



International Alert.



A gender sensitivity resource pack

Community safety training, outreach, and advocacy in Nepal

JANUARY 2014

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outreach, and advocacy in Nepal

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Forum for Women, Law and Development
Informal Sector Service Center
Institute of Human Rights Communication Nepal
International Alert
National Business Initiative
Saferworld

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Abbreviations

AF	Asia Foundation
AFN	Antenna Foundation, Nepal
APFO	Adequate Public Facilities Ordinance
BDS	Blue Diamond Society, Nepal
CECORE	Centre for Conflict Resolution, Uganda
CHA	Centre for Humanitarian Action, Ireland
CDO	Chief District Officer
CSO	Civil Society Organisation
CSWG	Community Safety Working Group
DFID	Department for International Development, United Kingdom
DSP	Deputy Superintendent of the Nepali Police
FEWER	Forum on Early Warning and Early Response
FWLD	Forum for Women, Law and Development, Nepal
GBV	Gender-based violence
GIZ	Deutsche Gesellschaft für Internationale Zusammenarbeit, Germany
IASC	Inter-Agency Standing Committee, United Nations
IHRICON	Institute of Human Rights Communication, Nepal
ICRW	International Centre for Research on Women
INSTRAW	International Research and Training Institute for the Advancement of Women
INGO	International non-governmental organisation
INSEC	Informal Sector Service Centre
LGBTI	Lesbian, gay, bisexual, transgender and intersex people
MAM/Prerana	Mahila Adhikar Manch/Prerana
NBI	National Business Initiative, Nepal
NGO	Non-governmental organisation
OECD	Organisation for Economic Cooperation and Development
OHCHR	Office of the High Commissioner for Human Rights, UN
PPP	People's Peacekeeping Perspectives
SGMs	Sexual and gender minorities
SGBV	Sexual gender-based violence
VAW	Violence against women
VAWG	Violence against women and girls
VDC	Village development committee
WHRS	Women for Human Rights, single women group, Nepal
WOREC	Women's Rehabilitation Centre, Nepal
ZIF	Center for International Peace Operations

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1.

Background and purpose of this resource

This resource pack forms part of a joint project between six international and national non-governmental organisations (I/NGOs)¹ working together to develop more effective, inclusive and accountable public security policy and practice in Nepal. For all the collaborating organisations, gender sensitivity is an important aspect of taking a conflict-sensitive approach necessary in the post-conflict recovery context in Nepal. The resource has been developed as one of the initiatives to support the specific objective of **building the capacity of civil society at district and national levels to promote gender-responsive public security**.

The motivation for developing this resource was to **bring together in an applied format recommended training and outreach approaches, activities and exercises related to gender and community safety advocacy that has worked well in the past, in an easy-to-understand format**. There is a wealth of training and outreach experience and materials which have been developed by different organisations in Nepal to support capacity building at the local community and district levels. The idea with this resource is not to 'reinvent the wheel', but rather to request those involved with training and outreach on gender and community safety related issues to share some of the common challenges they face, any suggestions for addressing these, and selected resources (exercises, activities, etc.) they would recommend. In this way, existing experience and resources are pooled and attributed for wider dissemination and use.

Apart from sharing and making more accessible resources and experience that exist and are being used, the resource also attempts to **address some of the gaps which have been highlighted** in current practices. For example, how to include diverse groups of men, sexual and gender minorities (SGMs) and less-literate members of a community in training and outreach initiatives relating to developing gender-responsive community safety. Inputs have been sought from organisations and individuals working with SGM people, conducting advocacy training and outreach with illiterate people and focusing on addressing the safety priorities of young men.

The structure of the resource pack and how it is hoped it will be used

This is a resource for facilitators (whether from I/NGOs or local/district level government offices and institutions, such as Women and Children Offices, or the Women and Children Service Centres within the Nepal Police), who conduct outreach or training about gender and community safety-related issues at the local and district levels, including on violence against women (VAW) or sexual and gender-based violence (SGBV). It presents ideas, approaches, exercises and activities that are intended to be updated, added to and adapted according to the community

¹ The Institute for Human Rights and Communications Nepal (IHRICON), the Informal Sector Service Centre (INSEC), the National Business Initiative (NBI), the Forum for Women Law and Development (FWLD), International Alert (Alert) and Saferworld.

context in which they are to be used. In this way, the resource pack will come alive and continue to be a useful source of information for facilitators.

The resource is structured around three core areas of training and outreach:

- Communicating the Concepts
- Encouraging Inclusive Participation
- Moving from Awareness and Understanding to Action

Under each of these broad areas, common questions faced by facilitators conducting training and outreach at the local or district levels have been framed and experiences and resources relating to each question are shared. It is intended that facilitators can pick up the resource pack and easily find a question which relates to a challenge they have or resources they require and adapt these to the context in focus.

The resources within the pack include under each question:

- recommendations and suggestions from facilitators relating to the question
- 'Boxes' with useful examples
- references to relevant training manual exercises or activities and background information
- 'Resources' with useful information to use in training sessions or detailed examples of exercises used and adapted when training at the local/district level in Nepal
- Section 4 provides some additional reference resources, again organised according to the three broad areas mentioned above – communicating the concepts, encouraging inclusive participation, and moving from awareness and understanding to action.

Most of the resources shared also include tips and suggestions for adaptation to different Nepali community contexts. Through use, it will be important that facilitators add their own updates with new successful approaches, tools, exercises, practices and adaptations.

2.

Communicating gender and community safety concepts in a meaningful way at the local level

It is important that local community members can relate to gender and safety concepts and how they form a part of their lives. For this reason, these **concepts need to be framed clearly and with relevant examples**. This shared understanding can then be used to take action to improve circumstances relating to the safety priorities of the diverse members of the local community. This may involve approaching local or district government officials and decision makers, which will be easier with an understanding of the concepts and terminology.

Facilitators recommend **spending time developing and testing understanding of concepts**. The explanations of concepts need to be **refined and adapted to each local context**. These **explanations should include visual aids (like pictures or posters), interactive exercises and discussions**. It is important not to assume understanding of terminology. This can lead to misconceptions, which can undermine the effectiveness of the training or outreach. Often it is also necessary to refresh understanding of concepts.

This section addresses some of the key challenges facilitators of gender and community safety related outreach and advocacy face. Each question or challenge is first explained and then some recommendations and tips from facilitators are presented.

Communicating the concepts

▣ How to explain 'gender' in a clear and meaningful way

Explaining the concept of gender is considered by facilitators to be the most important part of training or outreach sessions. If left unclear the whole training can be useless for the participants. One of the challenges raised by facilitators is that in Nepali the direct translation for 'gender' (*laingikta*), is also a word associated with 'sexual intercourse' and 'penis'. These associations are not very useful since they would define gender in biological terms, rather than in the social and cultural terms required. *Samaajik laingikta* is considered more useful. It directly translates as 'social gender' or 'socially-constructed roles based on sex'. **Using Samaajik laingikta as a term helps to frame gender as a social and cultural concept**. However, especially when dealing with issues of inclusive security and safety, only using this term would exclude boys, girls and SGMs,² such as lesbian, gay, transgender and intersex people, as people initially often think about adult men and

² The inclusion of SGMs is also discussed below under 'How to include and discuss the safety needs of sexual and gender minority groups?'

Box 1 – Concept definitions of ‘gender’ used in the local community context in Nepal

Gender refers to ...

“... the roles and relationships, attitudes, behaviours and values that society ascribes to men and women and to relationships between women and men”

IHRICON/Saferworld – *Training of Trainers Manual on Gender and Security for the Media and Civil Society in Nepal* – May 2011

“... the cultural and social role and learned identity, which is linked to being a man, woman, boy or girl in a specific context”

Gender, Peace and Security Resource – May 2012 (Internal Saferworld report)

“... the role assigned to you by society as a man, woman or third gender person”

Supported by the examples for the local community context – e.g. if you are a woman you don’t speak loudly and if you are a man you don’t cry.

Definition used by IHRICON in local and district gender-related training

As well as gender roles being ascribed by society, it is important to acknowledge that people also ascribe gender roles to themselves.

women only when using *samaajik laingikta*. Since boys and girls also face gender-specific safety and security challenges, and SGMs are often particularly exposed to violence or poor treatment, because they contradict the usual social and cultural definitions of what is expected of a man or a woman, the facilitator should specifically ask about the challenges those groups are facing.

It is important in Nepali to give a clear conceptual description that **separates the biological definition from the social, cultural and identity definitions of men, women and SGMs**. This means using more than just one word translation, which can lead to misunderstanding. It involves giving examples that people can relate to, having illustrative pictures, telling stories and using interactive exercises and discussions about gender roles and identity.³

Examples used include the fact that in rural communities in Nepal it is generally accepted by both women and men that only a man should climb a tree or ride a bicycle; mothers and fathers expect their daughters to be at home in the early evening, whereas their sons can stay out until after midnight; girl children are one and-a-half times more likely to die before the age of five than their brothers and are twice as likely to be malnourished.⁴

It is important to communicate that gender – being a social, cultural and political construct – is influenced by many factors, such as class, age, profession, urban/rural setting, kinship and marital status, disability, sexual orientation and ethnic, religious and caste background. It is also a relational concept, meaning that **gender identities are created in relationship with each other**.⁵

The interacting gender roles of women, men, boys and girls often reinforce gender identity stereotypes. For example, in Nepal (and other countries that are strongly shaped by Hinduism in South Asia), *Ratyauli*⁶ is a cultural tradition that is practiced by Brahmin and Chhetri families during a marriage ceremony. Only women participate and they role-play as male characters and mock men. Through this practice a male gender stereotype is potentially encouraged and reinforced by women.

³ See the Resource exercises at the end of this section.

⁴ Source: Asia Foundation/DFID/SAATHI – Nepal: Preliminary mapping of gender based violence (2010).

⁵ Source: International Alert – Draft Paper: Re-thinking Gender in Peace building (forthcoming publication 2014).

⁶ As part of the wedding ceremony in Nepali Brahmin and Chhetri families, the women stay back and celebrate the evening with *ratyauli*, an event where no men are welcome as women act, dance and play with much inference to sexuality; ‘Wedding customs in Nepal’, Suman Khatiwada, Rice University, December 2008.

It is also important to understand **power relations within and between gender groups**. For example, young women need the permission of the head of the household (husband, father, older brother) or older women (mother, mother-in-law) in the house to be allowed to go out or be released from chores. Apart from authority, these power relations also involve access to resources and information. For example, many women in rural Nepal work in subsistence agriculture, but they are required to have their husband's or father's permission to sell any produce or animals and they are generally not allowed to own land.

Examples of useful definitions, which have been shared by facilitators working with gender and safety advocacy and training at the local community level, are given in Box 1.

Box 2 – Exercise: Ball game on gender perceptions

Ask participants to stand in a circle. The facilitator throws the ball to a participant. This person catching the ball has to say a word that comes to his/her mind when they think of a typical woman or man.

This participant throws the ball to another participant saying either 'man' or 'woman'. The participant says a word that comes to her/his mind and throws the ball to another participant saying 'man' or 'woman' and so the game continues until all the participants get a chance to participate. The assistant facilitator takes notes of the words said on a flipchart paper. The facilitator separates the noted words into two categories, one representing sex and the other gender. The discussion follows.

COMMENTS FROM FACILITATORS: This exercise is used successfully to explain the difference between gender (cultural/social definitions of men and women) and sex (biological and physical definitions). It also helps participants to see their own gender bias. The exercise could also be adapted to include 'third gender'/sexual and gender minority groups, by telling participants when they throw the ball that they can also include such groups e.g. man/woman/lesbian/gay/Hijra etc.

The common words that people mention for women are: 'long hair', 'caring', 'breastfeeding', 'child birth', 'household work', etc and for men 'strong', 'short hair', 'beard', 'boss', 'breadwinner', etc.

As mentioned above, when doing outreach or training at the local community level, it is important to have practical **examples of how gender roles are shaped by society and traditions**. These need to be cases, stories, situations and examples adapted to each community context that participants can relate to. Some useful resources and exercises are shared below.

FURTHER RESOURCES

In IHRICON and Saferworld – *Training of Trainers Manual & Workbook on Gender and Security for the Media and Civil Society in Nepal* (May 2011)

- Manual Session 2 – B 'Quick assessment of participants' gender knowledge' (p.13), C 'What do we mean by 'gender'?' (p.13–14), D 'Gender – sex quiz' (p.14) and F 'Changes in gender roles as a result of conflict' (p.14)
- Workbook – Tools 1 'The gender (social/cultural) – sex (biological) quiz' (p.6) and Tool 2 'Impact of the conflict on gender roles in Nepal' (p.7)

In Resource 1 – The 'Photo discussion' exercises 'What does this tell you about gender relations?' In Resource 2 – The 'Daily routine' exercise – this exercise examines the different gender-related responsibilities and labour of young men and women in the community. ▶

Asking participants to sketch the daily routine of men and women (boys and girls), and then asking which of the women's/girls' chores could not possibly be done by men/boys and vice versa is very successful. Usually, the only thing that men cannot do is breastfeeding and women can do almost everything that men can do. This exercise can also be useful to highlight differences between rural and urban gender roles.

