



**TRAINING HANDOUT**

**ON**

**GENDER BASED VIOLENCE & PEACE**

**BUILDING**

**IN SCHOOLS AND COMMUNITIES**

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## **ACTIVITY ONE (1)**

### **HUMAN RIGHTS CONCEPTS AND PRINCIPLES**

#### ***What are Human Rights?***

Human Rights can be defined as the basic standards/requirements without which people cannot live as human beings. One writer defined human rights as “generally accepted principles of fairness and justice”. Human rights are also defined as universal moral rights that belong equally to all people simply because they are human.

#### ***Why are Human Rights important?***

The study of human rights is important because human rights issues affect us in our everyday lives. Human rights are the foundation of freedom, justice and peace. Respect for human rights allows the individual and the community to develop.

#### **Characteristics of Human Rights**

1. Human Rights are inherent to each individual .We are born with them. Human rights do not have to be given, bought, earned, or inherited. They belong to people simply because they are human.
2. Human rights are inalienable. Human rights cannot be taken away .No one has the right to deprive another person of human rights for any reason .People still have human rights even when the laws of their countries do not recognise them, or when they violate them. For example, in the USA and in a number of other countries, it was once legal for people to be held as slaves. However, these people had the human right to be free, even when the government and many citizens at that time did not recognise human rights by law.
3. Human rights are universal. They are universal because they apply to everyone in the world. They are the same for all human beings regardless of race, sex, religion, and ethnicity, national or social origin. We are all born free and equal in dignity and rights.
4. Human rights are indivisible. To live in dignity, all human beings are entitled to freedom, security and decent standards of living concurrently.

#### **CLASSIFICATION OF RIGHTS:**

##### ***Legal rights***

These are rights that are laid down in law and can be defended in courts of law. Most, but not all rights are written down and penalties are awarded for breaking them.

## ***Moral rights***

These are rights based on general principles of fairness and justice. They are often, though not always, based on religious beliefs. A moral right may or may not be a legal right. A moral right which is not a legal right sometimes cannot be defended in a court of law. For example when a mother says to her child "You lied and I have a right to punish you" She is not basing her claim on the law of the land. She is instead appealing to the idea or moral right that people always tell the truth. People sometimes disagree on what is moral and what is not. For example, some people believe it is immoral to drink alcohol, while others do not. In some societies beating a wife is morally!

Even though people of a certain age have a legal right to drink alcohol, others may believe that they have a moral right to do something even though they do not have a legal right to do so. This is sometimes referred to as civil disobedience- the intentional breaking of a law one believes is immoral. Human rights activists often take this action to gain publicity and support against laws they believe have violated human rights.

## ***Human rights***

These are universal moral rights. They are also called natural rights, and they belong to people simply because they are human. The law of nature gives them to each of us as human beings.

1. What is the difference between a legal right and a moral right?
2. Can you think of a legal right that many people may not regard as a moral right?
3. Give an example of moral right that may not be a legal right.

## **Categories of Rights:**

Rights may also be classified into three other categories which are often referred to as generations of rights. They however, sometimes overlap.

### **1. Civil and Political rights**

These are sometime referred to as liberty-oriented rights or first generation rights. They give people the freedom to think and access information, the freedom to act and to choose what to do, and freedom to join in any political life of their community and society. Examples include:

- ❖ The right to be presumed innocent until proven guilty
- ❖ The right for people to vote for members of their government
- ❖ Freedom of thought, conscience, and religion
- ❖ Right to peaceful assembly

## **2. Social and economic rights**

These are sometime referred to as security-oriented or second generation rights because they provide social and economic rights security. These rights protect people from having things taken away from them, such as food, shelter, and health care. Social rights are human rights, which give people security as they live together in families or communities and learn together in schools and other educational institutions.

Economic rights concern production, development and management of materials wealth or necessities of life. They are concerned with protection of people's physical survival and how they earn their living.

## **3. Environmental, cultural and development rights**

These have been referred to as third generation rights. They recognize that people have the right to live in an environment that is clean, free from pollution, and protected from destruction. They also recognize that groups of people should have the right to cultural, political and economic development.

Are cultural practices violations to human rights?

### **Are some rights more important than others?**

When people consider the subject of human rights, they do not always agree on which rights are more important and which are less important. Sometimes they disagree on whether a particular right is a human right at all. The right to life is the basic of human rights, for without it all other rights are meaningless. But there is a disagreement about whether a human being who commits murder has the right not be killed by the state or whether the state should punish guilty people by enforcing the death penalty.

Which rights are more important and why?

### **Origin of human rights**

The development of human rights has its roots in the struggles for freedom, fairness, justice and equality everywhere in the world. The basis of human rights such as respect for human life and human dignity can be found in most religions and traditional practices.

### **Sources of human rights**

Human rights are proclaimed in the universal declaration of human rights and in the African charter on Human and People's Rights. Document such as the international covenant on human rights set out what governments must do and also what they must not do to respect the citizens. Many countries in Africa have also included reference to the respect and protection of human rights in their constitutions. There are three major sources of rights:

## **The International Bill of Rights**

A Bill of Rights is a list of freedoms of rights guaranteed to all people in a country. A bill may include a list of actions, which the government is forbidden to do; for example, no law can be passed to restrict freedom of religion or freedom of speech or the right of people to be protected against unreasonable searches. An international bill of rights binds all people and countries in the world. The international bill of rights is made up of three documents, namely:

- ❖ The Universal Declaration of Human Rights
- ❖ The International Covenant on Civil and Political Rights
- ❖ The International Covenant on Economic, Social and Cultural Rights

### **1. Convention based Rights:**

Other rights have been put forth in treaties to protect groups that are particularly vulnerable.

