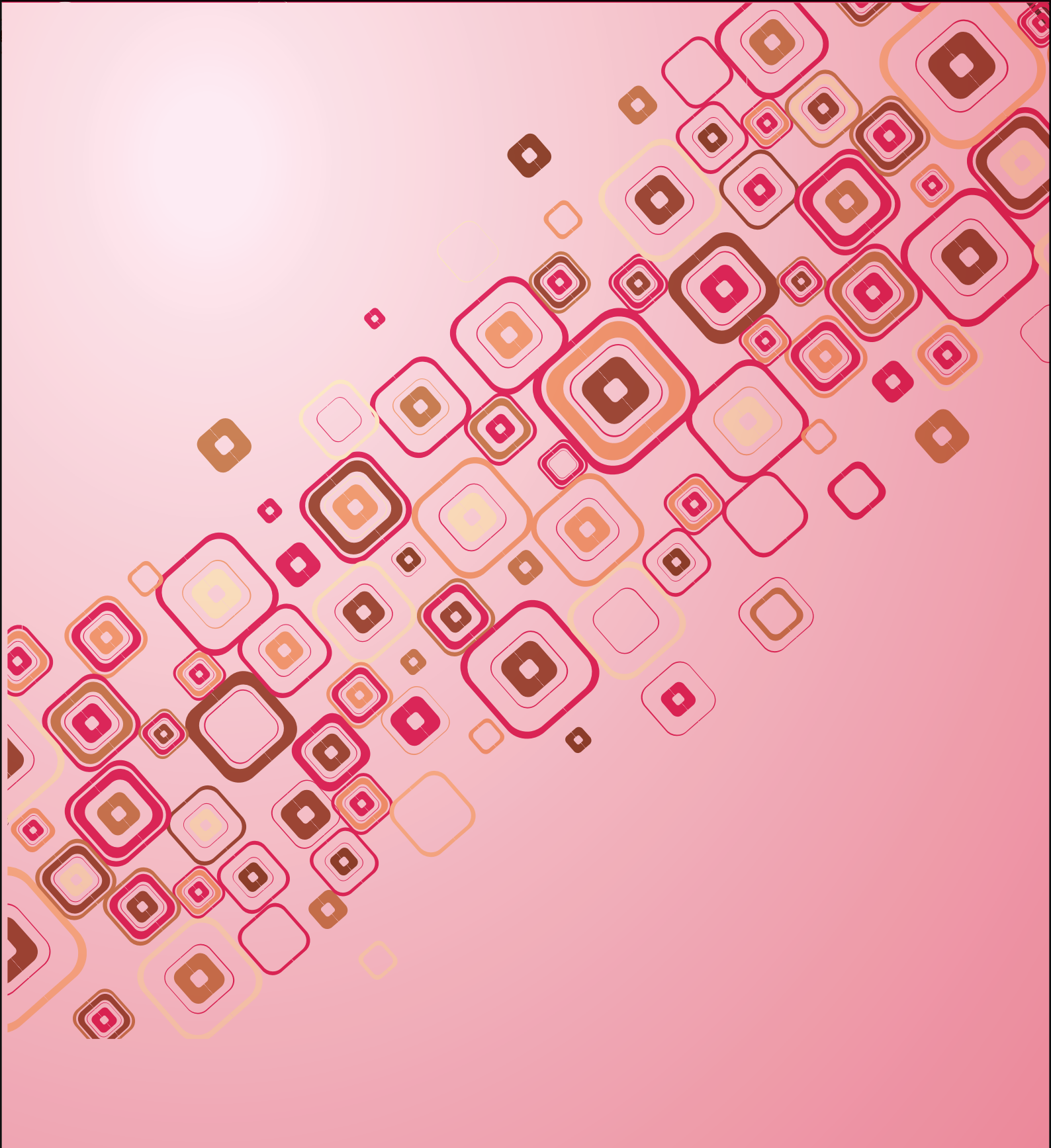




**SEXUAL AND REPRODUCTIVE HEALTH AND  
RIGHTS AND VIOLENCE AGAINST WOMEN IN  
CONFLICT-AFFECTED AFRICAN CONTEXTS**

**An AWLI Training Guide**



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*Sexual and Reproductive Health and  
Rights and Violence Against Women  
in conflict-affected African contexts*

***An AWLI Training Guide***

by Jessica Horn/Akiiki  
Consulting for Akina Mama wa Afrika

Edited by  
Christine Butegwa and Solome Nakaweesi-Kimbugwe





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This Training Guide on "Sexual and Reproductive Health and Rights and Violence Against Women in Conflict Affected African Contexts" is developed as a guide for women leaders as part of the African Women's Leadership Institute (AWLI). The AWLI is AMWA's unique flagship programme in existence since 1997, which continues to raise the bar with respect to women's leadership development on the continent.

Special acknowledgement goes to the consultant, Jessica Horn for her time, skills and expertise in producing this Guide. Her dedication and passion to both the process of its development and its final product were exemplary. We also extend our special thanks to Solome Nakaweesi-Kimbugwe and Christine Butegwa for the conceptualization of the project and the support they provided through the entire process of development of the Guide. They continue to push the AWLI to new heights as a cutting edge programme.

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AMWA International Executive Board and Management



# Foreword

Africa has been plagued by armed conflict since independence from colonial powers with almost all the countries experiencing armed conflict with two of the longest civil wars having been fought in Africa – North/South war in Sudan and the Northern Uganda conflict in Uganda. Women and men experience armed conflict differently during and after conflict as both ‘victims’ and ‘perpetrators’.

For the most part, the construction of the identities of women in their gendered roles as mothers and guardians of culture has meant that women bear the brunt of the effects of armed conflict. In most African countries, women’s sexuality and sexual and reproductive rights are controlled and subjugated by men under the guise of culture and religion.

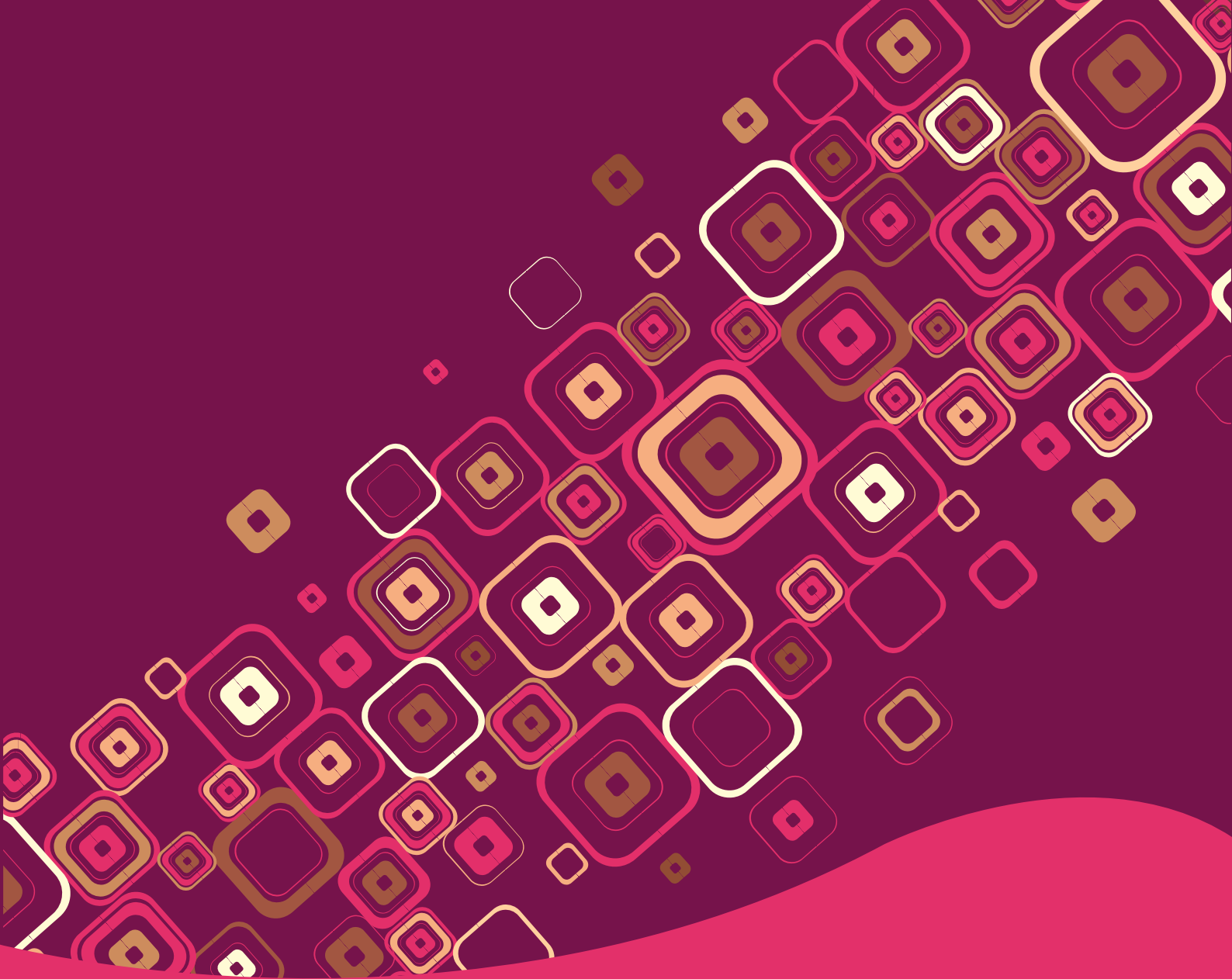
Over the years, AMwA has emerged as a champion and leading feminist voice on sexuality and women’s sexual and reproductive health and rights in the region. With the support of the MDG3 Fund, AMwA has been able to expand its work on SRHR to conflict and post conflict countries over the past 3 years, specifically in strengthening women’s leadership and advocacy capacities through our flagship programme, the African Women’s Leadership Institute (AWLI). The purpose of the AWLI is to develop a strong cadre of women leaders at personal and collective levels to influence policy and decision-making through the application of feminist principles. This AWLI Training Guide will strengthen the leadership and advocacy skills of women leaders around violence against women and sexual and reproductive rights in conflict and post-conflict situations on the continent.

The Guide will endeavour to facilitate a balanced training that deals with the Head (Technical Knowledge), Hands (Practical skills) and Heart (Commitment to the movement) by providing conceptual analysis and practical exercises that have their foundation in the power of movements, particularly the feminist movement.

It is hoped that this Training Guide will greatly assist trainers in Sexual and Reproductive Health Rights and participants working in the field of women’s rights/gender equality from civil society, government, multi-lateral and donor agencies.







# SECTION I: CONCEPT



# SECTION 1: CONCEPT

## Guide focus

### Training goal:

The purpose of the African Women's Leadership Institute (AWLI) is to develop a strong cadre of women leaders at personal and collective levels, to influence policy and decision-making, through the application of feminist<sup>1</sup> principles. The purpose of this thematic training is to equip participants with up-to-date knowledge on sexual and reproductive health and rights (SRHR) and violence against women (VAW), and skills for advocacy and action on these issues in conflict and post-conflict African contexts.

### Training participants:

African women leaders working in the fields of women's rights/ gender equality from civil society, government, multi-lateral and donor agencies. Participant age-range from 25-45 years; women leaders that are already involved in work on gender equality and women's rights (in a range of sectors).

### Training length:

The guide is designed for a 14-day training, which is the standard duration for sub-regional AWLIs.

## Learning objectives of the guide:

### The overall learning objectives of the training guide are to:

1. Build a common base of knowledge amongst participants on the core concepts of feminism, gender and women's rights; sexual and reproductive health and rights, gender-based violence, and human security.
2. Develop and improve on practical skills for advocacy on the above issues in conflict and post-conflict contexts. Includes enabling participants to reflect on existing advocacy and consider new, creative ways to positive transformation for women in their countries, based on feminist leadership and movement building theory and practice.
3. Build a base of knowledge around mainstream conflict, peace and security discourses and frameworks and how to engage them from a feminist perspective

<sup>1</sup> Feminism is both a political discourse and a social movement that sees gender power relations as the primary axis of discrimination and inequality in society, and acknowledges the centrality of challenging this unequal power in order to achieve full human rights and justice in society.



# Conceptual framework

The AWLI will be oriented by **feminist principles**- i.e. acknowledging that our societies are structured by patriarchal power relations which need to be challenged in order for women 's rights to be fulfilled; a respect for women's autonomy and rights, and the need to transform women's unequal position as a central goal of activism and other interventions. It also means that the training itself is conducted on the basis of a respect for diversity, and with an emphasis on collective learning and problem solving.

Issues of **conflict and security** will be integrated throughout the training modules by including security in the conceptual frameworks and review of policy frameworks, using case studies from conflict and post-conflict contexts, and encouraging participants to think about 'security' and links with health, bodily integrity and autonomy. **HIV/AIDS** is considered as a SRHR concern and will also be integrated throughout. The term '**women**' is understood to include both women and girls and women of different identities (HIV status, sexual orientation, profession, social class), and the needs and agendas of these different groups of women will be engaged throughout.

## Thematic areas to be covered:

### 1. Core concepts: Feminist theory & practice, gender, the body and rights

Training content under this theme will cover the core issues of SRHR and VAW in the broader context of feminist understandings of women's rights, including rights to bodily integrity and autonomy. The modules will include examples and reference to cases specific to conflict and post-conflict contexts. It will include:

- Understanding gender and sexuality in African contexts
- Feminist theory, analysis and practice
- Power analysis
- Sexual and reproductive health and rights in law and policy (including HIV/AIDS)
- Violence against women- conceptual and policy frameworks, best practice prevention and response in conflict and post-conflict contexts
- Fundamentalisms and the body (looking at the impact of religious fundamentalisms on law, policy and social norms around gender, sexuality, health and rights in Africa)

### 2. Knowledge in practice- movement building and effective activism

Training content under this theme will focus on case studies of African women's activism in conflict and post-conflict contexts, including activism on VAW and SRHR. It will also introduce theories and practice on movement building drawing lessons from different social movements in Africa and identify and issue based movements in other global regions. This will be used as a basis to build skills in power analysis and developing strategic advocacy plans.