The Women's Rehabilitation Centre (WOREC) has produced a manual called 'Sahayogi', which also has very useful and effective ways of explaining gender, based on their experiences.⁷

➤ How to develop an understanding of the relevance of gender sensitivity

Box 3 – Gender training approach tip

Oxfam's experience suggests that gender training works best if there is a **strong element of awareness raising as well as skill building**. Otherwise, there is a danger that techniques will be learnt, but prejudicial attitudes will still remain; or that awareness will be raised, but practices will not change. The exact balance of the two elements will depend on the particular training needs and characteristics of the groups, such as, age, sex, and educational level.

Source: Oxfam UK and Ireland – *The Oxfam Gender Training Manual 1994*

According to the GIZ/ZIF (2013) trainer manual, working in a gender sensitive way means implementing “a project, organization or activity that takes into account the different roles, needs and interests of women and men and designs, implements and assesses accordingly.” (GIZ/ZIF, 2013, *Trainer manual: mainstreaming gender in peacebuilding trainings*). **Gender sensitivity builds on an understanding of gender differences and refers to taking an approach that is responsive to gender differences and relations between genders.** It is important, as mentioned previously, to generate awareness that **gender identity is woven together with other diversity threads**, such as age, ethnicity, sexual orientation, social and economic differences. Alongside gender these other diversity threads also **affect access to resources, status, mobility and power**. These may be quite different in each community context.

For example, in the Terai/Madheshi community, especially in more wealthy families, many young women are traditionally restricted from leaving home and getting a job before having a child. Also, many women are not permitted to participate in household-level decision making relating to buying and selling of land or building a house. When Saferworld was implementing a community safety project in Dhanusha, Nepal, the Madheshi women of all age groups would not sit on the same bench as the Madheshi men. They chose to sit on the floor. They kept their faces covered with a veil when male members of the community were present and they would only give their opinions to the project facilitators after the men had left. To allow women to speak freely, Saferworld and IHRICON decided to have separate meetings for women and men in the early stages of the project. Gradually, through trust-building activities and gender training, the men began to see the role women played in local community safety. Ensuring active participation of all community members enabled a common understanding of safety issues and allowed both women and men to behave in a more open and comfortable manner. In contrast, in other

⁷ 'Sahayogi', meaning 'helpful', is a trainers manual on gender and SGBV developed by Women Rehabilitation Centre Nepal – it is a pictorial flipchart with helpful training materials for community-level stakeholders. For more information, please see Resource 13.

communities, there are very outspoken women leaders of civil society organisations (CSOs), who are well respected by all community members.

It is crucial that it is understood that **gender sensitivity should always go hand in hand with awareness and sensitivity to other diversity issues** in each community context. Through the development of this understanding, it is important to communicate that women, men and SGMs are definitely not homogenous groups. This can be illustrated with examples, such as how a mother-in-law may treat her daughter-in-law. Or among men, how a young Brahmin man, may treat an older Dalit man, who works for his family. **Role plays can be useful to demonstrate how gender and other identity determining differences affect one's safety and access to resources.**

FURTHER RESOURCES

To raise awareness of the need for gender sensitivity facilitators at the local community level recommend the use of interactive exercises and activities. These are a few examples, which have been suggested.

In the Center for International Peace Operations (ZIF) and Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) – *Training Manual: Mainstreaming gender into peacebuilding trainings* – (2013)

- Adaptation of the 'Power Walk' exercise (p.49) – This exercise is useful to raise awareness about different social diversity categories and related difference in access to resources and rights.

In Resource 2 – 'Adapted gender sensitivity exercises'

- 'Daily routine' – young men/young women – this exercise examines the different gender-related responsibilities and labour of young men and women in the community.
- 'Gender mobility mapping' – This exercise developed by Saferworld gets participants to map where older/younger men/women, (other specific groups) meet in their community and discuss why. It is useful for examining gender dynamics and safety issues, as well as linked gender/diversity perceptions.

> How to explain 'safety' and 'security'

In Nepali, the direct translation for safety and security is the same word '*surakchhya*'. For this reason, some facilitators at the community level recommend joining the two concepts and developing an understanding of an environment free from fear and the relevance of a **shared responsibility for community safety**. This involves the active co-operation between the security sector officials (local police, community police service centres, Women and Children Service Centres, etc.)⁸ and the diverse community members to contribute to local safety provision.

WOREC uses the word *bachaawut* for 'safety' (meaning self-well-being, whether related to the personal body or personal assets) and *surakchhya* for 'security' (implying something that the state and other organised groups play an important role in). They have found this division useful to explain personal safety and the links to broader community safety.

Women for Human Rights, single women group (WHRS) have a different approach where they categorise *surakchhya* at three levels – the household level, the social level and the state level – when explaining their definition of security. The Informal Sector Service Centre (INSEC) has found it useful while explaining safety at the local

⁸ See also IHRICON and Saferworld – *Training of Trainers Manual & Workbook on Gender and Security for the Media and Civil Society in Nepal* (May 2011) Session C 'What do we mean by the Security Sector?' (Manual p.20) and Tool 3 handout 'Who's who in the Security Sector' (Workbook p.8).

community level to first allow the participants to brainstorm about what ‘insecurity’ is and then to discuss what ‘being secure’ means to them – this exercise has been proven highly effective in the districts they work in.

Box 4 – Definitions and descriptions used for developing an understanding of ‘community safety’ concepts in local communities in Nepal

Community safety refers to an environment in which individual citizens and communities feel safe and secure, laws are respected, sustainable development can flourish and citizens have security of property and access to justice.

Security also refers to people’s access to social services and political processes.

Adapted from IHRICON and Saferworld – *Training of Trainers Manual on Gender and Security for the Media and Civil Society in Nepal* – May 2011, Session 3 A, p.17

Community safety seeks to ...

Reduce the gap/improve relationships between communities and local authorities

Sensitise communities on their role in local safety issues

Enable local authorities to listen directly to communities’ local security needs including those of women and marginalised groups

Support communities to understand the role, responsibilities and mandate of the police.

Adapted from Saferworld/INSEC – *Community Safety in Nepal, Initial experiences and lessons learnt* – presentation 16/05/2013

Community safety programmes ...

“... promote a **process** through which local populations are actively engaged in identifying and prioritising their safety needs and developing appropriate, effective responses, which build on their capacities as well as those of their local authorities and security providers”

Saferworld (2013), *Community-based approaches to safety and security: Lessons learned from Kosovo, Nepal and Bangladesh*

See also: BRAC, Changemaker, Saferworld (2011), *Creating safer communities in Bangladesh*, www.saferworld.org.uk/resources/view-resource/562 (chapter 1, Introduction, paragraph 2)

Saferworld (2008), *Human security in Bangladesh*, www.saferworld.org.uk/resources/view-resource/323 (chapter 2, page 1)

FURTHER RESOURCES

To explain gender-sensitive community safety concepts the following exercises and resources are recommended.

In IHRICON and Saferworld – *Training of Trainers Manual & Workbook on Gender and Security for the Media and Civil Society in Nepal* (May 2011)

- Session C ‘What do we mean by the Security Sector?’ (Manual p.20)
- Tool 3 handout ‘Who’s who in the Security Sector’ (Workbook p.8)

These are detailed sessions and resources which can be simplified and adapted for use at the local community level, taking the most relevant examples.

INSEC’s exercise (mentioned above) – to first allow the participants to brainstorm about what ‘insecurity’ is and then to discuss what being secure means to them – can be done in different small gender-specific groups and by then bringing the groups back together to analyse and discuss the different priorities of each specific gender and why they may be different.⁹

⁹ An example of results of gender-specific ranking of safety priorities is given below in Box 7 – Key Safety Issues Prioritised Differently by Men and Women.

➤ How to define and address sensitive issues such as SGBV

The most commonly used Nepali word to translate ‘violence’ is *himsa*. While in many districts this word is clearly understood, in some communities people regard *himsa* exclusively as a form of discrimination against the poor by the rich. This relates caste-based discrimination and subjugation. In these communities, people rarely discuss other forms of violence, such as emotional, mental, sexual and physical violence. This challenge can be addressed in different ways during training and outreach sessions. It is important that facilitators are fully prepared to deal sensitively with any participants who may be upset by the discussions, and are aware of the risks associated with relived and vicarious trauma.

Categorisation of SGBV acts that participants know, experience or have heard of is recommended as the best way to discuss and explain the concept. It is important that participants have a clear sense of what gender is before this. This makes it easier to define and discuss SGBV and other forms of violence.

FWLD has developed manuals that use pictorial methods to explain different types of conflict and violence. They use a categorisation method along with the pictorial manuals to make it easier for participants to understand. The categorisation is mainly done by discussing the different forms of violence participants have ‘experienced’, ‘heard of’ or ‘know of’. After this discussion, the facilitator usually categorises them (using meta-cards) according to the definition s/he finds useful.

Enabling participants to talk of violence experienced by ‘others’ (or ‘a friend’) can make it easier to talk about their own sensitive experiences of violence, as if it is another person who has experienced them. This can also be achieved through role play.

Box 5 – Definitions of SGBV used in practice

Sexual and gender-based violence¹⁰ is ...

“... violence that is perpetrated on the basis of gender, this often includes sexual violence and may be committed against women, men, boys, girls or ‘third gender’ people”

Adapted from *Gender, Peace and Security Resource* – May 2012 (Internal Saferworld report)

Gender-based violence (GBV) is ...

“... an umbrella term for any harmful act that is perpetrated against a person’s will based on socially ascribed (gender) differences between males and females”

Used by the Asia Foundation resourced from: the UN Inter-Agency Standing Committee (IASC) GBV Guidelines 2005

“... violence against men, women and SGM people on the basis of their gender”

Based on inputs shared for this resource

Violence against women (VAW)/violence against women and girls (VAWG)¹¹ is ...

“... violence that is perpetrated specifically against women and girls, often sexual violence. This is also included in SGBV and GBV. Often there is more focus on violence against women/girls and their specific protection support needs, because this violence is predominant”

Adapted from *Gender, Peace and Security Resource* – May 2012 (Internal Saferworld report)

See also Resource 3, ‘Some facts about domestic violence in Nepal’

¹⁰ Note that sexual and gender-based violence is considered a broader term since it specifically includes sexual violence. In contrast, gender-based violence does not necessarily include sexual violence.

¹¹ Violence against women and girls (VAWG) is used as a definition by organisations such as the UK Department for International Development (DFID).

A successful activity used by Alert and IHRICON involves asking the participants to group in pairs and then to discuss and brainstorm 'what violence is' and the different violent activities that they know about or have heard of. The pairs then join to make a bigger group of four and then present their definitions of violence and examples of violent activities through meta-cards. The facilitators use the participants' definitions and activities to further explain what the concept means.

SGBV has been raised as a priority safety issue in many local communities in Nepal.¹² The Nepali legislation has developed commendable legal frameworks and local reporting channels¹³ to attempt to address this safety priority. This legislation addresses several issues such as domestic violence, VAW, national action plans on United Nations Security Council Resolution (UNSCR) on 1325 and 1820 that advocates for participation, protection and prevention, promotion, and relief and recovery of women and men for peace, security and justice.

Facilitators recognise that, in Nepal, often people talk solely about VAW when discussing SGBV and are limited by this. However, this is often justified by the fact that women are generally at a higher risk than men in post-conflict situations. The need to engage men in this discussion has become very important, especially if you want to move from awareness and understanding to action.

In order to ensure that all genders are included and that SGBV focus is not limited to VAW, it is **suggested that SGBV is categorised as violence against men, women and SGMs on the basis of their gender**. The participants are then compelled to think of SGBV that these three categories may face.

Box 6 – Examples of successfully raising awareness about SGBV at the local community level

- A **street drama**, '*Brinda Ko Byatha*', was organised in Harinagar Sunsari district, by the Village Development Committee (VDC).¹⁴ The drama was used to spread awareness and advocate against domestic violence in the community, to help people understand the existing laws on domestic violence and the procedures for reporting violent activities. This particular community has a very diverse population, with many indigenous groups, including Muslims and Dalits, among whom there is a high ratio of domestic violence. Approximately 400 people watched the drama and participated in the follow-up discussions that were held afterwards.
- A platform of local CSOs, key district level officials and other stakeholders aiming to advocate for more gender-responsive security provision in Banke, together with Bagheswori FM radio, started a **radio jingle against domestic violence**. In Nepali the jingle rhymes, and basically says that violence destroys families and that men and women should come together to stop domestic violence. The radio jingle has been on air four times a day.
- A **docu-drama**, *Women and Security*, developed by Saferworld in 2012¹⁵ provides three different dramatised real-life cases one of which is a SGBV case. It has been screened in more than 40 locations across Nepal and has proven to be a very useful tool to encourage discussions on violence and safety/security, including on SGBV.

¹² See the Community Safety Working Groups example in Section 3 under 'What useful examples are there of follow-up and impact of advocacy activities?'

¹³ A useful resource framing these legal mechanisms is Tool 4, p.10 – 'Legislative frameworks – security sector legislation of the Federal Democratic Republic of Nepal' on p.10 of IHRICON/Saferworld – *Training of Trainers Manual & Workbook on Gender and Security for the Media and Civil Society in Nepal* – May 2011.

¹⁴ The street drama was organised in Sunsari district by IHRICON and Saferworld, as part of their activities on gender and security advocacy work.