These include:

- Convention protecting refugees and displaced persons;
- Convention protecting the right of the children;
- Convention protecting discrimination against women;
- Convention protecting rights of minorities;
- Convention protecting people in conflict situation;

### **2. Group Rights**

These apply not to individual but to groups. They protect the right of the people as a group, e.g. clan, tribe, race, political party, trade union etc. Of all human rights documents, only the African Charter on Human and Peoples Rights specifically includes articles, which deal with the individual duties and responsibilities to the family, community and nation.

International human rights declarations and conventions provide important standards and guidelines. But it is in the small place close to home, in the life of each person, that these rights must be understood and practiced. Unless these rights have meaning here, they have little meaning anywhere.

## **Rights and Duties**

A further issue regarding human rights is whether having rights automatically involves duties for others. Thus, if someone has human rights, do others have a duty to respect that right? Normally the answer is YES. Therefore if Lamin has a right to practice his religion, then nobody should violate that right by interfering with him or preventing him from worshipping as he pleases.

In other cases, society as a whole, or the government, may have the responsibility to carry out and respect the rights. For instance, if Binta has a right to an education, then the government has a duty to provide a school, and to pay for a teacher to educate her.

If children have a right to educate, whose duty is it to see that each child is educated?

If a child has a right to health care, whose duty it is to ensure so?

## **Restrictions on Rights**

Most people will say that everyone should be free. Is freedom a human right? Can a person act anyway he or she wants? Is this freedom?

Laws that protect people and help to make an orderly society are sometime seen as restricting human freedom. For example, people who commit violent act against others must be stopped, even if they mean that their freedom to commit these act is been restricted.

Understanding human rights include knowing what rights we should have as human beings and deciding if these rights should or should not be restricted. Many human rights treaties allow the limitation of some human rights in times of "public emergency", and for the interest of public security.

## **Conclusion**

One of the main aims of human rights education is to help people learn about human rights by discussing them with each other. In order to do this, people must not think about the meaning of human rights for themselves, they must also talk about them, and listen to the idea of others. If people listen to and understand views with which they do not agree, then there is a much better chance of human rights being recognized and encouraged. It is often difficult, but very important in democracy for people to listen to and tolerate opinions with which they disagree.

❖ Please define the following key topics/offences, by making reference to the constitution of the Gambia:

◇ Gender based violence and discrimination against women

◇ Sexual abuse and exploitation

◇ Rape and sexually related offences

## **ACTIVITY TWO (2)**

### **PROTOCOL TO THE AFRICAN CHARTER ON HUMAN AND PEOPLES' RIGHTS ON THE RIGHTS OF WOMEN IN AFRICA**

#### **Article 8**

##### **Access to Justice and Equal protection before the Law**

Women and men are equal before the law and shall have the right to equal protection and benefit of the law. State parties shall take all appropriate measures to ensure:

- a) Effective access by women to judicial services, including legal aid;
- b) Support to legal, national, regional and continental initiative directed at providing women access to legal services, including legal aid;
- c) The establishing of adequate educational and other appropriate structures with particular attention to women and to sensitise everyone to the rights of women;
- d) That law enforcement organs at all levels are equipped to interpret and enforce gender equality rights;
- e) That women are represented equally in the judiciary and law enforcement organs;
- f) Reform of existing discriminatory laws and practices in order to promote and protect the rights of women.

#### **Article 10**

##### **Right to peace**

1. Women have the right to peaceful existence and the right to participate in the promotion and maintenance of peace.
2. State parties shall take all the appropriate measure to ensure the increased participation of women:
  - a) In programmes of education for peace and a culture of peace;
  - b) In the structures and processes for conflict prevention, management and resolution at local, national, regional, continental and international levels;

#### **Article 12**

##### **Right to Education and Training**

1. State parties shall take all appropriate measures to:
  - Eliminate all forms of discrimination against women and guarantee equal opportunity and access in the sphere of education and training;



- Eliminate all stereotypes in textbooks, syllabuses and the media, that perpetuate such discrimination;
- Protect women, especially the girl- child from all forms of abuse, including sexual harassment in schools and other educational institutions and provide for sanctions against the perpetrators of such practices;
- Provide access to counselling and rehabilitation services to women who suffer abuse and sexual harassment;
- Integrate gender sensitisation and human rights education at all levels of education curricula including teacher training.

2. State parties shall take specific positive actions to:

- promote literacy among women;
- promote education and training for women at all levels and in all disciplines, particularly in the fields of science and technology;
- Promote the enrolment and retention of girls in schools and other training institutions and the organisations of programmes for women who leave school prematurely.

## **Article 22**

### **Special Protection of Elderly Women**

The state parties undertake to:

- provide protection to elderly women and take specific measures commensurate with their physical, economic and social needs as well as their access to employment and professional training;
- ensure the right of elderly women to freedom from violence, including sexual abuse, discrimination based on age and the right to be treated with dignity.

## **Article 23**

### **Special protection of women with disabilities**

The state parties undertake to:

- Ensure the protection of women with disabilities and take specific measures commensurate with their physical, economic and social needs to facilitate their access to employment ,professional and vocational training as well as their participation in decision -making;
- Ensure the right of women with disabilities to freedom from violence including sexual abuse, discrimination based on disability and the right to be treated with dignity.

