line?"
 - "How did it feel to move forward? To move backward?"
 - "How did it feel to release the hands of your neighbors?"
 - "What did you notice about each other's reactions as the exercise progressed?" (Probe: "Did the tone of the game change from playful to serious?")
 - "What did you think or feel when you saw where everyone was standing at the end of the game? Was there anything that surprised you about people's positions?"
 - "Did any of you adjust the size of your steps as the game continued on? Why?"
 - "Did anyone want or choose to not be honest in the exercise? Why? What does this tell us about our experiences?" (Probe: "Is there shame or stigma attached to our experiences of power?")
 - "What was your first reaction when I asked you to race to the wall?" (Contributions could include: too far, too close, ran very hard, knew I couldn't win, what was the point, etc.)
 - "What does this exercise teach us about the power imbalances between women and men?"
 - "What did you learn about your own power? The power of those around you?"

12. Summarize:

- "In our faith community, women typically have less power than men."
- "The power imbalances between women and men mean that women are at a disadvantage."
- "Violence against women is one way this power imbalance is perpetuated." C.
- "It is unjust that women and men do not move through life equally."
- 13. Thank participants for all of their contributions.

The Space Between Us

Pretend Identities

Pretend male identities:



1. Name tag: Male head of religious school

Identity description: My name is Jacob, and I am 25. I work in the local religious school as the Head of School. I did not have any major difficulties reaching this position. I have never been sexually harassed



2. Name tag: Male religious scholar

Identity description: My name is Ali, and I am 40. When I was young, I started school as an economist. At one point, I felt called to learn more about the Holy Book, so as soon as I had saved enough money, I went back and studied the theology of our religion. Now I am a respected religious scholar, and speak, write and teach about our faith. Our religious hierarchy is beginning to include me in discussions.



3. Name tag: Male prayer group leader

Identity description: My name is Elias, and I am 55. My father was very influential in the faith community when I was young. So it was logical for me to become a prayer group leader myself. I have always liked social contacts and everyone in the faith community knows me.



Pretend female identities:



1. Name tag: Female head of religious school

identity description: My name is Suzanna, and I am 25. I work in the local religious school as assistant to the Head of School, I have more experience than the Head of School, but a man was aiming for the position and received it instead of me. For a short while when I was a child, my parents lacked the money to pay my school fees, although my brothers continued to attend. As an adolescent I was very beautiful and smart, which my teachers definitely noticed. I experienced sexual harassment many times while at school.



2. Name tag: Female religious scholar

Identity description: My name is Sara, and I am 40. I went to school, and was very bright. Then my parents did not have much money, and I had to miss two years while my brothers continued to go to school. At one point, I felt called to learn more about the Holy Book, It took me a long time to save enough money, because my husband didn't like that I was earning and often took my earnings from me. Eventually, I went back and studied the theology of our religion. I have offered to give a talk to our faith community, but our religious hierarchy has not yet agreed to meet with me.



3. Name tag: Female prayer group leader

Identity description: My name is Mona, and I am 50 years old. My father was very influential in the faith community when I was young. So it was logical for me to become a prayer group leader myself. Still, learning about the Holy Book has been hard, because many men think it is inappropriate for a woman to learn and do not want to work with me.



The Space Between Us

Statements

- 1. If you were raised in a community where the majority of religious leaders and theologians were not of your sex, move one step back.
- 2. If someone in the faith community has never disrespected you because of your sex, move one step forward.
- 3. If you could be beaten by your partner with little or no reaction from others, move one step back.
- 4. If most directors of faith-based NGOs, religious hospitals, religious schools, or other "professionals" are of the same sex as you, move one step forward.
- 5. If people of your sex often fear violence in their own relationship or homes, move one step back.
- 6. If people of your sex can beat a partner because of unfaithfulness and others would generally accept this, move one step forward.
- 7. If your sex has ever been considered by religious scholars as inferior, move one step back.
- 8. If you were discouraged from pursuing activities of your choice because of your sex, move one step back.
- 9. If you commonly see people of your sex in positions of leadership in religious institutions, move one step forward.

- 10. If you fear being attacked if you walk home alone after dark, move one step back.
- 11. If you could continue school while your siblings of the opposite sex had to stop, move one step forward.
- 12. If you share childrearing responsibilities equally with your spouse, move one step forward.
- 13. If you have never had anyone make you feel that God/Allah loved you less than members of the opposite sex, take one step forward.
- 14. If you have ever worried about how to dress to keep yourself safe, move one step back.
- 15. If the people who can preach in your mosque/church are the same sex as you, move one step forward.
- 16. If a teacher has ever promised you better school results in exchange for sexual favors or because of how you look, move one step back.
- 17. If you have ever feared rape, move one step backward.
- 18. If your name or family name can be given to your children, move one step forward.
- 19. If you have ever been touched inappropriately by a stranger, against your will, move one step back.
- 20. If you cannot always expect the same kind of respect from men as from women, move one step back.
- 21. If your sex is the one who usually makes final decisions about the faith community's expenditures, move one step forward.
- 22. If members of your sex are generally responsible for the cleaning of your church/mosque take one step back.

SESSION 1.3

Violence against Vomen: The Basics

(1 hour, 30 minutes)

A. Understanding Violence against Women (60 minutes)

Objectives

- Guide participants in understanding the types of violence against women.
- Demonstrate the relationship between violence against women and power and control.

Preparations

- Write the following definition on a flipchart, and hang it on the wall: Violence against women is any act (physical, emotional, sexual, economic) directed at a girl or woman that causes harm and is meant to keep a girl or woman under the control of others.
- Hang one blank flipchart on the wall.
- Prepare four flipcharts, each with one of the following titles, and set them aside:
 - **Physical Violence**
 - **Emotional Violence**
 - **Sexual Violence**
 - **Economic Violence**
- Photocopy the "VAW Info Sheet" (see SASA! Faith Guide page 115) for all participants. Do not distribute until the end of the session.

- Explain: "This session is designed to help participants understand violence against women and girls. The four types of violence and the effect violence has on all members of a community, including the faith community."
- 2. Ask one participant to read the statement on the flipchart: "Violence against women is any act (physical, emotional, sexual, economic) directed at a girl or woman that causes harm and is meant to keep a girl or woman under the power and control of others."
- 3. Explain: "There are many forms of violence against women. They are usually categorized into four types: physical, emotional, sexual and economic."
- 4. Hang the four prepared flipcharts on the wall, not too close to each other.

- 5. Explain the exercise:
 - a. "Each group will work on the type of violence named on their flipchart."
 - b. "Each group has 5 minutes to come up with as many examples of that type of violence as possible."
- 6. Ask the participants to divide into four groups, by choosing a flipchart and standing in front of it until the groups are fairly even.
- 7. Ensure there are no questions, and then ask the participants to begin.
- 8. Alert the participants when only 1 minute remains.
- 9. Call "Time's up!" when 5 minutes have passed.
- 10. Ask participants to come back to the larger circle.
- 11. Ask one participant from the "physical violence" group to present their work in 3 minutes or less.
- 12. When they have finished presenting, ask the larger group:
 - a. "What are some other examples you could put under this type of violence?"
 - "Does anyone have a question or something to share about this type of violence?"
- 13. One at a time, ask for a volunteer from each of the other groups to present their examples. After each presentation, ask again to the larger group:
 - a. "What are some other examples you could put under this type of violence?"
 - "Does anyone have a question or something to share about this type of violence?"
- 14. Go back to the definition of violence against women. Read the last phrase: "is meant to keep a woman or girl under the power and control of others." Ask participants to turn to their neighbor and discuss what this means. Give participants 5 minutes for this discussion.
- 15. When 5 minutes have passed, facilitate a group discussion about this last phrase by asking the following questions:
 - "Why do you think violence against women is linked to power and control?"
 - i. Because as a society we expect men to demonstrate that they are in control of their partners or daughters, and that they have power over women and girls.
 - As a community, many people see it as normal for men to control women. Without this external control, women are considered unable to manage themselves.
 - "Is violence against women ever not an abuse of power that is used for controlling a girl or woman?" (Response: All violence is abuse of power.) Violence is used to control another person through fear.
 - "Even if men experience some of the same acts as women, how is the violence men experience different than that experienced by women?"
 - i. Men may experience acts of violence but generally, violence is not used as a way of controlling men as it is for women. For example, if a man experiences violence from his partner it is usually an event—it happens and is over. Violence or the threat of violence is not used as a way of controlling him through fear.
 - Men as a group do not live in fear of violence from women as a group. The majority of women live in fear of violence from other men (partners or strangers). Women have this fear because society accepts men's power over them and violence against them.
 - iii. In most cases, men are physically stronger than women. Therefore the harm or threat of harm from violence for men is not as great.
 - iv. Most often, when a man experiences violence from his partner, the woman is defending herself from the violence he has used against her.
- 16. Distribute the "VAW Info Sheet" to all participants.
- 17. Thank the participants for all of their contributions.

B. How Violence Impacts Us (60 minutes)

Objectives

- Identify and examine the effects of violence against women.
- Understand the connections between VAW and HIV.

Preparations

Hang six flipcharts on the wall, each with one of the following titles:

women

men

children

families

religious groups / institutions

the whole community



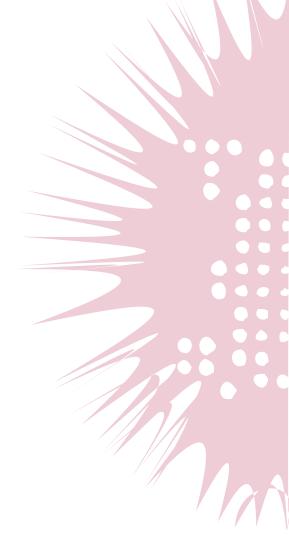
Participants may focus on extreme forms of violence and brainstorm only extreme consequences, e.g., suicide, divorce, dropping out of school. The purpose of this exercise is to try to understand the common effects of VAW that effect all of us, such as what it means for a relationship when one partner fears the other, in addition to those severe consequences. It is important to help participants connect with this issue personally and to probe in ways that helps them identify various impacts of VAW and ways it hinders the healthy functioning of a couple, family, and community.

- Explain to participants: "In this exercise, we will explore the effects that violence against women has on women themselves, men, children, families and the broader faith community."
- 2. Draw participants' attention the flipcharts on the walls showing the six categories.
- 3. Explain to participants: "In a moment, we will walk around the room and write single words or phrases on the posted flipcharts to describe the effects of violence for women, men, children, families, religious congregations/institutions and communities."
- Ensure there are no questions, and begin the exercise.
 - a. Consequences for women include: hopelessness, stress, injury, HIV infection, isolation, faster onset of AIDS, etc.
 - b. Consequences for men include: sadness, poor relationships with children, unhappiness, imprisonment, lack of intimacy, ill health, etc.
 - c. Consequences for children include: depression, poor performance in school, fear, distrust of adults, etc.
 - d. Consequences for the family include: resources spent on health care for injuries, lack of harmony and happiness, tension, family break ups, etc.
 - e. Consequences for religious groups/institutions include: absence of women and girls from church/ mosque activities, failing to live the relationships encouraged in the Bible/Holy Quran, difficulty attracting new members, burden on religious leaders handling relationship/family problems, etc.

- f. Consequences for the whole community include: lack of development, lack of peace, increased number of children on the streets, overburden on social services (police, health care providers, local leaders), etc.
- Review the six flipcharts with the whole group.
- 6. After every flipchart, ask: "Are there any comments or questions? Does anyone want to add something to this list of effects?"
- 7. After reviewing the effects for women, if HIV has been mentioned, point it out and go on to the next step. If it has not been mentioned, ask: "Do you think HIV is also a consequence of violence against women? How? Can the experience of violence speed the onset of AIDS for a woman? How?" Add HIV to the list of effects on women if not already noted.
- 8. Ask: "Sometimes the use of violence by a man against a woman, leads to the woman being infected with HIV. How do you think this happens?" (Probe until examples from all four types of violence have been provided.)
- 9. Ask: "When a woman tests HIV positive, her partner may also be violent as a way to express his anger and fear. How might he use violence?" (Probe until examples from all four types of violence have been provided.)

10. Summarize:

- a. "There are many negative effects of violence against women—for women, men, children, families, religious groups/institutions and the whole community."
- b. "HIV infection is one of the many effects of violence against women. Similarly, women who are HIV positive also experience violence as a result of their positive status."
- 11. Thank the participants for all of their contributions.



SESSION 1.4 HIV and AIDS: The Basics

(1 hours, 45 minutes)

A. What are HIV and AIDS? (45 minutes)

Objective

Guide participants in understanding the basic facts about HIV and AIDS.

Preparations

- Prepare six sheets of flipchart, each with one of the following titles, and hang them on the wall:
 - 1. How is HIV contracted?
 - 2. How can HIV be prevented?
 - 3. What is the difference between HIV and AIDS?
 - 4. What is the effect of HIV on the immune system?
 - 5. What are the symptoms of HIV and of AIDS?
 - 6. How does anti-retroviral treatment work?
- Photocopy the "HIV Info Sheet" (see SASA! Faith Guide, page 113) for all participants.

- 1. Explain:
 - a. "You all have some knowledge about HIV and AIDS. This session will review what you know and build on that knowledge."
 - b. "In a moment, we will form groups. Each group will be given a question. Groups will have 5 minutes to prepare answers to their question, which they will then present to the whole group."
 - "Relax, have fun and do your best with the knowledge you have."
- 2. Ask participants to divide themselves into six groups, by counting off from one to six until everyone has a number, and then grouping themselves by number.
- 3. Assign each group a different flipchart, and give each group a marker.
- 4. Distribute the "HIV Info Sheet" to all participants, and ask them to refer to it in case they get stuck with answering their question.

- 5. Begin the group work.
- Alert participants when only **1 minute** remains.
- 7. After **5 minutes** call "*Time's up!*" and ask participants to return to the large circle.
- 8. Ask a representative of each group to stand and present their work, one group at a time. Facilitator's Note: See the "HIV Info Sheet" for detailed information and answers for each of the questions.
- 9. After each presentation, ask the larger group whether they have anything to add to respond to that question. Ask the presenter to remain in front of the flipchart and to add to the flipchart any further explanations from the group.

After all of the presentations, ask the whole group: "Are there any comments or anything more you would like to add to the flipcharts?"

10. Thank participants for all of their contributions.



Remember, if other issues come up that you are unsure about, do not make up the answers. Tell participants that you will find the information for and get back to them.

B. Women's Social Vulnerability (60 minutes)

Objective

Guide participants in understanding how violence against women and HIV are connected.

Preparations

- Hang two blank sheets of flipchart on the wall.
- Bring additional sheets of flipchart paper (at least eight).
- Write on eight cards, or small pieces of paper, one of the following topics:

Group One: Physical violence is a cause of HIV infection and AIDS.

Group Two: Emotional violence is a cause of HIV infection and AIDS.

Group Three: Sexual violence is a cause of HIV infection and AIDS.

Group Four: Economic violence is a cause of HIV infection and AIDS.

Group Five: Physical violence is a consequence of HIV infection and AIDS.

Group Six: Emotional violence is a consequence of HIV infection and AIDS.

Group Seven: Sexual violence is a consequence of HIV infection and AIDS.

Group Eight: Economic violence is a consequence of HIV infection and AIDS.

Steps

Explain to participants: "We have seen that in many relationships there is an imbalance of power. The degree of this imbalance is different for different people. But regardless of the degree, an imbalance of power between a woman and man in a relationship increases the woman's risk for violence and for HIV infection and AIDS. In this session, we will work through how this happens."

- 2. Write on the first sheet of flipchart: "Violence against women is both cause and consequence of HIV infection and AIDS among women."
- 3. Ask participants: "What are the four types of violence against women?" Gather their responses until all types have been mentioned. Write on the second sheet of flipchart:

Types of Violence

Physical

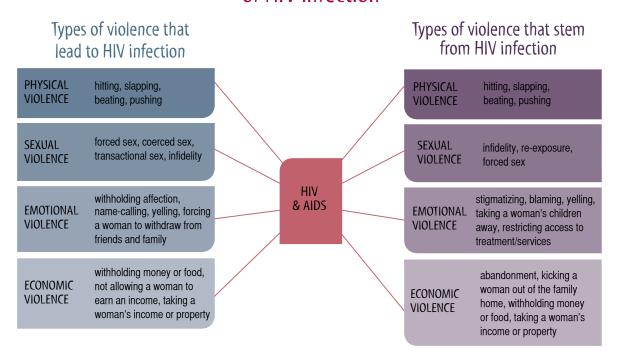
Emotional

Sexual

Economic

- 4. Explain: "We will now divide into eight groups to discover how violence against women is both a cause and consequence of HIV infection and AIDS among women. Each group will be given a statement about a different type of violence and its connection to HIV infection and AIDS—either as a cause or a consequence. Your group will discuss and list practical examples of how that type of violence is either a cause of HIV infection or a consequence of HIV infection and AIDS. You will have 15 minutes to create your lists. Please record your ideas on a flipchart with your topic written at the top."
- 5. Ask participants: "Please divide into eight groups, by counting off from one to eight, and then grouping yourselves by number."
- 6. Give a topic card to each group and tell them to begin immediately.
- 7. Alert the group when **5 minutes** remain. Call "Time's up!" when **15 minutes** have passed.
- 8. Ask a representative from each group to present their ideas. Organize them on the wall similar to the following diagram.

Violence against women is cause and consequence of HIV infection





There are many possible connections between the four types of violence and HIV. If the group gets stuck, here are examples you can give. However, try to go with the group's own logic when possible.

Group	VAW connection to HIV and AIDS	Example
Group One	Physical violence is a cause of HIV infection and AIDS	A husband beats his wife, so she is afraid to say no to sex or ask to use condoms, even when she is afraid of being infected.
Group Two	Emotional violence is a cause of HIV infection and AIDS.	A husband threatens his wife and calls her names, accusing her of infidelity and refusing to "allow" her to get tested for HIV or get information about it.
Group Three	Sexual violence is a cause of HIV infection and AIDS.	A husband forces his wife to have sex without a condom, even while having other partners.
Group Four	Economic violence is a cause of HIV infection and AIDS.	A man controls the wealth and does not want his wife to earn money. He feels he "owns" her and that she has no right to question him, even if he does not want to get tested, or has other women.
Group Five	Physical violence is a consequence of HIV infection and AIDS.	A husband learns his wife has HIV and beats her.
Group Six	Emotional violence is a consequence of HIV infection and AIDS.	A husband learns his wife has HIV and calls her names, blaming her. He isolates her from further information and support.
Group Seven	Sexual violence is a consequence of HIV infection and AIDS.	A husband learns he has HIV and forces his wife or girlfriend to have sex—even if they are not infected—because he does not want to die alone and believes it is his right to enjoy sex as a man.
Group Eight	Economic violence is a consequence of HIV infection and AIDS.	A husband throws his wife out of the house when he learns she has HIV, and the community isolates her. She has nowhere to live and no means to support herself.

- 9. Debrief as follows after all presentations:
 - a. "Are there any other examples that anyone would like to add?"
 - b. "What did you learn from this exercise?"
 - "Why is it important to be aware of the connection between violence against women and HIV?"
 - d. "Do you think we can prevent HIV infection among women without preventing violence? Why or why not?"

10. Summarize:

- a. "Violence against women can cause HIV infection and AIDS among women."
- "Women's HIV-positive status can cause violence against women."
- "If we are to prevent HIV infection among women, then we must address the power imbalance between women and men."
- d. "Violence against women can speed the onset of AIDS in women as it places physical, emotional and economic stress on the woman."
- 11. Thank participants for all of their contributions.

SESSION 1.5

People, processes and change (3 hours)

A. Circles of Influence (80 minutes)

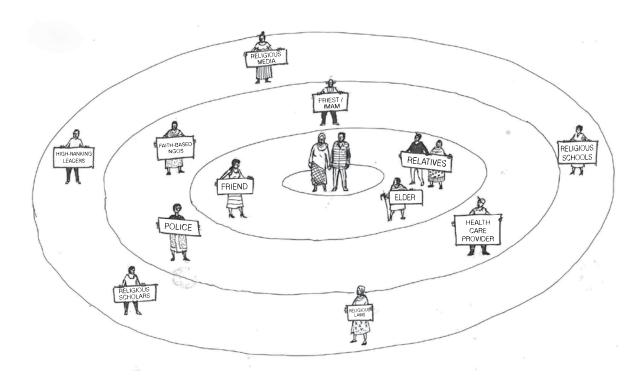
Objective

Guide participants in recognizing how the thoughts, beliefs and actions of others influence our own.

Preparations

- Bring masking tape, chalk or something else that you can use to mark/draw on the floor.
- Mark or draw four concentric circles on the floor as shown in the drawing.

Note: there are two sets of content for this session, one designed for Christians and one for Muslims. Please choose the set of materials that is right for your training group.



For mostly literate groups: Photocopy and cut out the character statements, provided at the end of these instructions. Fold the character statements in half so no one can read them.

Note: If your training group will have trouble reading the character statements, you can either ask participants to help each other or simply hand out name cards (friend, religious leader, etc.) but do not hand out the character statements. Follow the instructions for lower-literate adaptation where relevant in the Steps (Steps 7-9 and 12-13).

Steps

- 1. Welcome participants and explain:
 - "In this session we will explore how as SASA! Faith activists, we need to reach out to all the different people and groups in our faith community in order to affect lasting change."
 - b. "We will explore how the thoughts, beliefs and actions of others create faith community norms and how these norms influence our own behavior."
 - "Norms are unwritten rules in a society or faith community that quide how people behave. Norms can and do change over time."
- 2. Ask the participants to come and take one character statement (folded piece of paper). Tell them they can read their pieces of paper, but only to themselves.



If there are less than 30 participants, you can give each person more than one character statement, provided they are from the same circle of influence, e.g., both characters are from the relationship level.

- 3. Ask the participants who have chosen the characters of "woman" and "man" to stand inside the smallest, innermost circle.
- 4. Announce to participants: "This woman and man are named Chandra and Adam. They belong to our faith community. Chandra and Adam, please introduce yourselves to the group by each reading the first sentence on your piece of paper."
- 5. Once Chandra and Adam have introduced themselves, ask participants:
 - "All of you who have numbers 3 to 10, please come stand in this next circle around Chandra and Adam."
 - "All of you who have numbers 11 to 22, please come stand in this next circle."
 - "All of you who have numbers 23 to 30, please come stand in this outer circle."
- 6. Explain the first part of the exercise as follows:
 - a. "I will ask a participant to introduce her/himself and to read their first sentence aloud, to Chandra and
 - b. "That participant will then tap another participant who will do the same, until all participants have had a turn to read their first statement only."
- 7. Start the exercise by randomly choosing one of the participants to go first.