¹⁵ The docu-drama is available on Saferworld website and Saferworld YouTube Channel; www.saferworld.org.uk/news-and-views/case-study/16

Examples of approaches that have been successful in raising awareness about SGBV include street theatre (an example from Bangladesh – *Reaching out to communities through popular theatre*, 31 October 2013, www.saferworld.org.uk/news-and-views/case-study/46) and documentary dramas, radio awareness campaigns, and outreach.¹⁶ In outreach and training, **case examples** have also been successfully used to facilitate discussion issues relating to SGBV, for example:

A young girl was rescued from a hotel in Itahari, Sunsari district, that was operating a prostitution racket under false pretences. She was physically, sexually and emotionally abused by the owners of the hotel on a regular basis and was forced into prostitution. After she was rescued, existing social work organisations working on women's issues organised an event where the security provider of the district reiterated their commitment to improving the situation of women and stressing the importance of the Nepal Police Women and Children Service Centres.

FACILITATORS' NOTE: With such a positive outcome case, one can discuss the realities of access to justice and follow-through, as well as possible protection strategies for young girls.

Facilitators relate that SGBV or VAW are now more openly raised as a priority when focusing on safety issues at the district and community level. However, the need remains to break this down into **different components that are related to SGBV, such as the effects alcohol abuse and gambling among young unemployed men could potentially have on domestic violence** and the attitudes of the local police in addressing domestic violence. In order to prevent SGBV, there is a need to broaden out to other such safety-related issues that are currently less focused on.

Facilitators recommended that security issues and safety priorities are raised by the local community representatives involved in the outreach or training. The resource in Box 7 can be useful for the facilitator to share after a discussion. It shows some security priorities raised in other communities in Nepal. This may also generate further discussion, including the need for intervention and change to address the widely-experienced safety priorities.

Box 7 – Key safety issues prioritised differently by men and women

Men	Women
Gang fights	Sexual harassment
Murder and beatings	Verbal abuse (home and public)
Small arms injuries	Domestic violence
Property theft (migration)	Lack of access to property
Alcohol and drug abuse	Exclusion and lack of voice
Poor safety at work	Chaupadi*
Kidnapping	Dowry violence
Sexual violence against boys	Forced marriage
Domestic violence	Trafficking
	Economic exclusion

*A practice in some parts of Nepal that doesn't allow women to stay inside the house and participate in family life while they menstruate. During this time, women often have to sleep in sheds outside the house which makes them vulnerable to violence and abuse.

¹⁶ These kind of examples are described in more detail in section 3 under 'What useful examples are there of follow-up and impact of advocacy activities?' and are included in the audio-visual resource DVD.

FURTHER RESOURCES

Other recommended exercises and resources to raise awareness of gender and safety issues related to SGBV include:

Resource 3 'Some facts about Domestic Violence in Nepal'

In Instituto Promundo – *From Violence to Peaceful Coexistence Manual*

- 'The Violence Clothesline' Exercise (p.165) – This is useful for addressing issues of masculinities in SGBV. Use of the exercise in a local community context is described in Resource 4.
- 'SGBV or not – It is or it isn't?' Exercise (p.176) – This exercise needs to be adapted in terms of providing local examples/cases of violence. It is useful for looking at different forms of violence that are recognised as SGBV and sharing personal experiences.

In IHRICON and Saferworld – *Training of Trainers Manual & Workbook on Gender and Security for the Media and Civil Society in Nepal* (May 2011)

- Session 3 B 'What do we mean by SGBV?' (Manual p.18–19)
- Tool 5 'Types of violence commonly experienced by women' (Workbook p.12)

The UN Declaration on the Elimination of Violence against Women available at www.un.org/documents/ga/res/48/a48r104.htm

3.

Addressing training, awareness raising, outreach and advocacy activity challenges at local and district level

This section frames some challenges and fundamental questions that facilitators frequently face when conducting training or outreach on issues relating to gender and community safety at the local community and district levels. Challenging areas mainly fall into two broad categories: a) those related to inclusive participation and b) those related to results, outcomes and follow-through i.e. moving from awareness and understanding to action. The section is divided according to these two areas with some recommended tips and resources for addressing each question.

Inclusive participation

▸ How to ensure inclusive and representative participation from the local community

Participation is divided into two aspects, firstly **attendance** at the outreach or training session **and** then **engaging** participants in the issues in focus. When conducting training or doing outreach at the local community level, facilitators recommend initially approaching existing representative community structures (such as VDCs, peace committees, youth organisations, women's groups, etc.). It may be these representatives you want to attend the outreach, but it is important to ensure that broader community participants are also included. It is usually **safest to go through existing power structures, to ensure that individuals approached later are not made vulnerable**. Talking to active community-based organisations can provide better understanding of the local context to be able to adapt resources for the outreach or training.

To be inclusive of all genders, it is also important to consider the **timing of the outreach or training**. This requires consulting about the other task/labour/seasonal demands and commitments of women, men, young and old, in each specific community context.

➤ How to communicate the importance of including sexual and gender minority groups

Box 8 – Sexual and gender minorities

Sexual and gender minorities (SGM) are people who are openly or clandestinely expressing a sexual orientation and/or gender identity that differs from standards deemed acceptable by the majority of society. These are groups which fall outside the gender division of women and men, including other cultural and religious groups specific to certain societies.¹⁷ They are also referred to in official census in Nepal as **'third gender' people**.

Lesbian, gay, bisexual, transgender and intersex¹⁸ people (LGBTI) is another umbrella term for people who do not ascribe to normative categories of sexual orientation and/or gender identity.¹⁹

Adapted from source: German Institute for Human Rights, *Sexual orientation and gender identity as human rights issues in development cooperation*, October 2013

In countries such as Nepal (and India, Pakistan, Bangladesh, to a certain extent) that legally recognise SGMs as a 'third gender' category, ensuring that this category is mentioned in all forms of outreach and training is crucial to being inclusive. A simple state administrative function, such as a population census, can count or discount SGMs. For instance, during the 2011 Nepal census, if the 'third gender' had not been listed, no SGM would have come forward to be registered. However, some of the enumerators did not mention the third gender, even when it was listed. In such cases, SGM people reported that they were not willing to expose themselves where the category was not specifically mentioned. Similar issues have been mentioned in programmes that recruit 'men and women', but do not mention the third gender category. Again SGM people do not feel free to apply.

In terms of community safety, these groups are frequently targets for abuse and attack. They are also discriminated against in terms of employment, health care and education. Their existence challenges social norms, which often makes them a target. For some SGM people, there are also difficulties relating to daily practicalities in Nepal, such as going to the doctor and having to choose whether to stand in the women's or the men's queue.

Often, opposition towards LGBTI groups is an agenda which unites different political, ethnic and religious groups.²⁰ In response to human rights violations and violence committed against SGM people in many states, the United Nations human rights organisations have reiterated states' obligations to ensure effective protection of all persons from discrimination and violence based on sexual orientation and gender identity. Central to these efforts is the key message that:

¹⁷ For example, in Nepal and other parts of South Asia there is a recognised transgender group linked to Hindu religion called the Meti (men who dress as and feel themselves to be women). 'LGBT Frequently Asked Questions', Blue Diamond Society, 2010

¹⁸ According to the Intersex Society of North America, "'Intersex' is a general term used for a variety of conditions in which a person is born with a reproductive or sexual anatomy that doesn't seem to fit the typical definitions of female or male."

¹⁹ Understanding of LGBTI can vary considerably between Western and South Asian societies and acceptance of LGBTI people is known to go in cycles, with such people being used as 'scapegoats' in times of violence and unrest.

²⁰ For example, in the Balkans stigmatisation and aggression towards LGBTI groups is one agenda which unites different ethnic and religious groups. See Saferworld key informant interview notes (May 2011, Sarajevo) from the report 'Leaving the past behind' March 2012, from the People's Peace building Perspectives project, in Bosnia and Herzegovina (www.saferworld.org.uk/resources/view-resource/633), where the focus was on the role of young people in peace and conflict dynamics.

“The protection of people on the basis of sexual orientation and gender identity does not require the creation of new rights or special rights for LGBT people. Rather, it requires enforcement of the universally-applicable guarantee of non-discrimination in the enjoyment of all rights.”²¹

This is an approach adopted by WOREC. They suggest that if discussion on SGMs and LGBTI is done within the framework of ‘everyone is a human being first’ and ‘basic human rights allow us to live and choose freely’, then it is easier to extend to an individual’s choice of their sexual orientation. This process prevents participants singling out SGMs and being apprehensive about them.

In practice during outreach and training sessions relating to gender sensitivity, ‘*tesro lingi*’ or ‘third gender’ people are routinely mentioned. However, rather than detailing all the different sexual and gender groups, they are included as a category. It is recommended that the expertise and experience of organisations specifically working with SGM people, such as the Blue Diamond Society (BDS), be called on to run a specific session at the community or district level, since this gender-sensitive expertise is currently lacking in other organisations.

➤ **How to ensure the participation of women, men and third gender people of different ages, ethnicities, castes that are representative of the local community**

When introducing the outreach or training session to community structures, organisations and individuals, it is important to **emphasise from the start your principle to be inclusive and what this means** in terms of diversity of ethnicity, caste, age, gender, etc.²² You should specifically ask about the inclusion of ‘third gender’ people (SGMs) in the community. In this way you can establish if there is any awareness or record of such people and, if so, the most appropriate way to include them.

The following general objectives are suggested as helpful for gender-sensitive planning, implementation and review of follow-through:

- Facilitating the equal participation of women and men from a range of backgrounds at all stages of the process, including addressing specific gender barriers to participation, while also mitigating risks of backlash²³
- Ensuring that both women’s, men’s and SGM’s safety issues are identified and given equal consideration (i.e. aiming to correct existing biases related to how people think about what is an important safety issue)
- Aiming to create a safe environment in which people of all genders feel able to raise sensitive issues, which may relate to cultural taboos around gender
- Helping communities to develop and address an understanding of how beliefs, attitudes and behaviours relating to gender may interact with safety concerns
- Aiming to facilitate the development of respectful and productive relationships between local authorities, security providers, etc. and community members of all genders
- Facilitating and promoting an understanding that women, men and SGM people have an important role to play in safety provision and decision making on safety issues.²⁴

²¹ UN Office of the High Commissioner for Human Rights (OHCHR) – Born Free and Equal, 2012, pp. 8–9.

²² The template shared in Resource 11 for the inclusive recruitment of CSWG (Community Safety Working Group) members can be adapted as a principles guideline.

²³ It is important to ensure that women are not only represented in numbers, but are also able to participate actively. To address restrictions of culture, this may involve having, at least initially, a session with (younger or older) women only. See also ‘How to decide whether to have gender-specific or mixed-gender groups?’ below.

²⁴ Adapted from: Saferworld draft 2013 – *What does it mean to gender-sensitise community-based approaches to security?*

➤ How to decide whether to have gender-specific or mixed-gender groups

Deciding whether it is relevant to conduct gender-specific (women only, men only, SGM people only) or mixed-gender sessions will need to be assessed carefully on the basis of the nature of the safety issues in the local community context.²⁵ Depending on the nature of safety issues in the community, you need to judge whether it is culturally and context sensitive to support gender-specific consultations relating to safety priorities or to foster a shared space where women's and SGM's participation can be promoted alongside men's. The third possibility is a combination of the two, first having gender-specific groups and then joining them.

For example, young people might feel that local traditions prevent them from talking when they are in the same space as senior people, or, as mentioned previously, women will not talk when men are present. In such situations, to encourage participation it may be appropriate to divide sessions for age specific groups – young men and women (boys and girls) and older men and women. To include a group for SGM people, it can also be important to build up confidence and a sense of having a peer group before they engage with the wider community on safety priorities.

Gender-specific consultations may be important for discussing sensitive issues, such as SGBV. However, there is a need to be aware of **the danger, for example, that women end up only talking to other women, when there is a need to engage with men to advance required changes.**

The preferred option for sensitive issues is to have gender-specific (separate) groups first and to bring them together once confidence to talk about the issues has been established.

Mixed-gender groups provide a space to assess and observe gender relations; it may be equally important in the community to facilitate dialogue between **mixed-gender groups, so that they can value the potentially different inputs of each gender-diverse group** and overcome societal obstacles.²⁶

➤ How to ensure that those who are illiterate/less literate can participate equally

It is important to engage the experiences of both literate and illiterate or less-literate community representatives. Facilitators have shared that it can be a challenge when participants in the same training or outreach session have different educational levels. It may be relevant to have two outreach sessions pitched at different levels. Indeed, some organisations, such as WHRS, have developed two sets of training programmes for different levels. Some suggestions to address different levels of understanding among one's focus community are given below in Box 9.

Some specific activities and resources that have been successful at engaging the equal participation of illiterate participants in gender and community safety outreach are:

- Role plays in fishbowl format (see example in Box 16 below)
- 'Gender Mobility Map' (see Resource 2)
- 'The Ideal Man' three-dimensional model and discussion (see Resource 5)

²⁵ Depending on the context it might also have to be considered whether you can mix people from different caste, ethnic, religious groups, etc.

²⁶ Saferworld – Gender, Peace and Security Resource – May 2012.

Box 9 – Suggestions to address the different levels of understanding among the focus community

- Conducting a Training Needs Assessment as part of the training/outreach planning in which sessions can be organised and adapted according to participants' starting levels of understanding of the issues to be covered and their levels of literacy.
- Developing two sets of training materials (for literate and less-literate participants).
- Emphasising the importance of the different inputs and perspectives of all at the beginning and repeatedly throughout the training/outreach sessions.
- Using audio-visual media and interactive three-dimensional exercises, such as role play and street theatre, group/peer discussion and presentation, mapping and ranking (see participatory methods recommended below in Box 15).