**Adopted by the 2nd ordinary session of the assembly of the African Union - Maputo, 11 July 2003**

### **ACTIVITY THREE (3)**

#### **RELIGION AND GENDER BASED VIOLENCE**

##### **Religious perspectives on sexual abuse and gender based violence**

In Islam, Christianity and other commonly practiced religions in our communities, religious and moral teachings totally condemned rape and sexual abuse. They call for mutual consent and understanding over matrimonial matters by partners especially sex and sexuality education and practice to prevent sexually transmitted infections and abuse of the other.

### **ACTIVITY FOUR (4)**

#### **Relationships Which May Lead To Abuse**

However, sexual abuse and gender based violence against women occur in our communities and most people especially the victims hardly report such incidents due to the persistent culture of silence around such issues commonly called (sutura) in Mandinka, meaning silence or favouritism over matters.

This may seemed favourable on the side of the perpetrator but bias and unfair to the victim who suffers several physical and psychological effects as a result of the abuse and violence. It also leaves the victim in a funny situation as she is being victimised and stigmatized thus defaming the person's image in the community.

Although rape or any other sexual abuse and exploitation is not always the fault of the victim but there are certain relationships that may seem tempting and can lead to such abuses. Some relationships are so unhealthy that they become abusive. Abuse and violence are always wrong and are never the fault of the victim. It is important for young people especially students to know the nature, consequences and differences between what can be termed as a healthy and unhealthy or harmful relationship.

#### **1. Define the following words according to your own understanding.**

- ❖ Healthy
- ❖ Unhealthy
- ❖ Harmful
- ❖ Relationship

1. What makes a relationship healthy and what makes it unhealthy?
2. Does every one have the right to make a decision for a healthy relationship? If so, mention some of these rights?
3. Are healthy and enduring relationships established by means of force or intimidation?
4. What are some of the factors that directly or indirectly affect your relationships?

For example: Family, community, culture, religion, self-esteem, personality, etc.

5. Does our moral behaviours learnt from our moral teachings at home affect the way we relate to others and what we do to safeguard our fundamental human rights and liberties?

## **ACTIVITY FIVE (5)**

### **How to Report Incidents of Sexual Violence**

An accused person is presumed innocent until he/she is proven guilty by a competent court of law. This is one of the cardinal principles of the rule of law and equity.

However it is a duty upon every patriot to report to the appropriate authorities any suspected criminal offence to which sexual exploitation is not an exception. Against this background, it should be understood by the people that crimes are committed against the state as the state is responsible for the security and well being of her people, and should be prosecuted accordingly unless in exceptional situations for the interest of justice. The state is responsible for the prosecution of suspects before the law court and it is a public duty for members of the community to help the police and other law enforcement officers in the investigation of these cases and to serve as witnesses when called upon.

If you have witnessed a crime scene or have been affected in one way or the other by a crime involving suspected sexual offences, you should report it to the household or compound head and assist them in investigating and finding a just and equitable solution to the problem thus promoting the alternative ways of settling dispute these involve: **mediation** - at the community level and **conciliation and arbitration** at the upper level. Considering the fact that restoring restitution for the victim should be our ultimate target and not just doing a favour to the perpetrator at the expense of the victim, although we are all promoting to uphold justice and fairness for both the accused and the victim.

The next step on the ladder at the community level is to work with the police because the police serves the community and are responsible to work with the community to maintain peace and security within the community. Therefore, the police are the community and the community is the police.

The police will take up the issue to court and a legal proceeding will start for the case to be prosecuted. At times the courts are full with lots of cases and some cases has to be dragged and adjourned for a long period leaving the victim awaiting and desperate for restitution.

The rights of the victim to have access to legal aid, legal institutions, psychological counselling and justice and the accused person to have free and fair trial cannot be underestimated.

Therefore, if the decision of the court of first instance for example the magistrates court is not satisfactory to the victim he/she still has the right to appeal the case to a higher court such as the High Court, then the Appeal Court, then the Supreme Court of The Gambia and so on.

## **ACTIVITY SIX (6)**

### **NB: KEY MESSAGES**

- ❖ It is our fundamental human right to live a life, free of abuse and exploitation for example, to say no to sex until ready, the right to make a healthy choice, and not to be discriminated against for any reason thereby denying you of your fundamental rights and liberties such as right to education (enrolment and retention in school) for girls as equally for boys etc.
- ❖ Girls have the right to go to school and learn about useful careers and skills so that they can equally participate in nation building as men do. They should not be dropped out of school for reasons of forced marriages or be discouraged to continue with their educational career. They should not be raped or indecently assaulted in any way as these are serious violations against their human rights. They should be supported as well and be given equal chance at all levels.
- ❖ Community women, house wives and teenagers should also be given the opportunity to enrol for functional literacy programs and skills training in the community or else where. This will build a stronger income for the household as men and women can work in the production of basic goods and services for the community and the profits of the business trickles down to the welfare of the family. They should not be denied of such chances simply because they are women and that they are culturally termed as domestic servants.
- ❖ Women and men are equally important and can equally participate, contribute and assist each other to bring about positive changes to the household, community, nation and the world at large; their roles and responsibilities should be clearly defined and respected and not to be abused or exploited in the name of religion or culture.

## **ACTIVITY SEVEN (7)**

### **Conflict Management and Peace Building**

What is peace?

What is conflict? What causes conflict?

What is peace education and promotion?

What are some of the techniques involved in promoting peace?

Why is it important for every one to receive peace promotion education?

What are the possible consequences of failure to preach peace among community members especially the youth population and get them committed to maintenance of peace?