If adapting for lower-literate participants, explain that we want to see the effect when people condone or accept violence. Ask participants to imagine and say unsupportive statements from their character's perspective. If helpful, give an example from the character statements included at the end of this activity to demonstrate a short, one sentence statement. Ensure there are no questions.

- 8. Once everyone has had a turn to read their first statement, conduct a short debrief using the following questions (make sure participants remain in position):
 - "Which circle do you think has the most influence on Chandra and Adam? Why?"
 - "Do any of the circles not have any influence on Chandra and Adam? Why or why not?"
 - "What does this exercise tell us about community norms?" C.
 - "What does this mean for our SASA! Faith efforts?"

9. Summarize key points:

- "Everyone is influenced by many factors and people, without even realizing it."
- b. "People are usually influenced the most by the people who are the nearest to them. They influence us in everyday life."
- c. "Even faith community members who are not as close to us as friends and family influence how we think and act."
- d. "Broader societal influences, like the religious and lay media, religious law, national laws and international conventions, also affect individuals, even if it isn't as direct or immediate."
- "Around all of us are circles of influence: family and friends, faith community members and society."
- 10. Explain to participants that they will now continue the exercise as follows:
 - "The faith-based NGO member will read her/his second sentence aloud to Chandra and Adam."
 - "That participant will then tap another participant who will do the same, until all participants have had a turn to read their first statement only."
 - "She/he will then go and tap one person on the shoulder and return to her/his place in the circles."
 - "The person who was tapped on the shoulder will read their second sentence." d.
 - "The game will continue like so until everyone, except for Chandra and Adam, has read their second sentence."



To adapt for lower-literacy participants, ask participants to say a supportive statement on behalf of their character. If helpful, give an example from the character statements included at the end of this activity. If this adaptation is used, the facilitator can have the original character statements in hand in case a participant gets stuck, and ensure that the statements — even if different from the sheet - reinforce the overall idea of the activity.

- 11. When everybody has read their second sentence, ask Chandra and Adam to read theirs.
- 12. Debrief the game as follows:
 - "What happened when more people were convinced of the benefits of a violence-free relationship?"
 - "What can we learn about effective faith community mobilization from this exercise?"
- 13. Summarize key points:
 - "Norms in the our faith community can change. It is up to all faith community members."
 - b. "Everyone has a role to play."
 - c. "It is up to everyone in the faith community to create a supportive environment for new behaviors and norms."
 - d. "The more people who take on this issue the more likely we are to succeed in preventing violence against women."
 - e. "Unity is a key to peace in our faith community. When we remain close to each other, we can easily inspire our neighbors, friends and all faith community members to live with justice, peace, and dignity in our homes."
- 14. Thank participants for all of their contributions.



Christian Circles of Influence

Character Statements



- i) My name is Chandra. I am married to Adam. We used to be okay, but these days Adam shouts at me a lot and even sometimes hits me. I fear him and so do my children.
 - ii) My name is Chandra. I am now respected by my husband. We talk about our problems and solve them together. There is no more fear in my heart or in my house.



- 2. i) My name is **Adam**. I am married to Chandra. For some time now things at home have not been so good. My wife annoys me, and I have no choice but to shout at her. Sometimes I even beat her. I guess this is what happens in marriage.
 - ii) My name is Adam. I made a commitment to Chandra and my children that I will not solve problems or frustrations through shouting or hitting. Our house is now a happier place, even the children are doing better.



- 3. i) I am your **parent**. We were raised knowing that men can discipline women. This is how things should be. The Bible is clear that a woman must submit to her husband.
 - ii) I am your parent. Violence is not acceptable in our family. The Bible shows examples of mutual respect and speaks of the importance of love between husband and wife. It compares the man's role in the family to Jesus' role in the Church, and Jesus did not use violence against the Church.



- 4. i) I am **Adam's friend**. I see how you get angry very quickly with your wife. But it is normal for men.
 - ii) I am Adam's friend. When you are angry, I advise you to come go for a tea, so you won't get angry with your wife at home.



- 5. i) I am an elder from your family. You respect me and follow my advice. Men have to make all the decisions for a family.
 - ii) I am an **elder** from your family. I encourage you to make decisions together as a family.



- i) I am your **relative**. I ensure you respect the family customs. In our family, a good wife keeps quiet and obeys her husband. He knows what is best.
 - ii) I am your relative. In my house, we are nonviolent. Why don't you do the same to make your family peaceful and happy?



- 7. i) I am your in-law. You are now part of a God-fearing family where women stay quiet and don't complain.
 - ii) I am your in-law. In this family, women and men have equal rights and live violence-free. God sees potential in all of us.





- 8. i) I am **Chandra's friend**. You and I discuss everything together. My relationship is similar to yours—men are head of the house, we have to endure.
 - ii) I am Chandra's friend. One person as head of the household is not necessary. Couples can and should make decisions together.



- 9. i) I am a **fellow member of your church**. I hear your fights at night but say nothing. It isn't my business.
 - ii) I am a fellow member of your church. I let you know that I know about the violence and invite you to come over if there is a problem.



- 10. i) I am an adolescent in your church. I keep silent—what can I do?
 - ii) I am an adolescent in your church. I helped the Sunday school teacher organize an event for youth about equality between girls and boys.



- 11. i) I am a **priest/pastor**. I keep silent. God will take care of things.
 - ii) I am a **priest/pastor**. I went through the SASA! Faith training and now do premarital counseling with all couples about nonviolence and mutual respect. I regularly give sermons about violence against women and HIV.



- 12. i) I am a lay religious leader. I advise you on many issues but don't see how violence and HIV are connected.
 - ii) I am a lay religious leader. I ask you about violence in your relationship and explain how violence can lead to HIV infection.



- 13. i) I am a health worker at a Christian health clinic. I take care of your injuries but don't ask anything. It is not my business.
 - ii) I am a health worker at a Christian health clinic. We organized a seminar among health care providers to learn more about violence against women and health. We now ask clients about violence in their homes and communities.



- 14. i) I am a leader of the church women's group. I see her bruises but keep silent.
 - ii) I am a leader of the church women's group. At the last women's group meeting, I proposed that we set aside time during each meeting to talk about issues we are facing at home or in the community.



- 15. i) I am a leader of the church men's group. Men sometimes can't avoid using some small violence at home. It is a domestic issue.
 - ii) I am a leader of the church men's group. I talk actively to the men's group about being a model of nonviolence and peace in our homes, and taking all cases of violence in the home seriously.





- 16. i) I am a member of the church's pastoral council/ church leadership. I think a woman is not equal to a man. A woman should obey her husband.
 - ii) I am a member of the church's pastoral council/ church leadership. I made a presentation at our last meeting about how women and men can work together for a better life in Christ.



- 17. i) I am a director of a religious school. I think violence should be used against a woman once in a while. Otherwise women start thinking they can do anything.
 - ii) I am a director of a religious school. We now have a mandatory seminar for all staff on violence against women and girls and require staff to sign codes of conduct against violence.



- 18. i) I am the choir director. Women and men are not equal. If a man wants to show that he has more power, then that is a woman's fate. Women should not participate in the choir without their husband's permission.
 - ii) I am the **choir director**. I support women and men to balance power in their relationships, and encourage the choir to write their own songs on the subject, for the Glory of God.



- 19. i) I am a faith-based NGO staff member. We tell people to stop being violent, because only bad people use violence.
 - ii) I am a faith-based NGO staff member. We talk with community members about what they think about the connection between violence against women and HIV. We help people see the benefits of nonviolence!



- 20. i) I am a Christian pharmacist. You come to buy medicine for your cuts, and ask for my advice. I think women must be patient and endure.
 - ii) I am a Christian pharmacist. When you come to buy medicine for your cuts I refer you to a counselor to talk about violence.



- 21. i) I am a **teacher** in the local religious school. Making jokes about girls is just for fun; it doesn't do any harm.
 - ii) I am a **teacher** in the local religious school. I role model to my students that girls and boys are equally valuable, and that harassment is not okay.



- 22. i) I am a Social Welfare Officer in your community. I see violence in the community but I mostly focus on children, as some violence between women and men is pretty normal.
 - ii) I am a Social Welfare Officer in your community. I deal with both violence against children and women. On home visits I talk about the benefits of nonviolent families.



- 23. i) I am a judge. Sometimes women file cases just for simple violence. I dismiss these cases.
 - ii) I am a judge. In my court I take all cases seriously. Violence, no matter if between partners or strangers, is a crime.





- 24. i) I am a member of a religious law making body. There are no religious decrees or pronouncements specifically about violence—that's a private matter!
 - ii) I am a **member of a religious law making body**. The Holy Bible talks about justice, peace and dignity. Violence in our community is not tolerated! We have a Church bylaw against it. We also make clear decrees and pronouncements that no person has a right to use violence against another person—no matter what their relationship.



- 25. i) I am a wealthy church benefactor. I fund AIDS prevention programs in many churches, but believe in only teaching abstinence.
 - ii) I am a wealthy church benefactor. I fund programs that recognize women's vulnerabilities to violence – we must move into conversations about balancing power in relationships, and recognize that, without this, abstinence is not an option for many women and girls.



- 26. i) I represent the **Bishop's Conference** / **network of pastors**. I monitor progress on Church social justice issues, but I don't see the connection between violence against women and HIV.
 - ii) I represent the Bishop's Conference / network of pastors. Violence against women and women's vulnerability to HIV is critical to the health of our faith community. I'll ask leadership of churches how they are responding to these issues.



- 27. i) I am the president of the seminary. I don't see what violence against women has to do with the teachings of the Bible.
 - ii) I am the **president of the seminary**. I ensure there is a class for our clergy that helps them to respond to violence against women. They practice using quotes from the Bible to help encourage harmony, respect and nonviolence.



- 28. i) I am a radio announcer at a Christian radio station. You hear my messages every day. We joke about women and violence – what's the harm?!
 - ii) I am a radio announcer at a Christian radio station. I organize a talk show in which many different people come to talk about the negative consequences of violence against women and benefits of balancing power in relationships.



- 29. i) I am a religious scholar. I decide what aspects of the scriptures are discussed at conferences and meetings. Women's rights issues don't belong in religion – we talk about the Bible!
 - ii) I am a religious scholar. The words and example of Jesus promoted nonviolence and the respect of women. I ensure these aspects of the scriptures are discussed at conferences and meetings.



- 30. i) I am the editor of a religious magazine. I sell ad space to the highest bidder, even if the ad insults women.
 - ii) I am the **editor** of a religious magazine. Our magazine has a policy to protect the rights and dignity of all the people in the stories and images we publish.



Muslim Circles of Influence

Character Statements



- 1. i) My name is **Chandra**. I am married to Adam. We used to be okay, but these days Adam shouts at me a lot and even sometimes hits me. I fear him and so do my children.
 - ii) My name is Chandra. I am now respected by my husband. We talk about our problems and solve them together. There is no more fear in my heart or in my house.



- 2. i) My name is Adam. I am married to Chandra. For some time now things at home have not been so good. My wife annoys me, and I have no choice but to shout at her. Sometimes I even beat her. I guess this is what happens in marriage.
 - ii) My name is Adam. I made a commitment to Chandra and my children that I will not solve problems or frustrations through shouting or hitting. Our house is now a happier place, even the children are doing better.



- i) I am your parent. We were raised knowing that men can discipline women. This is how things should be.
 - ii) I am your parent. Violence is not acceptable in our family.



- i) I am **Adam's friend**. I see how you get angry very quickly with your wife. But it is normal for men.
 - ii) I am **Adam's friend**. When you are angry, I advise you to come go for a tea, so you won't get angry with your wife at home.



- 5. i) I am an **elder** from your family. You respect me and follow my advice. Men have to make all the decisions for a family.
 - ii) I am an **elder** from your family. I encourage you to make decisions together as a family.



- i) I am your relative. I ensure you respect the family customs. In our family, a good wife keeps quiet and obeys her husband. He knows what is best.
 - ii) I am your **relative**. In my house, we are nonviolent. Why don't you do the same to make your family peaceful and happy?



- 7. i) I am your **in-law**. You are now part of our family where women stay quiet and don't complain.
 - ii) I am your in-law. In this family, women and men have equal rights and live violence-free.



- i) I am Chandra's friend. You and I discuss everything together. My relationship is similar to yours men are head of the house, we have to endure.
 - ii) I am Chandra's friend. One person as head of the household is not necessary. Couples can and should make decisions together.





- i) I am a **fellow member at your mosque**. I hear your fights at night but say nothing. It isn't my 9. business.
 - ii) I am a fellow member at your mosque. I let you know that I know about the violence and invite you to come over if there is a problem.



- 10. i) I am an adolescent at your mosque. I keep silent—what can I do?
 - ii) I am an adolescent at your mosque. I helped organize an event for youth about equality between girls and boys.



- 11. i) I am an Imam. I keep silent. Allah will take care of things.
 - ii) I am an Imam. I went through the SASA! Faith training and now do premarital counseling with all couples about nonviolence and respect. I regularly give khutba and other talks about violence against women and HIV.



- 12. i) I am a lay religious leader. I advise you on many issues but don't see how violence and HIV are connected.
 - ii) I am a lay religious leader. I ask you about violence in your relationship and explain how violence can lead to HIV infection.



- 13. i) I am a health worker at a Muslim health center. I take care of your injuries but don't ask anything. It is not my business.
 - ii) I am a health worker at a Muslim health center. We organized a seminar among health care providers to learn more about violence against women and health. We now ask clients about violence in their homes and communities.



- 14. i) I am a women's prayer leader. I see her bruises but keep silent.
 - ii) I am a women's prayer leader. At the last women's group meeting, I proposed that we set aside time during each meeting to talk about issues we are facing at home or in the community.



- 15. i) I am a men's prayer leader when the imam is away. Men sometimes can't avoid using some small violence at home. It is a domestic issue.
 - ii) I am a men's prayer leader when the imam is away. I talk actively to the men's group about being a model of nonviolence and peace in our homes, and taking all cases of violence in the home seriously.



- 16. i) I am a member of the Mosque's leadership. I think a woman is not equal to a man. A woman should obey her husband.
 - ii) I am a member of the Mosque's leadership. I made a presentation at our last meeting about how women and men can work together with equal power, for the glory of Allah.





- 17. i) I am the director of the madrasa/ Islamic school. I think violence should be used against a woman once in a while. Otherwise women start thinking they can do anything.
 - ii) I am the director of the madrasa/ Islamic school. We now have a mandatory seminar for all staff on violence against women and girls and require staff to sign codes of conduct against violence.



- 18. i) I am the Muezzin. I lead the call to prayer, and many respect me in our mosque. Women and men are not equal. If a man wants to show that he has more power, then that is a woman's fate.
 - ii) I am the Muezzin. I lead the call to prayer, and I think my respected position allows me to better support women and men to balance power in their relationships, because people listen to my counsel.



- 19. i) I am a **staff member of a Muslim NGO**. We tell people to stop being violent, because only bad people use violence.
 - ii) I am a staff member from a Muslim NGO. We talk with community members about what they think about the connection between violence and HIV. We help people see the benefits of nonviolence!



- 20. i) I am a Muslim pharmacist. You come to buy medicine for your cuts, and ask for my advice. I think women must be patient and endure.
 - ii) I am a Muslim pharmacist. When you come to buy medicine for your cuts I refer you to a counselor to talk about violence.



- 21. i) I am a **teacher** in the local religious school. Making jokes about girls is just for fun; it doesn't do any
 - ii) I am a **teacher** in the local religious school. I role model to my students that girls and boys are equally valuable, and that harassment is not okay.



- 22. i) I am a Social Welfare Officer in your community. I see violence in the community but I mostly focus on children, as some violence between women and men is pretty normal.
 - ii) I am a Social Welfare Officer in your community. I deal with both violence against children and women. On home visits I'll talk about the benefits of non-violent families.



- 23. i) I am a judge/ Qadi. Sometimes women file cases just for simple violence. I dismiss these cases.
 - ii) I am a judge/ Qadi. In my court I take all cases seriously. Violence, no matter if between partners or strangers, is not acceptable.



- 24. i) I am a Mufti / Interpreter of Sharia Law. There are no religious decrees or pronouncements specifically about violence—that's a private matter! I pass down fatwa/rulings that do not respect the rights of women.
 - ii) I am a Mufti / Interpreter of Sharia Law. The Holy Quran talks about justice. Violence in our community is not tolerated. I pass down fatwa/rulings to protect the well-being, health and rights of women, in keeping with our laws and policies. No person has a right to use violence against another person—no matter what their relationship.





- 25. i) I am a wealthy benefactor. I fund AIDS prevention programs in the Muslim community, but believe in only teaching abstinence.
 - ii) I am a **wealthy benefactor**. I fund programs that recognize women's vulnerabilities to violence we must move into conversations about balancing power in relationships, and recognize that, without this, abstinence is not an option for many women and girls.



- 26. i) I represent the Muslim Council/ network of Muslim leaders. I monitor progress on justice issues in the Muslim community, but I don't see the connection between violence against women and HIV.
 - ii) I represent the Muslim Council/ network of Muslim leaders. Violence against women and women's vulnerability to HIV is critical to the health of our community. I'll ask mosque leadership how they are responding to these issues.



- 27. i) I am a Mujtahid/ interpreter of the Holy Quran. I don't see what violence against women has to do with the teachings of the Holy Quran.
 - ii) I am a Muitahid/interpreter of the Holy Quran. I teach a class for religious leaders and Qadi that helps them to respond to violence against women. They practice interpreting the Holy Quran to help encourage justice, peace and dignity, for the greater glory of Allah.



- 28. i) I am a radio announcer on a Muslim radio program. You hear my messages every day. We joke about women and violence – what's the harm?!
 - ii) I am a radio announcer on a Muslim radio program. I organize a talk show of religious leaders. in which many different people come to talk about the negative consequences of violence against women and benefits of balancing power in relationships.



- 29. i) I am a Muslim scholar/theologian. I decide what aspects of the Holy Quran are discussed at conferences and meetings. Women's rights issues don't belong in religion – we talk about the Holy Quran!
 - ii) I am a Muslim scholar/theologian. The words and example taught in the Holy Quran stress the importance of justice and respect for all Muslims. I ensure these aspects of the Holy Quran and how they relate to the rights of women and girls are discussed at conferences and meetings.



- 30. i) I am the editor of a religious magazine. I sell ad space to the highest bidder, even if the ad insults women.
 - ii) I am the **editor** of a religious magazine. Our magazine has a policy to protect the rights and dignity of all the people in the stories and images we publish.





B. Motivators and Barriers to Change (60 minutes)

Objectives

- Guide participants in realizing that people's feelings during a process of change affect their success in making the desired change.
- Practice a positive, benefits-based approach for facilitating change.

Preparations

Photocopy and cut out the "Role-play Scenarios" found at the end of these instructions.

- 1. Welcome participants and explain:
 - a. "In this exercise we will see how people's feelings during a process of change deeply influence their motivation and success in making the changes they desire."
 - "In a moment, you will divide into four groups, and each group will receive a scenario. Read through the scenario and, as a group, create a role play about it. Each role play should be no longer than 3 minutes. You will have 5 minutes to prepare."
- 2. Ask the group to count off from one to five, until everyone has a number, and then to group themselves by number.
- 3. Distribute one role-play scenario to each group and begin the exercise.
- 4. Alert the participants when **1 minute** remains.
- 5. Call "Time's up!" when **5 minutes** have passed, and gather participants to present their role plays.
- 6. Ask each group to perform their role play.
- 7. After each role play, conduct a discussion using the following questions:
 - a. "How did the main character feel?"
 - b. "How did her/his peers, family and those within the faith community treat her/him?"
 - c. "What affect did it have on the main character's ability to change?"
- 8. After all the role plays are finished, ask the participants:
 - a. "What can we learn from this exercise?"
 - b. "What are common negative behaviors that hinder change? What are their consequences?"
 - 1. Blaming/ Judging (consequence: defensiveness/ stigma)
 - 2. Labelling (consequence: shame)
 - 3. Discouraging (consequence: hopelessness)
 - 4. Enabling (consequence: consent)
- 9. Explain: "In SASA! Faith we are talking about a sensitive issue, specifically, some men's use of power over women and the faith community's silence about it. How can being aware of sensitivities help us become more effective facilitators of change?"
- 10. Ask participants: "Please return to your groups. Use the same scenario that you already performed, except this time, have the characters encourage positive change, and above all, have them talk about the benefits of change. In SASA! Faith, although we identify violence against women, HIV and power imbalance between women and men as problems, our approach will focus on the positive—highlighting the benefits of balancing power instead of just the negative consequences of the problems."

- 11. After 5 minutes of preparation, ask the groups to perform their role plays again, demonstrating how to be effective and positive facilitators of change.
- 12. After all the role plays, debrief by asking:
- 13. Ask:
 - "What did you learn in this exercise?" a.
 - "What are key principles in helping facilitate change?"
- 14. Summarize key points:
 - "Behavior change can be a difficult and long process but it is possible."
 - b. "How people feel in the process of change affects their success in ultimately making and sustaining the desired change."
 - c. "As friends, family, neighbors and faith community members, we can be effective facilitators of change."
 - d. "Emphasizing the benefits of change is more effective than just emphasizing the negative."
- 15. Thank participants for all of their contributions.

Motivators and Barriers to Change

Role-Play Scenarios

&	
Role Play 1: Blaming/ Judging	Sabi has heart palpitations when she carries heavy loads. Sabi wonders whether her palpitations could be linked to her weight. She talks with her friend about it and tells her that she is worried. Her friend points at her and exclaims, "Of course, you will have high blood pressure! You are fat! You eat too much and use so much oil! It's your own fault!"
Role Play 2: Labelling	Aminah beats her son, Ali, when he does not come home from school on time. Ali begins to withdraw from Aminah and the family, but Aminah doesn't know what to do. Aminah shares this with her peers at her women's group. They scoff at her and call her a bad mother and other bad names. She goes home and is even more angry at Ali for giving her a bad name.
Role Play 3: Discouraging	Noah smokes a pack of cigarettes a day. Noah coughs a lot in the morning and wonders if it could be because of smoking. Noah talks to his doctor and his doctor tells him that it is true, smoking is very bad for one's health. But he says that most people who smoke cannot stop. They become addicted. He tells him to try but that most patients who try fail, because it is very hard.
Role Play 4: Enabling	Susanna and Jacob are married, and although Jacob loves Susanna, he sometimes slaps her when he gets annoyed. Jacob's grandfather notices but ignores it. He sympathizes with Jacob and says that women can sometimes be difficult, so he understands why he slaps her. He says it is not so good, but really, what can you do. Women are morally weak and need to be corrected so they stay on the right path.