> How to make events interesting and relevant for different stakeholders

One of the challenges raised by facilitators is the **different levels of knowledge and understanding** among participant stakeholders. For example, in one outreach session there were participants who were well informed about women's human rights, and others who were unable to read or write. This made it difficult to explain concepts and to conduct exercises, which were about developing advocacy messages, analysing power and identifying stakeholders. In such contexts, it is important to have **prepared alternative participatory activities and discussions**, which can engage all levels. To communicate issues **practical examples and case studies can be related orally**, rather than presenting theory through overheads and print outs. Mapping and power analysis can always be done visually using participatory methods (see examples in Box 15 below). Through **interactive and participatory exercises, all participants can be encouraged to share their experiences and priorities** in a way that neither patronises the literate or the illiterate. As a facilitator it is important to encourage that all have a chance to share their experiences.

Linked to handling different levels of knowledge is the issue of **turnover of community representatives**, which often requires repeating key concepts and processes. In this situation it may be useful to encourage the longer-term participants to share their understanding of the concepts and their application. This can be a way of assessing what understanding has been retained. It also allows the facilitator an opportunity to correct potential misunderstandings and add further examples and illustrations. Additionally, it is useful if participant prioritisation of community safety issues, group decisions, achievements, etc. are documented in a way that those who are newcomers can easily have access to them and understand them.

The requirement to recap will increase time constraints for other planned activities, which is a frequent complaint among facilitators. In such situations, **there is always a need to adapt and focus on key messages** that need to be clear in the training planning. It is likely to be necessary to cut out activities to allow full **focus on exercises that communicate the key message**. Here it can be useful to plan breaks, **so that you have time to adjust the training or outreach** programme. Some facilitators recommend doing a 'quick participants' capacity assessment', and to modify the training methods and content accordingly.

Another challenge facilitators face is the need to sometimes **address the dominance of certain participants so that others contribute more**. For example, if the facilitator notes that some participants talk more and some talk less, it is good to have a back-up plan, whereby in subsequent sessions you can **split them into different groups and conduct exercises** that are better suited to each. Such strategies should also be

discussed during the initial stages of planning. It may (as mentioned under 'How to decide whether to have gender specific or mixed gender groups?') be useful to divide participants into split-gender groups or age groups and then bring all back together at the end of a session to share the different perspectives and priorities.

Review of progress and adaptation is key to ensuring the relevance of the outreach/training to the various stakeholders.

Moving from awareness and understanding to action

► How to move away from gender and safety being seen as only relevant to women

The concept of gender is often used incorrectly as being synonymous with women. The focus on women is usually motivated by the need to address gender inequalities in terms of access to resources and participation. This is important for ensuring inclusive and co-operative approaches to community safety. However, equally important to better understanding drivers of violence and potential for reduction of violence is **the need to actively include men and address gender perceptions linked to power relations and resource control.**

For example, to address the causes of VAW there is a need to focus on the attitudes and approaches of men towards women and girls. This needs to happen in parallel to providing practical access to security and justice mechanisms for women.

There is no 'natural', biological predisposition of men to be more involved in physical violence. However, men (especially young men) are often socially, culturally and politically conditioned by other men (and by women), to engage in and be exposed to physical violence.²⁷

Men's gender is often made invisible by viewing them as 'default humans' or 'the rest of the population'. Seeing and naming men as gendered subjects makes it possible to ask different groups of men a range of questions about their role and identity in different contexts. From this, one can generate greater understanding about what violence and safety mean to different men.²⁸

At the same time as ensuring that men's gender role is made visible in training and outreach relating to gender and safety, it is also important to communicate clearly the message that **gender means more than focusing on women as victims and men as perpetrators of violence.** One useful strategy to achieve this is to illustrate with different examples situations where men are the main victims and women are also perpetrators of violence. Both women and men, for example, can be very derogatory about 'third gender' people. It is important to highlight that violence can involve men against other men, women or SGMs and women against other women, men or SGMs, as well as SGMs against other SGMs, women and men. Apart from the diverse illustrations of aggressors and victims of different genders, it is useful to **communicate examples of the active role of men, women and SGM people in addressing vulnerability and violence** (see Box 10).

²⁷ Saferworld – Gender, Peace and Security Resource (May 2012) and International Alert Draft Paper – *Re-thinking gender & peace building* (forthcoming).

²⁸ See also upcoming Saferworld publication on notions of masculinity among young men and boys in Nepal.

Box 10 – Illustrative examples of men as ‘victims’ and women as ‘perpetrators of violence’

Young men are the main direct victims and perpetrators of small arms violence.

- 90% of those killed by small arms and light weapons are men.²⁹
- In Nepal and other Hindu countries in South Asia, *ratyauli* is a cultural activity that is practiced by Brahmin and Chhetri families during a marriage ceremony. Only women participate and they role-play as male characters and mock men. Through this practice **a male gender stereotype is encouraged and reinforced by women.**
- Many **women were also combatants** during the conflict in Nepal.

Illustrative example of women and men actively addressing issues of violence

- In a project in Kenya to improve access to justice, community representatives and the police selected women to be trained as paralegals. They made this choice because they regarded **women as having better access to vulnerable people** and to be more trusted than men in general. This selection demonstrated the use of women’s non-threatening gender role in this specific context.³⁰
- In a campaign organised by the Nepali NGO Saathi to address VAW, the Nepali football teams have distributed flyers with the slogan: ‘Are you a real man? **A real man respects all women ...**’ [www.saathi.org.np/index.php?option=com_content&view=article&id=77&Itemid=45]
- During gang violence in Soweto, South Africa, under apartheid, the mothers of young men involved in the fighting grouped together and halted the violent interchanges with cries like “I know your mother, now go home!” In this way, **mobilising their authoritative gender role as mothers.**³¹

(See also Resource 6 – ‘A positive example of local advocacy – Addressing sexual and gender-based violence in Bangladesh’)

➤ How to include and discuss the security needs of sexual and gender minority groups

To encourage the participation of SGM people in initiatives to address community safety, facilitators suggest that **the initial approach required is building confidence.** This involves targeted initiatives assuring the different SGM people that their voices will be heard and taken seriously. This may require initial outreach which is specific for these SGM groups (also discussed above under ‘How to decide whether to have gender-specific or mixed-gender groups?’).

For example, at a leadership training programme run by the BDS focusing on SGM people, there was a lot of discussion about how to respond to abuse individually and collectively, including on-the-spot negotiations, filing reports/cases and holding people accountable by following up on the cases. In practice, this depends on: 1) individuals **believing they can do it, should do it and deserve to be respected** and 2) **establishing a safe network of peers** to rely on in these cases. These are two key processes that need to be addressed in training and outreach work including SGM people or others who may feel marginalised. Once a certain confidence base has been established, it is then easier for these people to participate in a wider

²⁹ World Health Organization, World Report on Violence and Health, pp 274–275, 2002.) See International Alert – Putting a human face to the problem of small arms proliferation – Gender Implications for the Effective Implementation of the UN Programme of Action to Prevent, Combat and Eradicate the Illicit Trade in Small Arms and Light Weapons in All its Aspects (February 2005).

³⁰ Example taken from Saferworld’s Programme Partnership Arrangement Proposal Form with the UK Department for International Development (DFID) – PPA-301.

³¹ Saferworld – Gender, Peace and Security Resource (May 2012).

inclusive community outreach initiative focusing on gender-sensitive and safety priorities.

A resource relating to advocacy focus to support the equal treatment of SGMs at the policy and practice level is included in Resource 7.³²

‘Popular theatre’ is a very useful tool, particularly in rural communities. It is often used to highlight issues that are sensitive or difficult to discuss due to cultural/social norms. For an example of popular theatre from Bangladesh, (see: www.saferworld.org.uk/news-and-views/case-study/46).

➤ How to ensure you provide sufficient information without making the training or outreach session too complicated

Practical examples and stories are very important to use while explaining concepts or theory. These should be **simple, clear and based on the Nepali and local community context**. This enables participants to relate to and engage with the issues of gender-sensitive community safety. In this way, they are also encouraged to share their own experiences. It is recommended that one should try to **avoid any ethnic perspective in the examples**, since often participants can get caught up in heated discussions of other cultural practices. This distracts from the main focus of the training or outreach. Local associations working on women’s rights and other forms of social justice can be approached, in order to maximise expertise of local contexts.

It is important to **create comfortable spaces during training and outreach session for participants to ask questions or share doubts**. Facilitators have shared a few examples of the kinds of questions they get in gender and community safety outreach sessions.

Box 11 – Some participant questions shared by facilitators

- “Does the topic help to make my life easier?”
- “Does the training have enough energy to intervene in the system that has been practiced for centuries?”
- “Doesn’t the issue of gender and threats related to it look like a ‘goat in front of tiger’ – the tradition, culture and practices of society?”

It is important to address the questions, fears and doubts of participants as much as expectations. Often this is best done at the beginning of the training or outreach session, when what can be realistically covered is outlined. In the context of gender and community safety, **positive examples of what has been achieved through local community advocacy are useful for illustration and motivation**. There are several resource examples shared below in ‘What useful examples are there of follow-up and impact of advocacy activities?’

➤ What is the most effective way to explain what advocacy is?

Demystifying the notion that advocacy is something technical and complicated is best done by illustrating that it is something that participants may already be doing. For example, they may be sharing information about safety issues in their community. Then, learning more about advocacy is about learning how to do what they already do more effectively or to learn new ways of doing it.

³² Extracted from a forthcoming Alert paper – Sexual and Gender Minorities in Peace building.

There are many Nepali words used to translate advocacy. The words frequently used are *wakaalut*, *jana-wakaalut* and *pairavi*. Linguistically *wakaalut* comes from the word '*wakiil*' meaning lawyer in Nepali and Hindi. Based on this link, it is easy to relate advocacy to communicating with high-level decision makers and policy makers (*wakaalut*). *Jana-wakaalut* translates as 'people-centred advocacy' and *pairavi* is used in relation to 'community-level advocacy'.

Facilitators suggest that it is useful to first explain that **advocacy (of whatever form or level) is about change (*pariwartan*)**. In this way, participants understand where advocacy is headed and why advocacy is needed. Here, examples local participants can relate to are also important.

When discussing advocacy and the possibility of bringing about positive change in the context of Nepal, it is useful to use the example of the change between conflict and peace, which all participants can relate to. Facilitators said that 'Conflict/Violence Tree' exercises were often too complicated to use at the local community level. Instead, FWLD's **manuals using pictorial methods have been very effective** for this, as well as storytelling. An example which was said to be very powerful was a **story used by Alert and Saferworld about tooth decay, to demonstrate the causes of conflict**. WOREC and FWLD recommended an exercise where they use **two seeds to explain root causes of conflict and peace**. They demonstrate that one seed, with care and enough attention and love, can grow into a beautiful tree giving good fruits and the other, if left untended and uncared for, can be unyielding and unproductive.

Box 12 – Definitions for advocacy

What is advocacy? Advocacy is a strategic process to influence the policies and practices that affect people's lives.

This can be roughly divided into two phases: advocacy planning and advocacy activity: advocacy planning includes the process by which goals are set, targets are selected and influencing strategies are devised. Advocacy activity is the means by which the plan is implemented and includes the formulation of messages and the type of lobbying activity undertaken.

Source: Conciliation Resources and Saferworld – The People's Peacemaking Perspectives project – *Advocacy capacity building: a training toolkit*, www.c-r.org/sites/c-r.org/files/AdvocacyCapacityBuildigToolkit_201110.pdf, 2011

People-centred advocacy ...

"... is the **co-ordinated effort of people to change** those policies, practices, ideas and values that cause inequality, prejudice and exclusion.

It enables the marginalised to defend their basic rights and interests.

It increases people's engagement in decision making and builds more accountable and equitable institutions."

Adapted from source: VeneKlasen, Lisa with Miller, Valerie 'A New Weave of Power, People and Politics UK', 2008 – used by Alert Nepal

Why do we do advocacy? To promote the concerns and analysis of ordinary people affected by conflict and insecurity:

Because change is inevitable – what is not inevitable is the direction of change and that is what we can influence. Because through advocacy we can achieve change from the local to the international level and have an impact on those who influence change. Because advocacy acts as a multiplier on the effectiveness of the work we do.

Source: Conciliation Resources and Saferworld – The People's Peacemaking Perspectives project – *Advocacy capacity building: a training toolkit*

Building on these, a few useful **gender advocacy-related concepts** include:

Gender sensitivity builds on an understanding of gender differences and refers to taking an approach that is responsive to gender differences and relations between genders.

A gender equality approach involves ensuring that there are equal opportunities for women, men and sexual/gender minorities to engage with an initiative or access a resource.

For example, ensuring that the potentially different security priorities of older and younger women, men and SGMs are voiced and responded to.

Gender equity emphasises fairness in process and outcome; recognising different conditions under which women, men, girls, boys and SGMs live and work in society.

For example, in a situation where girls are not permitted access to education, because their labour is required in the home, a gender equitable approach would involve addressing the issues in the home which are unequal between boys and girls, and focus on strategies to support girls' active participation in education.

Gender Peace and Security Resource – May 2012 (Internal Saferworld report)

An important part of advocacy training at the local community level involves **confidence building: that advocacy is something that is doable, useful and can influence positive change**. Sharing local/national-level positive examples are important in this process. For example, the fact that through advocacy and awareness at the local community level, most girl children now attend school on the same basis as boy children. This is a positive change for the equal rights of the girl child and benefits the local community in general.