## CAUSES OF CONFLICT IN RURAL COMMUNITIES

**Purpose:** To allow the participants to identify and rank the causes of conflict in their communities.

<b><i>Causes of Conflict</i></b>			
	<b><i>Underlying Causes</i></b>	<b>Individual Rank</b>	<b>Group Rank</b>
1	Resources		
2	Ethnic Identity		
3	Religion		
4	Desire of Self-determination		
5	Economic power resulting in issues of: domination, control and survival		
6	Social power resulting in issues of: domination, control survival		
7	Change in Law and Governance		
8	Change in Prevailing value system		
9	Change in Traditional Structure		
10	Change in Gender Relations		
11	Difference in Social Status		
12	Build-up Military & Conflict-related Technology		
13	Socially reinforced tendency for violence and gangsterism		

## **ACTIVITY EIGHT (8)**

### **Mediation Practice**

**Purpose:** To introduce mediation as conflict resolution technique, and to give participants an opportunity to practice the skills involved in successful mediation.

### **Steps to Mediation**

#### **1) Introduction**

- a. Introduce yourself as a mediator:
- b. Ask the two people involved in the conflict if they will like your help in solving the problem. If they agree, then,
- c. Find a quiet place to hold the mediation.
- d. Explain that what is said during the mediation will be kept confidential.
- e. Get a clear agreement to four rules:
  - i) Do not interrupt - You will get a chance to speak.
  - ii) No name-calling or "put-downs".
  - iii) Be as honest as you can.
  - iv) Try hard to solve the problem.

#### **2) Listening**

- a) Decide who will talk first. Ask that person
- b) "What happened?" paraphrase or restate what they said. Ask how the person feels and why. Reflect the feelings.
- c) Ask the second person "what happened?" paraphrase and ask how the person feels, and why. Reflect the feelings.
- d) Ask both parties if they have anything to add to their stories.

#### **3) Problem-solving**

- a) Ask the first person what s/he could have done differently. Paraphrase.
- a) Ask the second person what s/he could have done differently. Paraphrase.
- b) Ask the first person what s/he can do to help solve the problem. Paraphrase.
- c) Ask the second person what s/he can do to help solve the problem. Paraphrase.
- d) Ask each person in turn if they can agree to the solution offered by the other. Continue until an agreement is reached.

#### **4) Agreement**

- a) Restate the solution and make sure both parties understand and agree to it.
- b) Ask each person what s/he could do to keep the problem from happening again.
- c) Ask both parties if the problem is solved. If they agree, and if the other has been involved, ask them to tell each other that the conflict has been solved.
- d) Congratulate both parties on a successful mediation.
- e) It is sometimes helpful to conclude the mediation by having both parties sign a simple agreement, shake hands, or exchange some small symbolic object.

## **ACTIVITY NINE (9)**

### **Gender and Development**

#### ***What is gender?***

The conceptual distinction between sex and gender developed by Anna Oakley is a useful analytic tool to clarify ideas and has now been almost universally taken up. According to this distinction sex is connected to biology, whereas the identity of men and women in any given society is socially and physiologically (and that means also historically and culturally) determined.

Biological physical conditions (chromosomes, external and internal genitalia, hormonal state and secondary sex characteristics) lead to the determination of male and female sex. To determine gender, however, social and cultural perceptions of male and female traits and roles must be taken in to account.

Gender is learnt through a process of socialization and through the culture of the particular society concerned. In many culture boys are encourage in the act considered to display male traits (and girl vice verse) through the toys given to the children (guns for boys, dolls for girls), the kind of discipline meted out the jobs and careers to which they might aspire, and the portrayal of men and women in the media. Children learn their gender from birth. They learn how they should behave in order to be perceived by others, and themselves, as either masculine or feminine. Throughout their life; parents, teachers, peers, their cultures and society reinforce this.

Every society uses biological sex as one reason for describing gender, but beyond that simple stating point, no two cultures will completely agree on what distinguished one gender from another. Therefore there is considerable variation in gender roles between cultures.

### **Division of labour in society**

The division for labor between sexes is best explained by gender but because reproduction is base on a universal biological differences between the male and female sex, society use this as a base for giving other tasks. These tasks are selected according to easiness and standard in a particular culture, and determine male and female roles.

'Professor George Murdock has surveyed the data for 224 societies (mostly preliterate) and shows that the tendency to segregate economic activities in one-way or another according to sex is strong. Taking a list of 46 different activities, he suggests that some are more often masculine than feminine, and vice versa. For example, lumbering an extensively masculine activity in 104 of his societies and exclusively feminine in 6, cooking is exclusively feminine in 158 and exclusively in masculine in 5. Hunting, fishing, weapon making, boat building and mining tend to be masculine, while grinding grain and carrying water tend to be feminine. Activities that are less consistently allocated to one sex include preparing the soil, planting, tending and harvesting the crops, (burden bearing)' (Oakley, p.128)

Even in child-rearing men play a substantial role in some societies.

'The Arabs, for example, consider that the business of bearing and rearing a child belongs to father and mother equally and equally disqualifies them for other roles. Men as well as women 'make' and 'have' babies, and the verb; to bear a child' is used indiscriminately of either a man or a woman. Child-bearing believed to be as weakening for the man as it is for the woman. The father goes to bed and is described as 'having a baby' when the child is born... The Trobriand Islanders renowned for their ignorance of their father's biological role in reproduction, but they stress the need for their father to share with the mother all task involved in bringing up the child.' (Oakley 1972,p. 134-135)

We see that task and the division of labour does not relate to the sex of the individuals concerned, and so are not common to one sex from one culture to another, but are culture specific. Thus gender is culture specific.