C. Ideas into Action (30 minutes)

Objective

Raise awareness about the meaning of activism.

Preparations

Tape together two sheets of flipchart on the wall.

- 1. Write "activism" in the middle of the flipchart. Ask participants to take turns contributing words or expressions that come to mind when they hear the word "activism."
- 2. Write all contributions on the flipchart, around the word "activism." Keep this process at the pace of a fast brainstorm. (Possible responses: action, sensitize, community mobilization, fighting for rights, speaking out, struggle, etc.)
- 3. Thank participants for their contributions.
- 4. Summarize: "Activism is when we take action to create a just society, based on our deep beliefs. For example, if we believe strongly in human rights, we will feel compelled to do something to ensure that we and others can enjoy our human rights. Activists strive to create a more just community."
- 5. Continue the discussion by asking:
 - a. "Why is activism important?" (Contributions could include: because activism strives to create just relationships and communities, because our communities are our responsibility, activism is how we express our values and beliefs, etc.)
 - b. "Who can become an activist?" (Everyone can and must be an activist!)
 - "Why is activism sometimes viewed with suspicion?" (Contributions could include: activists want change and many people resist this, sometimes activists use an aggressive approach that makes people feel defensive, misunderstanding of what activism is, etc.)
- 6. Explain: "SASA! Faith was designed to help individuals and faith communities to challenge and change injustice. It aims to create a balance of power between women and men so that ultimately there is less violence against women and less HIV."
- 7. Debrief this training session by asking different people to share what they have learned today. Refer to flipcharts and exercises where appropriate.
- 8. Summarize key points:
 - a. "Everyone has the same human rights."
 - "Not everyone has the power to enjoy their human rights. This is injustice."
 - Injustice has consequences for everyone, including women, who are at an increased risk for violence and HIV infection."
 - "SASA! Faith aims to question the imbalance of power between women and men and promote the positive use of power so that all people can enjoy their fundamental human rights. Everyone can be a SASA! Faith activist!
- 9. Thank participants for all of their contributions.

D. Start Debrief (10 minutes)

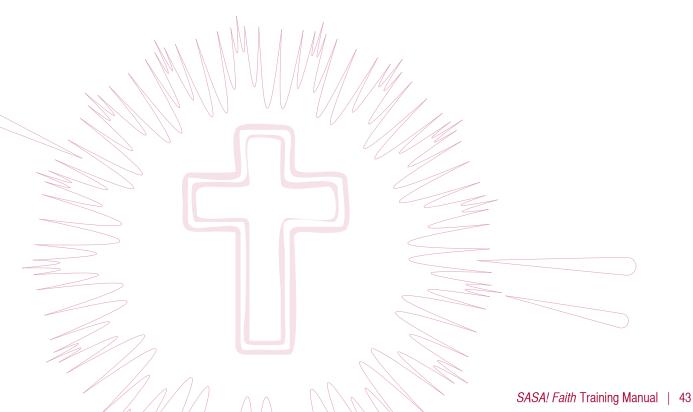
Objective

Review the concept of fostering the *power within* ourselves to become activists.

Preparations

Hang a sheet of flipchart titled 'power within' on the wall.

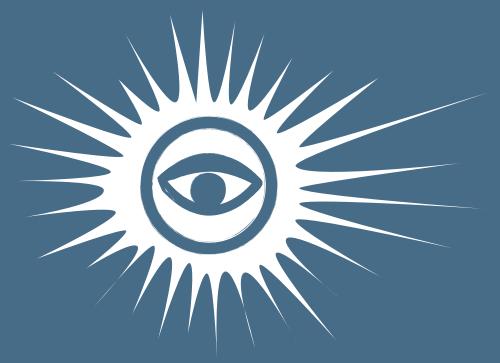
- 1. Ask participants to sit in a circle.
- 2. Review key concepts from the Start Training Module. Use the following guestions as a guide:
 - "What are the four types of power?" (power within, power over, power with, power to)
 - "What is power within?"
 - "Does everyone have the same power within themselves?" (yes, even if we do not all have equal opportunity to exercise our power, we all have power within ourselves!)
 - d. "Are some people at a disadvantage for using that power? Who?"
 - "How are human rights related to power?"
 - f. "Why do we need to prevent violence against women and HIV in our faith community?"
- 3. Ask participants: "What is the most important thing you have learned about having power within oneself?" Record their contributions on the flipchart.
- 4. Summarize: "Preventing violence against women and HIV in our faith community requires us to feel power within ourselves. We can foster our power within by gaining knowledge, building our skills, finding support and believing in ourselves. This is the first step to becoming activists."
- 5. Congratulate everyone for participating. Express your confidence in them to foster the *power within* themselves and become powerful SASA! Faith activists!

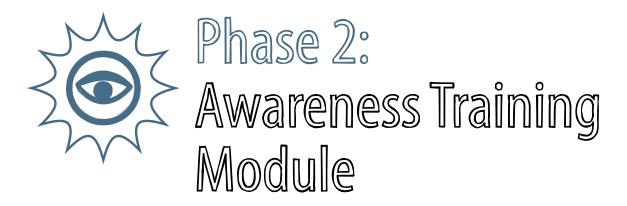




Phase

AWARENESS Training Module





Like every phase of SASA! Faith, the Awareness phase includes a lively, in-depth training module that develops the skills and passion for creating positive change. This training module is divided into several sessions, and each session is made up of exercises that are designed to be facilitated one after the other. This can be done all at once in a workshop that lasts several days, or as stand-alone sessions on a regular basis.

The SASA! Faith Team, community activists (CAs), and some or all members of the community action groups (CAGs) should be the first to complete this training module. The idea is that once these core groups have completed the training, they can conduct any sessions with anyone else interested, and so on. The module and session guides are for sharing with any participants—community activists, fellow faith community members, religious leaders, peer or social groups—who feel inspired to facilitate some or part of a session with others they know.

Raising awareness about men's power over women as the root cause of violence against women.

SESSION 2.1 — Underst	anding Power Imbalances (2 hours)	Page 47
A. Awareness Wordplay	10 minutes brainstorm & discussion	Page 47
	Participants brainstorm words and expressions associated with the word "awareness."	
B. The New Planet	60 minutes game & discussion	Page 48
	Participants simulate a new civilization where rights are given, power imbalances created, and rights taken away by those with more power. The debrief leads to an understanding of men's <i>power over</i> women.	
C. Root Cause	50 minutes exercise & discussion	Page 53
	Groups explore why the imbalance of power between women and men is the root cause of violence against women. Their exploration includes discussion and examination of other factors that contribute to violence against women in the faith community.	

SESSION 2.2 — Connec	SSION 2.2 — Connecting Power and Violence (2 hours) Page 55	
A. Social Expectations	60 minutes exercise & discussion	Page 55
	Participants choose whether certain societal expectations are typically female or male. Participants debate and discuss their opinions.	
B. Relationship Self- Evaluation	60 minutes exercise & discussion Each participant fills in a self-evaluation of the power balance within her/his intimate relationship (includes modification for youth groups and singles). Then, the group uses the same evaluation to assess the faith community as a whole.	Page 58

SESSION 2.3 — Skills E	Building for Raising Awareness (4 hours 10 minutes)	Page 61
A. Instruct, Inform or	1 hour, 30 minutes mini role plays & analysis	Page 61
Question?	Participants analyze three methods for raising awareness. Discussion leads to an understanding of the value of using a questioning technique. Participants then practice using the technique to discuss <i>SASA! Faith</i> issues.	
B. Dos and Don'ts of	30 minutes brainstorm & game	Page 66
Raising Awareness	The do's and don'ts when raising awareness are brainstormed in group. Subsequently, the groups play a game to compete for who can think of the most do's and don'ts.	
C. What Does our Faith	2 hours discussion & role play	Page 67
Say about Violence against Women?	Participants discuss the Holy Book and what their religion says about violence against women. They then practice using their new awareness to facilitate discussion.	
D. Awareness Debrief	10 minutes discussion	Page 70
— Power over	Participants review the Awareness Module's activities and their new understanding of men's <i>power over</i> women.	



SESSION 2.1

Understanding Power Imbalances (2 hours)

A. Awareness Wordplay (10 minutes)

Objectives

- Stimulate participants' focus on awareness.
- Introduce the concept of power in relation to raising awareness.

Preparations

- Tape together two flipcharts and hang on the wall.
- Hang an additional single sheet of flipchart on the wall.

- 1. Introduce the session: "Welcome to this session. This session is part of the Awareness phase of SASA! Faith. SASA! Faith is about inspiring a positive change in our religious communities. For individuals and faith communities to change they must first understand why change is important. This session explores how we can raise awareness about power, violence against women and HIV."
- 2. Write the word "Awareness" in the middle of the flipchart paper.
- 3. Ask participants to think of words or expressions that mean "awareness." (Possible responses: recognition, understanding, knowledge, insight, appreciation, etc.)
- 4. Write all of the contributions on the flipchart, around the word "awareness." Keep this process at the pace of a fast brainstorm.
- 5. Explain: "To address the issues of violence against women and HIV in our faith community, we must constantly expand our awareness of all that defines and influences them. The Awareness phase of SASA! Faith focuses on raising the awareness of activists and community members about the imbalance of power between women and men, and how this causes violence against women and increases women's vulnerability to HIV."

B. The New Planet (60 minutes)

Objectives

- Create an immediate experience of one group having *power over* another.
- Highlight similarities between this simulation exercise and life in our faith community.

Preparations

- Photocopy and cut out all of the cards provided at the end of these instructions, so that there are 30 of each Rights Card and 15 of each Life Card.
- Prepare 30 pieces of tape.
- Hang a blank flipchart on the wall.

Facilitator's Note:

This exercise can become quite noisy! If you have a whistle, bell or pot to clang it might be useful for getting participants' attention.

- 1. Introduce session: "In this exercise we will all become citizens of a New Planet. On this planet we do one thing all the time—greet each other! We also listen to and seriously follow the laws of the land."
- 2. Explain: "Participants will walk around the room and introduce themselves by name to everyone, one by one. Every time you meet someone for a second or third time, you should provide new information about yourself (e.g., where you live, if you have children, etc.). For all greetings, you should use your real identities."
- 3. Ask participants to stand and to begin moving around the room and greeting each other.
- 4. While they are doing so, put out the four piles of Rights Cards.
- 5. After **2 minutes** of participants introducing themselves, call "*Time's up!*" Get participants' undivided attention and ensure participants remain standing.
- 6. Explain: "On this New Planet there are special laws and the people on this planet do whatever the laws say. I will now read the first of three laws on the new planet."



Law Number One

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

*First, you have a right to physical safety, which protects you from being physically hurt, You will each get this card that represents your right to physical safety. (Show the card for "physical safety" to the group.)

*Second, you have a right to respect from others, which protects you from people treating you unkindly or discriminating against you. You will each get this card that represents your right to respect from others. (Show the card for "respect from others" to the group.)

*Third, you have a right to the opportunity to make your own decisions, which protects you from people who prevent you from having money or property or access to information. You will each get this card that represents your right to the opportunity to make your own decisions. (Show the card for "opportunity to make your own decisions" to the group.)

*Fourth, you have a right to control over your sexuality, which protects you from people forcing you into marriage, sex, commercial sex work, or any type of unwanted sexual activity. You will each get this card that represents your right to control over your sexuality. (Show the card for "control over your sexuality" to the group.)

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

- 7. While participants continue greeting each other, lay out the two piles of Life Cards next to the pieces of tape prepared.
- 8. After **3 minutes**, call "*Time's up*!" and gather participant's undivided attention.
- 9. Explain that it is time to read the second law.

Law Number Two

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

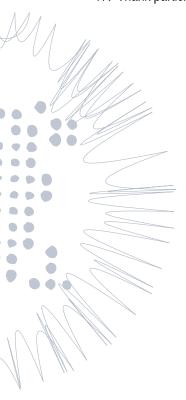
10. After **3 minutes**, stop the participants and read the final law.

Law Number Three

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

- 11. Periodically clap your hands (ring bell/blow whistle). Once a third of the participants are standing frozen, end the game by yelling "Time's up!" and explaining that the new civilization will now be put on hold in order for discussion.
- 12. Have the group sit in a large circle.

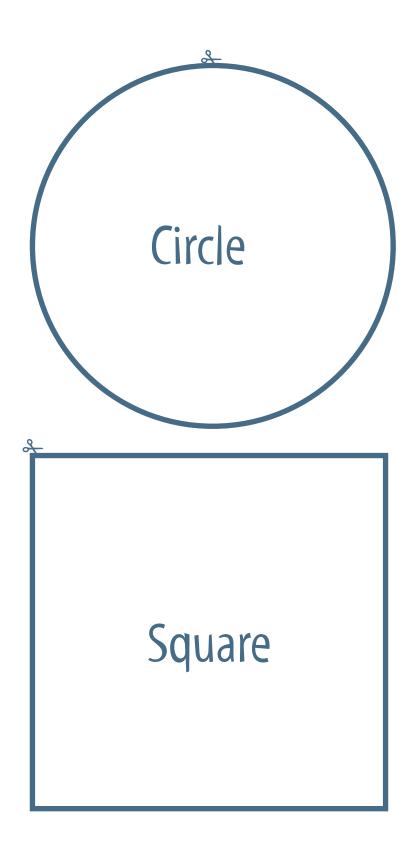
- 13. Discuss the experience of living on the New Planet using the following questions:
 - a. "How did you feel when you received your four rights?"
 - b. "How did you feel when you were divided into circles and squares?"
 - "Squares, how did you feel when the circles were given more power?
 - i. How did you feel being at risk of having your rights taken away at any time?
 - ii. How did it affect your behavior?"
 - "Circles, what was it like to have power over the squares?"
- 14. Draw comparisons between the New Planet and life in our community, by asking participants:
 - "Does every human have a right to these same four things?"
 - "How is our society divided into different 'categories' of people?" (Make sure "female and male" are b. among the responses.)
 - "What happens when society gives one group more power than another?"
 - "When society gives some people more power, is this fair or just?" d.
 - "Does our faith community reflect society's power imbalances? Who is usually given more power in our faith community?"
 - "Do religious structures sometimes reinforce these power imbalances? If so, how? If not, give f. examples of how they are different."
 - "Do some people use this power to disregard the rights of others?"
 - "How do imbalances of power between women and men limit women's lives in the world (Possible responses: their choices, movement in society, etc.)?"
- 15. Explain: "When there is an imbalance of power between a woman and a man, in SASA! Faith, we say that the man is using his **power over** the woman. This power imbalance exists because faith community members are unaware, accept it or are just silent about it. For this situation to change, we need to begin that change in our own lives."
- 16. Explain that in this room we all respect each other's rights. Ask participants to return to the New Planet once more, greeting each other and redistributing the rights cards until everyone has one of each.
- 17. Thank participants for all of their contributions.



New Planet: Rights Cards



New Planet Life Cards



C. Root Cause (50 minutes)

Objective

Demonstrate how men's *power over* women is the root cause of violence against women.

Preparations

- Prepare a flipchart paper, saying: "Why is our topic NOT the root cause of violence against women?" and, "Why IS the power imbalance between women and men the root cause of violence against women?"
- Prepare a second flipchart paper, saying: "The imbalance of power between women and men is the root cause of violence against women."
- Hang a third, blank sheet of flipchart on the wall.

Steps

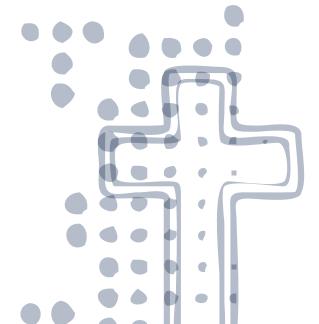
- 1. Explain to participants: "Based on our experience on the New Planet, we see that in our faith community there is a power imbalance between women and men. In this session we will link that power imbalance with violence against women."
- 2. Prepare to go through this slowly so participants have an opportunity to consider your explanations and questions.
- 3. Explain: "On the New Planet, the last declaration gave circles power over squares. If this power imbalance had not existed, then circles would never have been allowed to take away the squares' rights and Life Cards. Therefore, this power imbalance was the cause of squares' suffering. Our society and our faith community often give men power over women, just like the declaration giving circles power over squares."
- 4. Ask participants: "Given what we experienced on the New Planet, does this mean that the society letting men have power over women is the cause of violence against women?"
- 5. Before collecting responses, continue by asking: "That is, if the power imbalance between women and men did not exist, would violence against women as a problem in our faith community stop existing as well?" Collect a variety of responses, without agreeing or disagreeing with participants. Just ask people what they think. Do not record their responses.
- 6. Explain: "Unlike the New Planet, our faith community has many other things that also seem related to violence against women, for example:

poverty unemployment alcohol/drug abuse cultural values lack of education

- 7. Write these on the first sheet of flipchart, leaving room at the top for a title.
- 8. Explain: "We will now do an exercise to explore how all of these issues are related to violence against women."
- 9. Explain: "Each group will be given a topic. Each group will have 5 minutes to determine why their topic is NOT a root cause of violence against women, and why the power imbalance between women and men IS the root cause of violence against women. After 5 minutes each group will be given exactly 1 minute to present their reasons to everyone else."

- 10. Put up the pre-prepared flipchart that says: "Why is our topic NOT the root cause of violence against women, and why IS the power imbalance between women and men the root cause of violence against women."
- 11. Ask participants to divide into five groups, by counting off from one to five, and then grouping themselves by number.
- 12. Give each group one of the topics listed on the first flipchart (poverty, unemployment, alcohol/drug abuse, cultural values and lack of education).
- 13. Conduct the exercise. Alert the group when 1 minute remains. When 5 minutes have passed call "Time's up!"
- 14. Ask each group to present. After all the presentations, summarize as follows drawing on examples from each presentation:
 - a. "Though these issues do not cause violence against women, they are contributing factors."
 - "In a world WITHOUT power imbalances, these contributing factors may indeed cause violent behavior. However, the behavior would not be directed primarily at women and others with less power, as it is now. Without power imbalance, violence would happen at random, and not as an ongoing system of violence against women."
- 15. At the top of the first flipchart listing the five contributing factors, write the title "Contributing Factors."
- 16. Put up the pre-prepared flipchart that says: "The imbalance of power between women and men is the root cause of violence against women." Read aloud for everyone.
- 17. Summarize as follows:
 - "We have many rights as humans."
 - b. "There are power imbalances in our society and in our faith community. In most places, men as a group have power over women as a group."
 - "When one person or group uses their power over another person or group it is a violation of human rights."
 - d. "Violence against women happens because of the power imbalance between women and men."
 - "This power imbalance leads to many negative consequences for both women and men, families and faith communities."
 - f. "Our silence as faith community members about this power imbalance allows it to continue to happen."
- 18. Thank participants for all of their contributions. Allow everyone to keep their Rights Cards and take them home.





SESSION 2.2

Connecting Power & Violence

(2 hours)

A. Social Expectations (60 minutes)

Objective

Explore social expectations of girls and women, boys and men and how they contribute to an imbalance of power.

Preparations

Prepare three sheets of flipchart, each with one of the following titles, and hang them in three different locations in the room:

Boys/Men

Girls/Women

Both Sexes

- 1. Explain:
 - a. "We have all experienced power imbalance in the New Planet exercise. We also talked about how the power imbalance between women and men causes violence against women."
 - b. "This session will explore how that imbalance came to be and why it exists. Is it because men are bad people? Is it because women are weak? Does it have to be like this? We will explore these issues."
 - c. "We will begin with a group exercise. Notice the three signs on the walls. I will read a series of statements."
 - d. "After hearing each statement, decide whether it is a statement related to 'boys or men,' 'girls or women,' or 'both sexes' and stand under the corresponding flipchart. Remember to think for yourselves. It is okay to have different opinions."
- 2. Start the exercise by reading the first of the statements found at the end of these instructions.
- 3. When there is a difference in opinion—for example, some participants standing under Boys/Men and others under Girls/Women—ask the following questions:
 - "Why do you think this statement is related to ____ (read the title of the paper where participants are standing) ?" b. "And why do you think it is related to _____ (read the title of the paper where others are
 - standing) ?" c. Ask the group with the majority of participants: "Who can try to persuade those standing in the other place to join you?"
 - d. Ask the group with the least amount of participants: "Who can try to persuade those standing in the other place to join you?"

- 4. Continue playing the game until you have read all the statements. Ask participants to return to the large circle when finished.
- 5. Debrief by asking:
 - a. "What did you learn from this exercise?"
 - b. "Do you think it is true that women and men can only be and do certain things as society expects?"
 - c. "Why do you think society gives certain roles and qualities to women and men?"
 - d. "Do you think some women feel limited by these roles? Some men?"
 - e. "Can these roles change?"
 - f. "Can you think of some examples of things girls/women could not do in the past but that are now acceptable for them to do? (Answers could be: wear trousers, go to university, vote, etc.) What about for boys/men?"
 - g. "What if you were born the opposite sex—would you like the expectations society has for you? Why or why not?"
 - h. "Even if a woman becomes a doctor, who is often socially considered a "better" doctor a male or a female doctor"?
 - i. "How do these expectations limit our potential as human beings?"
- 6. Explain: "Sex is determined biologically but gender is determined socially. It is what society expects of us as women and men."
- 7. Ask: "Which roles does society usually value more—roles we think of as 'men's' or roles we think of as 'women's'?"
- 8. Summarize:
 - a. "When girls and boys are born, the faith community and whole society have expectations of them based on their sex. They will experience the world according to this and be taught (formally and informally) what is acceptable for their sex. This process is called socialization."
 - b. "From birth, girls are taught to behave in a different way than boys. These roles arbitrarily assign girls and women a lower status compared to boys and men."
 - c. "As faith communities and cultures change, so can our expectations about how we should behave simply because of our sex."
 - d. "In SASA! Faith we will create awareness in our religious community of how these expectations lead to a power imbalance between women and men—thereby leading to violence against women and HIV. And that this can change!"

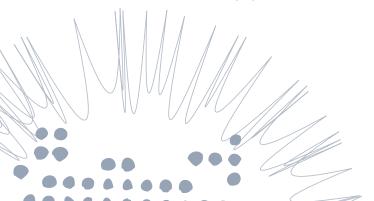
For more advanced groups:

9. Wrap Up: "The qualities and roles our faith community expects of women and men are called gender roles. Originally the term 'gender' was used in development to help people remember that when thinking about women and men, we have to think about society's expectations of women and men—not just their sex. It was meant to highlight the imbalance of power between women and men. This has largely been lost, and now gender is commonly misunderstood to only mean female or male. Because of this, in SASA! Faith we will rarely use the term gender. Instead we will use language of power imbalance between women and men, to ensure clear communication about the issues."