- Lessons learned from African women's activism in the context of conflict and in peacebuilding and post-conflict reconstruction.
- Reflecting on how change happens through case studies and analysis
- Planning for advocacy (including developing skills in power analysis, advocacy strategy, resource mobilisation and forming and movement building).
- Security, self-defence and well-being (understanding and assessing security risks faced by women's human rights defenders and how to mitigate them; incorporating well-being practices into activist work)
- Using blogs to document and communicate activism
- Keeping an activist diary for self-reflection and improving on activist practice

# Training methodology

Balanced training provides participants with something for the ‘head, hands and heart’:

Component	What	Why	How
<b>Head</b>	Building a base of conceptual and technical knowledge including: interpreting policy from a women’s rights/ feminist perspective; feminist leadership frameworks	AWLI aims to build knowledge and a feminist perspective on issues facing African women, for a cadre of young women leaders and potential leaders.	<ul style="list-style-type: none"> <li>☞ Providing up-to-date information in the training &amp; resource materials on key issues; new trends</li> <li>☞ Pitching the training at the right level to ensure that participants have a solid conceptual foundation &amp; build specialised knowledge</li> <li>☞ Follow-up activities that update participants’ knowledge and direct them to new resources</li> </ul>
<b>Hand</b>	Building sets of practical skills for leadership on women’s rights in a range of contexts (policy; community)	AWLI participants are being trained to become better agents of change- this requires practical skills and an understanding of how to inform actions with a feminist perspective that produces results.	<ul style="list-style-type: none"> <li>☞ Participatory training methodologies that support ‘learning by doing’</li> <li>☞ Practical skills-building (e.g. how to design &amp; implement an advocacy strategy; using social media)</li> <li>☞ Follow-up activities that allow participants to keep learning from each other and practice skills (e.g. newsletter featuring articles by alumni)</li> </ul>
<b>Heart</b>	Building a sense of community, solidarity, friendship and shared goals through team work and social activities.	Will help maintain an interest in and commitment to the AWLI movement and AMwA activist agenda beyond the workshop	<ul style="list-style-type: none"> <li>☞ Training methodologies that encourage personal reflection and sharing</li> <li>☞ Incorporating social activities into training agenda</li> <li>☞ Training team ensures that all participants feel welcome and their views and identities are respected in the workshop</li> <li>☞ Follow-up activities that enable participants to sustain links to each other &amp; maintain sense of inclusion in the women’s movement.</li> </ul>

## Model AWLI workshop agenda<sup>2</sup>

DAY	ACTIVITIES	
<b>Day 1</b>	Arrival and Registration of Participants	
<b>Day2</b> Situating Ourselves	9.00-12.00 <b>Internal opening process</b> - <b>Introductions</b> - <b>Reviewing the agenda/expectations/ resources/logistics</b> - <b>Introducing the activist diaries [Exercise 1.d]</b>	14.00-17.00 <b>Opening Ceremony</b> 18.00-19.00 <b>Reception</b>

<sup>2</sup> Based on standard AWLI program format for a 14 day AWLI

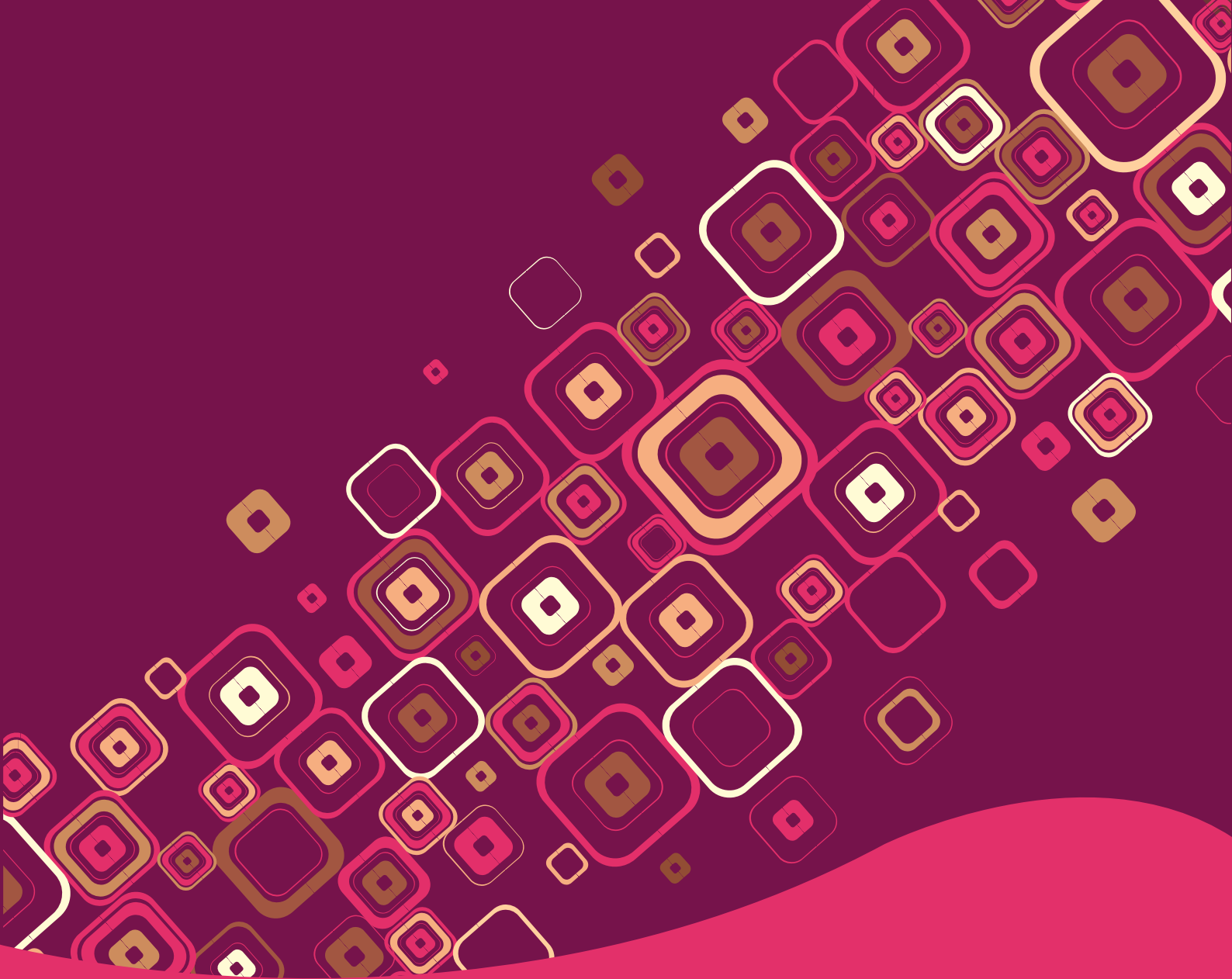
DAY	ACTIVITIES
<b>Day 3</b>  Situating ourselves	9.00- 9.30 <b>We are already rights activists</b> [Activity 1.a] 9.30- 11.00 <b>Timelines “Who we are and where we stand in the struggle”</b> <i>[Activity 1.f]</i> 11.00-11.15 – Coffee break 11.15-13.00 <b>Body maps</b> [Activity 1.b.] 13:00-14:00 – Lunch 14.00- 14.45 <b>Body maps- presentation</b> 14.145-15.00 Break 15.00- 16.45 <b>Introducing the collective blog</b> [Activity 1.c.] 16.45- 17.00 <b>Reflection on the day/closing</b> Evening : 20.00-22.00 <b>Well Being</b> [Massage & meditation]
<b>Day 4</b>  Core concepts: feminism, gender, bodily rights	9.00 – 11.30 <b>Conceptualizing gender</b> [AWLI Core curriculum module] 11.30-11.45 Break 11.45- 13.00 <b>Feminism</b> [AWLI core curriculum module] 13.00-14.00 Lunch 14.00- 15.00 <b>Power plays</b> [Activity 2.b] 15.00- 15.15 Break 15.15-16.45 <b>Mapping power on our bodies</b> [Activity 2.c] 16.45-17.30 <b>Collective blog</b> (generating content)
<b>Day 5</b>  Core concepts: feminism, gender, bodily rights	9.00 – 11.30 <b>Women’s human rights</b> [AWLI core curriculum module] to include <b>Conceptualising women’s bodily rights</b> [Activity 2.d.] 11.30-11.45 Break 11.45- 13.00 <b>Sexual and reproductive health and rights - concepts and frameworks</b> [Activity 2.a.] 13.00-14.00 Lunch 14.00- 15.45 <b>Sexual and reproductive health and rights - concepts and frameworks</b> [Activity 2.e] 15.45-16.00 Break 16..00- 17.00 <b>Rights in action</b> [Activity 2.h] <b>Evening: Informal session on sexual health and well-being</b> [AWLI Core curriculum module]
<b>Day 6</b>  Core concepts: feminism, gender, bodily rights	9.00-11.30 <b>Violence against women - concepts and frameworks</b> [Activity 2.f.] 11.30-11.45 Break 11.45- 13.15 <b>Religion, culture, and women’s bodily rights</b> [Activity 2.g] 13.15-13.30 <b>Activist diaries</b> – check-in 13.30 <b>Lunch</b> <b>Free afternoon/evening for sightseeing, resting etc</b>



DAY	ACTIVITIES
<b>Day 7</b>  <b>Knowledge in practice:</b> <b>Case studies and debates</b>	9.00-13.00 (break from 11.30-11.45) <b>Conflict, security and women's rights: Case Study – (Focus on country that training is taking place in)</b> [Module developed by guest trainer] (Training by guest trainer expert in the particular experiences of women in that country- to look at issues such as women's rights in peace negotiations and post-conflict courts/ truth and reconciliation and progress to date in fulfilling these when it comes to SRHR and VAW).  13.00- 14.00 Lunch  14.00- 16.00 <b>The Great Debate</b> [Activity 3.f]  16.00- 17.00 <b>The collective blog</b> (creating new content/checking on progress)
<b>Day 8</b>  <b>Knowledge in practice:</b>  <b>Movement building</b>	9.00-10.15 <b>Understanding social movements</b> [Activity 1.e ]  10.15-10.30 Break- participants teach each other to sign women's movement songs  10.30-12.15 <b>Movement building - Case study: Liberia (Pray the Devil Back to Hell)-</b> [Activity 1.g]  12.15-13.15 <b>Reflecting on resistance</b> [Activity 3.a.]  13.15- 14.15 Lunch  14.15- 16.15 <b>Inter-generational dialogue</b> [AWLI core curriculum]  16.15-16.45 <b>Debrief on inter-generational dialogue</b>
<b>Day 9</b>  <b>Knowledge in practice:</b> <b>Effective activism (self)</b>	9.00- 13.00 <b>Transformational Feminist leadership</b> [AWLI core curriculum module]  13.00- 14.00 Lunch  14.00- 15.45 <b>Personal empowerment</b> [AWLI core curriculum module]  15.45-16.00 Break  16.00- 17.00 <b>Security and well-being for women's rights activists</b> [Activity 3.c]  Evening: <b>Activist security &amp; well-being</b> [Activity 3.d ] ; <b>basic self-defence</b>
<b>Day 10</b>  <b>Knowledge in practice:</b> <b>Effective activism</b>	9.00-11.30 <b>Influencing policy and decision-making</b> [AWLI core curriculum module]  11.30-13.00 <b>Strategic planning</b> [AWLI core module]  13.00- 14.00 Lunch  14.00-16.00 <b>Dialogue with a policy maker</b>  16.00-17.00 <b>Debrief</b>
<b>Day 11</b>  <b>Knowledge in practice:</b> <b>Effective activism</b>	9.00- 11.00 <b>Resource mobilisation for women's rights</b> [AWLI Core module]  11.00-11.15 Break  11.15-13.00 <b>Monitoring and evaluation</b> [AWLI Core module]  13.00-14.00 Lunch  14.00-15.30 <b>'My 60 second idea for making change for women'-</b> [Activity 3.c]  15.30-15.45 Break  15.45-17.00 <b>Caucuses to develop action plan themes</b> [using Activity 3.b.]
<b>Day 12</b>  <b>Knowledge in practice:</b> <b>Effective activism</b>	9.00- 16.45 <b>Action planning</b> [AWLI core module] <i>Action plans for follow-up on components of SRHR/ VAW that groups would like to address. -</i>  16.45-17.00 <b>Check in</b>



Women discussing on issues in the blocks



# **SECTION II: TRAINING ACTIVITIES**





Mother support group leaders share their experiences during a meeting at Hagadera camp, Dadaab.

# Section II: TRAINING ACTIVITIES

## I. Situating ourselves

### Introductions

#### 1.a. We are all already rights activists<sup>3</sup>

##### Objectives

To help all participants see the various ways in which they are already engaging in human rights advocacy. In other words, human rights activism is something that they are already doing, not a remote, legalistic process conducted by lawyers and other “experts.”

**Materials:** None

**Time:** 30 minutes

##### Methodology

- Have all the participants stand in a circle to warm up.
- Then have them pair off – each picks a person to whom they will speak first.

<sup>3</sup> Source: Curriculum for AWLI for Commercial Sex Workers





- In their pairs, each person tells a story to their partner that seems to them to demonstrate an experience of 'fighting for their rights' by them or someone they know. The pair agree on which story they will tell, and agree on a 2 minute version of the story they will tell—what was the struggle about, how did they fight for their rights.
- Each pair gets two minutes to tell their story

Note: Timing is very snappy: the report back is with an egg timer that rings—for 2 minutes a hero story!

### Facilitator's notes

Stress with the group how many different stories there are. Stress that for each story told, there is an UNTOLD SHERO-STORY- this is often true in rights work. Allow time for questions and comments but remember this is a very early introduction: the focus is not on the correctness of the rights language but on the fact of struggle and claiming rights and self-representation.