Another important challenge for understanding advocacy is how to ensure participants do not limit their advocacy activities to awareness raising only? **The importance of speaking to those who can bring about change** (such as community or district-level decision makers) is a key message to get across.

Box 13 – The mechanics of advocacy: illustrative example – improving local community policing in relation to SGBV

If we want to improve local community policing where we live, we will need to work out who supports our position and who opposes it. We can do this by looking at the attitudes of the people and groups who are interested in or affected by our position, such as local police officers, local government officials, women's groups, SGM groups, victims of crime and those currently benefiting from the situation continuing as it is. We need to consider the importance of the issue to all relevant groups, as well as the influence that they hold over the change we desire. Then we can plan possible actions or activities to approach and include them in supporting the change we want.

Adapted from – Saferworld and Conciliation Resources – People's Peacemaking Perspectives (PPP) Advocacy capacity building: a training toolkit.

Some suggested resources, tools and exercises to reinforce advocacy terminology application are included below, under: 'What positive examples are there of advocacy awareness activities and exercises that worked well at the district/local level?'

➤ How to explain who 'stakeholders' and 'actors' are

It is important to explain that in any situation, different kinds of relationships affect our lives and our work. There will be a variety of individuals and institutions whose interests include areas of work that are relevant to our own priorities (so-called 'stakeholders').

Directly translated, the word in Nepali for actor is *paatra*, which only relates to a dramatic or fictional character. Based on experience, **facilitators recommend using *kartaa*, which means doer and *sarokaarwaalaa*, which basically means stakeholders.**

Box 14 – Terminology relating to stakeholders and actors/doers

Stakeholders (*Sarokaarwaalaa*) include any individuals or organisations who/ which are either interested in or directly affected by the position that we take on a particular issue.

Adapted from Source: Saferworld/Conciliation Resources – PPP Advocacy Toolkit

Actors or doers (*Kartaa*) are groups, individuals and institutions who contribute to conflict and/or are affected by conflict (in a positive or negative manner); and/or are engaged in dealing with conflict.

Civil Society is part of society, separate from the government, composed of citizens who voluntarily agree to associate. Civil society includes religious groups, village committees, the media, trade union, professional associations, student groups, cultural society, etc.

Interests are the underlying motivation of stakeholders.

Relationships are the interaction between stakeholders at various levels and their perception of these interactions.

Source: International Alert – *Glossary of terms for Training* – Adapted from: *Resource Pack; Conflict-sensitive approaches to development, humanitarian assistance and peacebuilding*, APFO, CECORE, CHA, FEWER, International Alert & Saferworld, Payson Conflict Study Group, 2001: 68 DFID website and OECD *State building in situations of fragility: Initial Findings 2008*.

Being impartial is the lack of prejudice towards or against any particular side or party. It involves being fair and/or unbiased.

Ownership involves directing and participating in an initiative or activity.

Flexibility and adaptability as situations will change over time and new challenges may emerge that stakeholders need to be able to adapt to.

WHRS explain the concept of 'stakeholders' through an exercise, which they call 'Three Wheels'. They draw a bullock cart (or any other vehicle with three wheels) and name each wheel differently – 'state', 'citizen' and 'private sector'. Then, having identified a priority for change, they ask participants to identify different stakeholders for each wheel. They further categorise the identified doers/stakeholders into 'direct' stakeholders and 'indirect' stakeholders. The image of the bullock cart (or other vehicle) is also useful in a symbolic manner to illustrate the inter-dependency of the three wheels for the cart to move properly.

There is a need to address the challenge that not all stakeholders identified are the only individuals and agencies who can be involved in an issue you are advocating for. WOREC suggested that while explaining who stakeholders (*sarokaarwaalaa*) are, you **explain that it is not only about the agencies and individuals that are currently involved in the issue but also who the participants think or feel should be concerned**. On this point, another challenge shared is that often people at the community level can have misleading information about the concerned authorities and stakeholders. For example, a woman in one community where MAM Prerana

works thought that the Chief District Officer (CDO) is responsible for getting her land back, when in reality, more than the CDO, it is the Local Development Office and the Land Revenue Department which are responsible for land issues. To respond to such lack of accurate information, it is important to work closely with the participants during identification of doers and stakeholders.

Some useful activities to clarify the importance of understanding different perspectives of different doers/stakeholders include the 'Fishbowl Role Plays' described in Box 16 and a more policy-focused example described in Resource 8.

➤ How different stakeholders at the district/local level reach out to and engage constructively with each other

If facilitated well, the outreach or training session can provide a space where different stakeholders can share different perspectives, enhance understanding and engage constructively. However, to enable constructive engagement to continue, there is a **need to develop continued and accessible channels of communication and engagement**. These may be proposed as outcomes of the training or outreach sessions. There is also the possibility to use existing networks to further the development of activities and advocacy relating to gender sensitivity to support the improvement of community safety. New stakeholders may be proposed to join existing networks.

Joint programmes are another possibility where, for example, activities can be organised collaboratively in relation to a national or international day of recognition, such as '16 days of activism', Youth Day, Peace Day or International Women's Day. This work involves joint advocacy activities for a common cause. It is always more sustainable if the motivation for continued collaboration comes from participants themselves, who the facilitator can then support with suggested options for this engagement.

Box 15 – Inclusive participatory methods

Ranking community safety priorities

For example:

1. In small groups (3–5 people) discuss what the main safety problems are for the community (15 mins).
2. In plenary, the facilitator adopts an agreed recognised symbol/drawing for each security priority on separate sheets of A4 paper or drawing with chalk on the ground (5 mins).
3. Participants (+/- depending on the number of safety priorities) are given three counters (these can be stones, plastic bottle tops, etc.) and the facilitator explains that participants should place their three counters on the safety priority (A4 sheet) they feel most urgently needs to be addressed; they can put all three on the same safety issue or spread them according to priority or if they think some priorities have equal importance they can put one counter on each (5 mins).
4. The facilitator should observe the prioritisation process noting who (in terms of gender and diversity status) selects which priorities and any discussion around the selection. Then ask participants to share and discuss any doubts or problems they had in selecting (10 mins).
5. The safety priorities with the greatest numbers of counters are selected as the priorities for further advocacy focus.

FACILITATORS' NOTE: This is an alternative to the 'Problem Prioritisation Table', which would not be appropriate for non-literate participants (see Resource 8). ▶

Influence and Power Mapping – to identify key stakeholders and targets

For example:

1. In small groups (of about five people) give each group a different community safety priority identified by the whole group in the previous exercise and ask participants to discuss, who (key individuals, groups, organisations, etc.) has influence over this priority and in what way (20 mins).
2. From the different 'agents of influence' identified, ask the group to a) discuss and rank those that have most influence and those that have less influence. b) Then draw a symbol for each prioritised agent of influence (person/organisation/group); those who have most influence represented on the largest circles of card, others with less influence on the medium circles and those with little influence on the smallest circles (10 mins). [Prepare circles of three different sizes of card/paper for each group beforehand.]
3. On a big piece of paper (e.g. flipchart paper) with the priority community safety issue symbolised/pictured in the centre ask the participants in each group to a) discuss the level of influence of each of the agents on the safety priority, then b) place the circles representing each agent at a distance from the safety priority, which reflects their power of influence and contact with the priority safety issue. (5 mins).
4. Ask each group to explain their map and the position of the influencers to the larger group (10 mins).

FACILITATORS' NOTE: For each map it can be interesting to discuss if there is potential for the influence of these influencing agents to change. This is a more visual alternative to 'The Power Map Table' training resource shared in Resource 8.

From the sequence of these processes, advocacy messages and activities can be discussed and developed into an advocacy action plan/strategy.

Participatory activities developed by Nicola Johnston-Coeterier, Gender and Development Trainer, 2013

FURTHER RESOURCES

For awareness raising about gender and safety issues and exercises to illustrate potential for community-led advocacy the following are recommended from the source: IHRICON and Saferworld – *Training of Trainers Manual & Workbook on Gender and Security for the Media and Civil Society in Nepal* (May 2011)

- Tool 6 'Your personal Learning Diary'

FACILITATORS' NOTE: This activity can be done verbally if participants are less literate.

- Tool 9 'How can civil society help make security policy gender friendly?'

FACILITATORS' NOTE: This activity can be adapted to the local 'community safety' context.

- Tool 13 'Interview with Deputy Superintendent of NP stationed in Gorkha'. This is a resource which includes excerpts from an interview in 2008, between Mikel Dunham and then Deputy Superintendent of Nepal Police, the Dy. SP of Gorkha. At the time, she was the only woman to hold this position in all 75 districts in Nepal.

FACILITATORS' NOTE: The interview can be presented orally or on tape and then used to start discussion about the issues with participants.

For advocacy planning some recommended participatory methods include ranking and mapping. These can be very powerful forms of expression, especially for non-literate participants and can reveal a great deal about their lives and how they see the world around them. Participatory mapping and ranking engages stakeholders in a process to identify their resources, perspectives, and priorities. Through sharing this information, they become part of decision making and the process of jointly doing these exercises can be **important in building community consensus.**

Radio jingles³³ have been successfully used as demonstrations during the presentation of advocacy message development. They are local examples from a Nepali NGO, the Antenna Foundation (AFN). They are useful to explain what happens if you emit multiple messages and how you can be more effective with single messages.

An exercise which is used to develop participants' **awareness and assessment of legal and political system workings** and their impact on the priority community safety issues is the '**Legal political system triangle analysis**' (see Resource 9). The community security issue selected as an example in the triangle analysis is – *Rural women are unable to access formal security provision for SGBV, including domestic violence, dowry violence and trafficking.*

Successful interactive exercises for **developing messages and practicing delivery** through role plays include the 'Fishbowl Role Play' described in Box 16 below and a more policy-focused example described in Resource 10.

Box 16 – Role play in a fishbowl – Examining different stakeholder interests and positions

Five to six participants are asked to select a stakeholder role relevant to their community context and are given a setting where they have to conduct a meeting to discuss local gender and safety concerns within their VDC. Other participants are asked to sit in a circle outside the inner circle observing the role play and then provide their views on each actor's viewpoint, interest and the position they were taking. The inner circle role play actors are also asked to share how they felt and their observations.

FACILITATORS' COMMENTS: The role play and fishbowl exercise is used to demonstrate different kinds of stakeholders and their interests and position on issues of gender and safety. This exercise helps the participants to understand how stakeholders, such as government authorities, civil society, political parties and police, react and what their concerns are. Participants then are able to discuss and share how best to engage with district and local level representatives to advocate for their priorities for change.

The exercise is very useful as it generates a lot of inquisitiveness and sharing from the participants about how they feel when approaching district and community level stakeholders. It assists with planning for advocacy activities.

Source: Saferworld

> What useful examples are there of follow-up and impact of advocacy activities?

Without **examples of positive advocacy results and achievements**, it is difficult to expect awareness and attention to gender in community safety initiatives to develop. Illustrative gender equality examples used by facilitators at the local community level include the following: through advocacy activities and outreach awareness programmes there are many more girl children attending schools than five years ago; more women are included in community-based organisations and there is now a budget allocated for women at the local level development authority.

In Sunsari and Banke districts, IHRICON and Saferworld supported the establishment of district and VDC-level '**gender and safety advocacy platforms**'. These platforms bring together a number of concerned stakeholders, including representatives from government agencies, to inform the district-level policy development and law

³³ Included in the linked DVD with this resource kit.

enforcement on gender-related safety issues such as SGBV and the role of young people.

The **establishment and functioning of community safety working groups (CSWGs)** in 12 different communities, has also been a successful outcome of advocacy activities in relation to gender and diversity sensitivity. These groups include older and younger women and men from different ethnic and caste backgrounds.³⁴

Key safety issues which have been identified by the 12 communities are:

- SGBV/domestic violence (in 9 CSWGs)
- Gambling, alcohol and drug abuse (in 3 CSWGs)
- Girls/women trafficking
- Road accidents
- Unemployment
- Smuggling (timber, drug, etc.)
- Disputes among different youth groups.

Priorities and local solutions in all 12 CSWGs include relationship building with the local police. This has been included as part of the advocacy activities, alongside support for the provision of necessary infrastructure, such as bicycles and telephone sets. To address the priorities of domestic violence and related gambling, alcohol and drug abuse, activities include awareness raising through cultural and recreational activities, interactions, street drama, etc.

Box 17 – Some cases illustrating the potential of the inclusive community safety approach

- CSWG intervention saved a woman from being victimised on witchcraft charges.³⁵
- Alcohol-related violence, including domestic violence, has been reduced in one of the target VDCs, according to the local police there.
- Advocacy efforts by the CSWG members contributed to the establishment of a police post in the Kachanapur VDC of Banke; eleven new personnel include two female police officers.
- Two female police officers were appointed to the police post of Singiya VDC of Sunsari district as a result of the advocacy efforts of the CSWG.
- To address lack of human resources to address community safety priorities, the CSWG members of Binauna and Bajapur VDC were successful in advocating for two new police officers – one male and one female.

Source: Saferworld

Seeing cases carried through to their completion and safety priorities being addressed is critical to motivate action. Positive examples of advocacy activities are usually based on a sense of confidence and conviction among those who carry them out.

Participants from gender and community safety training sessions have developed action plans and are carrying out the planned activities in their district and VDCs. In some cases, they have co-ordinated with their platform members, who are also part of the police, government authorities (Women and Children Officers, journalists and local community workers) to organise activities.