Social Expectations Statements

- We fetch water.
- We are responsible for raising children.
- We cannot cry. 3.
- We have to look beautiful.
- We are religious leaders.
- We have to stay up until our partners come home at night.
- We are head of the household.
- We interpret the Holy Book.
- We can get angry and this is generally accepted.
- 10. We are considered morally stronger.
- 11. We are nurturing.
- 12. We get the biggest piece of meat.
- 13. We have to prepare bath water for our partners.
- 14. We buy the household food.
- 15. We can move without fear after dark.
- 16. We make the rules that our faith community follows.
- 17. We are not supposed to express our opinions.
- 18. We should be submissive.
- 19. We should be sexually available.
- 20. We are celebrated when we are born.
- 21. We are strong.
- 22. We are the ones to look after the sick.
- 23. We are expected to initiate sex.
- 24. We expect to be listened to by the general faith community.
- 25. We prepare the meals.
- 26. We expect our partners to obey us.
- 27. We fix things when they are broken.
- 28. We are allowed to play more as children.



B. Relationship Self-Evaluation (60 minutes)

Objective

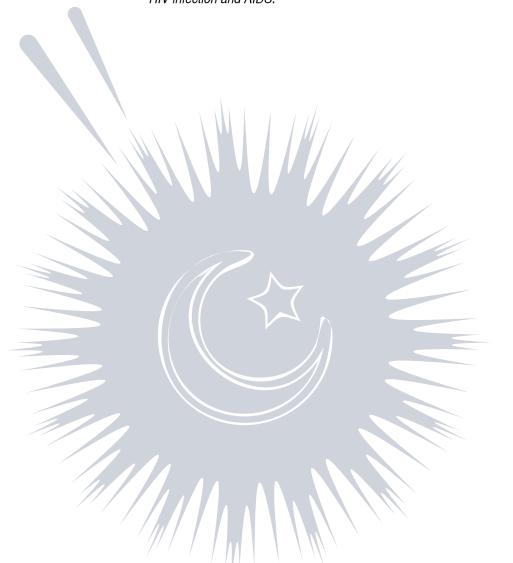
Explore the power dynamic in intimate relationships.

Preparations

Photocopy the "Relationship Self-Evaluation" found at the end of these instructions, for distribution to each participant.

- 1. Welcome participants to the session. Explain: "In the last session we explored social expectations for boys and men, girls and women. We looked at how our experiences as children affect our experiences as adults. We have also experienced first hand how it feels to either have power over someone or for someone to have power over us. In this session, we will explore the implications of power imbalances for ourselves and others."
- 2. Ask participants: "What does it mean to have power?" Gather their ideas. Ask questions to create an understanding of the following: Power is about the ability to influence your own or others' experiences.
- 3. Review with participants: "We have discussed how society gives men power over women, often causing violence against women. Many of us try to overcome this power imbalance within society and the faith community by creating a balance of power in our intimate relationships."
- 4. Give each participant a copy of the "Relationship Self-Evaluation." Explain that this form helps us think more deeply about power in intimate relationships.
- 5. Read through the questions and give examples of the scoring method for each.
- 6. Ask each participant to fill in the form for his or her intimate relationship. Participants that are not in a relationship should complete the form based on a past relationship or a relationship they know well (e.g., with their mother and father).
- 7. Explain that they will have 15 minutes to complete the form. Clarify that they will not have to hand in the form no one will see their answers. They should take their time and be as honest as possible.
- 8. Allow participants to work wherever they like in the room. After 15 minutes, ask participants to come back to the circle.
- 9. Ask participants for their impression of the "Relationship Self-Evaluation:"
 - a. "How did you feel completing this form?"
 - b. "Who enjoyed completing this form? Why?"
 - c. "Who did not enjoy completing this form? Why?"
 - d. "Who was surprised by their answers? Why?"
 - "Was anyone surprised by the questions? Why?"
- 10. Point out the last column on the Relationship Self-Evaluation form that is labeled FC (for faith community). Explain that this column is for an evaluation of the faith community as a whole. For example, when answering the first question: "Do both people in a couple equally receive thanks and recognition from the other?" we will think about whether it is an equally common practice within couples in our faith community for men to thank and recognize women, as it is for women to thank and recognize men. The group will complete the faith community (FC) column together.
- 11. Explain that since we will not always be able to agree, the majority response will be used for the purposes of the exercise.

- 12. Read each question aloud and collect the group's responses and reasons.
- 13. Debrief using the following questions as a guide:
 - "What do these responses tell us about relationships in the faith community?"
 - "How does that make you feel?"
 - "How could people balance power in their intimate relationships?" C.
 - "Why do you think some men hesitate to balance power in their intimate relationships?"
 - "Why do you think some women hesitate to have equal power in their intimate relationships?"
 - "How does the power imbalance between women and men in our faith communities increase f. women's risk for violence, HIV infection and AIDS?"
- 14. Summarize the exercise with a focus on the following:
 - "In most relationships power is not equal."
 - "The expectation for men to have power over women is so strong in our faith community, that b. sometimes we can be in an intimate relationship and not recognize the power imbalance."
 - "Most power imbalances lead to a form of violence. This may be the obvious physical or sexual violence, but it can also show itself in less obvious forms of violence, like emotional or economic violence."
 - "Some people recognize the power imbalance but prefer to leave it the way it is, because it is what they know and that makes it feel easy and comfortable."
 - "Balancing power is only possible with commitment, support and action from both the woman and man."
 - "Balancing power can be challenging for both women and men. It puts women and men in new roles they are not used to."
 - "The power imbalance in relationships makes women vulnerable to violence and increased risk for HIV infection and AIDS."





Relationship Self-Evaluation

This questionnaire evaluates the balance of power in your intimate relationship. For each question choose one of the following scores:

- 1 = never
- 2 = seldom
- 3 = sometimes
- 4 = often
- 5 = always

QUESTIONS	No.	FC
1. Do both partners equally receive thanks and recognition from the other?		
2. Are both partners interests treated with equal priority?		
3. When making decisions, do both partners aim to reach consensus?		
4. Do both partners have equal influence over how money is used?		
5. Can both partners access the family's money independently?		
6. Do both partners apologize and admit they are wrong when necessary?		
7. Do both partners have equal opportunity to spend time at faith community activities?	?	
8. Do both partners control their anger or temper appropriately?		
9. Do both partners make each other feel equally comfortable refusing sex?		
10. Do both partners make equal effort not to project their bad moods on the other?		
11. Are both partners equally able to turn to the other for support?		
12. Do both partners feel equally safe?		
13. Do both partners equally trust the other's fidelity?		
14. Do both partners feel that the other would care for them if they became ill?		
15. Do both partners have equal financial security should the other die or disappear?		
16. Do both partners have equal power during sexual activity?		
17. Do both partners have equal ability to initiate sexual activity?		
18. Do both partners equally prioritize safe sex?		
19. Do both partners have leaders in the faith community they can talk to about their relationship?		

SESSION 2.3

Skills Building for Raising Awareness

(2 hours 10 minutes)

A. Instruct, Inform or Question? (1 hour, 30 minutes)

Objective

Experience and practice effective ways of raising awareness about power, and its connection to violence against women and HIV.

Preparations

- Tape four sheets of flipchart together to create one large square of flipchart, and hang it on the wall.
- Photocopy and cut out the "Instruct, Inform or Question" statements provided at the end of these instructions. Separate them so that each problem and type of response are together. Make sure not to mix up the pieces.
- Prepare a flipchart showing the Analysis Wheel, and hang it on the wall.
- Photocopy and cut out the "Questioning Scenario Statements" at the end of these instructions.



Steps

1. Introduce the session: "Many times when dealing with social issues we say we will raise awareness or sensitize others. Yet many times we are not very clear or deliberate about what that means. This exercise is going to help us break down and analyze the process of raising awareness, so that we can become more effective activists."

- 2. Write the word "analyze" in the middle of the square of flipchart. Ask participants to offer words and expressions for what "analyze" means. (Probe: "What does it mean to analyze something?") Record contributions on the flipchart around the word "analyze." (Possible responses: study, examine, explore, question, evaluate, consider, break down, etc.)
- 3. Ask: "Why is it important to analyze our raising awareness efforts in the prevention of violence against women and HIV?"
- 4. Summarize: "Analyzing our methods for raising awareness provides an opportunity for learning the strengths, weaknesses and impact of our efforts. It allows us to assess our degree of success."
- 5. Explain: "In this next exercise, we will analyze three methods of raising awareness: instructing, informing and questioning. To analyze these methods we will first practice each in a small role play of one person coming to another with a problem. Please turn to one of your neighbors to create pairs, and decide who will be the person with the problem and who will be the person responding."
- 6. Hand out the "problems" to the appropriate person in each pair, giving a third of the group problem 1, a third problem 2 and a third problem 3. Hand out the "instructing responses" that correspond to each problem to the other person in each pair. Tell participants not to show their papers to each other.
- 7. Explain: "Using the problems and responses you have been given, act out a mini role play, with the person with the problem coming to the other, and the other person giving the instruction."
- 8. Begin the exercise. After the pairs have gone through the mini role play, explain: "We will analyze the effect of this first type of awareness raising as a group. The next two types of awareness raising will be analyzed within your pairs."
- 9. Hang the flipchart with the Analysis Wheel.
- 10. Explain: "When we are raising awareness it is important that we connect with others on different levels. These levels are: feeling, thinking, hearing/seeing and doing."
- 11. Ask: "The first raising awareness method used was 'instructing.' Is this a common way for dealing with problems in the faith community?" Discuss.
- 12. Analyze this method by asking the following questions. Label a flipchart 'Instructing' and record participants' contributions in the appropriate space in the Analysis Wheel. Make sure contributions are very short—one or two word answers.
 - a. "How did it make you feel?" e.g. Did it make the person feel connected to the issue and 'power
 - b. "What did it make you think?" e.g., Did it make the person think for themselves?
 - c. "What did you hear/see?" e.g., Did it make the person hear/see that there is hope for something positive?
 - "What could you do?" e.g., Did it help the person to identify alternative behaviors, strategies for changing, ways to talk about the issue; make them want to do something positive?
- 13. Ask participants: "Do you think instructing is an effective method for raising awareness? Does it help people change? Why or why not?" Discuss.
- 14. Hand out the responses for the second awareness-raising method, "informing." Ask the pairs to do a mini role play with this method.
- 15. After the pairs have completed their mini role plays, explain that this method is called "informing" and ask them to work with their partners to analyze this method using the Analysis Wheel. They should make notes in their notebooks.
- 16. After 5 minutes debrief as a group, going through the analysis wheel briefly together. Ask: "Do you think informing is an effective method for raising awareness? Does it help people change? Why or why not?" Discuss.

- 17. Label a flipchart "Informing" and record participants' contributions in the appropriate space in the Analysis Wheel.
- 18. Hand out the responses for the final awareness-raising method, "questioning," Ask the pairs to do a mini role play with this method.
- 19. Ask the pairs to do the analysis in their notebooks. After 5 minutes debrief as a group. Ask: "Do you think questioning is an effective method for raising awareness? Does it help people change? Why or why not?" Discuss.
- 20. Label a flipchart "Questioning" and record participants' contributions in the appropriate space in the Analysis Wheel.

21. Debrief and summarize:

- "Which of the three methods would help someone the most in making a change in her/his life? Why?"
- b. "The process of raising awareness is not just about giving instructions or information. This rarely helps people change. The process of change begins when people think critically about an issue, how it affects their own lives and what they could do about it. All the senses: feeling, thinking, hearing/ seeing, and doing should be engaged when doing effective awareness raising."
- c. "People need to feel respected and hopeful when faced with a problem. Questioning is peoplecentered. It helps us reach people where they are, not where we are or think they should be."
- d. "Raising awareness through questioning reminds people that they have power, that they can make decisions themselves. Personalizing issues allows people to relate the issue to their own lives and analyze what the issues mean to them. They can then make decision themselves about what to do."
- 22. Explain to participants: "We will now practice effective awareness raising methods for the issues of power, violence against women and HIV."
- 23. Explain: "We will divide into groups of three. Each group will be given a mini scenario. In your groups of three, role play the questioning method of awareness raising using the mini scenario provided."
- 24. Ask participants to form groups of three with the people sitting close to them.
- 25. Give each group a "Questioning Scenario Statement" for further practicing the questioning technique with SASA! Faith issues.
- 26. After 5 minutes ask the groups to use the Analysis Wheel to analyze their effectiveness, identify any shortcomings and then make changes to their role play to demonstrate improved methods.
- 27. After **10 minutes** ask everyone to return to the large circle.
- 28. Ask two or three groups to role play their situations to the whole group. Analyze each as a group using the Analysis Wheel. Discuss and make improvements where necessary, by having groups repeat key moment and scenes in their role plays using feedback from the group.
- 29. Explain: "You can use the Analysis Wheel to help you assess the effectiveness of any activity you conduct. Raising awareness is most effective when we engage all four aspects of the wheel using a questioning approach."
 - a. Summarize:

"In raising awareness, the questioning method is most effective."

- "In raising awareness it is important to help people . . . "
- ii. Think for themselves
- iii. Feel something about the issue
- iv. Hear/see in your words/action that there is hope/something positive
- Imagine something practical they can do

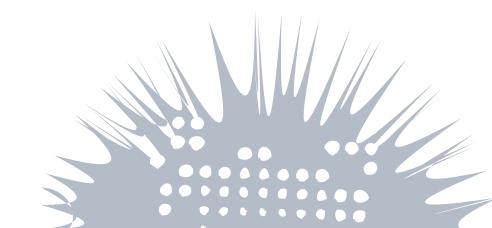
For SASA! Faith, we can use the Analysis Wheel to help us assess the effectiveness of each awareness raising activity. We will be most effective in raising awareness when we use a questioning approach.



Instruct, Inform or Question Statements

Photocopy enough copies so that each pair can have one problem. Ensure that, at each step, each pair receives a response that matches the problem they have (e.g. no. 1, no. 2 or no. 3).

1. Stop smoking!	1. Smoking causes all	
	kinds of cancer.	1. How do you think smoking affects your health? Does that concern you? What might be the benefits of stopping smoking for you? What could you do to stop smoking?
2. Start exercising!	2. Being overweight increases your risk for diabetes.	2. How do you think the extra weight affects your health? Does that concern you? What might be the benefits of losing weight for you? What could you do to lose weight?
3. Stop eating salt!	3. High blood pressure causes strokes.	3. How do you think high blood pressure affects your health? Does that concern you? What might be the benefits of lower blood pressure? What could you do to reduce your blood pressure?
	. Stop eating salt!	increases your risk for diabetes. Stop eating salt! 3. High blood pressure



Questioning Scenario Statements

Give one scenario statement to each group of three participants.

2
Woman experiencing physical violence by her partner
A man using emotional violence against his partner
A woman afraid of becoming infected with HIV
A women experiencing violence after disclosing her HIV-positive results
A man controlling his wife's movement and behavior
A religious leader who knows violence is happening in a couple but remains silent
A man having an extra-marital affair
A religious radio station announcer that demeans women and only airs men's ideas and contributions
A religious school director publicly encouraging husbands to "discipline" their wives
A faith community leader who is unaware that violence against women is hurting families

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B. Dos and Don'ts of Raising Awareness (30 minutes)

Objective

Identify the dos and don'ts of raising awareness.

Preparations

Prepare a flipchart with the title "Raising Awareness" and with two columns. Label one column "Do" and the other "Don't." Hang the flipchart on the wall.

Steps

- 1. Explain to participants: "When raising awareness there are many things to remember. This session will help us make a list of dos and don'ts when raising awareness."
- 2. Ask participants to divide themselves into five groups by counting off from one to five, and then grouping themselves by number.
- 3. Ask each group to brainstorm as many dos and don'ts as they can think of in 6 minutes. Ask them to list their ideas in their notebooks.
- 4. After **3 minutes** have passed, ask participants to move on to the don'ts if they haven't already.
- 5. While the participants are brainstorming, prepare a flipchart with the following text:

Score

Group 1

Group 2

Group 3

Group 4

- 6. Alert participants when there is only 1 minute remaining. After 6 minutes have passed call "Time's up!"
- 7. Ask participants to remain in their groups.
- 8. Explain: "Now we will play a game. Each team will be asked to contribute one do or don't when raising awareness. The rule is that no one can repeat what has already been said. Each time a group makes a new contribution, they gain one point."
- 9. Begin with the dos. (Possible responses: give hope, help people think for themselves, refer to their own lives, give alternatives, etc.)
- 10. When finished with the dos, move onto the don'ts. But avoid allowing participants to simply contribute the opposite of the dos.
- 11. Explain: "Answers that are the dos simply stated in the negative do not count." Ask participants to share their contributions for the don'ts. (Possible responses: give only facts, tell people what to do, blame, judge, shame anyone, etc.)
- 12. When contributions have been exhausted, congratulate the winning team, and clap for a job well done by all!
- 13. Thank participants for all of their contributions.

C. What Does Our Faith Tradition Say about Violence against Women? (2 hours)

Objectives

- Deepen awareness of faith values and beliefs related to violence against women.
- Develop skills for effective awareness-raising in the faith community.

Preparations

- Invite participants to bring personal copies of the Holy Bible or Holy Quran, if they wish. Have at least one copy of the Holy Book available.
- Hang a blank sheet of flipchart paper on the wall.
- Depending on the group's religion, prepare a flipchart with "Verses from the Holy Bible" or "Verses from the Holy Quran/ Teachings of the Prophet Mohammed (PBUH)" on it.



Verses from the Holy Bible

"And may the peace of Christ reign in your hearts, because it is for this that you were called together in one body. Always be thankful." -Colossians 3:15

"Husbands, love your wives and do not be sharp with them." -Colossians 3:19

"In the same way, husbands must love their wives as they love their own bodies; for a man to love his wife is for him to love himself." -Ephesians 5:28

"There can be neither Jew nor Greek, there can be neither slave nor freeman, there can be neither male nor female—for you are all one in Christ Jesus." -Galatians 3:28



Verses from the Holy Quran / Teachings of the Prophet Mohammed (PBUH)

The Prophet Mohammed (PBUH) said that

"The best of you is the best to his wives, and I am the best of you to my wives. . ." -AI-Tirmidhi hadith Vol. 1. Book 46, hadith 3895

"The Messenger of Allah never beat any of his servants, or wives, and his hand never hit anything," -Sunan ibn Majah hadith, Vol. 3, Book 9, hadith 1984

"...Live with [women] on a footing of kindness and equity..." -Holy Quran, Surah 4: An -Nisaa>:19 (Yusufali translation)



The full verse, if participants ask about it, is: "O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may take away part of the dower ye have given them, except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and God brings about through it a great deal of good."

"And among His signs is this: that He created for you mates from among yourselves so that you may dwell in tranquility with them. He has put love and mercy between your hearts; in that are signs for those who reflect." - Holy Quran, Surah 30: Ar-Rum: 21

The Prophet Mohammed (PBUH) also said,

"The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." -Sahih Al Bukhari hadith, Vol. 8, Book 73, hadith 135

- 1. Welcome participants to the session. Explain:
 - "We have discussed the consequences of violence against women on our faith community, and the advantages of balancing power between women and men.
 - b. "Let's now go further to understand what our religion says about violence against women, or about balanced power."
 - "In this session, we will explore how our Holy Book can be a tool for exploring these ideas with each other and with the rest of our faith community."
- 2. Post the prepared flipchart paper called "Verses from the Holy Bible" or "Verses from the Holy Quran/ Teachings of the Prophet Mohammed (PBUH)."
- 3. Ask a participant to read the verses aloud.
- 4. Facilitate a discussion using the following questions:
 - a. "What do these verses tell us about what our religion says about violence against women?"
 - b. "Did the example of Jesus / the Prophet Mohammed (PBUH) encourage violence against women, or did they live in a way that respected all people and that promoted justice, peace and dignity?" Prompt participants to explain and give examples.
 - "In addition to what is mentioned in these verses, what other principles do you live by in your faith that guide how you behave with your family?"
- 5. Ask participants: "There are also some verses in our Holy Book that people sometimes misuse to justify violence against women. Which ones are they?"
- 6. List these misused verses on a separate, blank sheet of flipchart paper, and ask one or two participants to role play how they might respond to someone quoting one of the misused verses.
- 7. Explain:
 - "Throughout history, there have been groups of people who have misused their faith for their own personal gain or power." (e.g. In history, slave owners even used the Holy Book to justify slavery.)

- "However, oppression of one group to feed the power of another has never been the real message of our religion."
- c. "It can be a lifelong process to learn how to understand and explain to others different verses of the Holy Book. However, we do not have to be experts at every verse to start a conversation."
- d. "It is important that we learn to discuss the values of our faith—justice, peace and dignity—with others."
- 8. Invite participants to break into groups, and assign each group one of the Holy Bible / Holy Quran verses posted on the wall, all of which express the spirit of justice, peace and dignity.

9. Explain:

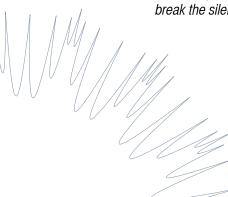
- "Each group will be given one of the verses from our Holy Book that expresses the spirit of justice, peace and dignity in our religion. Your group can take the verse that was assigned to you, or if there is another verse not among the four provided that the group would prefer to use, you are welcome to do so."
- "Work as a group to create an activity that could be used in our faith community to teach others about this verse. It should be something realistic. You may decide to turn this verse or teaching into a sermon, a prayer for use in the church/mosque, a Holy Quran/ Holy Bible study topic for children or adults, etc."
- "You have 10 minutes to create and practice your activity, and then 5 minutes to conduct it with the rest of us as your participants."
- d. "When you are acting as a participant to someone else's activity, you can pretend you are someone who understands or someone who misuses verses to justify violence against women, so that presenters can practice ways to respond. However, everyone should play these roles in ways that are reasonable and not distracting to each other's presentations."
- "You can now start developing your role play. Remember you have 10 minutes to do this."
- 10. As groups prepare, walk around the room and provide support as needed.
- 11. After **10 minutes**, call "Time's up!"
- 12. Invite each group to present their activity, while others participate. Congratulate each group on their work.
- 13. Invite comments after all have presented. Offer constructive feedback and make any clarifications if needed. Ensure groups feel encouraged and capable!