Gender does not only vary from one culture to another but it also varies within cultures over time; culture is not static but evolves .As societies become more complex, the roles played by men and women are not only determined by culture but by socio-political and economic factors.

### **Why is gender a development issue?**

The roles that women play are different in any society, and their situation is determined by the legislation, religious norm, economic status or class, cultural values, ethnicity, and type of the productive activity of their country, community and household. Women are usually responsible for domestic work; they take care of the children and the family's health, cooking and providing food and other household domestic services. In most societies they also play a major role in the productive activities of the family; in some societies they also have clear community roles.

In each of these areas- reproductions, the development process has often adversely affected production and the community-women. There is a wide gap between women's high, yet unrecognized, economic participation and their low political and social power, and development strategies have usually taken the needs of the most vocal and politically active as their starting point. To understand gender the activities of men and women have to be addressed separately. The reproductive, productive, and social community roles women are plying must be looked at as well as the role played economically and socially by men. By examining men and women's roles, a greater understanding of their needs and involvement in power and decision-making around specific task and issues will be reached.

"A very important point is that women's share in labor was much more of vital importance to the maintenance of the household than the men's work.... Food collected by women was the staple food for the natives... economically [the family] is entirely depended upon women's work."

*Studies of women's role in agriculture from a sample of African people living in Senegal, Gambia, Uganda and Kenya show that women contribute between 60 per cent and 80 per cent of the total agricultural work done*



## How to approach gender in development

It is of importance in development work not to use imported notion of gender, nor regard 'the community' and 'the household' as the basic units. One must go beyond the household and break it down into its component parts. By assessing and understanding the gender roles in the given society the specific needs of women (and men) can be ascertained and addressed within projects.

The primary practical requirement for incorporating a gender analysis into development is to **consult with and listen to women so that their roles and resulting needs are better understood**. How the issues of gender are actually addressed depend upon the policy direction imagined. One approach is to design projects and programs to make life easier for women and help them in their given gender tasks. For example, an agriculture project could provision of support female agricultural tasks, as well as those carried out by men. Women's needs for better equipment, improve seeds, human rights education and awareness creation on gender and participation rights, etc. In health projects, the particular concerns of the women will be drawn out from them and their priorities are addressed in the project. On the domestic front, projects could aim to alleviate the hard work and heavy physical demands of women's work by providing more efficient grinders or stoves, or improving women's access to water. Whether working with women alone or with in the community as a whole the primary objective would be to enable women to perform their existing roles better.

Alternative but complementary approaches are to challenge the status quo or address the perceived inequalities between men and women. This could involve, for example, working for change in laws that discriminated against women; increasing women's access to land; given women decision-making power within the projects, etc. The aim is social change and the empowerment of women. For agencies such as Oxfam, which expose social change, justice, and empowerment in the public speaking, meeting women's needs for more radical change should be within adopted policy approach to gender.

Why is addressing gender inequalities a taboo and yet talking inequalities in terms of wealth and class is not? It is often argued that by addressing gender, the traditions or culture of a society are being tampered with. This is not necessarily the case and the attitude to gender may be no more 'traditional' than attitudes to class or power. When the traditions and culture to gender attitudes are clarified, then the process that should involve all members of the society to the same extends according to their individual needs.

## **ACTIVITY TEN (10)**

### **DECLARATION OF BASIC PRINCIPLES OF JUSTICE FOR VICTIMS OF CRIME AND ABUSE**

#### **A. Victims Of Crime**

- "Victim" means a person whom, individually or collectively, has suffered harm including physical or mental injury, emotional suffering, economic loss or substantial impairment of his/her fundamental rights, through acts or omissions that are in violation of criminal laws operative within members states, including those laws which forbid criminal abuse of power.
- A person may be considered a victim, under the declaration regardless of whether the perpetrator is identified, apprehended, prosecuted and convicted and regardless of the familial relationship between the perpetrator and the victim. The term "victim" also includes where appropriate, the immediate family or dependants of the direct victims or persons who have suffered harm in intervening to assist victims in distress or to prevent victimization.
- The provisions contained herein shall be applicable to all, without distinction of any kind, such as race, sex, color, age, language, religion, nationality, political or opinion, cultural beliefs or practices, property, birth or family status, ethnic or social origin, and disability.

#### **Access to justice and fair treatment**

- The victim should be treated with compassion and respect for their dignity. They are entitled to access to the mechanisms of justice and to prompt redress, as provided for by national legislations, for the harm that they have suffered.
- Judicial and administrative mechanisms should be established and strengthened where necessary to enable victims to obtain redress through formal and informal procedures that are expeditious, inexpensive and accessible. Victims should be informed of their rights in seeking redress through such mechanisms.
- The responsiveness of judicial and administrative processes to the needs of victims should be facilitated by:
  - (a). Informing victims of their roles and the scope, timing and progress of the proceedings and of the disposition of their cases, especially where serious crimes are involved and where they requested such information;

- (b). Allowing the views and concern of the victims to be presented and considered at appropriate stages of the proceedings where their personal interest are affected, without prejudice to the accused and consistency to the relevant national criminal justice system;
  - (c). providing proper assistance to victims throughout the legal process;
  - (d). Taking measures to minimize inconvenience to victims, protect their privacy, when necessary, and ensure their safety, as well as that of their families and witness on their behalf, from intimidation and retaliation;
  - (e). Avoiding unnecessary delay in the disposition of cases and the execution of orders or decrees granting awards to victims.
- Informal mechanisms for the resolution of disputes, including mediation, arbitration and customary justice or indigenous practices, should be utilized where appropriate to facilitate conciliation and redress for victims.