³⁴ Experiences of this approach will be published in Saferworld's forthcoming publication, documenting lessons learned from the Nepal community safety experiences.

³⁵ This was the CSWG of Ayodhyanager VDC in Siraha district. They had prioritised domestic violence as one of their local safety concerns as it was affecting most of the households in the VDC.

For example, in Banke district they conducted radio awareness programmes and have radio jingles³⁶ to reach a wider community. Participants also organised a seminar on VAW, including relevant stakeholders. In terms of being more gender inclusive, they are also advocating that this is not only a woman's issue, but involves men, women and SGMs. (See Resource 11 for a photo discussion activity looking at positive gender-sensitive community safety achievements.)

Another example of taking ownership and follow-through with gender-sensitive advocacy, is that the CSWGs have set up a 'Community Data Board' to monitor inclusive participation in meetings, actions and impact (see Resource 12).

A positive case example from Bangladesh is included in Resource 6. Here, young women, through discussion and organising with peers, have become more confident to address and raise awareness of the effects of GBV ('Eve teasing') directly with the involved young men. Initiatives were also introduced to engage young men positively in development and employment schemes, in an attempt to address related drug and alcohol abuse.³⁷

These examples of successful advocacy initiatives are useful for responding to some of the questions frequently asked by participants (see Box 11).

To sum up, from a training/learning perspective, facilitators advise using as many locally developed and contextual resources as possible. **The more locally relevant, the better!**

The shared 'Resources' referred to in the text follow below.

³⁶ Examples of these jingles are included in the resource film, Women and Security in Nepal, Saferworld, 2012.

³⁷ See: 'Addressing the socio-economic causes of insecurity in Kamrangirchar', Bangladesh: www.saferworld.org.uk/news-and-views/case-study/44

RESOURCE 1**Photo discussion exercise –
Observations from a gender perspective****Exercise**

1. In small groups (two–three people) discuss what you observe from a gender and diversity perspective and any comparisons with your own experiences. (10 mins)
2. Share main points of discussion in large group. (10 mins)
3. Potential for facilitator to take up points raised and give a summary – e.g. *a positive image, showing that women can take an equal part in mixed-gender group meetings. A meeting of an organisation of landless people in Bangladesh.* (5 mins)

Photo Source: Tanvir/Oxfam Gender Training Manual

RESOURCE 2

Adapted gender-sensitivity exercises

'Daily Routine' – the different routines of young men and young women

Activity	Charting the daily routine of young men vs. young women
Activity description	Participants are asked to chart out the daily routine of young men and young women as they perceive them. This will involve discussion among the group while deciding the routine. The facilitator then needs to generate discussions based on the routines they present.
Time	60 mins
Preparations	flipcharts, marker pens, masking tape
Notes for facilitator	<p>With only male participants, divide them into groups, for example based on age, ethnicity, location, profession, etc. and ask them to write down the typical daily routine of 1) a man (it could be themselves) and 2) a woman (possibly same age, ethnicity, etc.) on a flipchart.</p> <p>Put flipcharts on the wall and discuss them one by one (if they are all very similar, you don't need to go through all of them, but pull out some that are interesting and then make references to the other flipcharts).</p> <p>Key questions to discuss can include:</p> <ul style="list-style-type: none"> ■ What are the differences between a men's and a women's daily routine? ■ What are the different responsibilities? Which of those are based on sex, which ones are based on gender? [if you have not yet discussed the difference between sex and gender, you can ask which of those tasks can only be carried out by women or men, and why] ■ Who is contributing what to sustaining the family? ■ Whose work is more valued? Why? ■ Are some men carrying out the work usually carried out by women, or the other way round? How is that/would that be perceived by others? Why? [this seeks to identify how men/women who don't behave according to gender norms are perceived and treated] ■ How are daily routines changing over time – were responsibilities the same 50 years ago? Do boys/girls have the same routine as adults or old men/women? ■ Are there differences in the daily routines of people from different caste, ethnic or religious groups?
Issues to be aware of	Try to check how participants stereotype genders – e.g. is the perceived routine of young women overtly 'feminine'?
How to record session findings	Through observation and documenting the discussions among participants and plenary group discussion. Photograph the flipcharts for documentation reference.

'Gender Mobility Map' – Where do you see older/ younger men/women in your community? Why?

Activity	Making gender/diversity mobility maps in small groups
Activity description	<p>The participants are asked to draw a map of their community showing – Where the young men/boys go; where the older men gather; where older women are seen in the community; where young women/girls are seen in the locality; etc.</p> <p>The facilitator asks questions and generates discussion based on the map, also relating it with the 'Daily Routine' exercise. The mapping can also be used to explore gender relations.</p>
Time	90 mins
Preparations	flipcharts, marker pens, masking tape
Notes for facilitator	<p>With only male participants, divide them into 2–3 groups, for example based on age, ethnicity, location, profession, etc.</p> <p>Put flipcharts on the wall and discuss them one by one (if they are all very similar, you don't need to go through all of them, but pull out some that are interesting and then make references to the other flipcharts). Key questions to discuss can include:</p> <ul style="list-style-type: none"> ■ Where do the men particularly gather in the community? ■ What are the reasons for men gathering in the particular location? ■ Where do the young men/boys particularly gather in the community? ■ What are the reasons for young men/boys gathering in the particular location? ■ What happens if young women/girls come to that location? How will this be perceived? ■ Where do the young women/girls particularly gather in the community? ■ What are the reasons for young women/girls gathering in the particular location? ■ What happens if young men/boys come to that location? How will this be perceived? ■ Where do the older women particularly gather in the community? ■ What are the reasons for the older woman gathering in the particular location? <p>In addition to this, the facilitator should be very mindful of the discussion and can generate more questions/discussion during the exercise session.</p>
Issues to be aware of	Avoid discussion focusing on an individual case, for example, someone refers to the fact that a certain person is frequently found in X location gambling or drinking alcohol etc.
How to record session findings	Through observation and documenting the discussions among the groups of participants. It is useful to photograph the flipcharts for reference documentation.

RESOURCE 3

Some facts about domestic violence in Nepal

Domestic violence includes physical abuse (for example, beating, slapping, hair pulling, kicking, burning, beating with a stick, or using a knife) and mental torture (threats, verbal abuse, and neglect) by spouses or other relatives, and also includes early marriage, dowry-related violence, sexual abuse in the household, polygamy, and marital rape.

Forced and early marriage is still a pervasive phenomenon despite the legal age for marriage being 18. Violence in the public arena includes rape and sexual abuse in the workplace, trafficking of women and girls, and harmful traditional practices, such as payment of dowry, *Deuki* (girl being offered to God and not allowed to marry), *Chaupadi* (the practice of keeping a menstruating woman in a small shed away from the main house, common in western Nepal) and accusations of witchcraft. Girls are one and-a-half times more likely to die before the age of five than their brothers and are twice as likely to be malnourished. Forty-three per cent of women experience sexual harassment in the workplace. Between 5,000 and 12,000 girls and women aged 10 to 20 years of age are trafficked every year, 75 per cent of whom are below 18 years of age and the majority of whom are sold into forced prostitution. The Demographic Health Survey (DHS), 2006 revealed that 23 per cent of women and 20 per cent of men believe that GBV is acceptable. The challenges experienced by women in Nepal are especially severe. Women, particularly widows and women from marginalised communities, are subjected to discrimination and physical, sexual and psychological abuse.

In this context, two of the most significant initiatives taken by the government to address GBV are the passage of the Domestic Violence Act by the Legislature Parliament in April 2009 and the 2010 Action Plan against GBV including the hotline service and the establishment of a women's desk in the Prime Minister's office, where women can directly send their grievances, complain and appeal against GBV. The biggest challenge the government now faces is the establishment of the needed structures and mechanisms to ensure the effective implementation of both the Domestic Violence Act and the GBV action plan. There are many NGOs and international non-governmental organisations (INGOs) working in different parts of the country to address the problems related to the various forms of GBV. Their programmes include advocacy, awareness, capacity building, and providing support and shelter services to victims/survivors.

Source: Asia Foundation/DFID/Saathi – Nepal: Preliminary mapping of gender-based violence – 2010
<http://asiafoundation.org/resources/pdfs/GBVMappingNepal.pdf>

RESOURCE 4

The 'Violence clothesline' exercise

Purpose: To identify the forms of violence that we perpetrate or that are committed against us.

Materials required: String for the clothesline, tape, three sheets of paper (approx A4 size) for each participant, clothes pegs.

Recommended time: 1 hour 30 mins.

Procedure

1. Explain that the purpose of this activity is to talk about the violence we practice and the violence practiced against us, and talk about our feelings in relation to this.
2. Explain that we will set up four clotheslines and that all the participants should write a few words on the sheets of paper and hang them up on the line.
3. Give each participant four sheets of paper (A4 size).
4. Place on each clothesline the following titles:
 - Violence practiced against me
 - Violence that I practice
 - How I feel when I practice violence
 - How I feel when violence is practiced against me
5. Ask each participant to think for a while and write a short reply for each item. Each person should write at least one reply for each clothesline (or category). Allow about ten minutes for this task. Explain to them that they should not write much, just a few words or a phrase and place it on the corresponding clothesline.
6. Ask the participants, one by one, to read out their replies to the group. They can give other necessary explanations and the other participants can question them about their reply.
7. After each person has placed their replies on the clothesline, the following questions are discussed.

Possible discussion questions

- What is the most common type of violence practiced against us?
- How do we feel about being a victim of this type of violence?
- What is the most common type of violence we commit against others?
- How do we know if we are really committing violence against someone?
- Is there any connection between the violence we practice and the violence we are victims of?
- How do we feel when we practice violence?
- Is any kind of violence worse than another?
- In general, when we are violent or when we suffer violence, do we talk about it?
- Do we report it?
- Do we talk about how we feel? If we do not, why not?
- Some researchers say that violence is like a cycle, that is to say, someone who is a victim of violence is more likely to commit acts of violence later. If this is true, how can we interrupt this cycle of violence?

FACILITATORS' TIPS/NOTES: When we talk about violence, we think mainly of physical aggression. It is important to discuss other forms of violence besides physical violence. It is also important to help young people think about the acts of violence that they perpetrate, because very often we think that it is the other people who are violent, but never ourselves. With the use of this activity, we observed that for the young people we worked with it was much easier to talk about the violence they had suffered. Describing acts of violence – particularly those that occur outside their homes – was easy. We even noticed that they felt a certain relief in being able to relate these experiences which they had survived. Commenting on or talking about violence committed against them inside their homes was a more delicate matter. Some commented on domestic violence, but did not want to go into details and we did not insist. Talking about violence which they had committed was even harder, mainly because they always wanted to justify themselves, blaming the other person for being the aggressor. This activity provided material for two work sessions. **Should you feel that the participants do not wish to expose personal details about themselves, consider alternative activities that require less personal 'disclosure'.**

Being a victim of interpersonal violence is associated with committing acts of violence later. Helping young men grasp this connection and think about the pain that violence has caused them is a potential way of interrupting the victim-to-aggressor cycle of violence. If any young person reports that s/he is suffering any type of violence or that s/he has suffered recently any type of abuse – including sexual abuse or systematic physical abuse at home – and is less than 18 years old, the facilitator may be obliged to report the fact to the child and adolescent protection authorities. **Before carrying out the activity, the facilitator should consult his or her own organisation to clarify the ethical and legal aspects related to violence against young persons under 18.**

In the Nepali context the violence clothesline exercise was used by Saferworld in participatory learning research investigating perceptions about masculinity. It is useful to visualise different types of violence. **If focusing on young men only, it is also gender-sensitive for the facilitator to be a young man.**

From Violence to Peaceful Coexistence Manual – Promundo (pp 165–6) includes many useful interactive exercises for working on transforming violence among young men, but can also be adapted for a broader community group.

RESOURCE 5

Making a model of 'The ideal man' – Understanding notions of masculinity

Young men/boys participating in the training session were asked to brainstorm in small groups about what an ideal man would look like. They were given coloured modelling clay and asked to model what an ideal man should look like.

The boys were then asked to present their model of 'the ideal man' and share what the physical attributes meant to them. The facilitator can then based on this generate discussion about expectations relating to masculinity.

In the focus on men and masculinity, participants made model men with big shoes (to indicate wealth); traditional hats, daggers ('*khukuri*') and an axe (showing status); a famous German footballer etc. Here are some photos of example models from outreach sessions held in Sakhuwasabha and Sunsari districts of Nepal.



FACILITATORS' COMMENTS: This exercise was used as part of a participatory learning research focusing on 'notions of masculinity among young men and boys and its impact on SGBV in Nepal'. The exercise helped to make the participants more aware of their insights and perceptions about the concept of masculinity and what it means to be a man.