14. Ask:

- a. "How did your group find the activity? Was it difficult or easy?"
- "How did it feel when responding to people's misuse of verses to justify violence against women?"
- "Does it seem doable to create activities within the faith community that help people think about our faith values of justice, peace and dignity?"

Summarize:

- a. "There are many opportunities within our faith community to discuss the values of our religionjustice, peace and dignity."
- b. "We can help to prevent violence against women by considering deeply our Holy Book and the example of Jesus/the Prophet Mohammed (PBUH)."
- "It is important that we learn to discuss the problem of violence against women, and the ideal of balanced power between women and men, with our fellow faith community members in order to break the silence that sustains violence."



D. Awareness Debrief — Power over (10 minutes)

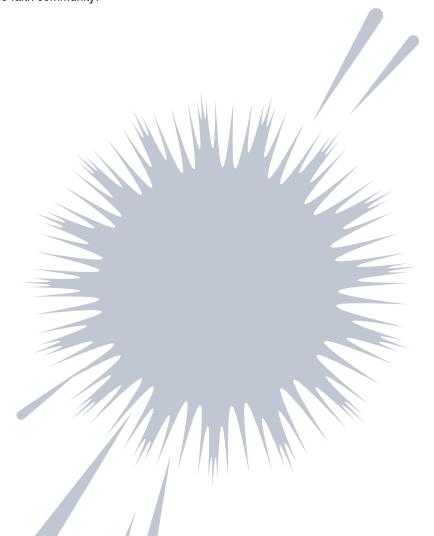
Objective

Review the concept of one person having *power over* another.

Preparations

Hang a sheet of flipchart paper with the title "Power over."

- 1. Ask participants to sit in a large circle.
- 2. Review key concepts from the Awareness Training Module. Use the following questions as a guide:
 - a. "What does it mean for one person to have power over another?"
 - b. "Do all men use their power over women?"
 - "How can there be equal power in intimate relationships?" C.
 - d. "Which activities were the most memorable? Why?"
- 3. Ask participants: "What is the most important thing you have learned about one person having power over another?" Record their responses on a flipchart.
- 4. Summarize: "When preventing violence against women and HIV in the faith community, we must raise awareness of men's power over women and the faith community's silence about this. While the imbalance of power between women and men might seem normal in the faith community now, we can make changes so that everyone can enjoy their human rights."
- 5. Congratulate everyone for participating. Express your confidence in their ability to effectively raise awareness about these issues in the faith community!



Phases

SUPPORT Training Module





Like every phase of SASA! Faith, the Support phase includes a lively, in-depth training module that develops the skills and passion for creating positive change. The SASA! Faith Team, community activists (CAs), and some or all members of the community action groups (CAGs) should be the first to complete this training module. It can then be used with people throughout the circles of influence.

The Support phase training module aims to strengthen participant's skills in supporting women experiencing violence, couples trying to balance power in their relationship, and activists preventing violence against women in the faith community.

Providing support by joining power with others.

SESSION 3.1 — Joining Power With Others (1 hour, 45 minutes) Page 74		
A. Support Wordplay	10 minutes discussion	Page 74
	Participants briefly brainstorm words and expressions associated with the word "support."	
B. Situations of Support	30 minutes brainstorm & discussion	Page 75
	Participants divide into four groups and brainstorm ways to support people experiencing violence in their relationships, people trying to change and people speaking out about violence against women and HIV.	
C. Skills Building: Communication Basics	65 minutes role plays & discussion Participants review four communication skills: (1) open not closed, (2) encourage, don't push, (3) support, don't judge, and (4) listen more, speak less. Participants divide into three groups to practice these skills.	Page 76

SESSION 3.2 — Shame, S	Stigma, Violence and HIV (1 hour, 15 minutes)	page 79
A. Understanding Shame	35 minutes reflection & discussion	Page 79
	Participants recall a time in their lives when they experienced shame. The group brainstorms examples of the positive and negative self-talk that occurs when feeling badly about oneself.	
B. Understanding Stigma	40 minutes game & discussion Through a game that creates the feeling of being trapped and controlled by others, participants explore the concept of stigma.	Page 80

SESSION 3.3 — Support	ing through Crisis and Change (3 hours, 20 minutes)	page 84
A. Support throughout	50 minutes storytelling & exercise	Page 84
the Cycle	Using a story as a guide, participants examine the possible cycle of violence and HIV that a woman can experience. In small groups, they list the various faith community members who can provide support at each stage in the cycle, and what type of support each can provide.	
B. Supporting Change	70 minutes brainstorming & role plays	Page 86
	Through a brainstorming exercise, participants understand that women and men ask for support differently. In role plays they then practice techniques for providing support to men who are using violence against women, while still holding them accountable for their actions.	
C. Supporting Healthy	80 minutes role plays & discussion	Page 91
Relationships in Our Faith Community	Participants discuss suggestions to present to couples during premarital counseling or when a couple in the faith community is having relationship problems. They then create role plays for demonstrating how they would support couples in these scenarios.	

SESSION 3.4 — Support	ing the Supporters (1 hour, 40 minutes)	page 95
A. Public Power	90 minutes brainstorming, role plays & discussion	Page 95
	Participants recall what it means to be an activist and why it is important to support activists. Then, through five different role plays, they practice skills for supporting activists.	
B. Support Debrief— Power with	10 minutes discussion Participants review the Support training module's key ideas about joining <i>power with</i> others.	Page 98



SESSION 3.1

Joining Power with Others (2 hours)

A. Support Wordplay (10 minutes)

Objectives

- Stimulate participants' focus on support.
- Introduce the concept of joining power with others to support positive change.

Preparations

- Tape together two flipcharts and hang on the wall.
- Hang an additional single sheet of flipchart on the wall.

- 1. Introduce the session: "Welcome to the Support phase of SASA! Faith. SASA! Faith is about inspiring positive change in our religious community. For individuals and the faith community to change, everyone must feel supported in making that change. This session explores how we can provide support to those confronting issues of power, violence against women and HIV."
- 2. Write the word "Support" in the middle of the flipchart paper.
- 3. Ask participants to think of words or expressions that mean "support." (Possible responses: encourage, reassure, help, assist, etc.). Keep this process at the pace of a fast brainstorm.
- 4. Write all the words and expressions on the flipchart, around the word "Support."
- Explain: "To address issues of violence against women and HIV in our faith community, we must provide support to those experiencing violence in their relationships, to those trying to change, and to others who are speaking out in the faith community. Providing support to someone is one way of joining our power with theirs.'
- 6. Explain that the Support training module will explore specific options and considerations for joining our power with others.

B. Situations for Support (30 minutes)

Objective

Increase participants' understanding of four important situations for providing support when preventing violence against women and HIV.

- 1. Explain:
 - "When considering the idea of joining power with others, we are looking at how we are stronger together than alone, and can support each other to reach a certain goal."
 - "In this session we will talk about supporting people in four situations . . ."
 - i. Women living with violence and/or HIV or AIDS
 - ii. Men using violence against women
 - iii. Women and men trying to balance power in their relationships
 - iv. Women and men speaking out publicly on violence against women and HIV
 - "For this exercise, participants will form four groups. Each group will brainstorm ways that members of the faith community, and the religious institution and can support people in one of these situations."
 - "Groups will have 10 minutes to come up with practical ideas for providing support."
- 2. Ask participants to divide into four groups, by counting off from one to four, and then grouping themselves by number.
- 3. Assign to each group one of the four situations for providing support.
- 4. Alert the group when 5 minutes remain. After 10 minutes call "Time's up!" Ask participants to sit back in the circle.
- 5. Ask each group to present their ideas, asking one group to present at a time. After each presentation thank the presenters and ask participants:
 - a. "Do you agree with these suggestions? Why or why not?"
 - b. "Are there other suggestions to add?" (Possible responses: offering discussions on balancing power within premarital counseling, supporting couples with counseling and referrals, visits from religious leaders, etc.)
 - "Why is it important that we think in advance about different kinds of support for people in this type of situation?"
- 6. Thank groups once again for their presentations.
- 7. Ask: "Why is it important for faith communities to be active in providing supporting in these four situation?"
- 8. Summarize key points:
 - a. "Support means joining power with others."
 - "In SASA! Faith there are four critical situations for support: women living with violence, HIV or AIDS, men using violence, women and men trying to balance power in their relationships, and women and men speaking out publicly on violence against women and HIV."
 - c. "Faith community members and faith leaders are primary support systems in the lives of many people. Our religious community helps determine our values, and how we interact with each other. It is critical that we as a faith community find ways to offer support in these four situations."
 - "There are many ways to join power with others. Discussing them in advance allows us to be more creative and effective in the support we provide."

C. Skills Building: Communication Basics (65 minutes)

Objective

Review and practice communication skills for providing effective support.

Preparations

Prepare four flipcharts, each with one of the following titles, and set aside:

Open Not Closed Encourage, Don't Push Support, Don't Judge Listen More, Speak Less

Make three photocopies of "Communication Basics" Scenarios, located at the end of these instructions.

- 1. Explain: "Support providers have the power to let others feel accepted for who they are and the situation they are experiencing. All of us can be support providers. Support providers achieve this by showing interest and listening. This is harder than it seems and requires specific communication skills. In this exercise we will practice some of those skills."
- 2. Hang the four prepared flipcharts stating the four communication skills. Explain that you will briefly explain each skill and then everyone will have an opportunity to practice them.
- 3. Explain each of the following and demonstrate briefly, if needed:
 - a. Open Not Closed
 - "Mind your body language. By uncrossing your arms, looking at the other person, and leaning forward you can show that you are interested in communicating."
 - b. Encourage, Don't Push
 - "Give people time to think. By making small comments like 'tell me more about that,' 'what was that like for you,' or by just nodding your head, you can help people feel safe and open up."
 - c. Support, Don't Judge
 - "Simply reminding people that we are there to support them, without judging, can help people feel accepted—reducing their feelings of stigma and shame."
 - d. Listen More, Speak Less
 - "Giving people the opportunity to speak can make people feel heard and important."
- 4. Explain: "In a moment, we will form three groups. In your groups, you will act out three scenarios, one after another. For each scenario, one group member will be the person experiencing violence, another group member will be the person providing support, and the remaining group members will be observers. Women can act male roles and vice versa. You will do the role plays just for the observers in your groups; you will not perform all of the role plays in front of the entire group.
- 5. Ensure there are no questions and continue explaining: "After two minutes of role playing the first scenario, I will call "Switch roles!" At this time, members of the group switch roles: the observer becomes the person experiencing violence, the person experiencing violence becomes the support person, and the support person becomes the observer, in the same scenario. They will continue the scenario starting from the point when the former actors stopped. At the end of each scenario, the observers will share with the actors in their groups what went well and what could be improved in their use of the four communication skills. Then, the group will move on to the next scenario, repeating the process for scenarios two and three."

- 6. Ask participants to divide into three groups, by counting off from one to three, and then grouping themselves by number.
- 7. Distribute Communication Basics Scenarios to each group.
- 8. Give each group 1 minute to decide who, for each scenario, will be role players for the first two minutes and who will be role players for the last two minutes, ensuring each group member is an actor at least once.
- 9. Explain to participants that the groups will work through these role plays and rotations simultaneously, while you keep time and tell them when to start and stop, when to switch role players, when to switch scenarios and when to share feedback.
- 10. Begin the exercise. Guide the process as follows:
 - a. Announce: "Start with the first role play."
 - b. After 2 minutes have passed, call "Stop and switch roles." Wait a moment while the second set of role players take their places before saying "Go!"
 - c. After another 2 minutes have passed, call "Time's up! and explain: "Observers, please briefly share your feedback with the role players about their use of the four communication skills. You have 2 minutes."
 - d. After 2 minutes of discussion call "Stop and proceed to Scenario 2." Wait a moment while the next set of as take their places before saying: "Go!"
 - e. Repeat these steps until the group has completed all scenarios.
- 11. At the end of the exercise, gather participants in a large circle and have two people from each group role play one of the scenarios, while the other participants observe. Let each scenario continue for **3 minutes**.
- 12. After each scenario, ask participants:
 - a. "Which of the communication skills did you recognize?"
 - b. "Do you have any comments about the skills used?"
- 13. Debrief the exercise as follows:
 - a. Ask participants: "How did it feel being the person providing support? What was easy? What was difficult?"
 - b. Ask participants: "How did it feel being the person who needed support? What was easy? What was difficult?"
- 14. Summarize the exercise with a focus on the following:
 - a. "These communication skills takes practice but with practice, they will start to come naturally."
 - b. "In this session, we practiced supporting people in three of the four main situations of support:
 - i. Women living with violence or HIV
 - ii. Men using violence against women
 - iii. Women and men speaking out publicly on violence against women and HIV
 - "In other training sessions, we will also practice supporting couples trying to balance power in their relationships. Many of the same communication skills will apply in all of these situations of support."
 - d. "You can practice the communication skills of "Open Not Closed", "Encourage, Don't Push", "Support, Don't Judge", and "Listen More, Speak Less" when talking with friends and family."

Communication Basics

Scenarios



Scenario 1 is about a woman who knows another woman in the faith community is being beaten by her husband. She has heard him shout at her, when he thought no one was listening, that he is going to get another woman. When she sees marks on the woman's body one day, she decides to find a way to sit with her alone and offer her support. She knows it will be difficult to talk with her, because she knows the woman feels a lot of shame about having a violent husband.

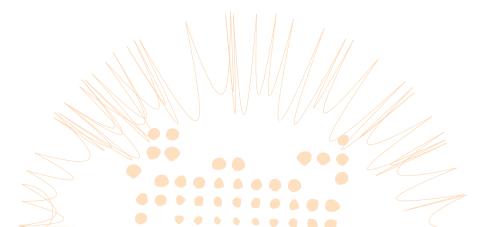


Scenario 2 is about a young man who has been married just one year and who recently started having an affair. He confides in his friend in the men's group that he is worried his girlfriend might be HIV positive. He hasn't been using any protection with her. His wife suspects that he is having an affair. She even asked him to use a condom. He refused, got very angry and forced her to have sex anyway.



Scenario 3 is about a SASA! Faith community activist who has started talking about violence against women and HIV at different meetings and even in and after prayer groups. One day, when s/he starts to talk, others complain and insult and make fun of her/him. You are sitting in the meeting and hear their criticisms.





SESSION 3.2

Shame, Stigma, Violence and HIV (2 hours)

A. Understanding Shame (35 minutes)

Objectives

- Explore the feeling of shame.
- Demonstrate that shame can be overcome by joining power with others.

Preparations

Prepare two flipcharts, one with the title "Shame" and one with the title "Power." Set them aside and turn them over.

Steps

- 1. Introduce the session: "Many times, people do not seek support because they feel shame and/or fear stigma. Shame and stigma are major barriers to seeking support. They perpetuate violence against women and HIV. In this session we will explore these feelings and how to help ourselves and others overcome them."
- 2. Explain: "For this exercise, get comfortable in your chairs and close your eyes. Please listen carefully to what I will read, and create pictures in your minds."
- 3. Once everyone's eyes are closed, read the following guided imagery, very slowly so that participants have a chance to imagine. When you see the word "pause" let a couple of seconds pass before continuing:
 - "Think of a time when you felt badly about something you did or about who you are. (pause) It could be a time when you were a child, an adolescent, or maybe an adult. (pause) Maybe it was years ago or maybe it happened quite recently. (pause) It is a time when your actions or your character did not seem acceptable and you wished that either you or the situation could disappear. (pause) Perhaps it was the way you looked, a lack of skills, how your parents, friends or partner treated you, or how you yourself acted. Think about what it was that made you feel bad about yourself? (pause) Think about this time. Try to remember it in detail." (pause)

"Did your bad feelings last for a few moments, a few days or maybe even years? (pause) What were these feelings? (pause) What were the mean and negative things you were saying to yourself? (pause) Were there any positive thoughts in your mind to give you strength and hope for moving forward? (pause) What were these voices saying? (pause) Think about this time—the people in your life, the activities that filled your days. Were these affected by your bad feelings about yourself? (pause) Think about this time and all its details." (pause)

"Now when you are ready, open your eyes."

- 4. Facilitate a discussion about the guided imagery:
 - a. Explain: "Often when we feel badly about ourselves, because of who we are or something we did, there is also a small voice inside our heads that says mean and negative things to us, such as 'I am so stupid,' 'I wish I could just disappear,' 'I hate myself.' These bad thoughts and feelings are called 'shame."
 - b. Hang the flipchart with the title "Shame."
 - c. Ask participants: "When you think back to that time when you felt bad about yourself, what negative thoughts and feelings did you experience?" Record participants' contributions on the "Shame" flipchart.
 - d. Explain: "Often, when we feel badly about ourselves because of who we are or something we did, there is another small, positive voice inside our head that is trying to give us strength and hope for moving forward in the right direction. It says things like 'I'm a good person,' 'I can learn from this,' 'I can be the person I want to be,' 'I have the strength to handle this situation.' These thoughts are often far more difficult to notice, but they can remind us of our own power."
 - e. Hang the flipchart with the title "Power."
 - f. Ask participants: "When you think back to that time when you felt bad about yourself, what positive thoughts and feelings did you experience?" Record participants' contributions on the "Power" flipchart.
 - g. Explain that these positive statements that give strength and hope for moving forward, help to give people power.
- Summarize with a focus on the following:
 - a. "People living with violence, HIV or AIDS often feel shame. They feel bad about themselves and focus on their negative thoughts."
 - "Shame comes from inside ourselves, when we judge ourselves unworthy or bad."
 - "To reduce shame, we can encourage ourselves and others to focus on positive thoughts and help each other identify positive aspects of our lives and potential as human beings."

B. Understanding Stigma (40 minutes)

Objectives

- Explore the fear and feeling of stigma.
- Demonstrate that stigma can be overcome by joining power with others.

Preparations

- Make photocopies of "Stigmatizing Statements", located at the end of these instructions, and cut the statements apart. Ensure there are enough copies so that every participant has one statement, even if several participants have the same statement. Be sure to use the Christian statements only with Christian groups, and the Muslim statements with Muslim groups.
- On one small piece of paper write: "I am experiencing violence as a result of disclosing my HIV status to my husband."

Steps

1. Ask all participants to stand in a circle and ask one female participant to stand in the middle of the circle. Give the woman in the middle the paper saying, "I am experiencing violence as a result of disclosing my HIV status to my husband." Tell her not to show the paper to anyone.



- 2. Give all the remaining participants one of the other pieces of paper you have prepared. Again, ask the participants not to show their papers to anyone.
- 3. Ask everyone making the circle to hold hands, closing in the person in the middle.
- 4. Explain that the person in the middle has to find support from participants in the circle—those who are willing to join her in the middle of the circle. To be able to find this person, she has to read the statement aloud to the group, then approach participants one by one, to hear each participant's response.
- 5. Let the game start. In this first round the woman in the middle won't be able to find anyone to join her in the middle of the circle, because no one has a supportive statement written on their paper.



If there are no women in your group of participants, ask one man to play the role of the woman experiencing violence—the woman standing in the middle of the circle.

- 6. Once the woman in the middle has tried to find people to support her for about 3 minutes, stop the exercise temporarily and explain the following:
 - "In a moment I will ask you all to close your eyes."
 - b. "I will walk around the circle and tap a few of you on your shoulder. Do not say anything—just remember that you were tapped.
 - c. I will then ask you all to open your eyes and to begin the exercise again. Those of you who were not tapped on the shoulder will again read from your papers.
 - d. Those who were tapped on the shoulder will not read what is on their papers, but will become supporters of the woman in the middle instead. You will think of and say a supportive statement instead of the one on your papers."

- "You can say something like, 'it's not your fault,' 'I am here to support you,' 'I am sorry this is happening to you," 'our religion shows us that each of us deserves to live in dignity, and you deserve that, too' or some other statement that you think of to support the woman. You will then join her in the circle."
- "Now everyone please close your eyes."
- 7. Tap **about one third** of the participants on the shoulder. Tell the group to open their eyes. Remind the group again that participants who have been tapped should use a new, supportive statement when the woman approaches them.
- 8. Restart the game, and continue with the game until several participants are in the circle with the woman.
- 9. Play the game again, converting **all** of the participants into supporters.
- 10. Debrief the exercise as follows:
 - a. Ask the woman in the middle: "How did you feel at the beginning of the game?" (Possible responses: powerless, ashamed, etc.)
 - b. Ask her: "How did you feel toward the end of the game?" (Possible responses: relieved, powerful, understood, etc.)
 - c. Ask the other participants: "How did you feel rejecting the woman in the middle?" (Possible responses: powerful, bad, quilty etc.)
 - d. Ask all participants: "How did you feel when you or others started joining her? Did this change the power dynamics in the group?"
- 11. Explain: "This was an example of someone experiencing violence because of her HIV status and feeling rejected by the faith community."
- 12. Ask: "Can you think of other circumstances that may cause someone to be rejected by the faith community?"
- 13. Explain: "When people reject or treat people negatively because of their circumstances it is called 'stiama."
- 14. Summarize the exercise with a focus on the following:
 - a. "Stigma comes from someone's external surroundings, including the faith community."
 - b. "Stigma aims to make people feel powerless. It is another form of having power over someone."
 - c. "The exercise showed us that the more people joined power with the person in the middle, the less helpless that person felt."
 - d. "A woman living with violence, HIV or AIDS can use her power to work through stigma and seek support from other people."
- 15. Ask the group to share examples of when they have seen people experience stigma related to violence against women, HIV, or AIDS. Prompt participants to provide examples for both women and men, and for both violence against women and HIV or AIDS.
- 16. Summarize the sessions on shame and stigma with a focus on the following:
 - a. "Whereas stigma comes from others, from one's external surroundings, shame is an emotion that exists within ourselves."
 - b. "Shame can make people feel powerless. But even a small positive thought can give them power."
 - c. "A woman living with violence, HIV and/or AIDS can use her power to work through shame and stigma and seek support."
 - d. "When people feel shame or stigma they often do not remember to say positive things to themselves or to others. We as supporters can help by emphasizing positive thoughts for people seeking support, and reaching out instead of rejecting them. This reduces shame and stigma."

Understanding Stigma

Stigmatizing Statements

Christian statements
That's not my problem.
That's your fault.
I don't care.
It is your cross to bear. It is the will of God that you are punished for your sins.
You're the one to blame; it wouldn't happen if you were a better Christian.
You must learn to submit like a good Christian wife.
Muslim statements
That's not my problem.
That's your fault.
I don't care.
It is the will of Allah that you are punished for your transgressions.
You're the one to blame; it wouldn't happen if you were a better Muslim.
You must learn to submit like a good Muslim wife.