### **Assistance**

- Victims should receive the necessary materials, medical, psychological and social assistance through governmental, voluntary, community-based and indigenous means
- Victims should be informed of the availability of health and social services and other relevant assistance and be readily afforded access to them.
- Police, justice, health, social services and other personnel concerned should receive training to sensitize them to the needs of victims, and guidelines to ensure proper and prompt aid.
- In providing services and assistance to victims, attention should be given to those who have special needs because of the nature of the harm inflicted.

**Adopted by United Nations General Assembly Resolution 40/34 of 29**

**November 1985**

## **ACTIVITY ELEVEN (11)**

### **LEADERSHIP**

#### **The youth leader and the youth**

Leading any youth program means accepting a great deal of responsibility it is important that youth leaders remember they are leaders first and friends second. It is hard to tell when you have crossed over the line and are getting the two mixed up, but if you are being more of a friend than a leader it will begin to cause problems that will be impossible to ignore. The most frequent of these problems is that the youth will stop taking the leader seriously. They will lose respect for the leader. The key to preventing this problem is to place having the youth respect the leader.

Youth leaders must become aware of the powerful example they set. They must become conscious of the messages they are sending about drinking, sexual abuse and gender based violence, smoking etc. and simply how they treat others.

#### **Good judgment**

This is the most important skill that youth leaders can have. Youth leaders are confronted with so many personalities, problems and situations, it is impossible for them to have all of the answers. However, if youth leaders are able to develop good judgment, they can become equipped to know what is a problem and what is not, when to intervene and when they must allow the youth to handle it on their own. Finally, they should be aware of their own skills and abilities so that they do not overextend themselves. Leaders should not be afraid to ask for help. Asking for help is not a sign of weakness; it is a sign of maturity.

#### **EXERCISE**

Are leaders born or made?

#### **Instruction:**

In a group of approximately 4 or 5 people, please answer the following questions. Once the smaller groups have answered these questions have each group present their answers to the others.

1. Define leadership
2. What are the five characteristics of a good leader?
3. Can leadership be used negatively? If so, how?
4. Can leadership within the same group of people change depending upon the situation?
5. Can someone learn to be a leader?
6. Are some people born to lead?

7. In history, do you think that what has happened (war, politics, religion etc.) has happened because of whom leaders were, or do you think that what has happened caused certain people to become leaders instead of others? Give examples to support your opinions.

As you will see after thinking about these questions and hearing the responses from different members of the group, there are many different members of the group, there are different ideas about leadership. There are no right or wrong answers, provided the answers are logical, but some answers make more sense than others. While having these discussions, make sure that everyone's answers are respected. The object of this exercise is to learn from each other and think about the reasons behind your own answers, but not to convince all the other people that they are wrong.

## **ACTIVITY TWELVE (12)**

### **MODE OF DRESS**

#### **What you wear is what you are... True or False?**

#### ***Drama activities and practical exercises***

#### **Aims of the topic:**

- To explore the way people dress- it is an indication of the type of person they are?
- To look at how we judge people by their appearance.

#### **Objectives:**

- To use a participatory theatre as a vehicle to examine the aims
- To look at the theme of sexual harassment through theatre
- To examine the way men and women feel about the clothes they wear and how it impacts on their relationships with each other.

#### **Core Questions:**

- ✓ What does what we wear say about us?
- ✓ At what point does clothing become a custom?
- ✓ Can clothing offend some people?
- ✓ Can clothing be seen to be deficiency?
- ✓ Do people judge others on the basis of what they wear, and is this fair?

#### **Women's dress as sexual harassment**

These activities are based on an Editorial on Daily Observer, "Women's Dress as Sexual Harassment", July 15<sup>th</sup>, 2002.

In particular, discuss the following extracts:

Imagine the sexual torture a man suffers from the temptations created by a skimpily dressed woman colleague at the work place... Not only could it severe torture but also a distraction from work.

**Words**, which where once meant to compliment women's appearances... are now taboo for men. Men live in fear, their mouths decaying in silence, through not their burning desires, thanks to these two words: "Sexual Harassment".

When (Gambian) men see beautifully dressed women they say it...this makes our women feel good, appreciated and confident.

See the article:

### **Women's dress as sexual harassment**

**What is not** good for a woman cannot be better for a man.

**Therefore, perhaps time** is ready for one brave man, to cry out for being sexual harassed by inadequately dressed women, especially at work.

**According to a** feminist definition, sexual harassment could be constituted in any remark, statement, intimation, touch, smile or action by a man towards, or on a woman, which a woman finds offensive and shameful. Previously, sexual harassment has been chiefly an act, which only women could suffer.

**We believe this** is no longer true.

**Men too are** victims of sexual harassment in forms so many that disregard counting. Even if not in words, but at least in the mostly deliberately provocative way of dressing by some women passing for mode or chic.

**Imagine the** sexual torture a man suffers from the temptation created by a skimpily dressed woman colleague at the work place, which show too much of her cleavage bins or spotless legs? Or a woman colleague heavily coated in designer perfume strong enough to stop the Kairaba Avenue morning rush! Not only could it be severe tortures but also a distraction from work.

**In Europe and America**, men now dear not even say a smiling "good morning" to their lady colleagues in the office for fear of being dragged before a circuit judge for sexual harassment. Even husbands dear not tell their wives "you are so beautiful darling" or "your dress is terrific". Words which where once meant to compliment women appearance or habiliment are now taboo for men. Men live in fear; their mouth decaying in silence, thanks to these two words "sexual harassment".

**Therefore in the west**, women are becoming increasingly stressed and feeling un-loved as their men fear complimenting their appearances.