Participants enjoy and remember the exercise, because they are given space to be creative. It is also useful for engaging the experiences and ideas of those who are not literate. The exercise is very useful for understanding notions of masculinity and its impact on SGBV in Nepal. **The same exercise could be adapted to focus on perceptions of femininity or perceptions towards SGMs. It is important to address prejudice issues in the discussion.**

Source: Saferworld 2013, adapted from: Care/International Centre for Research on Women – *Western Balkan Gender-based violence Prevention Initiative – Exploring Dimensions of Masculinity and Violence* (2007)

Adapted exercise sheet for activity with young men/boys

Activity	3D Model of an Ideal Man
Activity description	By forming 3D models of an 'ideal man', exploring what is perceived as typically and ideally male and what isn't, and why.
Time	1.5–2 hours (includes discussions after the 3D models have been made).
Preparations	coloured modelling clay; (alternatively, flipcharts and colour pens)
Notes for facilitator	<p>Modelling clay is distributed to young men, who are asked to model their 'ideal man' using the clay. They can depict the man with attributes (objects, clothes, etc.) that are considered as specifically male/depicting a man.</p> <p>Ask participants to describe their model, and have a discussion that can include the following questions:</p> <ul style="list-style-type: none"> ■ Why have you shown the man in that specific way? ■ What makes the model specifically male? How do we know this is a man and not a woman? What do the objects or clothes depicted mean, and what makes them male? ■ What do they consider as 'ideal' in this model, and why? Would women consider the same features as ideal? Why? ■ How about men who are not meeting these 'ideal' standards? How are they perceived or treated? ■ Do you feel that you are like this 'ideal' man? Would you like to be like him, rather than the way you are now? Why/why not? ■ Are there differences between how different identity groups would form this model of a man?
Issues to be aware of	<p>Sensitivity around physical attributes such as male organs – good to be facilitated by male facilitators in Nepali context.</p> <p>Explore issues related to how the 'ideal' man differs from other types of men, including those who might be from sexual or gender minorities; people who don't follow traditional behaviour (for example, men who stay at home and take care of children; or male nurses); or men who are physically different from the 'ideal' model (such as men with disabilities).</p> <p>Probe further if specific interesting issues are coming out from the discussion, incl. on concepts of strength, power, violence, relationships.</p>
How to record session findings	The discussions should be noted by the facilitator and the 3-D model should be photographed for reference.
What issues are addressed	<ol style="list-style-type: none"> 1. Generate an understanding of how boys/men from different background define 'being male' (as compared to 'being female' or when compared to other men): how to make a man? What is an 'ideal man', and what isn't? Links possibly to 'threats', including homosexuality. 2. Are there different ways of being a man? Are some more and some less violent? 3. Explore key concepts such as 'power', 'honour' and the role they play in masculinity.

RESOURCE 6

A positive example of local advocacy: Addressing SGBV in Bangladesh

Local community members in two areas in Bangladesh identified SGBV and sexual harassment as serious security issues. In response NGO facilitators and the community participants developed a gender sensitisation training with community members, both to tackle SGBV and to promote and strengthen the participation of women in decision making including community security issues.

The inputs of women and young people (both young men and women) were said to be invaluable, but in order to facilitate their being able to speak there was a need to start with separate consultations for women and young people.

The need for sensitivity to the context and local power dynamics was seen as being critical in terms of the potential for backlash from more dominant groups, who could feel threatened by the empowerment of women and young people. The need to work through existing elites was also raised by local community-based organisations. This was seen as a way of creating accepted 'safe spaces' to consult with other less vocal 'vulnerable' groups separately.

The interventions of the community-led action plan included:

- raising awareness about the legal penalties for sexual harassment;
- co-ordinating counselling services for victims and offenders;
- recruiting two community policing officers to patrol areas where the harassment took place.

In terms of the related impact and outcomes of the local advocacy, an example was given of a group of young women challenging men who had been involved in cases of sexual harassment, explaining the impact of their actions. The women felt confident to do this on the basis of the 'sense of solidarity' with others and **approaching the issue as a collective** group. The empowerment and **confidence-building effect**, for women particularly, **to be involved in the process of identifying safety priorities** was also seen as important. It is reported by a local NGO that: *"Women and girls have become more confident in speaking publicly about their problems, and challenging men (including husbands, sons and brothers) about their behaviour."*³⁸

Whereas women had previously tried challenging the perpetrators of violence and harassment on an individual basis, acting as a group gave them legitimacy and made interventions much more effective. Success relied on seeing VAW as a community problem, not an individual one. In sum, the impact of this outreach and training support has been positive with a direct reduction in the gender-based safety concerns reported, more co-operation from security providers and more community engagement.

Source: Saferworld Gender Resource pp 41–42 – May 2012

³⁸ See page 17, Saferworld, *Creating Safer Communities in Bangladesh* (June 2011).

RESOURCE 7

Example of proposed interventions/ Key recommendations relating to safety and respect of SGMs

State

- State should repeal laws criminalising same-sex activity.
- State should organise workshops in partnership with local authorities to train members working in the judicial and law enforcement sectors to cease discriminatory policing and to increase access to justice for SGMs.
- When conducting national censuses, government should provide, in addition to men and women, a category such as ‘third gender’ or ‘other’ in order not to contribute to rendering invisible individuals who do not identify with the categories ‘woman’ or ‘man’ and in order to better address the current need of the broader population.

Peacebuilding organisations

- Sexual and gender relations prior to and during the conflict should be assessed in order to best address the needs of SGMs, not to (further) marginalise them.
- An inclusive approach should be based on local understandings and philosophies around social acceptance and human dignity, similar to ‘Ubuntu’ in South Africa, or ‘uMunthu’ in Malawi, and guidance should be taken from local activists in terms of legal frameworks.
- Local associations working around women’s rights and other forms of social justice should be approached, in order to maximise expertise of local contexts.

SGM activists/civil society

- Activists working on SGMs’ issues should continue working with an array of organisations, in order to increase awareness through various platforms.
- Providing their safety is not compromised, sexual and gender minority activists should organise workshops with local authorities and the media.

Source: Leila J. Lohman and Jean Paul Zapata – *Sexual and Gender Minorities in Peacebuilding* – International Alert forthcoming publication 2013/14

RESOURCE 8

Problem prioritisation table for advocacy

	Most serious	Serious	Less serious
Getting worse	Problems that are most serious and getting worse		
Staying the same			
Getting better			

Adapted by Alert from: Peter Gubbels and Catheryn Koss, World Neighbours, Oklahoma – *From the Roots Up: Strengthening Organizational Capacity through Guided Self-Assessment*, 1999

FACILITATORS' NOTE: This table would be used by small groups to identify and discuss the different community safety priorities according to seriousness. For groups which include participants who are less literate it is recommended to rather use the participatory method of 'Ranking of Community Safety Priorities' described in Box 7 in section 3 under 'Moving from Awareness to Action'

Power Map Table – for advocacy

Major players	Institutions/Structures	Key Individuals	Opinion-Interest/Rank
---------------	-------------------------	-----------------	-----------------------

1. Government decision makers and actors

Local			
District			
National			
Others			

2. Other influential actors (local and district)

Civil society			
Human rights organisations			
Political parties			
Media			
Business/Corporate			
Community groups			
Religious institutions			
Others			

3. International actors

UN bodies			
Donors and foundations			
Banks			
Multinational corporations			
Others			

Rank the major player as:

1. a decision maker, a technical implementer, a peer?
2. a definite supporter?
3. a potential fence sitter?
4. a likely opponent?
5. a definite opponent?

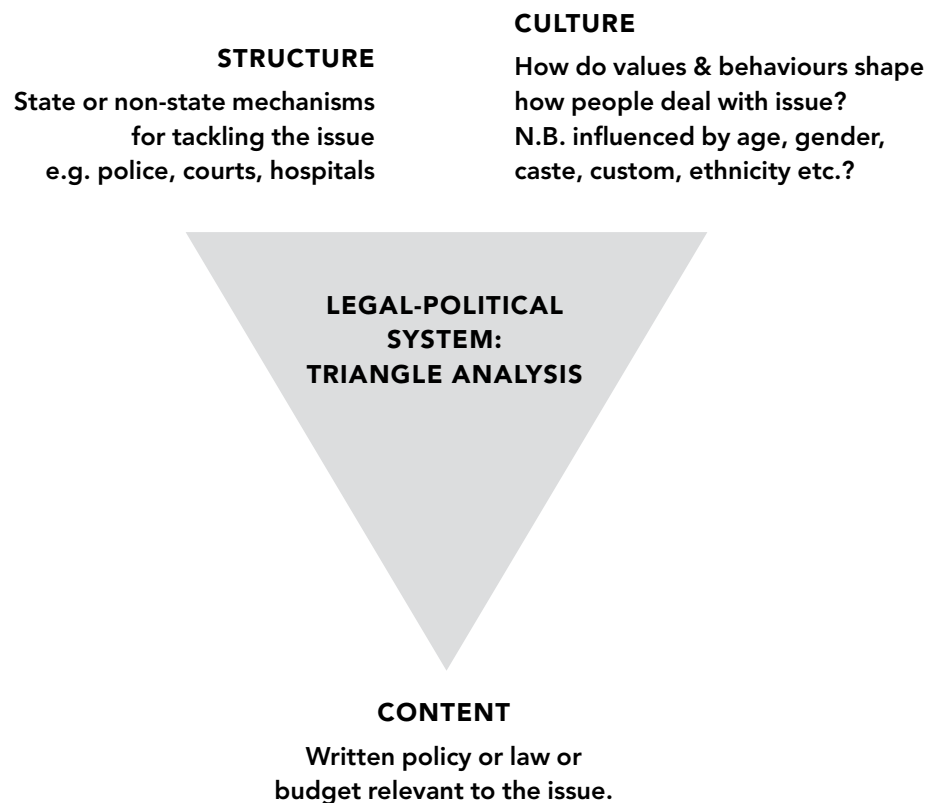
Adapted from Peter Gubbels and Catheryn Koss, *World Neighbours – From the Roots Up: Strengthening Organizational Capacity through Guided Self-Assessment*, (Oklahoma, 1999)]

FACILITATORS' NOTE: This table is used to identify and categorise potential agents of change for a focused gender and community safety issue. For groups which include participants who are less literate it is recommended to rather use the participatory method of '*Influence and Power Mapping*' described in Box 15 section 3 under Moving from Awareness to Action.

RESOURCE 9

Legal/political system: Triangle analysis

Example: Community Safety Priority – Rural women are unable to access formal security provision for SGBV, including domestic violence, dowry violence & trafficking



Guiding questions for Triangle Analysis

- Content**
- Are there laws or policies that contribute to the problem by protecting the interests of some over others?
 - Is there a law/policy that helps address the issue?
 - Is adequate government money budgeted to its implementation?
- Structure**
- Do the police enforce the law fairly? Are they capable of enforcing the law fairly?
 - Is the legal system expensive, corrupt or inaccessible? How?
 - Are there support services where people can get help to access the system fairly?
 - Does government or do NGOs monitor implementation?
- Culture**
- Are there any political or social values and beliefs that contribute to the problem?
 - Do cultural beliefs contradict basic rights?
 - Do women and men know their rights? Do they know how to access their rights?
 - Do family and social pressures stop people seeking a solution?/Do people believe they are worthy of their rights?

RESOURCE 10

Fishbowl-style role plays – Testing advocacy messages

Example community safety priority – *Rural women are unable to access formal security provision for SGBV, including domestic violence, dowry violence and trafficking.*

Role play: Communicating to change agents (opponents and allies).

1. Each group is given a change agent (e.g. Chief of Police to whom they deliver advocacy messages).
2. Each group is also given a second change agent and they have to receive each other's advocacy messages.
3. For 40 minutes, small groups think about both change agents and establish a) how to communicate and which key messages they should deliver; and b) how would they receive advocacy messages as the receiver: what three questions would they propose to the advocates?

Examples for role plays

- Group A**
1. You are from an NGO, you have a meeting with the CHIEF OF POLICE in order to deliver your advocacy messages. Think about your target and what their agenda might be in order to communicate your messages effectively.
 2. You are a SENIOR CIVIL SERVANT IN THE MINISTRY OF LAW AND JUSTICE, you will meet an NGO who will be advocating on an issue of their concern. Who are you and what is your agenda? Think of three questions you might ask them.
- Group B**
1. You are from an NGO, you have a meeting with the SENIOR CIVIL SERVANT IN THE MINISTRY OF LAW AND JUSTICE to deliver your advocacy messages. Think about your target and what their agenda might be in order to communicate your messages effectively.
 2. You are the CHIEF OF POLICE, you will meet an NGO who will be advocating on an issue of their concern. Who are you and what is your agenda? Think of three questions you might ask them.
- Group C**
1. You are from an NGO, you have a meeting with the CDO to deliver your advocacy messages. Think about your target and what their agenda might be in order to communicate your messages effectively.
 2. You are the MINISTER OF HOME AFFAIRS, you will meet an NGO who will be advocating on an issue of their concern. Who are you and what is your agenda? Think of three questions you might ask them.
- Group D**
1. You are from an NGO, you have a meeting with the MINISTER OF HOME AFFAIRS to deliver your advocacy messages. Think about your target and what their agenda might be in order to communicate your messages effectively.
 2. You are the CDO, you will meet an NGO who will be advocating on an issue of their concern. Who are you and what is your agenda? Think of three questions you might ask them.

Groups should consider:

- Are they a decision maker, technical implementer, a peer?
- Are they a definite supporter of your advocacy?
- Are they a potential fence sitter?
- Are they a likely opponent?
- Are they a definite opponent?

Change agents could be:

- Chief of Police
- Minister of Home Affairs
- Senior civil servant from Ministry of Law and Order
- Senior civil servant in Ministry of Law and Justice
- CDO
- (Additional change agents might be: Head of Women's Police Association or Senior Civil Servant in Ministry of Women and Children.)

Role play: Message delivery and feedback (40 mins)

Small groups act out each role play in the centre of a circle of the surrounding participants. Each group acts out and receives messages from other groups.