SESSION 3.3

Supporting through Crisis and Change (2 hours)

A. Support throughout the Cycle (50 minutes)

Objectives

- Identify the cycle of violence and HIV that some women experience.
- Identify the opportunities for support at the various stages in this cycle.

Preparations

- Tape together four flipcharts to make one large square of flipchart, and hang it on the wall.
- Hang two additional flipcharts on the wall.
- Bring several additional sheets of flipchart for participants to use.

Steps

- 1. Introduce the session: "Welcome to this session. Violence is both a cause and a consequence of HIV infection. Violence can bring HIV infection to a woman. A woman's HIV positive status can also bring her violence. In this session, we will explore how to provide support for women experiencing the connection between violence and HIV. We will begin with a story. Relax and listen."
- 2. Read the following story:

"Anna is 21 years old, and she is experiencing violence from her husband. He often threatens her, and sometimes he pushes her to the floor when he is upset.

She begins suspecting that he is having sex with other women, and may have contracted HIV. In the past they have always had unprotected sex, but she decides to ask him to use a condom. He refuses, so she begins refusing and avoiding sex with him in fear of contracting HIV. Despite her efforts, he forces her into unprotected sex several times.

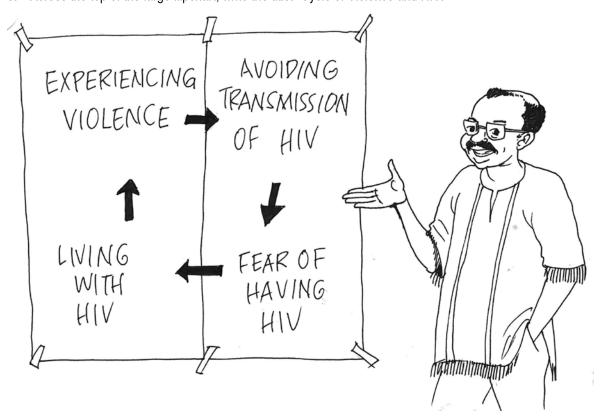
Anna begins to fear that she may be HIV positive, and she discloses her situation to two close friends from the faith community.

Her friends console her. They feel very badly for her. But no one knows how or where to get support. All three of them have spent many evenings sitting together in fear and sadness.



One night Anna dreams that she has been diagnosed as HIV positive. In the dream, her husband finds out and beats her very badly. He tells her he never wants to see her again. When she wakes up from her dream she feels helpless and lost."

- Discuss the story and the cycle of violence and HIV as follows:
 - a. Ask participants: "What is Anna's husband doing to her at the beginning of the story? What types of violence are these?" Listen to responses from a few participants.
 - Write the words "experiencing violence" in the top left corner of the large square of flipchart.
 - c. Next, ask participants: "What does Anna do when she suspects her husband may be HIV positive?" Listen to responses from a few participants.
 - d. Write the words "avoiding transmission of HIV" in the top right corner of the square, drawing an arrow from "experiencing violence" to "avoiding transmission of HIV".
 - e. Then, ask participants: "When her husband forces her into unprotected sex, what does Anna begin to fear?" Listen to responses from a few participants,
 - Write the words "fear of having HIV" in the bottom right corner of the square, drawing an arrow from "avoiding transmission of HIV" down to "fear of having HIV".
 - g. Ask participants: "What diagnosis does Anna dream about?" Listen to responses from a few participants.
 - h. Write the words "living with HIV" in the bottom left corner of the square, drawing an arrow from "fear of having HIV" to the left to "living with HIV".
 - Finally, ask participants: "In the dream, what happens when Anna's husband finds out that she is HIV positive?" Listen to responses from a few participants.
 - Draw one final arrow from the phrase "living with HIV" up to "experiencing violence."
- 4. Explain to participants that this cycle, although it is partly in a dream for this woman, is being lived by more and more women every day.
- Across the top of the large flipchart, write the title: "Cycle of Violence and HIV."



Remind participants that although this cycle is common, it is not the only way people experience the connection between violence against women and HIV.

- 7. Ask participants to divide into four groups, by counting off from one to four, and then grouping themselves by number.
- 8. Explain: "Groups will prepare a presentation explaining who could best help a woman in that stage and how. When discussing who can best help a woman in that stage, be sure to mention people within the religious institution, people in the faith community and contacts at other community services, if available. You will have 10 minutes to prepare and 3 minutes to present."
- 9. Give each group two sheets of flipchart and a marker and begin.
- 10. After **10 minutes** have passed, gather everyone back in the large circle, and begin the presentations.
- 11. As each group presents for 3 minutes, ask questions to expand, as necessary, on the information presented.
- 12. After all groups have presented, thank participants. Remind them how the woman and her friends in the story spent many evenings sitting in fear and sadness.
- 13. Draw participants' attention to the group presentation flipcharts. Show how there are support options at each stage of the cycle that can help people avoid sitting in fear and sadness, and can help them see other options that are effective in their lives.
- 14. Summarize the exercise with a focus on the following:
 - a. "A support seeker has the power to ask for support. But many people do not seek support, because they don't know it exists, because of shame and stigma, or because they are overwhelmed with emotions, they forget it is available."
 - b. "We can join our power with others by reminding each other of the support options available and by helping each other access that support."
 - c. "Religious leaders and our faith communities play an important role in ensuring people find support when they need it."



For faith leaders, discuss how their institution can liaise with the other organizations offering support, e.g., health care professionals, lawyers, faith community leaders, counselors, NGO staff, politicians, religious leaders of other faiths, village elders,

B. Supporting Change (70 minutes)

Objectives

- Analyze how women and men seek support differently.
- Practice skills for providing support to men trying to change.

Preparations

- Hang three blank flipcharts on the wall.
- Photocopy and cut out the "Supporting Change" stories found at the end of these instructions, so that you have two copies of each story.

Steps

- 1. Welcome participants to the session, and explain: "In this session, we will explore how different people seek support for change."
- 2. Facilitate a discussion by asking the participants:
 - "In our faith community, what kind of support do women seek?"
 - b. "What kind of support do men seek?"
 - "How do women feel about asking for support?"
 - "How do men feel about asking for support?"
 - "Who do women usually seek support from? Why?"
 - "Who do men usually seek support from? Why?" f.



Ensure that both religious leaders and fellow members of their faith community are mentioned.

- 3. Debrief the discussion in the following way:
 - "People ask for, receive, and provide support differently." a.
 - "Sometimes these differences fall into different patterns for women and men."
- 4. Explain: "When we think of support, we often think about direct support to women experiencing violence or living with HIV or AIDS. However, men who are trying to make a change also need support. Therefore, in this session, we will look specifically at how we can support men who are trying to change, so they can be nonviolent and balance power in their relationships. We will hear six stories about supporting men who are trying to stop using violence. While listening to these stories, think about the way the support provider behaves with the man."
- 5. Read Story 1. When you have finished, ask participants: "What do you think about the way support is provided to the man who is using violence in this story?"
- 6. Do the same for Story 2.
- 7. Explain that there are two different types of support being given in these stories. One type represents "judging," which means criticizing the person rather than the act by blaming and shaming that person, and the other type represents "enabling," which means excusing a person's negative behavior and oversympathizing with them.
- 8. Write "judging" on one flipchart and "enabling" on another.
- 9. Ask the group: "Under which title would you tape Story 1 and under which would you tape Story 2." Tape the stories on the appropriate flipchart.
- 10. Ask four different participants to read the other four stories, one by one. After each story, ask the group under which heading they think the story belongs. Discuss why. When the group comes to an agreement, tape the story on the correct flipchart.
- 11. Explain: "When providing support to a man using violence, neither judging nor enabling supports positive change."
- 12. Ask participants: "How then should we provide support?"
- 13. Write the word "accountable" on a flipchart and say: "When we are providing support to a man using violence against women, we have to hold him accountable."

- 14. Ask participants: "What does it mean to hold someone accountable?" (It means that a person must take responsibility for her/his actions.) Discuss.
- 15. Ask participants to divide themselves into five groups, by counting off from one to five, and then grouping themselves by number.
- 16. Explain: "Each group will be given one of the stories we have just read. Based on your group's story, create a role play that shows how men can be supported while still being held accountable for their violent behavior. You have 5 minutes to do this."
- 17. Distribute one story to each of the groups (leaving the first set of stories taped to the flipcharts and using your second set of stories to give to the groups). Ask the groups to begin preparing their role plays.



Ensure in Story 5 that participants are not depicting a response that would put the characters at risk (e.g., standing between the man and the woman during the violence, intervening in a way that would put the woman or themselves in greater danger, etc.). Discuss this with the group while they are preparing.

- 18. Alert the groups when only 1 minute remains.
- 19. After **5 minutes** have passed call "*Time's up!*" and ask the groups to gather back in the larger circle.
- 20. Ask each group to perform their role play. After each role play conduct a discussion using the following questions:
 - a. "Do you think that was an effective way to provide support?"
 - b. "What was done well?"
 - c. "What could have been done better?"
 - d. "Did the support provider emphasize that the man must take responsibility for his own actions, in an effective way?"

21. Summarize key points:

- a. "The behavior of women and men as support seekers can differ, and it is important to learn ways to support them both for real change to take place."
- b. "It is appropriate and necessary to hold men accountable for the violence they use when providing them with support."
- c. "To do this, we can learn to support men to take responsibility for their own actions, in a way that is non-judgmental, but also does not enable them to continue their harmful behavior."
- d. "Supporting people experiencing violence or HIV, and supporting those trying to change are important ways of joining our power with others'."
- 22. Thank participants for all of their contributions.

Supporting Change

Stories—Christian Communities



Story 1 (enabling)

John beats his wife. John's friend, Paul, sees that John's wife has bruises and is injured from the last beating. Paul and John talk, Paul says, "Ah, women these days are getting so big-headed. I understand why you sometimes have to beat her." John says, "Yes, she is really problematic these days—never doing what I say." Paul says, "I understand—the Bible says the man is the head of the household, and that women must submit to us. Maybe just reduce the beating a bit so there is less injury."



Story 2 (judging)

Sam is with his wife at his friend Peter's wedding. His wife trips and breaks a plate on the way back from the buffet. Sam shouts at his wife in public very loudly. Peter becomes very angry, and he pulls Sam aside and also shouts at him saying, "How can you treat your wife like that? Christian families don't behave this way! You are an abusive, terrible husband! You should be ashamed of yourself!"



Story 3 (enabling)

George sometimes has sexual intercourse with his 16-year-old niece. In exchange, he gives her money to buy clothes. A week ago he was reading in the newspaper that having sex with a person less than 18 years old is considered child abuse and is a crime that can be punished. George decides to ask for advice from one of the church's elders, Wilson, Wilson says, "I know it is not easy these days, Young girls all wear those sexy clothes and tempt us into sin. It's not like in my time, when the women and girls were righteous. It is really hard to resist, but you should try."



Story 4 (enabling)

Jeremiah goes to his friend in the church choir, Alex, to explain that he forced his girlfriend to finally have sex with him. He tells Alex that she was crying during and after sex, but at least now he can prove to other friends that he's a man. Alex says that he understands how this could happen, that girls are never clear about what they want. He says, "They provoke us and then they start crying. It's impossible."



Story 5 (judging)

Marie hears her neighbor, a fellow member of the faith community, beating his wife. The wife is shouting for help and is clearly in pain. Marie can't stand it anymore and runs to the house. She knocks on the door and demands them to open it. When she is in the house, she yells at the man: "You are a terrible sinner! I saw you with another woman yesterday, and when you come home you beat your wife! You are a disgrace to the Christian community and to our church!"

Supporting Change

Stories—Muslim Communities



Story 1 (enabling)

Ali beats his wife, Ali's friend Omar sees that Ali's wife has bruises and is injured from the last beating. Omar and Ali talk. Omar says, "Ah, women these days are getting so big-headed. I understand how you sometimes have to beat her." Ali says, "Yes, she is really problematic these days—never doing what I say." Omar says, "I understand—in Muslim families, the man has a right to beat his wife when she does wrong. Maybe just reduce the beating a bit so there is less injury."



Story 2 (judging)

Ahmed is with his wife at a gathering at his friend Juma's house. His wife trips and breaks a plate after dinner. Ahmed shouts at his wife in public very loudly. Juma becomes very angry, and he pulls Ahmed aside and also shouts at him saying, "You are abusive! Good Muslim families don't behave this way! You are a terrible husband! How can you treat your wife like that? You should be ashamed of yourself!"



Story 3 (enabling)

Aahil sometimes has sexual intercourse with his 16-year-old niece. In exchange he gives her money to buy clothes. A week ago he was reading in the newspaper that having sex with a person less than 18 years old is considered child abuse and is a crime that can be punished. Aahil decides to ask for advice from one of the religious elders, Bilal. Bilal says, "Sex outside of marriage is haram in Islam. Yet young girls all wear those revealing clothes and do not cover themselves properly. It's not like in my time. It is really hard to resist, but you should try."



Story 4 (enabling)

Jamal goes to his friend Hamza to explain that he forced his girlfriend to finally have sex with him. He tells Hamza that she was crying during and after sex, but at least now he can prove to the others that he's a man. Hamza says that sex outside of marriage is haram and not permitted in Islam. He tells Jamal to ask forgiveness of Allah, but says "I understand how difficult it is, because girls these days are not like the women of the Prophet's (PBUH) time. They provoke us and then they start crying. It's impossible."



Story 5 (judging)

Ismail hears his neighbor beating his wife. The wife is shouting for help and is clearly in pain. Ismail can't stand it anymore and runs to the house. He knocks on the door and demands them to open it. When he is in the house, he yells at the man: "You are a terrible sinner! I saw you with another woman yesterday, and when you come home you beat your wife! You are a disgrace to the Muslim community!"



C. Supporting Healthy Couples in our Faith Community (80 minutes)

Objectives

- Participants build skills for helping couples balance their power in preparation for marriage.
- Participants build skills for supporting couples who are trying to balance their power together.



This session is designed for supporting couples for whom there is no pattern of violence present, vet an opportunity and need to create balanced power. If there is violence present in a couple in the faith community, please refer to other sessions in this module, and be sure to refer to other entities in the community that are trained to help women experiencing violence.

Preparations

- Prepare a flipchart with the 4 Steps for Supporting Healthy Couples:
 - 1. Assess separately
 - 2. Examine values
 - 3. Discuss together
 - 4. Follow up
- Photocopy "4 steps for Supporting Healthy Couples" handout for all participants
- Hang one flipchart on the wall

- 1. Explain:
 - a. "In the last session, we talked about important ways to provide support to someone already in a violent relationship."
 - b. "However, in our faith community, we are often in a position to do premarital counseling and to help couples newly forming relationships to establish balanced power and nonviolence from the start, so that they never experience violence later."
 - c. "We are also sometimes in a position to provide support to strengthen relationships that, although they do not have physical violence within them, are strained or imbalanced. We can play a role in helping these couples establish true balanced power as well."
 - d. "In this session, we will practice how to support couples in our faith community who are trying to balance power in their relationships."
- 2. Ask: "When a couple is going to be married in our religious community, or when a couple is struggling with imbalanced power in their relationship, what skills could we help them practice with one another?"
- 3. Record contributions on the piece of blank flipchart you have hung on the wall (Possible responses: negotiation skills, communication skills, how to share roles and decisions equally, how to manage money together, how to find inspiration and ideas from couples who live well together, etc.)
- 4. Explain: "In order to help us get to this skill building in couples, and support those couples to balance their power, there are four simple steps we can follow."

- 5. Hang 4 Steps for Supporting Healthy Couples flipchart on the wall, and read the four steps.
- 6. Divide participants into four groups, and assign each group one of the four steps.
- 7. Distribute the 4 steps for Supporting Healthy Couples handout to all participants.

8. Explain:

- a. "Each group will read their part of the handout and understand their step to supporting healthy couples. Then, you will develop a short role play to perform the step you have been assigned."
- b. "We will all be counseling Adam and Sarah, who are just married but are experiencing a few problems in their relationship. They are not experiencing violence, but are struggling to balance their power well together. They have reached out to us for support."
- c. "Note that we will all pretend we are doing parts of the same support to one couple. This means that each group's role play will pick up where the last one left off. The role plays will not be complete stories, but build off of each other to show how we would support Adam and Sarah to balance power in their relationship."
- d. "You will have 10 minutes to prepare your group's part of the role play. Try to include all members of your group in the role play in some way. Each group's part of the role play should last only 3-5 minutes."
- 9. Answer any questions participants might have.
- 10. Alert participants when only **1 minute** remains. Call "Time's up!" when **10 minutes** have passed.
- 11. Ask each group to perform their role play. After all role play have been performed, conduct a discussion using the following questions:
 - a. "Did the first role play do a good job of speaking with both parties in the couple separately to be sure they both felt comfortable going forward, and to verify there was no violence?"
 - b. "In the role plays, what skills did we help the couple learn so they could better balance their power together?"
 - c. "Which of the things we saw in the role plays were effective ways to provide support to the couple?"
 - d. "What else could we do to help couples learn to balance their power together?"
- 12. Thank participants for their participation.

13. Summarize:

- a. "As a faith community, we are in a unique position to help couples become living examples of our faith by balancing the power in their relationship."
- b. "Supporting couples to live well together require skills and practice, which can help us feel more comfortable playing support roles. This session was just a beginning to build our skills to support healthy couples."
- c. "Today we learned that there are four steps we can follow in order to support these couples to balance power in their relationships: assess separately, examine values, discuss together and follow up."
- d. "As a faith community, we can create a positive environment in which couples can find the support they need to reflect our faith's values of justice, peace and dignity."



4 Steps for Supporting Healthy Couples

In the faith community, we are often in a position to support a couple that is not (to our knowledge) experiencing violence, but are going to be married, are in a new relationship, or are struggling in their current relationship. There are four steps we can follow in order to support these couples to balance power in their relationships: assess separately, examine values, discuss together and follow up.

1. Assess separately

First, we can meet with each person by themselves. This helps both parties feel comfortable speaking up about their concerns and their values, and offers you the chance to ask if they both feel safe in the relationship, to ensure there is no violence. In this stage, help each person feel comfortable, and explain that you want to be sure you understand both people's perspectives before you meet together. Be sure to ask questions about values, and also find a way to ask about safety and danger in the relationship.

Possible values questions:

- What is the most important thing to you in a good relationship?
- What do you value most about your relationship?
- What would you most like to change about the way your relationship is now?
- How do you think our religious values of justice, dignity and peace can apply to your relationship?

Possible ways to ask about safety:

Explain to the person you are meeting with that you always ask these questions, because some people are in relationships where they are afraid of the other person.

- Has your partner ever physically or sexually hurt you?
- Are you concerned that your partner might physically hurt or threaten to hurt you based on something you say in our session together?

Note: If either person in the couple reported experiencing violence in the relationship, it is best to keep them separate for additional conversations, and refer to what you learned in the 'Supporting Change' session. If you have no reason to suspect violence, you can move to step two: 'Examine values'.

2. Examine values

In the "examine values" conversation, you can bring the couple together and discuss what they learned about themselves and their values in your first, separate meetings. Talk with them about your religious values of justice, peace and dignity and how they can come alive through their relationship. Ask them how they plan to live those values together. Encourage them to express some of what you discussed in your private meetings directly with each other. Be careful to encourage them to speak to each other, but do not divulge any information from the separate meetings without the permission of the person who trusted you with it.

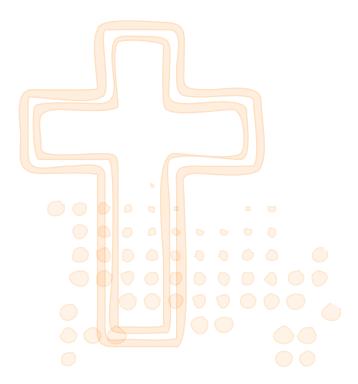
3. Discuss together

In the same or a separate meeting than "examine values," you can "discuss together" the benefits of balancing power in relationships. Share with them your experience, and what you know. Based on what you have learned about them, you can also bring up the specific points we mentioned earlier in this exercise, and even role play with them important skills in balancing power, like negotiation skills, communication skills, how to share roles and decisions equally, how to manage money together, how to find inspiration and ideas from couples who live well together, etc.

4. Follow up

We "follow up" because one or two brief meetings are likely not enough; developing healthy patterns takes time and support. Help the couple identify others in their lives and in the faith community that can support them in balancing power in their relationships. Set up a follow up meeting with them, and with these support people present. This gives them a network of people to help them to continue to build skills for a strong relationship with balanced power.





SESSION 3.4

Supporting the Supporters (1 hour, 40 minutes)

A. Public Power (90 minutes)

Objectives

- Identify why it is important to support activists.
- Examine what it means to encounter and overcome resistance in the faith community.
- Practice providing effective support to activists.

Preparations

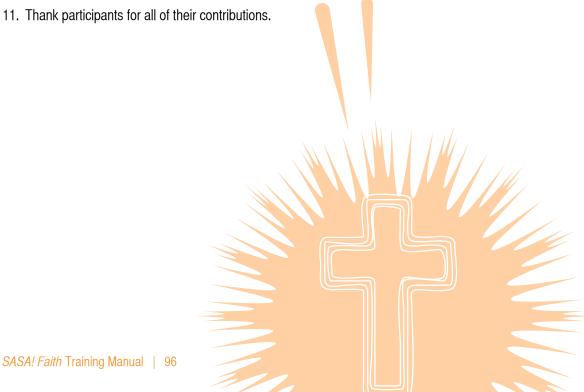
Photocopy and cut out the "Public Power" scenarios provided at the end of these instructions.

- 1. Explain:
 - a. "In SASA! Faith we strive to be effective activists. Activists are people who take action, who try to bring about change when they see injustice."
 - b. "In Start, we focused on preparing ourselves to begin addressing the power imbalance between women and men by looking at the power within."
 - c. "In Awareness, our activism included strengthening our understanding of men's power over women and speaking out about violence against women and HIV."
 - d. "In the Support phase we have learned skills for providing effective support—support those living with violence, HIV or AIDS as well as supporting those who are trying to change. We also need to join power with others in our families and in the faith community who are speaking out about these issues—this support is critical to helping more and more people get ready to take Action!"
- 2. Ask: "What do you think are the fears and obstacles for speaking out about violence against women and its connection to HIV in the faith community? What prevents people from being activists?" Record contributions on a flipchart.
- 3. Ask: "Why is it important to provide support to activists who are speaking out?" Record contributions on a flipchart.