**In The Gambia**, men take pride in calling a spade a spade: when men see beautifully dressed women they say it. When our women look plump or are a slim we say so, too! This makes our women feel good, appreciated and confident. Sadly, this cordial

relationship is being threaten by this strange, almost martin, and misconception called "sexual harassment".

**We pray that** our progressive womenfolk would ignore the stranger aspects of the idea, and continue to prefer complimentary words from their loving men.

**We also challenge** one brave man, a real man, to start crying, perhaps in court for count, "sexual harassment" over a skimpily dressed woman colleague at work or one met in a taxi.

**Then we will** see what happens.

- ❖ Discuss the article with the rest of the group.
- ❖ What are the main points of the article?
- ❖ Do you agree with point made?
- ❖ Each person should give their opinion, and be allowed to back up the reason why they agree/ disagree with what is being said.

## **ACTIVITY THIRTEEN (13)**

### **Drama Exploration**

Improvise the following scenes:

#### **Scene 1**

A group of girls are getting ready to go out on a weekend afternoon. They are talking about what they intend to wear, where they will go, and who they will meet. Different girls are interested in different types of clothes.

#### **Issues:**

- I wear a uniform to school everyday, so it is nice to be able to wear what I want at the weekend
- I hope (boy's name) will be there, and that he sees me in my new clothes!
- Short skirts are really fashionable right now- all the pop stars are wearing them. I am going to wear my short skirt too- if my mother saw me in it she will kill me!
- I'm lucky to be allowed to wear fashionable clothes. Poor (girl's name) isn't Allowed? Wait until she sees me in this!
  
- What's the big deal about wearing clothes like this? I am young; I have a nice body; why not show it? When I marry I won't be able to, so I might as well wear revealing clothes now.
- I save hard to buy this type of clothes- they are exactly what I want. I am old enough to choose my own style, and I will.

#### **Scene 2**

A group of boys are getting ready to go out on a weekend afternoon. They are discussing what they will wear. They talk about where they will go and whom they will plan to meet.

**Issues:**

- I wear a uniform to school every day, so it is nice to be able to wear what I want at the weekend.
- I hope (girl's name) will be there, and that she sees me in my new clothes! Rap singers wear trousers like this, so I am going to wear them too. I think I look cool, but I hope my father doesn't see me!
- I save hard to be able to buy the type of clothes I like. What is wrong with that?
- What's the big deal about wearing clothes like that? I am young; I have fit body; why not show it?
- I work hard to keep fit, and exercise a lot. I am proud of my body; and hope that people notice it. Especially girls!

**Scene 3**

A group of boys are standing at the roadside trying to flag down a taxi. They see the girls walk by. They exchange greetings. The boys discuss the girls after they have gone by.

**Issues:**

- I used to like (girl's name) but now I'm not so sure. She looks older that she is in that dress, and I think she is showing too much of her body.
- Wow! She looks beautiful! I bet she will come out with me if I ask her, I bet she goes out with o lot of boys.
- They mean no harm- they are only dressing fashionably.
- Why shouldn't an attractive girl show her body?
- The elders will be really angry to see them in those clothes.
- They look like prostitutes- if their clothing is not meant to attract men, then why do prostitutes wear this type of clothing?
- I really like talking to (girl's name) in school. She seemed really nice. But she hangs around with those girls! I bet she wouldn't be interested in me.

**Scenes 4**

The girls see the boys pass by. They great each other and the girls discuss the boys and what they are wearing.

**Issues:**

- I used to like (boy's name) but now I 'm not so sure. He looks older than he is in that outfit and I think he is showing off.
- Wow! He looks cool! I wonder if he has a girlfriend. I bet he does- those kind of boys always do.
- They mean no harm- they are only dressing fashionably.
- Why shouldn't an attractive boy show off his body?
- The elders will be really angry to see them in those clothes.
- They look like bumsters- showing all that flesh!
- I really like talking to (boy's) name in school. He seemed really nice. But he hangs around with those other boys! I bet he will not be interested in talking to me anymore.
- Look how tight his trousers are! He can hardly walk!



**NB: Role-play the above scenes.**

- ❖ Ask the audience which character they identify with the most, and why.
- ❖ Encourage the audience to “hot seat” (question the characters in role) the characters they do not identify with.

**NB:** Set up a scene where the father/ mother of a boy or girl see them out in the street. What happens? Include the following issues:

- ❖ The parent is concerned that people will judge the young persons on the basis of what they wear.
- ❖ The parent is worried about what the family will think of him/ her, letting the child dress in this manner.
- ❖ The young persons wants to be fashionable, every one else is wearing it.
- ❖ The parent wants the young person wear more decent clothing.
- ❖ The young person feels that the parent is being old fashioned, and is not in touch with real life nowadays.

**Forum Theatre**

- ❖ Show the scene to the audience.
- ❖ When the point comes where the parent and the child are arguing loudly, and it looks as if there is going to be a serious row, freeze the action by saying “freeze!”
- ❖ Ask the audience what they think has happened, explaining that there is now a situation where the two people are arguing seriously.
- ❖ Ask the audience on suggestion on how they can solve the problem; can they suggest things to the characters?
- ❖ Would they like to replace either one of the characters themselves in order to make a point?
- ❖ Allow many people as you wish to, to try out different suggestions. Accept what is offered, and stop the action if you feel it is getting nowhere for what ever reason.