## 1.b. Body Maps

### Objective

Objective

- To encourage participants to think about themselves as embodied people- and the ways in which power, personal history and social norms affect how they live in their bodies
- To provide a space for participants to make the links between concepts learned in the workshop and their own lived experience

### Materials:



- Large pieces of blank paper- enough for each participant, and big enough to trace their body on
- Pencils
- Coloured pens (and paint if possible)

Time: up to 2 hours

### Methodology

- Clear a large floor space in the room.
- Participants are asked to choose a partner. They should be able to choose someone that they feel comfortable with.
- Once in pairs they are given a sheet of paper each.
- In pairs participants sit on the floor or on a chair and are asked to close their eyes.
- The facilitator then takes them through a visualisation process asking:
  - o Close your eyes.
  - o Take a deep breath in, and then breathe out slowly
  - o Focus your mind on your breath, and feel your chest rise and fall.
  - o Now turn attention to your body and how it feels. Take your mind to your head- what kinds of emotions do you feel? And now to your chest- your heart- your arms, your hands, your abdomen, your legs, your feet.
  - o Is there a colour for how you feel?
  - o Open your eyes



- One participant lies on their sheet of paper, in whatever pose they want. Their partner then traces the outline of their body. When that is done, they swap roles.
- The facilitator then takes participants through instructions on how to fill their body maps:
  - o Begin inside your body.
  - o Now think about the things that support you being who you are and being happy in your self and your body. Think of a words or symbols that represent that. Draw a line from them to your body- or to any part of your body that it most relates to.
  - o Turn your focus to the world outside. What affects how you live your life- how you think, what you feel and how you experience your body? Find a colour that symbolises it. Think of a symbol , image and/or works and draw or write it in the remaining space around your body.
- When participants are finished they are asked to volunteer to explain their body maps.
- The maps are hung on the wall of the workshop room for others to see- participants can take them home with them.

## Activist documentation

### 1.c. The collective blog

#### Objectives

- To train participants in using blogging as a form of documenting events, views and activist activities.

#### Materials

- Requires free internet access for participants and one computer to use (assuming many participants will have their own computers)
- Requires setting up a blogging page before-hand on AMWA's own website or AWLI weblog (*needs to be created*)

#### Methodology

- Participants are taught the basics of blogging- writing style (short and to the point) and the use of tags. The group should generate and agree on a set of tags to use.
- Each participant is showed how to log on to the AWLI blog, and is encourage throughout the workshop to post blog entries on a particular theme, thought or experience in the training. They should use tags to mark their entries.

### 1.d. My activist diary

#### Objectives

- To encourage each participant to reflect on their own journey as activists and how what they are experiencing and learning in the workshop is contributing to the journey

#### Materials

- A blank notebook for each participant with instructions pasted inside

## Methodology

- Each day participants are asked to write in their diaries following the prompts include in the instructions (see Box 1 below). The dairies remain with them and do not need to be shared with facilitators or the group.

## My activist diary

Between these pages I have a dialogue with myself. I speak about my hopes and fears, my dreams for myself, the people that I love, my fellow sisters and the brothers that care for me. Between these pages I commit to being honest with myself, to exploring my own journey as a woman and as an activist. In these pages I think about:

How I became an activist

How I feel about the identity 'feminist' and how it is changing as I participate in this AWLI

A situation where my courage was tested and how it felt

How I relate to my own body and sexuality- with love, with mixed feelings?

Something about myself that I think is beautiful

A woman that inspires me

I used to believe that ...but now my view is changing

Today I learnt that...

What I want most is...

When I walk down the street in my own community I feel...

I feel the most safe (or unsafe) when...

Things that make me angry

A time when I stood up for someone else....or a time when I discriminated against someone

My three biggest wishes for my community are...

I still want to know...

I might write a few sentences, a poem, a whole story, or even just one word. I might even draw. But above all I will try to write something every day.....

Box 1- Insert for activist diaries

# Movement building

## 1.e. Understanding social movements

### Objective

- To look at social movement theory and how it relates to the work that participants are doing
- To think about how to engage movements beyond the work of NGOs
- To assess how participants' see women's movements in their country and strategies to strengthen them

**Materials:** None

**Time:** 1 hour 15 minutes

## Methodology

Interactive lecture covering the basic theory of social movements

- Begin by asking participants to think of all the words that they associate with the term 'movements'. Discuss in plenary and write all the words on a flipchart.
- Then participants to name all the different movements that they can think of (e.g. anti-apartheid, labour movement, women's movement, peace movement etc), asking who was or is involved in them (e.g. politicians, NGOs, individuals, musicians, world leaders etc)

Present the definition of movements (below) and then relate the concepts and words in the brainstorm to this definition. (10 minutes)

## Facilitator's notes:

*Note: this conceptual framework is adapted from the work of Srilatha Batliwala in Changing Their World: Concepts and Practices of Women's Movements. AWID (2008).*

Definition: "A movement is an organised set of **constituents**, pursuing a **common political agenda** of change through **collective action**"- Srilatha Batliwala, AWID (2008)- see figure 1 below.

- A movement is NOT an NGO or network of NGOs, although this network could be part of a larger movement
- The actions of movements are sustained over time. Individual events (e.g. a protest march, a thematic campaign) form part of the broader movement activism.
- Not all activities of a movement are funded. In fact movements often rely on the voluntary efforts of individuals and organisations or institutions that believe in their vision of change.
- Movements are **born** in different circumstances. These can include:
  - o Crises – political, social and economic (e.g. stock market crash and mass loss of jobs, appearance of a new disease such as HIV/AIDS)
  - o Specific political periods- e.g. dictatorship, conflict
  - o Strategic spaces- e.g. groundbreaking conferences, peace processes
  - o Solidarity of dissatisfaction with another movement- e.g. women within the labour movement
  - o Projects/interventions which transform into movements-.e.g. a campaign which ends up mobilising a broad base of independent allies
- Movements go through different **stages of growth and development**. These are summarised in below and in



**Fig 2.**

**Stage One: Imagine and Inspire:** We know what we want to change, and who needs to be involved in the change

**Stage Two: Found and Frame:** Building our theory of change and deciding how we will begin the process of change

**Stage Three: Ground and Grow:** Mobilizing and building the organizations of our constituents

**Stage Four: Struggle and Learn:** Engage the targets of change and experiment with different strategies to see what works

**Stage Five: Review and Renew:** What have we learnt so far and how do we re-configure our structure, agenda, strategies, and tactics for the next stage of action?

- Stages of movement growth

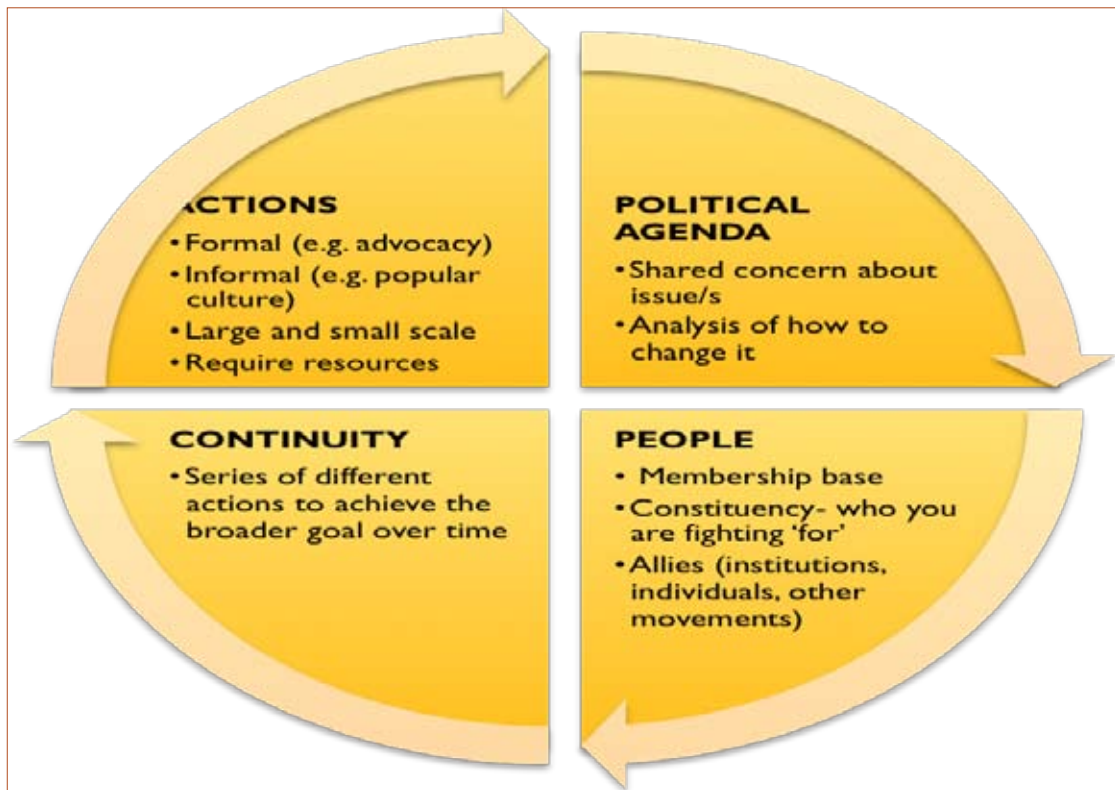


Fig.1 Elements of a movement

Sudanese women performing during WBW at Hagadera Camp



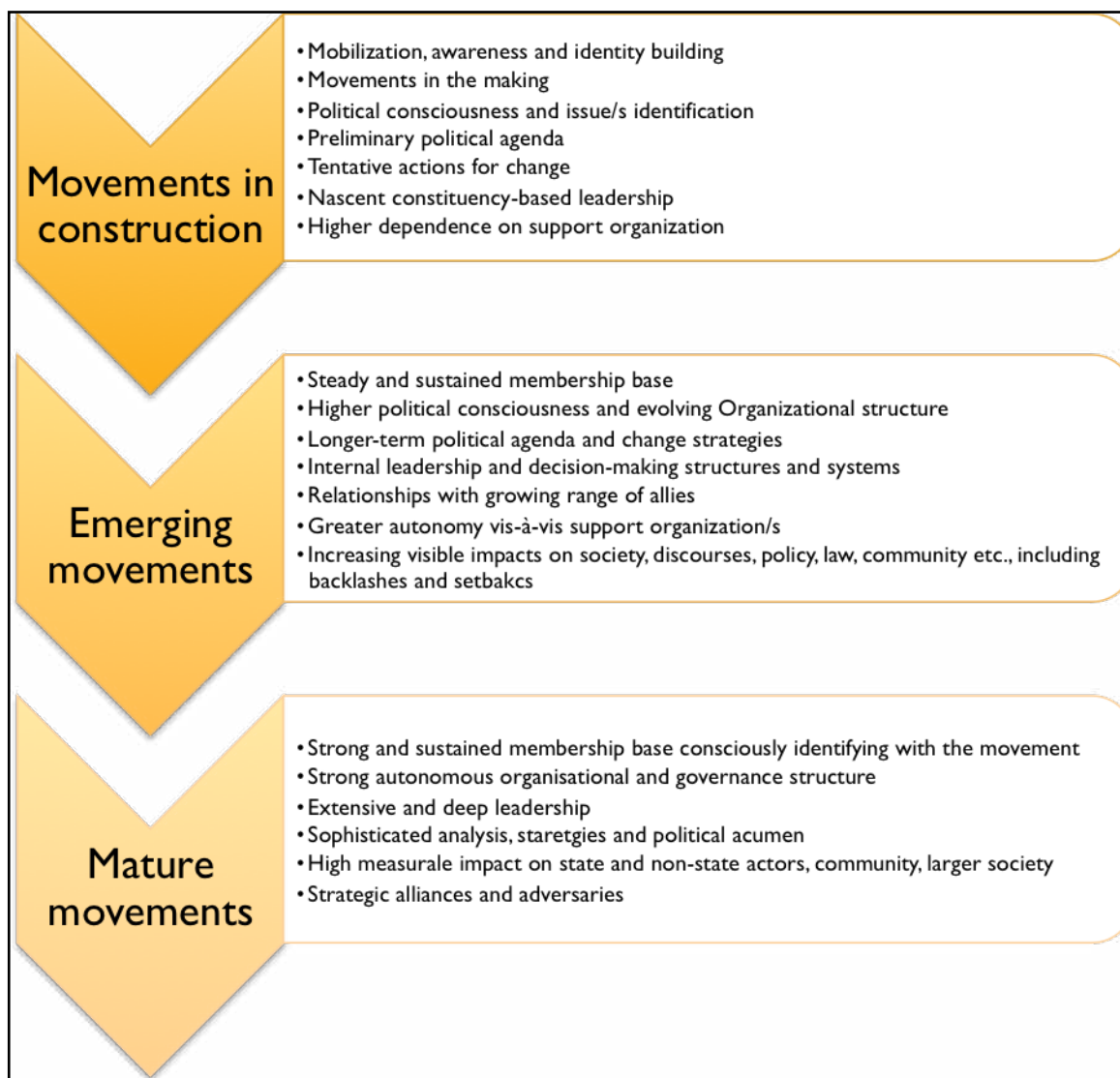


Fig 2. Continuum of movement development and maturity, adapted from Batliwala (2008)

## Discussion (20 minutes)

- Ask participants to identify an example of a movements related to women in their country (they are likely to mention the women’s movement in general or a particular campaign). Take notes of all responses on a flip chart,
- In plenary, agree on one movement to discuss (if they propose more than one). Ask participants to first describe what the movement aims to achieve.
- Then ask participants to describe who is involved (be as specific as possible)
- Ask participants what kinds of activities the movement has engaged in and for how long.
- Then relate what has been discussed to the definition of a movement explored in the lecture. Does the ‘movement’ that they identified fit the definition of a movement.
- If it does not pass the ‘test’ then repeat the process for another example.

- Once the group has identified a movement, then assess where participants think the movement is on the scale of growth and development (Fig 2).
- Discuss what could be done to support the movement growing into the next stage (use the 'Stages of movement growth' as a guide).