- 4. Explain: "In the following exercise, we will practice providing support to activists in the faith community who are working to prevent violence against women and HIV. We will begin to recognize the common obstacles and build skills to overcome them. There will be five groups. Each group will create a role play based on a specific scenario provided. The role play should be no longer than 5 minutes. You will have 10 minutes to prepare."
- 5. Divide the participants into groups of five, by asking them to count off from one to five, and then group themselves by number. Give a scenario to each group, from those provided at the end of these instructions.
- 6. Alert participants when only **1 minute** remains. Call "Time's up!" when **10 minutes** have passed.
- 7. Invite the groups to present their role plays in 3 minutes or less.
- 8. After all the role plays have been presented, facilitate a discussion with the following questions:
 - a. "What did you learn from the role plays?"
 - b. "How did it feel to be the activist?"
 - "How did it feel to be the supporter?" C.
 - d. "How did it feel to play those faith community members who were resisting change, by ignoring or insulting the activists?"
 - "Who had more power in these situations?" e.
 - "What can we learn about using power positively to provide support?"
 - "Why is it so important to provide support to activists?"
- 9. Ask participants: "What kinds of practical support can we provide to activists?" Record participants' contributions on the flipchart. (Possible responses: encouraging them, supporting them in front of others who are critical, asking them how we can help and then following through, connecting them with others, etc.)

10. Debrief the exercise:

- a. "As faith community members, our support can make a big difference to other activists working for change. Whether we are ridiculing, remaining silent or supporting the activist can deeply influence the outcome."
- b. "It is helpful to find support from others before we support someone who is experiencing violence or HIV, or who is considering change."
- "It takes energy and courage to provide support, but it can be a very powerful experience."



Public Power

Role Play Scenarios



Scenario 1

Sarah, a member of the faith community lives near another believer and hears this woman being beaten by her husband. She also hears him threatening to leave her to find another woman. Many other people in the compound hear the violence as well. Sara decides to go to the religious leader, who in the past has supported women experiencing violence. Several faith community members are insulting her for going to him, saying it is private family business. One other woman decides to support her.



Scenario 2

At a study group meeting in the faith community, the issue of HIV is raised. A man starts saying HIV is increasing because women are having many affairs these days. Ibo, one HIV-positive man decides to speak up. He says that blame—either of women or men—doesn't help anyone. He tells his own story of his unfaithfulness and how that brought the disease to his family. Some faith community members make fun of him; a few support him.



Scenario 3

Jennifer decides to talk about violence against women and HIV in her next women's group meeting. She and her husband have been making positive changes in their own relationship, and she has been supporting a friend and her husband to live without violence. She wishes that relationships could be less violent for everyone in the faith community. On the day of the meeting, her friend, who is also part of the women's group, supports her by listening to her attentively, encouraging her ideas, and offering her help. Others just stare silently at her, looking switched off and distracted.



Scenario 4

Edgar, a man in the faith community, talks about a religious leader who abuses his wife during a family group meeting at the church/mosque; he says that the religious leader has to change his behavior. Many people in the same faith community see this happening but are afraid to speak out. One member supports him by listening to him and agreeing that this is something they need to work together on to change. Others say he is being disrespectful to comment on religious leaders' behavior and so remain silent.



Scenario 5

An influential person within the religious institution is having an affair with a very poor woman in exchange for favors. One woman speaks out about it during a prayer meeting. The other worshippers reprimand her for speaking out in public. However, another person supports her by listening attentively and agreeing to work together with her to find a way to support change.



B. Support Debrief—Power with (10 minutes)

Objective

Review the concept of joining *power with* others to prevent violence against women and HIV.

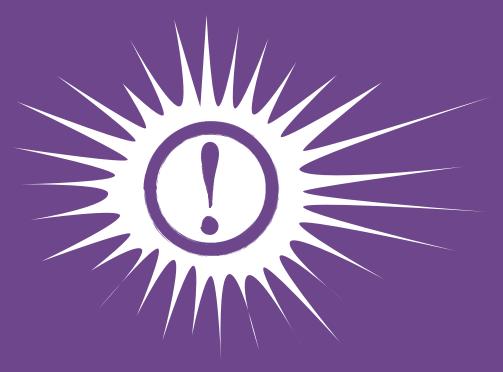
Preparations

Hang a sheet of flipchart titled "Power With."

- 1. Ask participants to sit in a large circle.
- 2. Review the key concepts from the Support phase training module. Use the following questions as a guide.
 - "What does it mean to join our power with others?"
 - b. "Who can we provide support to? (Possible responses: women experiencing violence and/or HIV, men using violence, women and men trying to change and activists)
 - "What are some of the good communication skills needed to provide support?" (Possible responses: Open Not Closed, Encourage, Don't Push, Support, Don't Judge, Listen More, Speak Less)
 - "How do shame and stigma block people from receiving support?"
 - "What types of positive statements can we use to support people who are feeling shame and stigma?" (Possible responses: 'it's not your fault,' 'I am here to support you,' 'I am sorry this is happening to you,' 'our religion shows us that each of us deserves to live in dignity, and you deserve that, too', etc.)
 - "What are the four main steps to follow when helping a couple balance their power together?" (Possible responses: assess separately, examine values, discuss together, follow up)
 - "Why is it so important to join power with others?"
- 3. Ask participants: "What are the most important things you have learned about joining your power with others." Record their contributions.
- 4. Summarize: "It is important to join our power with others to prevent violence against women and HIV. Joining together reduces shame and stigma and provides opportunities for support. Support is essential when trying to make positive change. We all need support and we can all give support. It's up to us! We can join our power with others to create happier and healthier homes!"
- Congratulate everyone for participating. Express your confidence in them to become effective supporters of positive change!

Phase 1

ACTION Training Module





Like every phase of SASA! Faith, the Action phase includes a lively, in-depth training module that develops the skills and passion for creating positive change. The SASA! Faith Team, community activists (CAs), and some or all members of the community action groups (CAGs) should be the first to complete this training module. It can then be used with people throughout the circles of influence.

This last training module aims to strengthen participant's skills to take action personally and in the wider faith community to prevent violence against women and HIV.

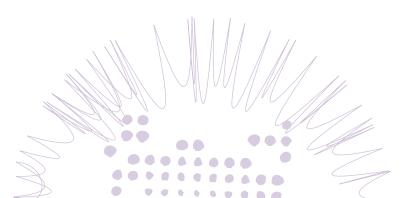
Using our power to take action.

SESSION 4.1 — The Eve	ryday Activist (2 hours)	Page 102
A. Action Wordplay	10 minutes discussion	Page 102
	Participants briefly brainstorm words and expression associated with the word "action."	
B. Living Our Values	50 minutes discussion & individual worksheet	Page 103
	Participants examine picture cards of an activist living or not living her values. A debrief explores the importance of modeling your beliefs. Participants then complete a worksheet that compares their own values to their own behaviors regarding power, violence and HIV.	
C. Everyday Activism	60 minutes storytelling, exercise & discussion	Page 109
Opportunities	Participants listen to a story that demonstrates the many social interactions we have in a single day. A discussion explores how each of these interactions is an opportunity for activism. Participants complete an exercise exploring the opportunities for everyday activism in their own lives.	

SESSION 4.2 — Effective	Activism (2 hours)	Page 111
A. Power and HIV	60 minutes game & discussion	Page 111
Prevention	In a game show format (allowing the involvement of all), participants compete by explaining how particular characters could or could not use a common HIV prevention strategy, based on their level of power in their relationship. Debriefing allows participants to reflect on the importance of addressing power imbalances in relationships for HIV prevention.	
B. Challenges to	30 minutes exercise & discussion	Page 114
Preventing Violence Against Women	Participants engage in a brief exercise and contribute to a group discussion that reveals the downfall of addressing violence against women by only talking to women.	
C. Activist Approaches	30 minutes guided imagery & discussion	Page 117
	Participants listen to a guided imagery describing examples of harmful, ineffective, and effective approaches to activism. In a group discussion, they discuss the characteristics of each.	

SESSION 4.3 — Getting Practical (2 hours)		Page 119
A. Practicing Our Activism	2 hours activity facilitation & discussion	Page 119
	In groups, participants prepare an activity for engaging a specific group of faith community members either using <i>SASA! Faith</i> issues or activities from the <i>SASA! Faith</i> Guide They facilitate part or all of this activity with the other participants and get feedback to strengthen their efforts.	

SESSION 4.4 — Sustaining	Activism Efforts (1 hour, 45 minutes)	Page 121
A. How Our Faith Sustains Our Activism	35 minutes exercise & discussion	Page 121
	Participants discuss verses from the Holy Book and how their faith can help them sustain their activism. Participants discuss the value of thinking about activism as taking many small steps.	
B. Motivators and Obstacles in Our Activism	60 minutes brainstorming, group work & discussion	Page 122
	Participants share their motivations and obstacles for being activists and identify ways to overcome the obstacles.	
C. Action Debrief — Power to	10 minutes discussion	Page 124
	Participants review the Action training module's key ideas about everyone having the <i>power to</i> take action.	



SESSION 4.1 The Everyday Activist (2 hours)

A. Action Wordplay (10 minutes)

Objectives

- Stimulate participants' focus on action.
- Introduce the concept of having the power to take action.

Preparations

- Tape together two flipcharts and hang on the wall.
- Hang an additional single sheet of flipchart on the wall.

- 1. Introduce the session:
 - "Welcome. This session is part of the Action phase of SASA! Faith."
 - "SASA! Faith is about inspiring a positive change in our religious community. For individuals, religious institutions and the faith community to change they must know how to use their power to take action."
 - "This session explores the power we all have to take action and create change across the faith community in confronting violence against women and its connection to HIV."
- 2. Write the word "action" in the middle of the large square of flipchart paper.
- Ask participants to take turns contributing words or expressions that mean "action."
- 4. Write all the words and expressions on the flipchart, around the word "action." (Possible responses: movement, activity, work, effort, etc.) Keep this process at the pace of a fast brainstorm.
- Explain: "In addressing the issues of violence against women and HIV in our communities, we need to take specific actions to prevent violence before it occurs. Everyone has the power to take action to create positive change. Taking action is another way to positively use one's power."
- Thank participants for all of their contributions.



B. Living Our Values (50 minutes)

Objective

Examine our values and whether we are living them.

Preparations

- Photocopy six sets of the "Activist Images" found at the end of these instructions.
- Photocopy the "Living Our Values: Self-Analysis Worksheet" found at the end of these instructions, for distribution to all participants.

Steps

- 1. Explain to participants: "In this exercise we will examine the importance and the challenges of practicing what we believe in. The most essential part of being activists is living our values."
- 2. Ask participants: "What does it mean to 'live your values?" (Possible responses: To act in a way that matches your beliefs and opinions.)
- 3. Ask participants to divide themselves into six groups, by counting off from one to six and then grouping themselves by number.
- 4. Explain: "Each group will receive the same set of images about an environmental activist. Take a few minutes within your groups to examine the images closely."
- 5. Give each group a set of images.
- 6. After 4 minutes, ask participants the following questions:
 - a. "What is the activist doing that shows us she believes in caring for the environment?"
 - "What is the activist doing that contradicts her value in caring for the environment?"
 - "Does the conflict between her behaviors and values make her activism have a stronger or weaker impression on others?"

Keep this discussion quick and brief—no longer than **10 minutes**.

- 7. Explain: "Often times, the values we say we have are different than how we choose to act in our daily lives. It can be hard to have our values match our behaviors. People involved in activism must constantly evaluate whether they are living their values, because we are all part of the change we want to create. Living our values gives us credibility and makes our activism more effective. It also allows us to be role models for others."
- 8. Ask participants: "How might the challenge of living our values affect our work on the connection between violence against women and HIV?" Discuss.
- 9. Explain to participants: "I am now going to ask you some questions to help you think about your own life and your own relationships for a few minutes. After reflecting silently to yourselves, you will turn to your neighbor and share these situations. You will not have to share these thoughts with the rest of the group."
- 10. Begin by asking participants: "Think about the core values of our faith: justice, peace, and dignity..."
 - a. "Think about the last time you were with your partner and the time you spent together. What was your interaction like? Did your behavior match your values? Are there times when it doesn't?"
 - "Try to think of one time when you lived your values in your interactions with your partner and another time when you didn't. Think of examples from the recent past."
- 11. Ask: "Please turn to your neighbor and share these two. Remember, this is a private discussion between you and your neighbor. Please try to be honest."

- 12. After about **5-6 minutes** have passed, call "Time's up!"
- 13. Give each participant a copy of the "Living Our Values: Self-Analysis Worksheet."
- 14. Hold up a copy of the worksheet, pointing out the relevant part as you explain the exercise as follows:
 - a. "In the left-hand column of the worksheet is a list of 'value statements.' Each statement represents a value that someone may or may not have in their life. I will read each of the values statements aloud.
 - b. After I read each statement, put a 'tick' in the corresponding box if the statement represents one of your values; leave it blank (i.e. do not put a 'tick') if the statement does not represent one of your values."



For low-literate groups, they can simply think through what their answer would be for themselves, without marking anything. You may need to read the statements a few times to be sure participants are clear.

"Then, for each statement that you ticked, fill in the column on the right by writing any of your behaviors that do NOT match the corresponding value."



For low-literate groups, they can simply think through what their answers would be for themselves, without writing. If some participants are able to write, they may also help the others.

- d. "This evaluation is only as helpful as you are honest. List as many examples as possible of contradicting behaviors. The more examples you list, the more helpful the worksheet will be."
- e. "Also, in the blank spaces provided, if there are some values you have that you do not see listed here, you may add them in the blank spaces. Then explore your own behaviors that contradict those values."
- "Looking for contradictions between our values and behaviors is a common activity among activists as well as faith community members. It is natural to have contradictions in our lives. Our success depends on our ability to be honest with ourselves and depends on our efforts to eliminate whatever contradictions we discover."
- 15. Begin to read the values statements aloud. Repeat as needed to be sure they are clear.
- 16. When you are done reading, ask participants to fill in the right-hand column with the contradictory behaviors.
- 17. After 10 minutes or when all participants are finished writing (whichever comes first), ask participants to sit in a circle for a discussion.
- 18. Invite participants to share some of the contradictions they discovered. Conduct this discussion for about 10 minutes.
- 19. Ask participants:
 - "What are some of the risks and concerns you have about living your values?"
 - "What are some of the reasons we don't always want to live our values?" (Possible responses: makes life harder, always have to be aware, could be judged or teased by others, etc.)
- 20. Summarize the exercise with a focus on the following:
 - a. "The effectiveness of our activism increases when we are living our values."
 - b. "Everything we do-all our words and actions—have an influence on other people and on our whole faith community. In our faith community, we all influence each other, often without realizing it."
 - "Our behaviors, particularly at home and with our partners, may seem private and personal. However, the personal decisions and behaviors of each faith community member add up. They influence who we are as friends and neighbors, and they eventually influence the values, priorities and policies that we maintain in our faith community."
- 21. Thank participants for all of their contributions.



Living Our Values: Self-Analysis Worksheet

VALUE STATEMENTS	CONFLICTING BEHAVIORS
I believe that women and men in a relationship should balance power.	
I believe that people living with violence, HIV and/or AIDS have power.	
I believe that I have the right and the responsibility to speak out in my faith community about the power imbalance between women and men.	
I believe that no one should feel afraid in their relationship.	
I believe that violence is unacceptable.	
I believe violence is not a private matter, that all of us and our religious institutions have a responsibility to take action.	
I believe that women and men have the right to live with dignity.	
I believe that violence diminishes a person's dignity.	

VALUE STATEMENTS	CONFLICTING BEHAVIORS
I believe that positive change is possible.	
I believe that I should speak out against violence if I see it.	
I believe that peaceful homes are better for everyone.	
I believe	
I believe	

Activist Images









C. Everyday Activism Opportunities (60 minutes)

Objective

Recognize opportunities for taking action in our everyday lives.

Preparations

Hang one blank flipchart on the wall.

- 1. Explain to participants: "Every day we interact with many people. With all these people we could be fostering change through our words and actions. Yet often we are not aware of this and feel that activism can only be a large or well-planned activity. Our attitudes and actions affect others. Our choices can inspire others to also create positive change in their own lives. We may think that we have little power to make a difference, but in reality we can be sparks that light a fire! Many times the most effective activism is what happens in the course of normal life."
- 2. Explain: "I am going to read you a simple story. Please make yourself comfortable and listen carefully."
- 3. Once you have everyone's attention, begin reading the following story:
 - "Adam is a member of our faith community. He lives in a small, rural area. On a day he does not have to work, he and his family get up at just before dawn, bathe and have breakfast. He then goes to a prayer service, after which he talks for a while with some of his fellow faith community members about upcoming events. On the way home, he stops at the market stall of a faith community member to buy some vegetables and food for cooking. He comes home and helps prepare food with the rest of his family, and the family enjoys a nice meal together. Then, Adam has a meeting with a couple of the religious leaders in the faith community to discuss pressing issues. In the late afternoon, the whole family goes to visit the sick and elderly at a religious health clinic. When they arrive back home, there are neighbors sitting outside and listening to a religious radio program. Adam's wife cooks a special supper. A newly married couple in the faith community comes by and they all share food. The whole family takes supper and then goes to bed at 10:00 p.m."
- 4. Debrief the story in the following way:
 - a. Explain: "The story, about a day in the life of Adam, is a simple one. It doesn't tell everything Adam did in the day, but focuses on the social interactions he had during his day. This could have been the story about any woman or man living in your faith community. Let's review Adam's day and the social interactions that he had.
 - b. Write on the flipchart "just before dawn."
 - c. Ask participants: "What social interaction did Adam have first thing in the morning?" (He had breakfast with his wife and children.)
 - d. Write the answer on the flipchart next to the corresponding time of day. In this case you could just write "breakfast with wife and children."
 - e. Review Adam's whole day like this, writing down the approximate time of day and the corresponding social interaction. Re-read parts of the story if needed to help participants remember.
- 5. Summarize as follows:
 - "Everybody has social interactions each day."
 - "Every social interaction is an opportunity for activism. Remember that activism can be personal or public."
- 6. Ask participants: "Please choose a day from the past week. In your notebook write out your day and

its social interactions like we have done for Adam. Write down both formal and informal interactions, personal (with family) or public (with faith community members). For each social interaction, write down a way you could have used that social interaction for activism. Take **5 minutes** to do this independently."



If participants do not write easily, simply ask them to think through carefully from morning to evening what social interactions they had and remember them.

- 7. Call "Time's up!" after 5 minutes have passed.
- 8. Ask participants: "Please turn to your neighbor to discuss your work. Explain your day and its opportunities for personal or public activism. Be specific. Work together to ensure you have named specific ways to take action for each social interaction. You will have 6 minutes for this discussion. After 3 minutes, I will tell you to switch roles and begin working on the other person's opportunities for everyday activism."
- 9. Ask participants to begin. After **3 minutes** ask participants to switch roles. When **6 minutes** have passed call "Time's up!"
- 10. Debrief the exercise, using the following questions as a guide:
 - a. "What did you learn from this exercise?"
 - b. "Did the exercise help you think differently about your day and your role as an activist? If so, how?"
 - c. "What times of day or types of social interaction were the most challenging for identifying how to take action?"

11. Summarize as follows:

- a. "Everyone can take action."
- b. "Action comes in many forms. Activism does not have to always be a large or organized event. We can be activists in our everyday interactions and relationships. Every choice we make throughout the day allows us to live and demonstrate our values."
- c. "It is actually when our activism becomes part of our everyday life that we will begin to see social change."
- d. "Everyone has the power to reach many people. The more people we reach out to, the more we will be able to effect social change."
- e. "If each of you reach 10 people, and those people reach 10 people and those people reach 10 more, we will soon create a critical mass—a large enough number of people committed to nonviolence for nonviolence to become a faith community norm."
- 12. Thank participants for all of their contributions.



SESSION 4.2

Effective Activism

(2 hours)

A. Power and HIV Prevention (60 minutes)

Objective

Explore the importance of addressing power imbalance in relationships to take effective action to prevent

Preparations

- Hang a blank flipchart on the wall.
- Fill a bag with small pieces of paper, each with one of the phrases indicated below:
 - married woman who is experiencing violence
 - married man who is using violence against his partner
 - third wife in a polygamous relationship
 - polygamous man
 - young woman who is pressured into sex by an influential faith community member
 - man with HIV whose wife is not yet infected, who believes that a woman should not refuse sex to her husband and that a woman should not go out without her husband's permission
- Hang one sheet of flipchart paper on the wall with the following text:

Score

- Group 1:
- Group 2:
- Group 3:
- Group 4:
- Group 5:
- Group 6:
- Optional: Bring five items with which you can make noise (e.g. bowls and sticks).
- Write the following question on a piece of flipchart paper: "Do you think this faith community member will have the power to use this HIV prevention method? Why or Why not?"

Steps

- 1. Introduce the session: "In this session, we will address assumptions that are made in HIV prevention, and help us to think through how to make HIV prevention methods more effective by looking at power imbalance in relationships."
- 2. Ask: "What are the common ways that people are taught to prevent HIV?"
- 3. Write participants' answers on a flipchart.
- 4. Explain that although there has been some progress, the most commonly proposed solutions for HIV prevention still include:
 - a. Abstinence (not having sex at all);
 - b. Be faithful (having only one sexual partner);
 - c. Condom use

Other options include:

- d. Getting tested with your partner;
- e. Getting tested and treated for other sexually transmitted infections;
- Having less risky forms of sex (Facilitators Note: Different forms of sexual activity carry different levels of risk for contracting HIV. For example, unprotected anal sex is higher risk than vaginal sex, which is higher risk than sexual touching without penetration.)
- 5. As you present each option above, add it to the flipchart and circle it. If it's already on the flipchart, then just circle it. Explain that you are circling these examples because they will be used in the next activity.
- 6. Divide participants into six teams by asking participants to count off from one to six, and then group themselves by number.



In this activity, each team gets one turn. If you have few participants, you can divide them into two or three teams instead, and give them each two turns.

- 7. Have each group choose one HIV prevention method from those that have been circled on the flipchart.
- 8. Give each team something with which to make noise (or instead they could clap their hands or whistle).
- 9. Explain the rules of the game:
 - a. "Each team now has a common HIV prevention method. When it is your team's turn, you will pull a piece of paper from the bag. Each piece of paper has the name of a character on it-for example, 'married man'."
 - b. "Your group then has one minute to create an answer to the following question: 'Do you think this faith community member will have the power to use this HIV prevention method? Why or Why not?'
 - "One of your group members then has 1 minute to present the group's response. The facilitator call 'Time's up!' when 1 minute has passed."
 - d. "Remember to focus your answer on the issue of power. If someone lacks the power to use a prevention method, it is different than someone choosing not to use that method for other reasons, such as their faith beliefs or having other preferences."
 - e. "After your group member has given the explanation, the facilitator will wait 10 seconds. In those 10 seconds, any team can ring their bell if they want to challenge the presenting team's answer and give a different response. The first group to ring their bell gets the opportunity to do this. If no team rings their bell after 10 seconds, then the next team starts their turn,"

- "Each team gets one point for each turn, and a point for each time they challenge or make a change with acceptable reasoning. The other participants determine whether a team has used acceptable reasoning—first by general consensus and, if that's not achievable, then by raising their hands for a vote."
- "Each team member must contribute once before any team member can contribute a second time."
- "The facilitator will keep score on the prepared flipchart." h.
- "The game ends when each team has had a turn." (or after two turns, if there are only just two or three teams)
- "The team with the highest score wins."