**NB:** Remember the following when exploring an issue through forum:

1. The action has to remain true and what you have to set up, i.e, the player can not suddenly introduce a new area.
2. There can be no “magic” solutions. For example, one character cannot decide to change her mind for no reason-the audience should monitor the scene, and will say if the action is unrealistic. Also, a character cannot leave the scene, or dispose off the other characters- by shooting, fainting or other methods.
3. New characters cannot be introduced unless they are important to the action or the audience find for them. For example, the audience may ask to speak to the father or other family member, but only outside the scene which is being played:

***What do you think?***

In groups, discuss the above issues. Do you think that first impression last? Can you think of situations where you judge someone on the basis of what they wore? Perhaps you could direct others in showing the scene and how it happened. Or maybe you felt that people were judging you on the basis of what you were wearing? How did you feel?

## **ACTIVITY FOURTEEN (14)**

### **Debate**

Debate the motion:

Women dress for themselves alone- they are not responsible for the way they are perceived by others.

**Sexual abuse - No means no... Or does it?**

***Drama activities and practical exercises***

## **ACTIVITY FIFTEEN (15)**

### **The rape of Mr. Chang**

- This situation outlines the cross- examination of a robbery victim by a lawyer in court.

"So, Mr. Chang. I see from your statement that you were held at knife point, had your mobile phone and wallet taken, and a substantial amount of money."

"Yes, that is correct"

"You're a big, strong man. Did you struggle with you attacker or try to overpower him?"

"No, I did not."

"Why not?"

"He had a knife, and was threatening me with it"

"So you decided to give him what he wanted, and didn't try to stop him?"

"Yes, I did."

"Has anything like this happened to you before?"

"No."

"Have you ever given money away?"

"Yes, of course I have"

"Willingly?"

"I don't understand what you mean. What are you saying, exactly?"

"Well, you give money away willingly one minute... I mean, you are well known for giving to charitable causes, are you not? How can we be sure that you weren't trying to have your money taken, or that you gave it, and changed your mind at the last minute, letting the recipient think you meant to give it all along?"

"Excuse me, sir, but if I wanted"

"It doesn't matter. At what time did this robbery take place, Mr. Chang?"

"About midnight."

"You were out and about midnight? What were you doing out so late?"

"Just walking", I had a long day at work."

"Just walking? Do you realize how dangerous it is to be walking that late? Did it occur to you that you could have been robbed?"

"I hadn't really thought about it, to be honest."

"What were you wearing at the time?"

"Oh, em.. a suit. Yes."

"An expensive suit?"

"Yes. I had been at work, I had a meeting all day and I like to look my best."

"When did you report the incident?"

"The following day."

"Oh really? You had been robbed of all your possessions, left penniless, and were frightened, but you waited until the following day to report it to the police?"

"I was confused... I didn't know what to do... I just wanted to get home to my wife and family..."

"So, to get this clear; you were walking around at midnight, wearing an expensive suit, with money in your possession, particularly advertising the fact that you are a wealthy man, am I right? You were terribly traumatized by the incident, but you decided not to contact the police until the next day? From where I'm standing, Mr. Chang, if I didn't know better, I might think that you were asking for this to happen, mightn't I?"

Adapted by Conscience international, taken from The Legal Bias against rape victims (The Rape of Mr. Smith), Connie K. Borkenhage, American Bar Association Journal, April 1975.

### **Discuss**

- ❖ Can you think of an appropriate target audience for this theme? Explain why you have chosen this specific group.
- ❖ Role-play this scene using the dialogue as a starting point- you don't have to read it word for word, but be sure to get all the point in. you can make it your own.
- ❖ If you have to continue this scene, how would it go? Improvise around the stories-perhaps we could see another moment in the story- the police station, the next day, the robbery.
- ❖ Improvise the scene where the lawyer meets a friend of his for dinner that evening. They speak about their day. How would conversation go?

## **Food for thought...**

- ❖ How did this extract make you feel?
- ❖ What is the lawyer implying by his line of questioning and what he says?
- ❖ Do you have sympathy for the victim, or do you think he deserved to be robbed?
- ❖ Do you think the attitude of the lawyer is realistic?
- ❖ If you had to offer some advice to the victim, what would it be?

## **ACTIVITY SIXTEEN (16)**

### ***MYTHS AROUND SEXUALITY AND VICTIMS OF SEXUAL ASSULT***

#### **ATTITUDES TABLE**

##### **Aims:**

- ✓ To examine some of the commonly held views of rape and sexual assault victims by society in general
- ✓ To explore some of the myths surrounding men and their sexuality

##### **Objectives:**

- ✓ To look at the way a woman behaves and dresses and the implication this may have on how she is perceived
- ✓ To reinforce a woman's' right to say "no"
- ✓ To use drama and role- play to explore these issues

## Attitudes Table

Give your response by making from 1-10 in the box provided. 1 means "strongly agree", 5 means "don't know", and 10 means "totally disagree"

1. A woman wearing a short skirt or revealing clothes is doing so to be noticed
2. A woman wearing revealing clothes wants men attention.
3. Once a man is sexually aroused, it is impossible for him to stop, and he must be satisfied.
4. It is up to a woman to be responsible enough and not to encourage men if they are not interested in a sexual encounter, by wearing appropriate clothing.
5. Once a man is fully aroused, it is dangerous for him not to ejaculate.
6. Men have strong sexual organs than women do.
7. Men can be rape too.
8. A woman can decide to have sex, but then change her mind at any point she chooses.
9. It is hard for a man to tell sometimes, if a woman is interested in sex or not.
10. Sometimes a woman says "no" and might not really mean it. ....

## Drama activity

- ❖ Fill out the attitude table.
- ❖ Discuss the various responses within your group.