## 1.f. Activist timelines: “Who we are and where we stand in the struggle”

### Objectives

- Objective**
- To situate contemporary African women’s activism in a historical context, and understand local and international trends that influence laws, policies and beliefs, as well as key ‘turning points’ in the struggle for women’s rights
  - To allow participants to position themselves within a broader movement for justice and rights

### Materials



- Coloured card (four colours)
- Marker pens
- Bluetack/cellotape

**Time:** 1 hour 30 minutes

### Methodology

- Divide into four groups, covering one of the following periods: pre-colonial to 1970 and 1980s; 1990s; 2000s.
- Think about all of the key events that have happened in your country/ for your movement that have affected women’s and girls’ ability to live safe, healthy and pleasurable lives in their bodies. This includes:
  - o Changes in law/policy
  - o Key activist successes- or failures
  - o The birth of networks and institutions
  - o Changes in technology
  - o Major changes in funding
  - o Any key historical moments or events that impacted on women’s rights
  - o Think about key events in history and write them down on a coloured card that reflects where they took place:

Local/national – Blue card

Sub-regional- Green card

Africa regional- Yellow card

International- Pink

### Remember!

Select a rapporteur to report back to the group

Write the relevant year or the decade that each card

Write your own country at the bottom of the card



## Facilitator's notes:

- While the groups are working set up the wall by writing the dates (pre-colonial; colonial; then decades from 1950s to 2000s) on separate pieces of card and then stick them in a line across the wall. Allow more space for 1990s-2000s as participants are more likely to know of key dates from the past 10-15 years.
- When the groups are finished, reconvene in plenary. Ask the rapporteur of the first group to come up and post the dates on to the wall from pre-colonial to the present, explaining each event briefly.
- When all groups are finished, take note of events in the timeline (see Annex 1) which have not been mentioned and add those to the wall
- Lead a discussion with the whole group. The following are prompts to guide the discussion:
  - o Have things changed over time? If so have the changes been good, bad or mixed?
  - o Where there particular moments when more changes happened? If so, when and why?
  - o What have been some of the key victories for women in relation to security, health and choice?
  - o What supported the change- women's NGOs? Women's collective movements? Allied groups (e.g. trade unions? Anti-colonial movements? Political figures? Public figures (e.g. musicians?) Global economic or political forces?
  - o Did new technologies play a role? (e.g. birth control pill, ARVs, access to internet)
  - o Concluding- reflecting on: – how and where does change happen?

*Learning point:* movements are not just about the activities of a group of NGOs- but rather a mix of activism by individuals, organisations both formal and informal, aspects of popular culture, in government offices, universities, and in the street.

## 1.g. Case study- Pray the Devil Back to Hell (Liberia)

### Objectives

- To explore elements of successful movement-based mobilisation in a conflict context

### Materials

- DVD- *Pray the Devil Back to Hell* by Gini Reticker and Abigail Disney

**Time:** 1 hour 45 minutes

### Methodology

- Screen the film 'Pray the Devil Back to Hell' (72 minutes running time). Before screening ask participants to think about the following questions and take notes as they watch the film: note of the following questions:
  - o Do you think the women in the film were a movement? Why?
  - o Who was involved in the mobilisation?
  - o What were their demands- what were they asking for?
  - o How was the group organised? Did they have a leader/leaders? If so, how did they operate?

- o What tactics did they use to get their point across?
  - o Did anyone try to stop their activism? If so, how did the women respond?
  - o Were they successful? If so why? If not, why not?
  - o Do you see any similarities between what the women did in Liberia and women's activism in your own country?
- Following the screening, lead a facilitated discussion on the above points, linking it to basic concepts of movement and movement building and participants own knowledge of women's activism for peace in their own contexts (30 minutes).

## II. Core concepts: gender, the body & rights

### Understanding sexuality

#### 2. a. Only half the story

##### Objectives

- To enable participants to reflect on the ways in which dominant cultural and social practices define 'appropriate' sexuality for women and men

**Time:** 1 hour 30 minutes

**Materials:** None

##### Methodology

Divide the participants into groups of 4. Each group should take a flip chart and pens. Within each group participants should brainstorm all the images or sayings (as relates to their group theme, see below) that they can think of relating to the sexual or reproductive roles of girls, women, boys and men and write them on the flipcharts (15 minutes)- it can be about their bodies, the roles they are expected to play etc.

**Group 1-** proverbs

**Group 2-** song lyrics (popular and traditional music)

**Group 3-** Characters in popular films / TV shows

**Group 4-** stories from religious texts

The facilitator then calls the participants back into plenary and asks each group to present what they have written (15 minutes per group). Afterwards the facilitator leads a discussion (20 minutes) with all participants guided by the following questions:

1. Are there similar themes across the different images of men and women?
2. What do the 'stories' say about the kinds of attributes people in your country/community value and expect of men and their sexuality? And what kinds of attributes are encouraged/ discouraged in men?
4. What do the 'stories' say about the kinds of attributes people in your country/community value and expect of women and their sexuality?

5. And what kinds of attributes are encouraged/ discouraged in women?
6. Are sayings about women mainly negative or positive? And men?
7. Are these proverbs and sayings true for all women and men? Do participants have examples to prove that they are not true?

The facilitator should select four images or sayings and write them out again on a flipchart, but switching the genders and ask the participants to discuss them.

The facilitator then discusses and analyses the findings using the following information and definitions:

## Facilitator's notes

*For a mini-lecture on sexuality*

### Common narratives framing women's sexual and reproductive identities:

1. Domesticity- that women are expected to manage affairs in the home, including reproduction, child care and housework. Although in some African contexts women traditionally had roles that were outside the house too. The assumption here is that all women should be married at some point, they should be monogamous, and bear children.
2. The woman 'witch'- Women who have power or take power by challenging social norms are often defined negatively- as 'witches' or as people to be feared (e.g. Nollywood films, witchcraft accusations levelled against women who do not meet gender norms). Women accused of being witches have often challenged sexual and reproductive norms- e.g. not bearing children or bearing children who have died, older women who are no longer 'useful' as reproducers).
3. Heteronormativity- women's sexual desire should only be for men, and it is assumed that women's sexuality is also the property of men (e.g. popular song lyrics).
4. Women's as the 'source of all evil'- stories that point to women's uncontrolled sexuality as the source of conflict, death or disruption in the entire community (e.g. Eve in the Bible)
5. Note that while in reality women's roles are beginning to shift as we urbanise, as economies change, as HIV/AIDS, conflict and other factors have affected gender relations, however the images have not changed very much.

### Defining sexuality:

"Sexuality is a central aspect of being human throughout life and encompasses sex, gender identities and roles, sexual orientation, eroticism, pleasure, intimacy and reproduction. Sexuality is experienced and expressed in thoughts, fantasies, desires, beliefs, attitudes, values, behaviours, practices, roles and relationships. While sexuality can include all of these dimensions, not all of them are always experienced or expressed. Sexuality is influenced by the interaction of biological, psychological, social, economic, political, cultural, ethical, legal, historical, religious and spiritual factors."- WHO, 2002

Human sexuality is *not* simply about sex. It is more complex than simply the sexual act. And it changes over time.

### All human beings have a sexuality which relates to and is shaped by:

- Beliefs and values- What we believe to be the correct way to relate to our sexuality (e.g. abstain until marriage, for men to have more than one partner etc)
- Social norms- what we are told is 'good' and 'bad' ways to relate to and express our sexuality and respond to other people's expressions of their sexuality (e.g. by 'culture', by the media, by religion)
- Body image and self-esteem- your sense of your own body and whether or not it is beautiful, attractive etc
- Biological sex- whether we are biologically male, female, intersex or transgender (transitioning)

- Sexual orientation- whether we have sexual desire or romantic feelings people of the same or other gender.
- Gender identity- our social and psychological feelings about whether we are male or female
- Dreams and fantasies- these are often shaped by social norms, but also the media and our own experiences
- Spirituality- many people have a spiritual understanding of their connection to their bodies and that of their sexual partners (not necessarily religious)
- Economics- affects how we relate to our sexual bodies as an economic resource.
- Emotions- how we feel about ourselves, our bodies and the people we are attracted to at different moments.
- Social identity- age, social class, and other social positions all affect how we relate to and understand our sexuality
- Information- we learn about our sexuality through different mediums (school, friends, media, internet, experiences, counsellors, training courses) which can affect how we relate to it
- Experiences- the experiences we have as sexual beings, and as human beings observing others (e.g. witnessing sexual violence or positive sexual expressions) can also affect our experience of our own sexuality.
- Health- our health status, including whether we are HIV+, have health conditions that affect our physical strength, have STIs that can be transmitted to others, our mental health and well-being all affect how we relate to our sexuality.

Expressions of sexuality can be positive (based on choice, consent, pleasure) or negative (based on violence, exploitation and abuse). Patriarchy tends to define women's sexual experience in relation to men, and as submissive and at men's service. Unfortunately for many women and girls, the first 'messages' about sexuality are negative- through rape or sexual abuse, being told or taught that they do not have the right to make choices or to pleasure.

"Sexuality may be thought about, experienced, and acted on differently according to age, class, ethnicity, physical ability, sexual orientation and preference, religion and region"- Carole Vance

Sexuality is **dynamic**- what our great great grandmothers and grandfathers thought about, identified with and practiced regarding their sexualities is not necessarily what we think about, identify with and practice today!

Our individual sexuality **changes over time**: as children we are expected to be 'asexual'. Our sexual desire may also change as we age and go through different experiences- for example an experience of violation may affect how a woman relates to her sexuality and what she finds pleasurable.

Sexualities are **diverse**- throughout history, African women have always related to their own sexualities in different ways

- There have always been celibate women, women who desire other women, women who have sex out of wedlock, women who defy sexual norms and women who comply with them.
- What has changed over time is our **attitudes** to these different kinds of sexualities (some have become more negative, others more positive)

Some activists have intentionally chosen to separate **SHR and RHR** in response to the fact that African women's sexuality is almost always framed by reproduction- they are concerned that our thinking around SRH develops independent of (though linked to) RHR:

"[d]omesticity has become a controlling ideology that interfaces male/female relationships in the private [domain]. Without sexual health and sexual rights, African women remain within a status quo – mainly in the heterosexual family institution – as the means through which men reproduce themselves socially, culturally and sexually"<sup>4</sup> - *Patricia McFadden, Feminist academic, Swaziland*

<sup>4</sup> McFadden, Patricia. 2000b. "Sexual Health and Sexual Rights for African Women", *Southern African Political and Economic Monthly* 13: 7.



# Understanding power

## 2.b. Power plays

### Objective

- Objective**
- To build an understanding of the notion of 'power', how it operates in our lives, and how it affects whether or not we can claim rights over our bodies.
  - To explore different forms of power- power within, power with, power to, and power over.
  - To help conceptualise patriarchal power in practical terms

**Materials:** None

**Time:** 1 hour

### Methodology

The facilitator asks for five volunteers. They are asked to read the following scenes and then plan a brief skit of 5-8 minutes to act it out. When prepared the groups acts it out in plenary. The facilitator then leads a discussion based on the questions below.

**Scene 1:** The country Muloma has just emerged from a 5 year rebel war in which violence against women was widespread. It is now the post-conflict period and there has been an effort to create awareness around violence against women in society and reporting abuse to the police.

A Mulomese woman enters a police station in the capital city where she lives. She is a petty trader, and her and her husband had an argument as she was refusing to hand over her weekly earnings to him. He responded by attacking her and has beaten her face and body. She is bleeding and her eye is swollen. She decides to go to the police and seek support. She approaches the police officer (a man) at the front desk as says that she wants to report an incident of domestic violence. She is asked to sit down, and takes a seat next to three other women, two of whom are also bruised in the face and look like they have just been attacked. She waits for a long time although the police officer in question is sitting reading the paper and appears to not have any other work to do. She decides to get up and ask again to be served.

*Your task:* Choose who will act as the Police Officer, the first injured woman and the other three women seated in the police station. Plan to act out what happens next and how the situation ends. Think about- how does the police officer respond? (Draw on what you know from your own country and the ways you have seen police respond to such issues). How do the other women in the room respond? Be as realistic as possible.

**Box 2: Scene for 'Power plays'**

### Questions for discussion:

1. Ask participants to describe whether what they watched rings true to some of their experiences, and if not what would normally happen where they live or come from.
2. Ask participants to describe all the ways that they saw power being exercised in the scene. Write the responses on a flip chart, grouping similar responses together.
3. Ask if there is anyone who would respond differently in the situation, and ask them to 'step into' the scene replacing the relevant actor, and act out the role differently.
4. Ask the group what was done differently, and if power was used in any different ways in the second play.

After the brainstorm present 'The different forms of power' (see below) and relate this to participants reactions to the scene.

## Facilitator's notes

### The different forms of power

There are many theories of power and how it operates. The following pulls many of these different theories together. We often think of power in the negative (i.e. power over).

“**Power over**- The ability to control and decide for oneself or on behalf of another person, group or society. Often expressed in its negative form as oppression, discrimination and dominance.

“**Power with**- collective strength, mutual support and solidarity.

“**Power within**- The basis of personal agency; the capacity to believe in oneself, have hope. Often called ‘inner strength’.

“**Power to**- the potential of every person to shape their life and world. Also the enabling conditions and resources to express the other forms of power.

- Adapted from JASS 2006. [Making Change Happen: Power](#)

“Power is **relational** (between institutions, individuals, collectivities, individual self vs social norms) and **dynamic** (where power lies shifts e.g. if people exercise power with they can shift who has ‘power over’).

### Why analyse power relations?

If we understand that our gender identities are shaped by **power relations** it helps us to understand why:

- There is nothing ‘natural’ about gender inequality, and that social change is possible if we shift power.
- Women are not only victims but also agents of change (even if they have been subjected to violence before or as a result of activism)
- Different kinds of women may face different forms or degrees of violence- e.g. sex workers who are seen by society as “unimportant” and not “proper women” may be subjected to more violence in the public; girls are subjected to violence by older men because they do not have the same social power to speak out and to take action against them
- Men can also be subjected to gender-based violence- often men who do not ‘fit’ the social norm (e.g. gay men, men who cross-dress)

## 2.c. Mapping power on our bodies

### Objective:

- To understand how patriarchal power relations and social norms affect how we live in and experience our bodies.
- To understand that women’s ability to claim their right to bodily integrity and autonomy is not just an individual choice but requires collectively challenging the norms and structures that control what the body does.