Feedback is given on the suitability of communication style and relevance and suitability of advocacy messages. Those involved in the role play also share how they felt in the different positions, what they might have changed etc.

Follow-up exercise: How can we take this forward? (40 mins)

2 steps:

- Individual participants take five minutes to think how this issue and advocacy messaging fits in with their own/organisational advocacy priorities. Write it on a card to be shared at the end of the session.
- In pairs or small groups discuss how the wider community could take this advocacy forward – brainstorm possible next steps also thinking of key political and policy entry points in the coming six months. (20 mins)
- Share ideas in plenary. (15 mins)

Adapted from: International Alert and Saferworld – Gender and Security Advocacy Training session 2012

RESOURCE 11

Photo discussion activity: Gender-sensitive community safety achievements



Source: Saferworld, News coverage of CSWG's event in Bishnupurkatti, Siraha

Photo discussion activity

Depending on the size of the group, either give each small group one photo or give all photos to each group.

1. In small groups (2–3 people) discuss what you observe from a gender-sensitive community safety perspective and any comparisons with your own experiences. (10 mins)
2. Share main points of discussion in large group. (10 mins)
3. Potential for facilitator to take up points raised and add a summary – e.g. *positive images, showing interaction between local/district level police and communities. Women appear to be actively participating and talking openly in public. The images seem to show that community members feel comfortable with the authorities/police. The community members seem to take ownership and responsibility for the event and the other social interactions.*

RESOURCE 12

Example of follow-through by community safety working groups

The Community Data Board is a tool developed by the community for the purpose of monitoring and evaluation. The board monitors:

- Participation levels of members in the CSWG meetings
- Number of interactions of the communities with police
- The statistics of different events (domestic violence, VAW, substance abuse etc.)
- The number and types of micro changes occurring in the community
- Perception of the community on different security issues

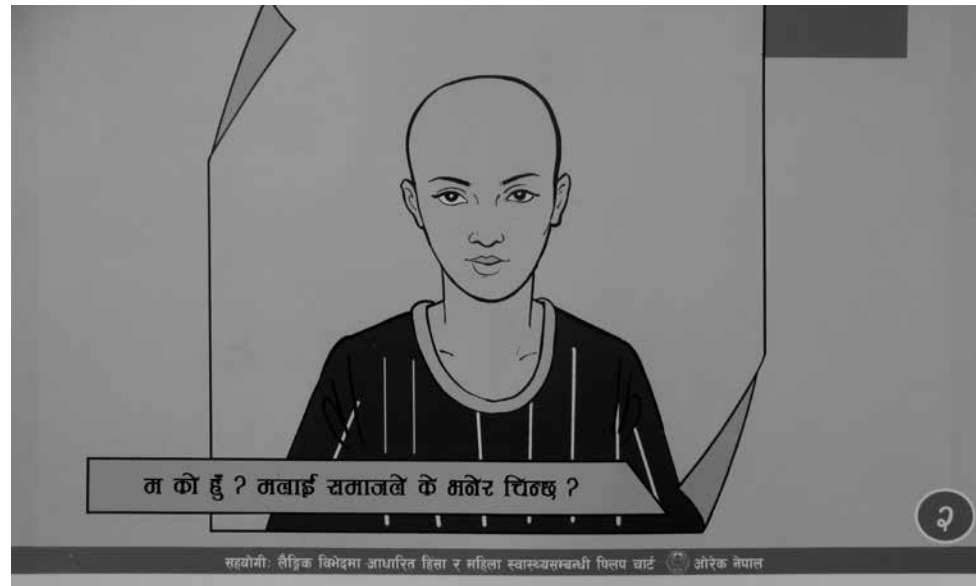
Community Safety Data Board

1. Name of VDC
 2. Population: total households Male Female
Literacy Rate: Male Female
 3. Number of CSWG meetings
Average number of participants: Total Male Female
Average number of times people spoke without prompting:
Total Male Female
 4. Number of meetings with police
In group one-on-one
 5. Number of violent incidents Number of DV Number of VAW
Number of violent incidents due to substance abuse
 6. Number of cases registered at Police Post
 7. Number of 'Ghumti/shops' in the VDC
 8. Number of outcomes monitoring form filled up or identified
 9. Fear-Free Index
- Updated on
- Period covered
- Compiled by

RESOURCE 13

Sample images from WOREC 'Sahayogi' manual

Pictorial examples that are useful in communicating the concepts of gender.



The text reads: Who am I? How does my society identify me?



Communicating differences between the two biological sexes; male and female infants?

Images such as these have been used by WOREC to break down the difference between 'sex' and 'gender' and encourage people to participate in a brainstorm discussion on the concept of gender.



The text reads: how does our society identify us?



Social roles traditionally ascribed to men



Social roles traditionally ascribed to women.

4.

References to further resources

The resources below are organised around the three broad challenge and resource sharing areas – ‘Communicating Concepts’, ‘Inclusive Participation’ and ‘Moving from Awareness to Action’. So as not to reinvent resource lists there are useful references to other reference hubs.

This resource pack also has an accompanying DVD with audio-visual resources mentioned in the sections above.

➤ Communicating concepts and the issues

Useful simple definitions: of advocacy, lobbying, campaigning p.8 in Voluntary Services Overseas (VSO) – *Participatory Advocacy: A Toolkit for Staff, Volunteers and Partners*

See also – Resource Sheet: Defining Gender Violence p.178 in Promundo – *From Violence to Peaceful Coexistence Manual*

UNESCO (2003) Key terms and definitions relating to gender and gender mainstreaming: www.unesco.org/new/fileadmin/MULTIMEDIA/HQ/BSP/GENDER/PDF/1.%20Baseline%20Definitions%20of%20key%20gender-related%20concepts.pdf

Useful contextual background on sexual and gender-based violence in Nepal:

The Asia Foundation, Nepal: Preliminary mapping of gender based violence (UK Department for international Development, TAF, SAATHI, 2010). <http://asiafoundation.org/resources/pdfs/GBVMappingNepal.pdf>

Gender and security background resources:

Watson C and Crozier R, *Security for whom? Security sector reform and public security in Nepal*, (International Alert, 2009). www.international-alert.org/resources/publications/security-whom-security-sector-reform-and-public-security-nepal

Onslow C, *Breaking patterns of sexual and gender-based violence*, (International Alert, 2010). www.international-alert.org/resources/publications/breakingpatterns-sexual-and-gender-based-violence

See: ‘Tool 26 ‘Useful resources on gender and security for the media and civil society’’, p.90 ‘Nepal specific publications on gender and security’ in IHRICON and Saferworld – *Training of Trainers Workbook on Gender and Security for the Media and Civil Society in Nepal* (May 2011)

UNHABITAT Factsheets focused on gender and safety issues in urban environments: www.unhabitat.org/downloads/docs/GenderandSafetyandSecurityinCitiesfactsheet.pdf

A more general gender and development factsheet: <http://sdcg.eu/wp-content/uploads/2012/09/Gender-Development-Thematic-Fact-Sheet.pdf>

Some facts and figures on Women, Peace and Security from: www.womenwarpeace.org/facts-figures

OECD **Gender and Security Sector Reform Toolkit** available here:
www.dcaf.ch/Project/Gender-and-SSR-Research2 with training resources included.
 Also see OSCE: www.osce.org/odihr/30657?download=true

> Inclusive participation

For further useful examples of participatory processes and activities:

Promundo – *From Violence to Peaceful Coexistence* (2013)

Care/International Centre for Research on Women – *Western Balkan Gender-based violence Prevention Initiative – Exploring Dimensions of Masculinity and Violence* (2007)

The International Fund for Agricultural Development (IFAD) Adaptive Approach to participatory mapping – Design and delivery of participatory mapping projects (2010)

IFAD – Good practices for Participatory Mapping (2009)

UNRWA **manual for working with GBV survivors:**
www.unrwa.org/userfiles/2012061162152.pdf

> Moving from awareness to action

For some examples of successful advocacy projects, lessons learnt and achievements see: Saferworld: ‘Learning from Community Action in Kishoreganj’, Bangladesh: www.saferworld.org.uk/news-and-views/case-study/45

‘Addressing the socio-economic causes of insecurity in Kamrangirchar’, Bangladesh: www.saferworld.org.uk/news-and-views/case-study/44

‘Community-based approaches to safety and security – Lessons from Kosovo, Nepal and Bangladesh’ (summary): www.saferworld.org.uk/resources/view-resource/741

‘Creating safer communities in Bangladesh’ (summary): www.saferworld.org.uk/resources/view-resource/562

For a useful listing of participatory resources see: The Institute for Development Studies (IDS) online resource – *Participatory Methods*

For some useful training activities and exercises relating to gender awareness and advocacy:

Oxfam UK and Ireland – *The Oxfam Gender Training Manual* (1994):
<http://policy-practice.oxfam.org.uk/publications/the-oxfam-gender-training-manual-141359> or World Vision International: www.wvi.org/sites/default/files/Gender_Training_Toolkit.pdf

Kit Netherlands – *Gender Trainings, The source book* (1998), with a South Asia chapter: www.kit.nl/kit/Publication?item=715

UNWOMEN Community of Practice – Gender Training:
http://gtcop.unwomen.org/index.php?option=com_ckforms&view=ckformsdata&layout=data&id=f2&controller=ckdata&Itemid=33&lang=en&limitstart=30

Peter Gubbels and Catheryn Koss, World Neighbours, Oklahoma – *From the Roots up: Strengthening Organizational Capacity through Guided Self-Assessment* (1999)

For advocacy training which is policy-focused:

Saferworld and Conciliation Resources – *Advocacy Capacity Building – A Training Toolkit* (2011). This includes linked handout resources.

For women-focused advocacy and development see:

WHRS resource in Nepali

'A training manual on peace and gender reporting'

'A training manual on leadership and development for women's human rights'

'A training manual on UN Security Council Resolution 1325 on Women, Peace and Security'

Online Handbooks for Advocating for Women in the Criminal Justice System in cases of Rape, Domestic Violence and Child Abuse:

<http://justicewomen.com/handbook/index.html>

DCAFs Training Resources on Justice Reform and Gender:

www.wunrn.com/news/2009/09_09/09_07_09/090709_gender3.htm

A global resource for women in different peacebuilding contexts to promote peace and security: (presents issues in a user-friendly manner and demystifies the 'policy speak' and terminology used by the international community; highlighting some practical examples of women's advocacy initiatives).

International Alert and Women Waging Peace – *Inclusive Security, Sustainable Peace: A Toolkit for Advocacy and Action* (2002) www.inclusivesecurity.org/explore-resources/toolkit-for-advocacy-and-action/

Preliminary mapping of resources for advocacy on gender-based violence in Nepal

by the Asia Foundation see: <http://asiafoundation.org/resources/pdfs/GBVMappingNepal.pdf>

5.

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- **Asia Foundation (AF)**
<http://asiafoundation.org>
- **Blue Diamond Society (BDS)**
www.bds.org.np
- **Forum for Women, Law and Development (FWLD)**
<http://donordirectaction.org/activist/fwld>
- **Informal Sector Service Centre (INSEC)**
www.inseconline.org
- **Institute for Human Rights and Communications, Nepal (IHRICON)**
www.ihricon.org.np
- **International Alert (IA)**
www.international-alert.org
- **Mahila Adhikar Manch/Prerana (MAM/Prerana)**
www.prerana.org.np
- **Saathi**
www.saathi.org.np
- **Saferworld**
www.saferworld.org.uk
- **Women for Human Rights, single women group, Nepal (WHRS)**
<http://whr.org.np>
- **Women's Rehabilitation Centre Nepal (WOREC Nepal)**
www.worecnepal.org

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About the partners

Forum for Women, Law and Development (FWLD) is an NGO established to work for the protection, promotion and enjoyment of women's human rights. In order to eliminate all forms of discrimination, FWLD uses law as an instrument. FWLD works to ensure women's, children's and minority's right and implementation of the UN Convention on the Elimination of All Forms of Discrimination against Women, the Convention on the Rights of the Child, the Convention on the Elimination of All Forms of Racial Discrimination and other human rights instruments in the domestic level.

Informal Sector Service Centre (INSEC) was founded in 1988 with the objective of protecting the rights of people engaged in informal sectors. It works for the promotion of policies, institutions and capacity that contribute to the protection and promotion of human rights and democratic freedom. Its core competency areas are organizing campaigns, victims' reparation, reconciliation, awareness creation and education programmes for making people capable of asserting their civil and political rights, and documentation of human rights situation of the country and its dissemination at national and international arenas. INSEC works with disadvantaged groups such as agricultural labour, conflict victims, underprivileged women, and socially discriminated people, including Dalits and children.

Institute of Human Rights Communication Nepal (IHRICON) is a non-profit, non-political human rights NGO established by a group of media professionals and is actively involved in human rights monitoring, reporting and advocacy. IHRICON conducts in-depth investigations and research along with implementing innovative and high-profile advocacy campaigns that endeavour to bring positive changes to human rights related issues.

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www.international-alert.org

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Saferworld is an independent international organisation working to prevent violent conflict and build safer lives. We work with local people affected by conflict to improve their safety and sense of security, and conduct wider research and analysis. We use this evidence and learning to improve local, national and international policies and practices that can help build lasting peace. Our priority is people – we believe that everyone should be able to lead peaceful, fulfilling lives, free from insecurity and violent conflict.

A participant prepares for a group work presentation during gender and security training in Inaruwa, Sunsari. © Anil Poudel/Saferworld

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