Ensure in Story 5 that participants are not depicting a response that would put the characters at risk (e.g., standing between the man and the woman during the violence, intervening in a way that would put the woman or themselves in greater danger, etc.). Discuss this with the group while they are preparing.

If two or more teams ring the bell at the same time, they will both have a chance to win points, with the group with greater points answering first and the group with lesser points answering second.

- 10. Ensure there are no questions. Then choose the team to begin, and start the game by asking the first team to pick a piece of paper.
- 11. Continue until all the teams have gone an equal amount of times (1-2 times each), and there are no more papers in the bag.
- 12. Calculate each team's points, congratulate the winning team and thank everyone for their ideas.
- 13. Debrief the exercise by asking the following:
 - "What did you learn from this exercise?"
 - "How did lack of power in relationships limit women's ability to make choices to prevent HIV?"



There is a difference between someone who does not use a method because of their own choice, compared with someone who does not use a method because they do not have the power to make decisions that keep them healthy. Be sure participant responses recognize this difference.

- "Do the common HIV prevention methods take into account the power imbalance between women and men? What effect do you think this has on the effectiveness of the methods?"
- "What might happen if someone insisted that the women in the scenarios used that particular method? How could their insisting on using that method of prevention put the woman at risk of violence and HIV?"
- "How can talking about power imbalances and encouraging a balance of power between women and men help our faith community's effort to prevent HIV?"
- 14. Summarize the exercise according to the following:
 - "The imbalance of power in relationships is not always considered by activists seeking to prevent HIV."
 - "When we do not consider power imbalance in relationships in our HIV prevention methods, we can fail to meet women's needs and actually put them at risk of experiencing violence and HIV."
 - "Power must always be considered when taking action to prevent HIV."
- 15. Thank participants for all of their contributions.

B. Challenges to Preventing Violence against Women (30 minutes)

Objective

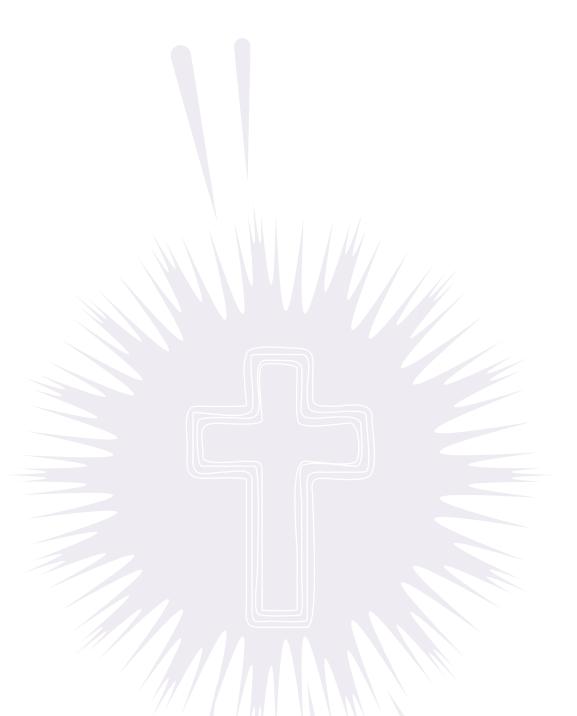
Explore the challenges to preventing violence against women.

Preparations

Make three copies of the "Belief Statements" found at the end of these instructions. Cut them out and put them in a bag.

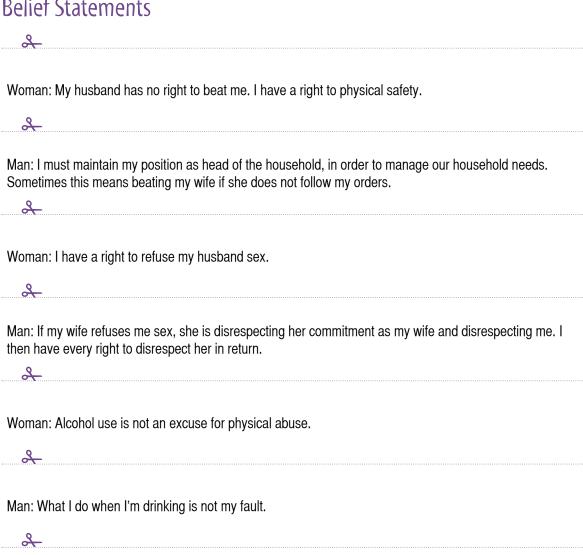
- 1. Introduce the session:
 - a. "For a long time people tried to stop violence against women by providing information to women about their human rights and faith community resources. This seemed like the most logical approach—but it was a type of activism that didn't go as expected."
 - b. "Although many women were eager to learn this new information, men were not engaged and they did not understand or support this new way of thinking. Society and culture had taught men that it was a husband's responsibility to control his wife, even if this included violence. Most men knew no different."
 - c. "Then, many programs started to focus on engaging men in prevention of violence against women, but they sometimes focused only on gathering men together, and forgot to engage women. Although some men were eager to explore how the way men use power hurt women, sometimes these programs accidentally reinforced norms where men dominated. In some cases, men focused on how they were hurt by violence themselves, and forgot to reflect on their privilege related to women. These groups sometimes did not give men practice redefining their relationships with women, or acknowledge the importance of women's activism joining together with men's activism to create change."
- 2. Tell participants that the group will now play a game to explore the effects of activism that engages only women or only men.
- 3. Walk around the circle and ask everyone to take one strip of paper from the bag. Ask participants not to show their pieces of paper to anyone.
- 4. Explain: "Now please walk around the room and show each other your statements. If you have a man's statement, you must find the matching woman's statement, until everyone is divided into pairs."
- 5. Once everyone is in pairs, explain that there are five different sets of statements. Ask pairs to read their statements aloud until each of the five sets has been heard.
- 6. Ask participants to discuss with their partners for 5 minutes the following two questions. Write the questions on a piece of flipchart paper for pairs to see:
 - a. If this husband and wife, with the beliefs written on their sheets of paper, had a conflict, would power be balanced in resolving the conflict?
 - b. Is the couple's activism likely to create lasting change? Why or why not?
- 7. After **5 minutes**, ask the group to sit in a circle. Invite participants to share what emerged in the discussion with their partners. Discuss the following:
 - a. "How can leaving out men in violence prevention be harmful to women?"
 - b. "How can leaving women out in violence prevention be harmful to women?"
 - How can including both women and men in change lead to more effective activism?"

- d. "Does this mean that we should involve women and men in all the activities in the same way?" (No. Some activities are more effective with single-sex groups, but generally the prevention of violence against women needs to involve both women and men.)
- "What can we learn from this for our own activism?"
- Summarize the exercise with a focus on the following:
 - "To prevent violence against women, both women and men need to be engaged equally. Both women and men have the power to create positive change. The approach of reaching out only to women helped women understand their rights, and reaching out only to men often helped to get groups of men interested in the issues. However, balancing power in intimate relationships requires the interest and commitment of both partners."
 - b. "Explain that by learning from this experience we can ensure our activism reaches both women and men."



Challenges to Preventing Violence against Women

Belief Statements



Woman: I heard men talking on a religious radio program recently about violence against men. It seems like violence happens to women, too, but they did not mention that. I wish I could get involved to stop violence in the community.



Man: My men's group recently had a show on a religious radio station about violence men experience. It is men who are suffering most of the violence at the hands of other men; we are victims of our own upbringing. Men must band together to stop violence.



Woman: I must teach my daughter to submit, so that she can be a good wife someday.



Man: My wife is untrained and therefore doesn't understand many things about raising our daughter. But I am away a lot and so it is she who influences our daughter most. My wife's thinking is very backwards. Women sometimes do not understand as quickly as men.



C. Activist Approaches (30 minutes)

Objective

Differentiate between effective, ineffective and harmful activism.

Preparations

Hang three blank flipcharts on the wall, each with one of the following titles:

Harmful Activism Ineffective Activism Effective Activism

Steps

- 1. Explain to participants: "We have been talking a lot about activism. Activism is when you use your power to make positive change. This exercise will help us focus on being effective activists."
- 2. Explain: "I am going to read some descriptions of different types of activism—some effective, some ineffective, and some harmful. Please close your eyes and imagine what I describe."
- 3. Once participants eyes are closed, read the following guided imagery: "Imagine this first image. A man carries a sign that says 'Stop Domestic Violence.' He is yelling and shouting and standing outside of the church/mosque when prayers are about to start. He stops when a man known to beat his wife comes into the area, and goes over and says directly to the man, 'Stop the beating. This means you!' He points to the other side of the sign he is carrying that says, 'Wife Beaters

(Long pause)

Must Leave."

"Imagine a second image. A woman and a man are posting signs that read 'Prevent Violence against Women and HIV.' These signs send a familiar message that many have seen before. The image on the poster is a common scene and could advertise any number of things. They hang the posters in a back corner of the mosque/church where most people never go, and give one to the religious radio station for their recording studio wall. Faith community members come and go from the mosque/church. They listen to the religious radio station's programs about other topics. No one notices these signs. Sometimes people glance toward the signs, but no one stops to read them."

(Long pause)

"Imagine a third image. It is a local religious event. There is a simple stage, and many people are standing around the stage listening carefully. There are two faith community members, a woman and a man, invited onto the stage by a respected religious leader. Everyone knows them and everyone knows they are HIV positive. To raise awareness, they are telling their personal stories about how they became HIV positive, what they have learned from the experience, and the support they found along the way. Some people are whispering and gossiping, shocked that anyone would do such a thing. Others are making faces as the less pleasant details of the speakers' stories are revealed. But the area is packed with people, despite all the other activities and music. After sharing their story, an activist who is with them asks the audience questions about power, violence and HIV, and everyone actively engages in dialogue."

(Long pause)

4. Ask: "Which one of these examples was harmful, which one was ineffective, and which one was effective?"

- 5. Gather participant responses, and debrief the guided imagery as follows:
 - a. Explain to participants that the first story about the man yelling and shouting was an example of harmful activism. Ask participants, "What made this style of activism harmful?" Write their ideas on the flipchart entitled "Harmful Activism." (Possible responses: aggressive behavior, abusive language, destruction of property, labeling, etc.)
 - b. Explain to participants that the second story about the woman and man hanging the posters was an example of ineffective activism. Ask participants, "What made this style of activism ineffective?" Write their ideas on the flipchart entitled "Ineffective Activism." (Possible responses: familiar message, inappropriate location, boring image, etc.)
 - c. Explain to participants that the third story about the woman and man telling their personal stories was an example of "Effective Activism." Ask participants, "What made this style of activism effective?" Write their ideas on the flipchart entitled "Effective Activism." (Possible responses: moderate risk, ideal setting, provocative and personal message, raw truth combined with optimism, role models for using one's power to take action, support from religious leaders, etc.)
- 6. Summarize the exercise with a focus on the following:
 - a. "Activism is when you use your power to make positive change."
 - b. "Effective activism uses innovative approaches to provoke people's thinking without using any form of emotional or physical violence, and without judging or shaming others."
 - c. "Effective activism makes the issue feel just safe enough for people to engage, while still pushing people to grow in their ideas and perspectives."
 - d. "Effective activism is the strongest form of using your power to take action."
- 7. Thank participants for all of their contributions

SESSION 4.3

Getting Practical

A. Practicing Our Activism (2 hours)

Objective

Practice our activism.

Preparations

- Write the following statement on a sheet of flipchart: "The benefits of a man and a woman balancing power in their relationship." Set it aside.
- Collect the supplies/materials for the following activities in the Action phase of the SASA! Faith Guide: Community Conversations, Muslim or Christian Power Poster, Community Poster, Faith Community Dramas, Muslim or Christian Discussion Guides, Sermon Notes.
- Bring enough blank flipcharts for the groups to make posters, write stories, etc.

- 1. Explain: "In previous sessions, we have been learning how to create effective actions to prevent violence against women and HIV. In this session, we will put all these ideas into action!"
- 2. Ask: "In SASA! Faith, why do we have different types of activities with similar ideas in them?" (Every group of people will have its own interests. What is suitable for one group may not be suitable for another. Also, it is most effective when people hear ideas from different sources at different times, so ideas show up in multiple ways in a person's life.)
- 3. Explain the exercise:
 - a. "In this next exercise, you will work in groups. Each group will be given a certain category of faith community members to engage through activism, and a certain SASA! Faith activity to use with them."
 - b. "You will have 25 minutes to work with your group to practice your SASA! Faith activity for these faith community members. Think carefully about where you might find the group of faith community members you are assigned as well as their characteristics and interests."
 - "Each group will then be given **5 minutes** each to engage everyone else in part or all of the activity. All the other participants will take on the identity of the specific group you are trying to engage."
- 4. Divide the participants into six groups, by asking them to count off from one to six and then group themselves by number.
- 5. Assign each group one of the following types of faith community members:
 - a. Young men from the faith community who are not involved in any men's or youth groups
 - b. Group of senior religious leaders
 - c. Women's group from the mosque/church doing micro-credit
 - d. Members of a Christian or Muslim study group
 - Young women in a youth group at the mosque/church
 - Leadership of a religious school

- 6. Ask; Before we begin, who can remember some tips for effective activism? (Possible responses: engage everyone, have 1 take-home idea, link the discussion back to power, use a benefits-based approach, do not judge, but ask thought-provoking questions, etc.)
- 7. Invite each group to choose activity from SASA! Faith, trying to ensure a variety of types of activities are taken. Ask the group to review the activity, adapt it, and practice using it for their type of group.
- 8. Ensure there are no questions and begin the exercise.
- 9. Inform the groups when **5 minutes** remain and when **1 minute** remains.
- 10. When **25 minutes** have passed, call "*Time's up!*" Ask the groups to come and sit in a big circle.
- 11. Ask one group to volunteer to go first. Before each group starts their activity, they should tell participants:
 - a. What type of faith community member participants should pretend to be (e.g. young women in a youth group).
 - b. Where the activity is being conducted (e.g., school, someone's home, faith community hall, church/ mosque, etc.).
 - c. When the activity is being conducted (e.g., on a weekday after school, Saturday afternoon, after prayer services, etc.).
- 12. Make sure the presentations/activities do not exceed **5 minutes**.
- 13. After each group, ask the following questions to all participants:
 - a. "In what ways did this activity demonstrate what we have learned about effective activism?"
 - b. "Was the time and place of the activity appropriate for the group engaged?"
 - c. "In what way could this activity be improved for next time?"
- 14. After discussing all presentations, summarize:
 - "Planning out and practicing our activism can help us be more effective."
 - b. "All faith community members can be reached through the various activities in SASA! Faith. We can adapt activities as needed as well.
 - c. "It is up to us to figure out who to reach, how to reach them, and where and when."
 - d. "By reaching the whole faith community in many ways, over time, with effective techniques, we can and will create change!"
- 15. Thank participants for all of their contributions.

SESSION 4.4

Sustaining Activism Efforts

(1 hour, 45 minutes)

A. How Our Faith Sustains Our Activism (35 minutes)

Objectives

- Demonstrate the value of putting our faith in our activism.
- Explore the importance of taking small steps and setting short-term goals in our activist efforts.

Preparations

- Invite participants to bring personal copies of the Holy Bible / Holy Quran. Have at least one copy of the Holy Bible / Holy Quran available.
- Depending on the group's religion, prepare a flipchart with the title "Verses from the Holy Bible" or "Verses from the Holy Quran/ Teachings of the Prophet Mohammed (PBUH)," and write out the corresponding verses found below:

Verses from the Holy Bible:

"Not only so, but we also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope."—Romans 5:3-4

"Blessed is the one who perseveres under trial because, having stood the test, that person will receive the crown of life that the Lord has promised to those who love him." —James 1:12)

"For still the vision awaits its appointed time; It hastens to the end—it will not lie. If it seems slow, wait for it; it will surely come; it will not delay." —Habakkuk 2:3

Verses from the Holy Quran/ Teachings of the Prophet Mohammed (PBUH)

"The most beloved actions to Allah are those performed consistently, even if they are few." -Sahih Al Bukhari hadith, Vol. 8, Book 76, hadith 471

(قال الله تعالى: وَمَن يَهد الله فَمَا لهُ مِن مُّضلِّ أَلَيْس الله بعزيز ذى انتقام (سورة الزمر :٣٧ "And whomsoever Allah guides, there is none that can mislead him." —Holy Quran, Surah Az-Zumar 39:37

قلازلزلا قروس) مري اَّرَش قِّرِذَ لاقَصِم ْلمعَي نَمَو أُري اَريخ قِّرذَ لاقصِم ْلمعَي نَمَف على علاعت لاق
$$V(\Lambda)$$

"So whoever does an atom's weight of good will see it, And whoever does an atom's weight of evil will see it."—Holy Quran, Surah Az-Zalzalah 99:7-8

Steps

- 1. Introduce the session: "The process of change takes time, it does not happen overnight. As activists and faith community members, we need to recognize this and maintain our energy and focus. This session will help us sustain our activism efforts by drawing on our own faith."
- 2. Put up the prepared flipchart paper with "Verses from the Holy Bible" or "Verses from the Holy Quran/ Teachings of the Prophet Mohammed (PBUH)".
- 3. Ask a participant to read the verses on the flipchart aloud.
- 4. Discuss the following questions.
 - a. "How do these verses encourage us to stay committed to preventing violence against women and HIV in our faith community?"
 - b. "Our journey through life is a series of small steps. How can we also maintain our enthusiasm by breaking down our activism into small steps?
- 5. Summarize the exercise, with a focus on the following:
 - a. "Our faith can be a strong source of motivation and inspiration to remain dedicated and enthusiastic about our activism."
 - b. "Change may seem slow at times. Even though it may take time, if we are guided by our faith, remain dedicated and do not give up home, then our vision will materialize one step at a time.
 - "Our activism is most effective when we break it down into small steps and support each other."
 - d. "Knowing that what we are doing is in line with the values of our faith—justice, peace and dignity can help us to support each other and sustain our efforts."
- 6. Thank participants for all of their contributions.

B. Motivators and Obstacles in Our Activism (60 minutes)

Objectives

- Learn what motivates us in our activism.
- Identify potential obstacles to activism and how to overcome them.

Preparations

- Prepare two flipcharts, each with one of the following questions, and set them aside:
 - What motivates you to be an activist working to prevent violence against women and HIV?
 - What are/could be obstacles that prevent you from being an activist?
- Bring about 100 pieces of paper or cards.
- Bring five additional blank flipcharts.



- 1. Welcome participants and explain: "Speaking out about sensitive issues is challenging. If we recognize the motivations behind our activism as well as some of the obstacles, we can help each other stay focused and committed to our work."
- 2. Hang the flipchart that says: "What motivates you to be an activist working to prevent violence against women and HIV?"
- 3. Ask participants: "Please think about this question quietly to yourself. Write three of your ideas on the paper/cards that I provide. Write one idea per paper/card, and write in large letters so that it can be seen easily."
- 4. Give three papers/cards to each participant.
- 5. After 5 minutes ask participants to share their three motivators with the group and to tape them on the wall. Ask participants to tape their paper/cards nearby similar contributions, if there are any.
- 6. Ask participants:
 - a. "How can it help us to know our own motivators?"
 - b. "How can understanding the motivators for fellow activists strengthen community activism in our religious community?"
 - c. "Are there ways that we as a group can help each other stay motivated?"
- 7. Explain: "While there are many motivations for our work, there are also obstacles that block us and prevent us from being activists."
- 8. Hang the flipchart that says: "What are/ could be obstacles that prevent you from being an activist within your religious institutions and your faith community in general?"
- 9. Ask participants: "Please think about this question quietly to yourself. Write three of your ideas on the paper/cards I provide. Again, write one idea per paper/card, and write in large letters so that it can be seen easily."
- 10. Give three more papers/cards to each participant.
- 11. After 5 minutes ask participants to share their three potential obstacles with the group and to tape them on the wall. When participants are taping their papers/cards on the wall, encourage them again to group similar contributions together.
- 12. Ask participants:
 - a. "How can it help us to know our own potential obstacles to being activists in our religious institutions and our faith community?"
 - b. "How can understanding the potential obstacles for fellow activists strengthen our faith community activism?"
- 13. Explain: "We will divide into five groups. I will assign each group one of these obstacles. In your groups, brainstorm practical ways of overcoming this obstacle. Record your ideas on a flipchart. Each group will have **10 minutes** to do this work and only **3 minutes** to present."
- 14. Ask participants to divide into five groups, by counting off from one to five, and then grouping themselves by number.
- 15. Choose five major obstacles from those that participants shared and assign one to each group. Give each group a sheet of flipchart and a marker.

- 16. Alert participants when 1 minute remains. Call "Time's up!" after 10 minutes have passed.
- 17. Ask each group to present their ideas for overcoming their obstacle.
- 18. After all presentations, thank participants for their contributions and ask; "How do we feel about overcoming our obstacles now?"

19. Summarize:

- "There are many ways to overcome the obstacles to activism in our religious institutions and our faith community."
- "Work with others to keep supporting and motivating each other."
- "Celebrate achievements—big and small!"
- d. "Take action in steps."
- e. "Remember to be creative. Doing the same activities over and over will become boring. Spice up your activism!"
- f. "Be convinced of the value of your activism!"
- 20. Thank participants for all of their contributions.

Action Debrief—Power to (10 minutes)

Objective

Review the concept of having the *power to* take action.

Preparations:

Hang a sheet of flipchart titled "Power To."

- 1. Ask participants to sit in a circle.
- 2. Review the key concepts from the Action phase training, using the following questions as a guide: "
 - "What does it mean to have the power to take action?"
 - "Who has the power to take action?"
 - "Why is it so important that we use our power to create change?"
- 3. Ask participants: "What do you feel is the most important thing you have learned about using your power to take action?" Record their contributions on a flipchart.
- 4. Explain: "When preventing violence against women and HIV we all have the power to change our own thoughts and behaviors, to provoke new thinking in others and to take action to promote healthier and happier relationships between women and men. We all have—and must—use our power to create positive change!"



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