### Materials:

- Two large flipchart pages
- Two colours of markers

**Time:** 1 hour 30 minutes

## Methodology:

- The facilitator asks for a volunteer to draw the outline of a woman’s body on one sheet of paper. They then ask for another volunteer to draw the outline of a man’s body on a second sheet of paper. The two images should be stuck to the wall next to each other so that all can see them.
- The facilitator starts with the image of the woman and points to each body part- the head, the lips, the hands, the heart, the reproductive/sexual organs, the feet- and asks participants: *who does this belong to? And who controls what this does?*
- The facilitator writes participants’ responses on the body outlines
- On the basis of responses, the facilitator leads a discussion around the gendered power and control of our bodies.

## Questions to stimulate discussion:

- o To what extent is what we think controlled by society, religion,
- o What do we call a man who makes his own decisions about what he does with his sexuality? And a woman?
- o Are there cases where the social norms respects women’s right to choose what happens to a particular part of her body?
- o If a woman transgresses a particular social norm around the body, what happens to her? And if a man does? (e.g. having an affair, having sex with someone of the same gender, performing labour traditionally assigned to the other gender)

## Facilitator’s notes

	Woman	Man
<b>Head/mind</b> (thought)	<p>Social/cultural/religious norms about women’s ‘appropriate’ feminine behaviour</p> <p>Social and economic factors that facilitate/block access to education and information</p> <p>Media imagery that reflects (or challenges) social norms</p>	<p>Social/cultural/religious norms about masculinity and ‘appropriate’ men’s behaviour</p> <p>Social and economic factors that facilitate/block access to education and information (men tend to have greater access than women to a broader range of information).</p> <p>Men recognised as ‘legitimate’ thinkers and analysts</p> <p>Media imagery that reflects (or challenges) social norms</p>
<b>Lips</b> (speech and voice; participation)	<p>Social/cultural norms- are women allowed to participate in decision-making</p> <p>Women often ‘forgotten’ in invitations to peace negotiations, legal reform processes etc and have to advocate for participation</p>	<p>Social/cultural norms- assume men’s role as leaders and spokespeople</p> <p>Men expected to ‘speak up’- see this in public meetings, NGO community etc</p>

<p><b>Heart</b> (emotion)</p>	<p>Social norms, often rooted in religious teachings- aim to control how we feel (who we can love, who we should hate, what we should desire and dream about, what we should expect from the people we love (.e.g idea that domestic violence is ‘normal’)</p> <p>Legal and cultural norms restricting who to form intimate relationships with.</p>	<p>Social norms, often rooted in religious teachings- aim to control how we feel (who we can love, who we should hate)</p> <p>Social norms restricting men’s expression of full range of emotions (vulnerability, fear etc)</p>
<p><b>Hands</b> (labour)</p>	<p>Traditionally who controls the benefits of women’s labour- family, husband</p> <p>A women’s income often expected to be used for family benefit</p> <p>Religious norms- Islamic teaching that money a ‘wife’ earns is hers</p> <p>Social norms: Women’s entry into the formal sector more difficult due to education and discrimination; the kinds of labour that women can perform is socially defined (e.g. women in construction?)</p>	<p>A man’s income is often at his disposal, he chooses how to spend it</p> <p>Expected roles as ‘breadwinners’</p> <p>Social norms: the kinds of labour than men can perform is socially defined (but a larger range of jobs available)</p>
<p><b>Sexual and reproductive organs</b> (sexuality, sexual pleasure, reproduction)</p>	<p>Belong to: herself (if she takes control of it but that is often at a cost); her society (women seen as responsible for reproducing society, expectation of being married and bearing children)</p> <p>Husband and family members: expecting a woman to bear children;</p> <p>Parents, family and broader society enforcing idea that a woman’s sexuality should be for the pleasure of men;</p> <p>Religious authorities- defining what is appropriate sexuality (heterosexist)</p> <p>Government- legislating what kind of sex is ‘legal’; whether or not a woman can terminate a pregnancy or access contraception without a man’s consent.</p>	<p>Belong to: himself (men’s sexual pleasure often more accepted including out of wedlock)</p> <p>Society- expecting him to bear children and stigma around impotence (though often blamed on women)</p> <p>Religious authorities- defining what is appropriate sexuality (heterosexist)</p> <p>Government- legislating what kind of sex is ‘legal’</p>
<p><b>Feet</b> (physical movement, what spaces a person can enter, where and how they travel).</p>	<p>Social and Legal norms- needing a husband’s permission to travel; having to wear a skirt in order to enter the Parliament (Sierra Leone); vagrancy &amp; loitering laws which are used to criminalise women on the streets</p> <p>Violence - threat of rape in the street or in camps or on the way to fetch firewood, which makes women fear travelling to certain areas/moving around at night)</p>	<p>Social norms- almost no place that men can not enter- public space <i>is</i> men’s space</p> <p>Men’s movement affected by other factors- class, religion, age, sexual orientation, but their gender mainly provides a privilege re: freedom of movement.</p>



# Women and girls' bodily rights

## 2.d. Conceptualising women's bodily rights

### Objective

- To establish a conceptual analysis on women's bodily rights that allows participants to see the connections between SRHR., VAW and HIV/AIDS

**Materials:** None

**Time:** 30 minutes

### Methodology

Mini-lecture to set the scene for the analysis of laws and policies relating to SRHR, VAW and HIV/AIDS

### Facilitator's notes:

- Controlling women and girls' bodies is the central tool of control that patriarchy uses to maintain inequality.
- Social and cultural norms and official laws often support this status quo. (*remind participants of discussions in the exercise of mapping power on our bodies and discussion of gender norms*).
- Across the world, women have been mobilising to demand RESPECT for their own sexual and reproductive CHOICES, access to QUALITY SERVICES, respect for their DIVERSE sexual and reproductive health needs and attention to women's specific needs in the context of the HIV/AIDS. This has provided the basis for laws and policies on sexual and reproductive health and rights, on violence against women and gender-responsive HIV/AIDS policies and services.
- At present policies relating to women's bodily rights are often dealt with under specific themes e.g. reproductive health and rights, HIV/AIDS and violence against women. In reality the issues are **inter-connected**- they all affect women's bodies and can have an impact on each other (e.g. as a result of rape a woman becomes pregnant and contracts HIV/AIDS). It is important for activists to understand the full implications of all of these issues as they affect individual women and girls.
- **Rights = laws & policies + enabling conditions.** Laws and policies are important. However without enabling conditions they will never make a difference in the lives of women and girls. Enabling conditions include- access to respectful quality services; access to information to make an informed choice; health technologies that can be used by women (e.g. female condom); social norms that respect and value women's diversity; economic empowerment that increases women's choices.

It took until the 1990s for governments to see the health and rights of women as a priority issue

#### **Vienna Conference on Human Rights, 1993**

women's rights= human rights ; Violence against women as a human rights violation, rape as a weapon of war

#### **Cairo conference on Population & Development, 1994**

Sexual health & reproductive health and rights as the concern of governments ; Attention to the SH/RHR of young people

#### **Beijing World conference on women, 1995**

Expansion of SRHR ; Rights and concerns of HIV+ women

#### **Rome Statute, International Criminal Court (1998)**

Defined rape as a war crime and crime against humanity

Millennium Development Goals (2000)

Focused on narrow agenda of ending maternal mortality, VAW not included – seen as a set back

#### UN Declaration of Commitment on HIV/AIDS (UNGASS), 2001

Recognised women's empowerment as central, women's SRHR, need for women controlled prevention; PMTCT etc

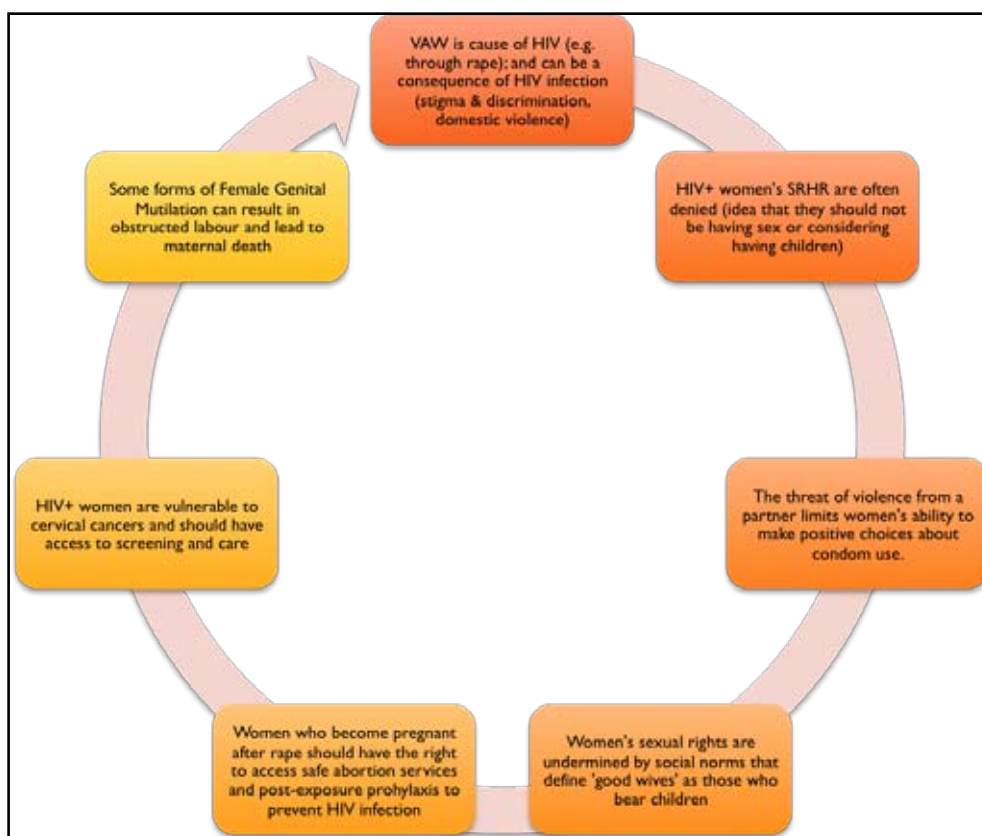
AU Protocol on the Rights of Women in Africa (2005)

Acknowledging SRHR of women including right to access safe abortions, freedom from violence, the particular concerns of women in conflict

UN Security Council Resolutions 1325 (2000), 1820 (2008) and 1888/1889 (2009)

Acknowledging need for states and parties in armed conflict to take action to address sexual violence during conflict (1820/1888) and all forms of VAW during and after conflict (1889).

## VAW, SRHR and HIV/AIDS- Making the links



## 2.e. Conceptualising sexual and reproductive health and rights

### Objective:

- To build a shared conceptual ground among participants around definitions and frameworks for sexual and reproductive health and rights (SRHR) in African and international policy and law

## Materials

- Handout on SRHR definitions

**Time:** 1 hour 45 minutes

## Methodology

Interactive lecture covering the two themes. This builds on concepts already explored in Activities 2.b, 2.c. and 2.d. on mapping power on the body, and conceptualising bodily rights.

### THEME 1: REPRODUCTIVE HEALTH AND RIGHTS

**Discussion point:** Ask participants to name all of the reproductive health and rights concerns for women in their communities. This will give the facilitator a sense of participants' knowledge about RHR. These could include:

- o Lack of access to safe abortions (including laws criminalizing abortions)
- o Lack of quality reproductive health services
- o Lack of access to trained midwives
- o Lack of information about issues such as family planning
- o Lack of access to contraceptives/ full range of contraceptive options
- o Forced sterilization
- o The cost of reproductive health services
- o Coercion by partner or relatives to bear children
- o Early marriage
- o Forced marriage
- o Discrimination related to HIV+ women who want to bear children
- o Lack of post-rape safe abortion services
- o Domestic violence against pregnant women
- o Maternal mortality

## Facilitator's notes

- Reproductive health and rights were first elaborated in international policy in the Program of Action of the International Conference on Population and Development (ICPD) held in Cairo in 1994. This was a 'consensus' definition, taking into account differing view points of conservative and progressive governments and conservative and progressive civil society, particularly on the issues of reproductive choice regarding abortion, sexual orientation (both excluded from the text), and the access to comprehensive sexuality education for young people.
- At the Beijing World Conference on Women in 1995 these definitions were further developed. Since then definitions have expanded (and retracted) in policy and law as ICPD and Beijing commitments were domesticated at national level across the world.

### Definition of reproductive rights in ICPD, Chapter VII (1994)

*A. Reproductive rights and reproductive health.* Reproductive health is a state of complete physical, mental and social well-being in all matters relating to the reproductive system and to its functions and processes. It implies that people have the capability to reproduce and the freedom to decide if, when and how often to do so. Implicit in this is the right of men and women to be informed and to have access to safe, effective, affordable and acceptable methods of family planning of their choice, as well as other methods

of their choice for regulation of fertility, which are not against the law, and the right of access to health-care services that will enable women to go safely through pregnancy and childbirth. Reproductive health care also includes sexual health, the purpose of which is the enhancement of life and personal relations.

## Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa (Maputo Protocol, 2005): Article 14 Health and Reproductive Rights

1. States Parties shall ensure that the right to health of women, including sexual and reproductive health is respected and promoted. This includes:
  - a) the right to control their fertility;
  - b) the right to decide whether to have children, the number of children and the spacing of children;
  - c) the right to choose any method of contraception;
  - d) the right to self-protection and to be protected against sexually transmitted infections, including HIV/AIDS;
  - e) the right to be informed on one's health status and on the health status of one's partner, particularly if affected with sexually transmitted infections, including HIV/AIDS, in accordance with internationally recognised standards and best practices;
  - f) the right to have family planning education.
2. States Parties shall take all appropriate measures to:
  - a) provide adequate, affordable and accessible health services, including information, education and communication programmes to women especially those in rural areas;
  - b) establish and strengthen existing pre-natal, delivery and post-natal health and nutritional services for women during pregnancy and while they are breast-feeding;
  - c) protect the reproductive rights of women by authorising medical abortion in cases of sexual assault, rape, incest, and where the continued pregnancy endangers the mental and physical health of the mother or the life of the mother or the foetus.

Internationally, reproductive health and rights had a setback during the administration of US President George W. Bush (2001-2009). His government introduced:

- "Global Gag Rule" (2001-2009)- preventing federal funding of abortion services- including blocking funding of UNFPA, USAID funding of NGOs
- 'ABC' message/ abstinence-only as HIV prevention messages, and funding conservative faith-based responses to HIV/AIDS especially in Africa
- 'Prostitution pledge (2005 - ongoing)- a law stating that any NGO receiving US government funding must pledge to oppose prostitution. This means denying HIV and other outreach services for sex workers.

These policies helped strengthen the authority and influence of African conservative/fundamentalist religious leaders, resulting in:

- Introduction of new legislation banning same-gender marriage and sexual relations between people of the same gender (Nigeria, Burundi, Uganda)
- Opposition in some countries to ratifying the AU Women's Protocol (due to articles on access to safe abortions)
- Strengthening links to fundamentalist Christians in the USA

Reproductive health and rights remain a major 'battle ground' for African women's rights activists and activists globally.



## Hot issue: ABORTION

### Facts

- The movement demanding women's access to safe abortion is called 'pro-choice' because it supports women's right to choose whether or not to seek a termination. It is also a movement that supports the right of women to live healthily, and is not against 'life'.
- Laws criminalising abortions do not stop women from seeking to terminate pregnancies. For example, the abortion rate is 29 abortions per 1,000 births in Africa, where abortion is illegal in many circumstances in most countries, and it is 28 in Europe, where abortion is generally permitted on broad grounds. The lowest rates in the world are in Western and Northern Europe, where abortion is accessible with few restrictions<sup>5</sup>.
- De-criminalizing abortion means that more women are likely to have safe abortions- and so less women die or get sick as a result of abortions. For example, in South Africa, the incidence of infection resulting from abortion decreased by 52% after the abortion law was liberalized in 1996<sup>5</sup>.
- Complications due to unsafe abortion procedures account for an estimated 13% of maternal deaths worldwide, or 70,000 per year<sup>5</sup>.

### Did you know?

- \* The history of legal reform to permit abortions in commonwealth countries is linked to rape of women by security personnel. In 1938 in Britain, Dr. Aleck Bourne aborted the pregnancy of a young girl who had been raped by soldiers. Given that this was illegal, he then turned himself into the authorities, but was eventually acquitted in court. This case set the legal precedent of allowing abortion in cases where pregnancy could cause physical or mental damage in the Commonwealth of Nations<sup>6</sup>.
- \* The African Union made international legal history by including the right to access safe abortions in the Maputo Protocol.

## THEME 2: SEXUAL HEALTH AND RIGHTS

- Sexual health and rights concerns choices and well-being related to our sexuality, sexual identity and physical and mental health as sexual beings.
- In the international arena there has been significant resistance to acknowledging women's sexual rights and the sexual health and rights concerns of young people. Religious conservatives, both in government and civil society, have repeatedly blocked efforts in the United Nations to acknowledge the full spectrum of sexual health and rights, and even to include the words 'sexual rights' in declarations and UN consensus documents.

## WHO Definitions (2002)

### Sexual health

Sexual health is a state of physical, emotional, mental and social well-being in relation to sexuality; it is not merely the absence of disease, dysfunction or infirmity. Sexual health requires a positive and respectful approach to sexuality and sexual relationships, as well as the possibility of having pleasurable and safe sexual experiences, free of coercion, discrimination and violence. For sexual health to be attained and maintained, the sexual rights of all persons must be respected, protected and fulfilled.

<sup>5</sup> Source: Guttmacher Institute and WHO(2009) Facts on Induced Abortion Worldwide. Available at [http://www.guttmacher.org/pubs/fb\\_IAW.html](http://www.guttmacher.org/pubs/fb_IAW.html)

<sup>6</sup> Source: [http://en.wikipedia.org/wiki/History\\_of\\_abortion#1970s\\_to\\_present](http://en.wikipedia.org/wiki/History_of_abortion#1970s_to_present)

## Sexual rights

Sexual rights embrace human rights that are already recognized in national laws, international human rights documents and other consensus statements. They include the right of all persons, free of coercion, discrimination and violence, to:

- the highest attainable standard of sexual health, including access to sexual and reproductive health care services;
- seek, receive and impart information related to sexuality;
- sexuality education;
- respect for bodily integrity;
- choose their partner;
- decide to be sexually active or not;
- consensual sexual relations;
- consensual marriage;
- decide whether or not, and when, to have children; and
- pursue a satisfying, safe and pleasurable sexual life.

The responsible exercise of human rights requires that all persons respect the rights of others.

- **Sexual orientation** (i.e. what shapes our emotional, romantic and sexual attraction to others) is a sexual rights issue that has become heated across Africa in the past decade.
  - o There are regional and national networks across Africa that focus on the rights of lesbian, gay and bisexual Africans, and many African human rights activists, religious leaders and Africans from many walks of life.
  - o There are also many religious leaders, politicians and members of civil society who are 'homophobic', are discriminatory against lesbian, gay and bisexual people, and even go so far as to call for lesbian, gay and bisexual people to be executed.
  - o Although African homophobes often claim that homosexuality is being 'imported' from the West, there is now evidence to show that their own advocacy against the rights of lesbian, gay and bisexual Africans is funded by religious fundamentalist in the USA<sup>7</sup>.
  - o Homophobia fuels violence. Many LGB Africans face physical violence, rape, emotional abuse and abuse from police and health workers, simply because of expressing their identity.
  - o Same-sex relations are criminalised in 36 of Africa's 53 nations<sup>8</sup>. Most of these laws were put in place in the colonial era.
  - o South Africa made legal history in 1996 by including the right to equality regardless of sexual orientation in their constitution. It was the first country in the world to do so.

## 2.f. Conceptualising Violence Against Women

### Objective

- To establish a common understanding of the concept of 'violence against women' – including its causes and consequences, and legal protections against it

<sup>7</sup> See Nauhton, J. (2006). *Following the Money: A special report from the Washington Window*. Retrieved October 9, 2009 from <http://www.edow.org/follow>; Kaoma, K. (2009). *Globalizing the Culture Wars: U.S. conservatives, African churches and homophobia*. Sommerville: Political Research Associates.

<sup>8</sup> Ottosson, D. (2009). *State-sponsored Homophobia: A world survey of laws prohibiting same-sex activity between consenting adults*. Brussels: ILGA.



## Materials:

- Small pieces of coloured card
- Marker pens
- Blotack

**Time:** 2 hours 30 minutes

## Methodology

### Interactive lecture format

- The following section provides key-concepts to introduce in a lecture on the conceptualising violence against women. It relates to ideas raised in the exercises concerning power, the body and gender.
- Begin by asking participants to work in buzz groups of 3 people and brainstorm on different acts that are forms of violence against women and girls. They should write each individual form of violence down on a piece of coloured card. (10 minutes).
- Each buzz group presents their examples (10 minutes)
- The facilitator should pin each of the examples to the wall under the following headings which relate most to the example: **physical, sexual, psychological/emotional, economic.**
- The facilitator then presents the definition of VAW as the starting point for the lecture on VAW:

**Definition:** “Violence against women means all acts perpetrated against women which cause or could cause them physical, sexual, psychological or economic harm, including the threat to take such acts; or to undertake the imposition of arbitrary restrictions on or deprivation of fundamental freedoms in private or public life in peace time and during situations of armed conflicts or war” - Protocol to the African Charter on the Rights of Women in Africa, Article 1 (j), 2003

## Facilitator’s notes:

### Key facts about VAW in Africa

- “In South Africa a woman is killed by her partner every six hours. A woman is raped every 17 seconds.<sup>1</sup> In Zambia 5 women a week are killed by a male partner or family member.<sup>2</sup>
- “In Malawi a study found that 50% of schoolgirls reported being touched in an unwanted sexual manner by either their teachers or fellow schoolboys.<sup>3</sup>
- “Women represent 61% of sub-Saharan Africans living with HIV<sup>4</sup>. Women are up to 6 times more likely to be infected. Marriage a key risk factor for African women in terms of contracting HIV.
- “Approximately 20% of men and 34% of women in Ghana consider it acceptable for a husband to beat his wife for leaving the house without his permission. <sup>5</sup>

## Theme 1: VAW in human rights law and international law and policy

“States have an obligation to protect women from violence, to hold perpetrators accountable and to provide justice and remedies to victims. Eliminating violence against women remains one of the most serious challenges of our time.”- Report of the UN SG on All forms of Violence Against Women, 2006

- Attention to VAW at the international level on VAW began in the 1970s as the result of women's rights activism. However this has accelerated since the 1990s as women's rights activists pushed the issue of VAW onto the International and Africa regional policy agenda. This was part of broader activism to shift the focus of human rights law and related policy from the 'public' sphere (where men are more affected by violations), to the '**private**' sphere of the home, the family and the community (where women are more affected by violations). It also came with a shift to consider the actions of **non-state actors** and the states responsibility to protect and to respond to violations committed by state and non-state actors against women.
- International definitions of VAW- include the notion that VAW is **gender-based** (i.e. targeted at women because they are women or girls).
- Feminists argue that VAW is rooted in systems of **patriarchal power** that legitimise the use of violence and exclusion against women and girls, particularly those that do not conform to patriarchal definitions of what women and girls should be or do. The culture of impunity surrounding issues like sexual abuse of girls in the home or at school is also rooted in patriarchal culture.
- While VAW was not included explicitly in the original CEDAW (1979), it is widely acknowledged to be relevant to CEDAW as a form of discrimination against women. CEDAW General Recommendation No. 19 (1992) establishes this fact.

### International definitions include (Vienna, DEVAW) of VAW

As a result of strategic litigation and advocacy in the 1990s international law concerning crimes during conflict has also expanded to acknowledge acts of gender-based violence against women as **crimes against humanity**, constituting the **crime of genocide** and war **crimes**. Akayesu/ Rome Statute- as a crime against humanity and a weapon of war

The AU Protocol on the Rights of Women revised legal protections in the African regional human rights system, including a comprehensive definition of VAW and acknowledgment of the need to address violence against women at different stage of the life cycle, for women of different identities, and in conflict contexts. It is now increasingly being recognised that approaches to addressing VAW need to include a focus on **HIV/AIDS**, and that HIV/AIDS interventions need to address the many ways in which VAW acts as both cause and consequence of HIV infection and for those affected by HIV/AIDS.

### Theme 2: VAW as a security concern

*"What happens to soldiers taught to kill as their job description? What do they do with this lesson in peacetime? Can violence unleashed in daytime be leashed at night? Why is there silence in wars, every war, at what happens to women and children? ....What happens in countries at war? What happens in countries post-war, such as our own? The continuum of violence is all too obvious in the killing of women, the incestuous rape of children? What more is needed to spell it out." - Pregs Govender, Human Rights Commissioner and former Member of Parliament, South Africa<sup>9</sup>.*

- Both widespread abuses and precedent setting legal cases in Africa have catalysed much of the international **policy and legal change** on sexual violence and sexual exploitation and abuse (Akayesu in Rwanda, abuses in Liberia & Sierra Leone which catalysed action around humanitarian workers, rape of women in DR Congo, first cases at International Criminal Court).
- **International institutions** with oversight for issues of security and legal response to conflict (e.g. the UN Security Council and the ICC) have begun to acknowledge VAW and other violations of women's rights as concerns for the security, conflict and post-conflict response (e.g. UN Resolutions 1325, 1820, 1889)
- **Protectors or perpetrators?** Reports of widespread abuse of girls and women and transactional sex initiated by security and humanitarian workers in the late 1990s and early 2000s has led to a series of policy changes in major institutions to address the role of the security sector itself as perpetrators of VAW (UN Peacekeepers, national army and police, rebel groups and militias, humanitarian workers)
- **Continuum of violence-** Activists working on issues of VAW in conflict contexts point out that VAW is not only a consequence of conflict- it exists in society prior to the escalation of conflict, often increases and changes in form during conflict (when new actors such as soldiers and rebels are involved), but also does not end when conflict ends. In post-conflict societies people's tolerance of violence is often higher (e.g. more severe beating of children, increase in domestic violence) and certain forms of violence, such as rape, may remain 'normalised'.

<sup>9</sup> Farewell speech, Joint Monitoring Committee on the Improvement of the Quality of Life and Status of Women in Parliament, Cape Town, 30 May 2002. Available at <http://www.anc.org.za/ancdocs/speeches/2002/sp0530.html>



- **Definitions of peace:** Women’s rights activists point out that ‘peace’ does not just mean the end of an armed conflict. It means women and girls’ ability to live safe, healthy lives without the constant threat of violence.

## DEFINITIONS OF VAW IN INTERNATIONAL AND REGIONAL LAW

“means all acts perpetrated against women which cause or could cause them physical, sexual, psychological or *economic* harm, including the threat to take such acts; or to undertake the imposition of arbitrary restrictions on or deprivation of fundamental freedoms in private or public life in peace time and during situations of armed conflicts or war”- **Protocol to the African Charter on Human and Peoples’ Rights on the Rights of Women in Africa, Article 1 (j), 2003 *emphasis added***

“means any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life. - **UN GA Declaration on the Elimination of Violence Against Women, Article 1, 1993**

Gender-based violence against women is “violence that is directed against a woman because she is a woman, or violence that affects women disproportionately. It includes acts that inflict physical, mental or sexual harm or suffering, threats of such acts, coercion and other deprivations of liberty.”

“Gender-based violence, which impairs or nullifies the enjoyment by women of human rights and fundamental freedoms under general international law or under human rights conventions, is discrimination within the meaning of article 1 of the Convention.”- **CEDAW General recommendation No. 19 (1992)**

Recognizes that “domestic violence can include economic deprivation and isolation and that such conduct may cause imminent harm to the safety, health or well-being of women.” - **UN GA resolution on the Elimination of Domestic Violence against Women (1993)**

### VAW as a crime against humanity

1. For the purpose of this Statute, “crime against humanity” means any of the following acts when committed as part of a widespread or systematic attack directed against any civilian population, with knowledge of the attack:
  - (a) Murder;
  - (b) Extermination;
  - (c) Enslavement;
  - (d) Deportation or forcible transfer of population;
  - (e) Imprisonment or other severe deprivation of physical liberty in violation of fundamental rules of international law;
  - (f) Torture;
  - (g) Rape, sexual slavery, enforced prostitution, forced pregnancy, enforced sterilization, or any other form of sexual violence of comparable gravity;
  - (h) Persecution against any identifiable group or collectivity on political, racial, national, ethnic, cultural, religious, gender as defined in paragraph 3, or other grounds that are universally recognized as impermissible under international law, in connection with any act referred to in this paragraph or any crime within the jurisdiction of the Court;
  - (i) Enforced disappearance of persons;
  - (j) The crime of apartheid;
  - (k) Other inhumane acts of a similar character intentionally causing great suffering, or serious injury to body or to mental or physical health.

- Article 7, Rome Statute (adopted 1998, entry into force 2002)

### Theme 3: What causes VAW?

The **ecological model** (see Fig.3) has become widely used as a means of conceptualising and planning interventions to address domestic violence. It is based on the understanding that VAW has multiple causes and multiple effects and that interventions to address it need to be targeted at the appropriate levels.

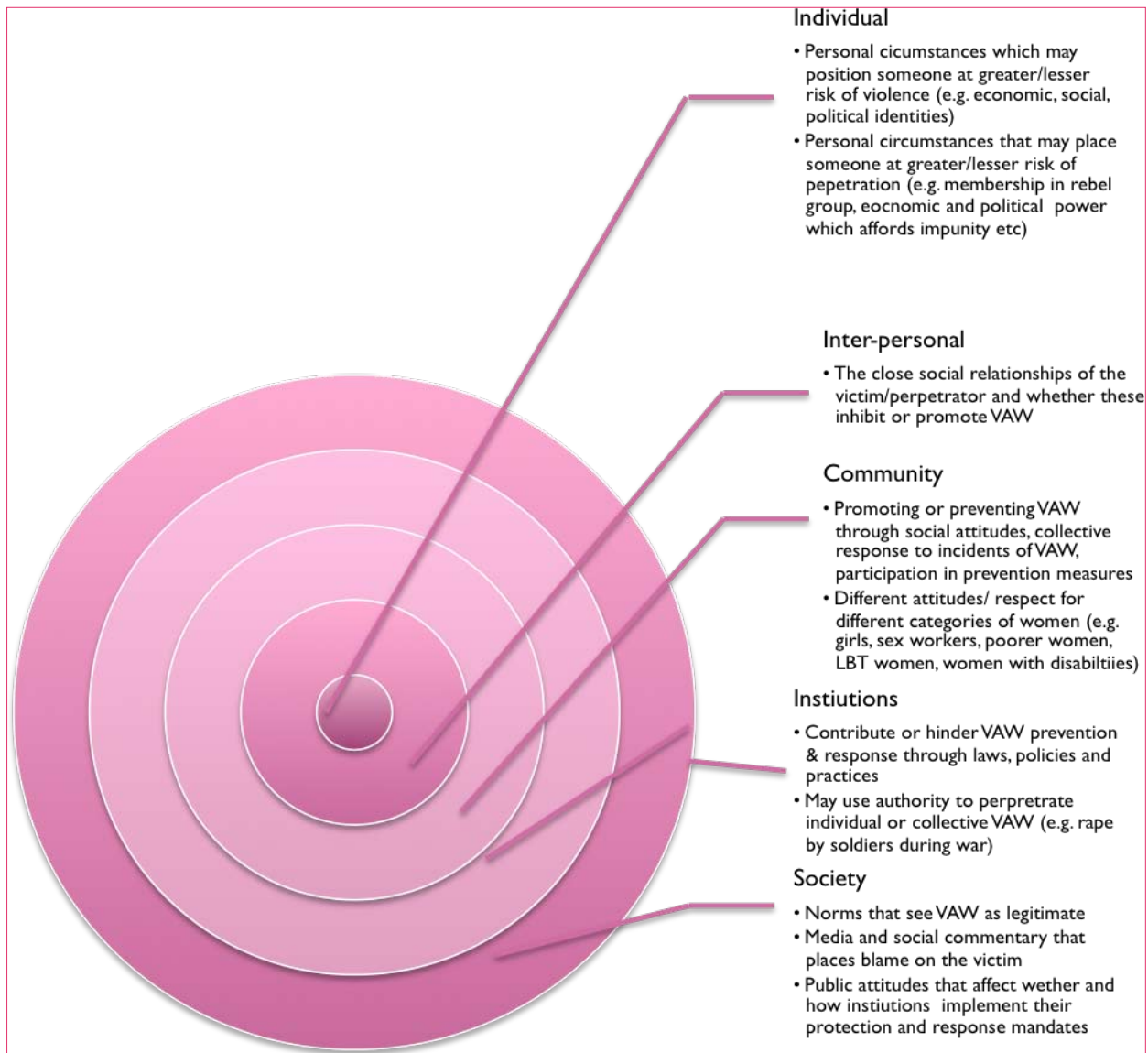


Fig. 3 Ecological model for understanding GBV- adapted from Heise et al (1996)

**Discussion point:** Ask participants to give examples in which actors in each level can encourage VAW, or help prevent it (e.g. society- a well-known musician is accused of rape and media reporting covers the issues as if it is not a serious concern, or blames the victim; community- traditional law or religious authorities that call for women who are abused by their husbands to seek reconciliation rather than go to the police).

### Theme 4: Can we prevent VAW?

Given how common VAW is, we often feel that it is 'inevitable' or just part of society. In reality, VAW can be prevented through a combination of changes in social beliefs (we have to agree as society that VAW is wrong and should end) and changes in practices of institutions such as the police.

## FORMS OF PREVENTION

**Primary prevention:** stopping violence before it happens. This requires fundamentally transforming social beliefs and attitudes about gender, women and the tolerance of violence against women. This can be supported through a combination of measures including advocacy, community-based and national discussions, ensuring that public spaces such as school, refugee camps, urban areas are made safe for women and girls, clear laws on VAW, and increasing the economic, social and political power of women and girls.

**Secondary prevention:** Responding to violence immediately after it happens, and thereby limiting the negative effects and consequences of that violence (e.g. by providing post-exposure prophylaxis against HIV, comprehensive counselling, legal support, access to safe abortion of needed); as well as further violence and violation (e.g. by health workers or in the justice system).

**Tertiary prevention:** addressing the longer-term impact of VAW on survivors through follow-up services and support.

*Remember!* Preventing VAW is everyone's responsibility. It is not only women's responsibility.

## 2.g. Religion, culture and women's bodies

### Objectives

- Objective**
- To encourage participants to think critically about mainstream religious and cultural institutions and the ways in which they exercise power over women's bodily integrity and autonomy
  - To explore the issue of cultural and religious fundamentalisms, their impact on women's rights, and strategies to resist them

### Materials

- Copy of Handout 3- Indecent Dressing Bill, Nigeria, 2008

**Time:** 1 hour 30 minutes

### Methodology

Participants should break into groups of 5. Each group should read the Bill in full and then analyse its contents on the basis of the questions below (40 minutes).

Each group should appoint a rapporteur. The groups come back into plenary and present their findings. (20 minutes)

The facilitator leads a group discussion around definitions of fundamentalisms and the ways in which religion and culture are used to defend exclusion, denial of rights and even violence against certain populations (30 minutes).

### Questions to discuss in groups:

1. What does this bill assume about the gender-structure of Nigerian society? Is it true?
2. What does this bill say about how women should relate to their sexuality? And men?
3. What are the main concerns the bill is trying to address? What solutions does it propose? Do you think these are appropriate for the nature of the problem?
4. What does the bill identify as 'crimes' and what level of punishment is attached to them?
5. What are the source of the moral or ethical arguments in the bill (e.g. does it speak about 'culture' or 'religion' or 'rights' justifying the bill and its contents?
6. Do you think that the issues covered by the Bill should be a matter of government concern and control? If so, why and which issues. If not why, and which issues?

7. What are some of the possible consequences on women's rights if a Bill such as this was passed in your country? (Who would be most likely to be arrested? Who would be targeted? Could it lead to abuses against a particular population of women?)

## Facilitator's notes

### Feminist responses to the Indecent Dressing Bill

"This bill is, in a larger sense, about societies for whom women are safe scapegoats, and Nigeria is only one example. The country is immoral, and we must legislate morality by imprisoning women in miniskirts. (Most Nigerians use "immoral" to mean sexual. They rarely use the word to refer to real immorality: institutional corruption...)...I was once asked to leave my church in Nsukka because my blouse had short sleeves (I refused); apparently my bare arms would tempt the otherwise pious men. To accept that dressing is a moral issue is to accept this: a woman must not tempt a man. We focus on Adam eating the apple because Eve gave it to him. We don't focus on Adam's responsibility, on why he did not say no. This Judaeo-Christian-Islamic notion of controlling the female temptress so as to save the helpless male dehumanises women and insults the dignity of men since it assumes that men are incapable of restraint at the sight of a woman's flesh. Or incapable of simply looking away.- *Chimamanda Ngozi Adichie, Nigerian writer, The Guardian (UK), 2 April 2008*

### Key critiques of the Bill

- Rape and sexual abuse are not caused by indecent dressing. It places blame on the victim, not the perpetrator
- It is likely to lead to more violations of women's rights by police
- There are more restrictions proposed for women than for men- making it discriminatory
- It claims to represent Nigerian 'cultural' values and yet many traditional costumes in Nigeria would count as illegal under the law, as would wearing cloth such as lace, common in Nigeria
- It legitimates the idea that society can define and restrict women's self-expression
- It violates people's right to freedom of expression
- It fails to address the root causes and major concerns of Nigerian women, including impunity on VAW by the police and justice sector, and real concerns
- It reaffirms the role of religious bodies in 'policing' society and setting national 'moral stands' in a country governed by a secular constitution.
- The law is vague and definitions of clothing length etc may not fit all people- leaving it open to be used in discriminatory ways (e.g. targeting vulnerable groups such as sex workers; used for blackmail etc.)
- It defines the main 'moral' concern in society as controlling people's sexual and bodily expression- rather than real concerns such as corruption.

### On culture

Culture can be defined as a system of values, beliefs, practices, symbols, language and material practices shared by a group of people. Institutions, specific social groups and society at large all have 'cultures'. We are not born with culture- we learn it, and also produce it and transmit elements of our culture/cultures to others. We often think of our cultural practices as 'natural' (for example, piercing our ears, or getting married). However culture is not 'natural' but made by humans. It is a product of history and is not static and unchanging. And since it is made by human beings, it can change or be changed if society decides that it needs to do so.

What conservatives define as 'African culture' is often patriarchal culture- i.e. beliefs and practices that support the needs and interests of men.

The AU Protocol on the Rights of Women recognises the rights of women "to live in a positive cultural context and to participate at all levels in the determination of cultural policies" (Article 17)

## On fundamentalisms

'Fundamentalism' is a contested term with many definitions. The earliest use of the term as applied to religion was in a movement of North American Christian Evangelicals at the end of the 1900s who called for a return to the 'fundamentals of the faith' and a rejection of what they saw was the ungodly modernisation of society with growth of science and industry. Since September 11<sup>th</sup> 2001, the term is now more commonly (and often incorrectly) associated with Islam.

**Defining fundamentalisms:** In AWID's (2008)<sup>10</sup> global survey, they asked people to define characteristics of religious fundamentalisms. The most commonly cited aspects are that religious fundamentalisms:

1. Form part of broader religious institutions or movements (that may not be fundamentalist as a whole e.g. Christianity)
2. Draw on selective interpretations of religious teachings to justify imposing only one truth on the whole world
3. Are intolerant and absolutist- one truth only, no room for debate or dialogue
4. Are anti-women and patriarchal, justifying this with appeals to tradition, culture and/or selective interpretation of religious texts
5. Are about politics and power, not just about God. Fundamentalists have a political goal and use religion to achieve it.
6. Are against human rights and democratic principles- seeking to block freedom of speech and thought, equality and women's sexual and reproductive rights among other rights.

Because fundamentalists aim for mass appeal they often mobilise around collective fears- increasing poverty, exclusion or threats from 'outside' forces, dreams of being rich and prosperous. However while they may talk about hope and well-being for the 'chosen' few, their end goal is to entrench hatred and exclusion as a means of staying popular and gaining social and often political power.

### Impacts on women's rights:

- Gender norms, in particular around reproduction and sexuality are often a core target of religious fundamentalists rhetoric and political actions (for example anti-choice activism by fundamentalist Catholics and other fundamentalist Christians, homophobic activism and preaching amongst Muslim and Christian fundamentalists, the defence of the traditional "family" by Christian fundamentalists). For example:

"The first ministry ever given to women was marriage. The greatest spiritual help that you can ever give your husband is unconditional agreement. The husband is the head of the house and as a wife you should submit to his direction. Quit nagging and complaining and resort to prayer in times of disagreement."- Jessica Kayanja, Pentecostal Pastor of Girl Power Ministries, Uganda<sup>11</sup>

- In the African contexts religious fundamentalists often make strategic alliance with cultural fundamentalists, or use a narrow interpretation of 'African culture' to defend their positions.

- Religious fundamentalists have different views towards the state, although all believe that society should be run by 'God's law' (as they interpret it). Some may make attempts to reform law and policy in line with their interpretations of morality (e.g. Anti-Homosexuality Bill in Uganda, actions against domestic violence legislation in Zimbabwe), while others may seek to oppose the state altogether and set up nations ruled by religious law (e.g. Islamists in Somalia).

### Responses from progressive African clergy

"We need pastors to affirm that sex is natural, it is not a sin. Churches don't acknowledge this so the congregation pretends that they are not having sex, which means that they are also not being educated properly about HIV"- Sierra Leonean woman reverend, MBI training, 2008

Hate has no place in the house of God. No one should be excluded from our love, our compassion or our concern because of race or gender, faith or ethnicity -- or because of their sexual orientation."- Reverend Desmond Tutu, Nobel Peace Laureate and Archbishop Emeritus of Cape Town, source: "In Africa, a step backward on human rights". Washington Post, 12 March 2010

<sup>10</sup> AWID. 2008. Shared insights: Women's rights activists define religious fundamentalisms. Briefing paper.

<sup>11</sup> See <http://www.girlpowerministries.org/Pastor.html> accessed 7 October 2009



## 2.h. Rights in action

### Objective

- To allow participants to explore theoretical concepts around SRHR in practical terms

**Materials-** None

**Time:** 1 hour

### Methodology

- Divide participants into four groups. Then give each group one of the following themes (you can develop different themes depending on issues that are emerging as difficult or important in the course of the training):
  - o Sexual health
  - o Sexual rights
  - o Reproductive health
  - o Reproductive rights
- Ask each group to spend 10 minutes discussing the key issues faced by women in their communities relating to the theme. This could be from personal experience or from issues that they have encountered in their activism.
- Participants then work on generating a 5 minute skit which explores the issues that they have discussed. They should try and be as realistic as possible in what they present (20 minutes) The skit should include the following:
  - o A problem that needs to be resolved
  - o A person trying to address it
  - o A person trying to stop it from being resolved
  - o A resolution of some kind (positive or negative)
- Each group then performs their skit in plenary (30 minutes). They should not explain what they are doing before hand. After each skit the facilitator asks:
  - o What did you see happening?
  - o What was the key problem or problems?
  - o What was the source of the problem?
  - o What did the person try to do to resolve the problem/s
  - o Did anything prevent this from happening? If so what and who?
  - o What was the result?
  - o What could have been done differently for a more positive outcome?
- In closing, the facilitator should reaffirm the basic principles of choice and enabling conditions.

# III. Knowledge in practice

## Planning for activism

### 3.a. Reflecting on resistance

#### Objectives

- To allow participants to reflect on what they already know and have experienced in transforming an unfair situation, and through this to build a collective understanding about 'how change happens'

**Materials-** None

**Timeframe-** 1 hour

#### Methodology

Participants get into pairs. Each describes a moment where they have successfully resisted something that their felt was unfair, or managed to change an aspect of their own lives (5 minutes each- total of 10 minutes). As they talk they should think about:

1. What was the problem and how did I challenge it?
2. Did I draw on information or other resources- if so from where?
3. Did I draw on other people- if so, who?
4. Did I succeed the first time I tried, and if not what did I do?
5. What was the reaction? What did I do about it?
6. How did I feel throughout the process?

After they describe the events they discuss they should identify common elements of their experience (10 minutes)

- In plenary each group should present the common elements of change that they identified. (20 minutes)
- For the discussion- what does our own experience tell us about how change happens?: (20 minutes)

#### Key points about change

- o All situations of inequality are made by humans and therefore human action can change them!
- o We can all be agents of positive change
- o Change happens when you assert your own power and challenge the normative power that maintains inequality→ so change is about challenging power relations
- o When you call for or make change there is often a backlash from those who are loosing out- you need to anticipate this and plan for it
- o Making change requires resources (e.g. time, emotional strength, information, material resources etc) and a clear vision of what you want
- o Changes involves conflict (of differing degrees)
- o When things change there is often an element of 'loss'- we loose the old ways, which some people benefit from.
- o Change is an emotional process

## 3.b. A Vision for Change

### Objectives

- To enable participants to create positive pictures of the future in their own lives and societies
- To build skills in the first stage of strategic planning - naming the end result of the change that you want to create

### Materials

- Flip chart
- Marker pens

Time: 45 minutes

### Methodology

- Break into thematic caucus groups. Each group takes a flip chart and markers and selects a rapporteur. Participants are asked to reflect on the issue they are working on and: “imagine if you lived in your own country 50 years from now. What would it look like? What would it be like to live there as a woman? What would be the status of the issue you are working on now? What are the key shifts (global forces, national activism etc) that succeeded in transforming your society into a place where you feel so positive and where your key issue has been addressed? “. Participants discuss in their groups and write down the key aspects of their community/context 50 years from now, in the present tense (20 minutes).
- Return to plenary and each group presents (in brief) their visions, speaking in the present tense.
- When all groups are done the facilitator asks participants to identify elements of the future visions which do not exist today.
- The facilitator asks participants to then reflect on positive elements of our contemporary societies which were not here 50 years ago- and think about what/who made them exist today.
- Participants reconvene in thematic caucus groups to develop the **vision** of what they aim to achieve by working on that issue, what is already in place now, and what needs to be addressed in order to fulfil the vision.

## Facilitator’s notes

Social change takes **generations**- we sow the seeds now, sometimes a tree grows and bears fruit- sometimes the fruit will only be there for our children

Without a vision you will not be able to articulate WHY you are engaging in the activism that you are. And without a vision you will not know whether or not you have achieved what you had been seeking to do.

A **collective vision** is at the base of any social movement. Common dreams are what bind people together.

## 3.c. My 60 second idea for transforming women’s lives

### Objectives

- To stimulate creative thinking about how activism can contribute to social change
- To generate ideas for action plans
- To develop skills in communicating in clear, brief and convincing ways



## Materials

- Stopwatch (on most mobile phones)
- Small squares of paper –enough for 1 per participant
- Bowl/box (to use for gathering voting papers)
- Large flipchart
- Pens

**Time:** 1 hour

## Methodology

- The facilitator explains the idea of the exercise- each person will have time to think about an idea that they propose which they think would transform the lives of women and girls in their community. The idea should be linked to women and girls being able to live safely and healthy in their own bodies and be able to make healthy choices about their bodies. They will have to present the idea to the group in 60 seconds.
  - The ideas should include: brief statement of the problem and why things need to change; and the idea for what they plan to do, and who will be involved in doing it. They should try and be as specific as possible.
- Give participants 20 minutes to think about and develop their ideas individually.
- While participants are working, the facilitator should draw up a scoring sheet on a flipchart, by drawing boxes with each participants name.
- Participants then present their 60 second ideas to the group one after the other. The facilitator should use a stopwatch and stop participants after 60 seconds, whether or not they have finished.
- At the end, each person is asked to write the name of the most convincing speaker on the piece of paper. The participants cast their votes, and the facilitator collects and counts them, tallying votes on the flip chart.
- The person with the most votes is declared the ‘winner’ with two other runners up.
- The facilitator leads the group in reflecting on what was different about the ‘winning’ ideas.

## 3.d. Safety and security for activists

### Objectives

- To build awareness around the need for activists to consider their safety and security
- To develop knowledge around basic risk analysis and risk mitigation in activist work

### Materials

- Copy of ‘Typology’ – Handout 2

**Time:** 1 hour

## Methodology

- Hand out a copy of the 'Typology' to each participant, explaining that this is a list of the major forms of abuse faced by women's human rights defenders as acknowledged by the UN Declaration on Human Rights Defenders (1998).
- Allow participants to skim-read the typology (5 minutes)
- Divide participants into buzz groups of 3 people. Each person should take turns discussion and answering the following questions with their partner. Each buzz group should select one person to present (10 minutes)
  - Have you ever felt unsafe in the course of your activism? If so, what made you feel unsafe, what was the threat, and what did you do about it? Was your response effective?
  - Are any of the threats you faced listed in the 'Typology'?
- Return to plenary and each group presents they key issues raised in their discussion. The facilitator notes down responses on a flipchart in three columns: nature of threat; source of threat; response; effective or not
- The facilitator then leads a discussion on the group's findings, relating it to the 'Typology' and most common threats faced by WHRDs in the contexts that participants come from. The facilitator should note that if participants have not faced many threats it is positive- but should be aware that these threats may emerge at different points of activism, or during different periods (e.g. during periods of armed conflict) (30 minutes)
- Facilitator introduces the concepts of **risk** and **risk mitigation** using the risk equation below (developed by Frontline Human Rights Defenders<sup>12</sup>). Stress the fact that it is important to fully understand any risk, and that risks can be avoided or averted by decreasing vulnerabilities (e.g. locks and security at the office, safe communications), increasing capacities (e.g. putting in place an emergency response system in your organisation), and addressing threats (e.g. publicising the fact that a person/institution has threatened you, reporting the threat to the police ) (15 minutes)

### Risk = threats x vulnerability

#### Capacities

**Risk:** the possibility of events, however uncertain, that will result in harm.

**Threats:** Indications that someone will harm somebody else's physical or moral integrity or property through purposeful and often violent action.

**Vulnerability:** the factors that can make it more likely that a human rights defender or group will suffer an attack, or will suffer greater harm as a result of an attack.

**Capacities:** the strengths and resources a group or human rights defender has can access to improve their security and/or survive an attack.

## 3.e. Basic self –defence

### Objectives

- To provide participants with a conceptual framework for understanding self-defence
- To build practical skills in physical self-defence

**Time:** Approx 1 hour

<sup>12</sup> Source: *Protection Handbook for Human Rights Defenders*, Frontline Human Rights Defenders, 2007



## Materials

- Large floor space
- Floor mats

## Methodology

- The facilitator begins the session by presenting the framework of ‘Three forms of self-defence’, and indicating that the session will focus on physical self-defence (10 minutes)
- A self-defence trainer gives lessons in basic self-defence addressing the most common forms of gender-based attacks (e.g. attempted rape, strangulation etc by a male perpetrator). (approx 50 minutes)

## Facilitator’s tips

### The Three Forms of Self-Defence\*

“Self-defence is a set of physical, psychological, and verbal techniques that can be used to defend ourselves in situations where we are the target of assault, including undesirable comments, physical abuse and rape.”

**1. Psychological self-defence-** Your ability to protect yourself from and respond to emotional and psychological abuse including threats to your safety and safety of those you care for.

**2. Physical self-defence-** Your ability to respond to threats or acts or physical attack, including removing yourself from a violent situation and responding physically where necessary to protect yourself.

**3. Legal self-defence –** Knowledge of your rights under national, regional and international law and using the law to seek justice for abuses committed against you because of your activism or identity.

**In general, and where possible it is important to:**

- Learn to identify when you are most likely to be attacked, the degree of risk that you face, and ways of preventing it before it happens, or responding during and after an attack takes place
- Avoid provoking or accelerating the attack. It is normally better to ‘walk away’ as an act of self-preservation.

\* Adapted from *Self-Care and Self-defence Manual for Activists Artemisa, Elige, CREA (2008)*

**Definition of a women’s human rights defender:** Women human rights defenders include women active in human rights defence who are targeted for **who they are** as well as those active in the defence of women’s rights who are targeted for **what they do**. - Source: International Campaign on Women’s Human Rights Defenders

Activists are in the business of challenging power. And anytime those with power are challenged, they will often respond. Sometimes this response is positive, other times it can be negative in the form of verbal attacks, efforts to silence the activist or their organisation (e.g. steps taken by government officials to close down your organisation; slander or accusations in the media), and extreme cases death threats and actual violence against a person or organisation and destruction of property. Activists normally calls this negative response a “backlash”.

## 3.f. The Great Debate

### Objective

Objective

- To encourage participants to see both sides of a contentious issue
- To allow space for thinking through opposing views and how to counter them as advocates

**Materials:** None

**Time:** 1 hour 30 minutes

Methodology

### Methodology

- The workshop facilitators generate a topic for debate that has clear 'sides' to argue from. It can be an issue that has emerged as contentious during the training, or an issue related to SRHR/ VAW that is contentious- (e.g. A woman has a right to choose to have an abortion ; adult sex work is not a form of violence against women, it is form of work)
- Then ask for 6 volunteers- three will be 'for' the motion and three will be 'against' Where possible try and make sure that people are arguing for a position that they do not support- this encourages learning and means that the debate will not be personalised.
- *Note: participants should be given time to prepare, so ideally identify the topic and debating groups the night before.*
- Select two moderators. One moderator should present these instructions and call speakers up; the other should keep time. Then do the following:
  1. Each debating group should sit on one side of the room
  2. The moderators announce the motion (explain it in simple terms) and then ask the participants to move and sit on the side of the team that they support. If they are undecided then they should sit in the middle of the room.
  3. The moderator explains that each debater has 3 minutes to make their case. The team FOR will begin with their first speaker, then the team AGAINST will present until all have had their turn. Then participants from the floor are invited to make their case to the audience (maximum 3 minutes). Finally one speaker from each team can give a concluding statement.
  4. At any time the participants are allowed to move if they agree or disagree with a team's position. In the end they will be asked to 'vote with their feet'. The team with the most number of supporters sitting on their side wins the debate.
  5. TO BEGIN: the moderator announces the theme against and asks the first person from the team FOR the motion to present their case.
  6. AT THE END: the moderators sum up briefly the key arguments that were made on either side.
  7. The group discusses points on both sides, taking a more serious look at the issues and what they consider to be the key points on each side. (30 minutes)

# Annex 1 Timeline of key events for SRHR, GBV and conflict in Africa

## Pre-colonial

**1<sup>st</sup> Century- Regional-** Coptic and Orthodox Christianity founded and spread through North and Horn of Africa

**4<sup>th</sup> century- Regional-** Islam is introduced and begins to spread throughout Africa.

## Colonial era

**Trends:** British colonies saw the introduction of laws banning the free movement of women in urban areas, laws banning 'unlawful carnal knowledge', 'sodomy', and legislating on marriage etc- all aimed at controlling sexuality and reproduction.

**15<sup>th</sup> century onwards-** first Portuguese Catholics then other European Christian missionaries convert Africans across the continent, bringing new gender norms as interpreted through the Bible and both Catholic and Protestant Christianity. Focus on monogamy and role of women as wives.

**1945- International** Charter of the International Military Tribunal for the Nuremberg Trials (trying Nazi war criminals) defines crimes against humanity- rape not included

**1949 International** Article 27 of the Geneva Convention includes rape and forced prostitution as a crime in times of war.

## 1950s

**Trends:** The movement for independence from colonial rule gathers force. Women are active in these movements and even in anti-colonial armed struggles, however women's equality is downplayed by most liberation leaders. Women are also subjected to violence by colonial forces and by liberation 'comrades'.

The legal systems of independent African countries include sexist colonial legislation on marriage, 'appropriate' sex and sexuality, inheritance and property rights, denying women's access to full citizenship, etc

**1958- Regional** - Ghana becomes first African country to gain independence from colonial rule.

## 1960s

**1965- Regional-** Tunisia liberalises abortion law (then law enacted under new penal code in 1973 allows abortion on request in the first three months of pregnancy)

**1966- Senegal-** Sex work decriminalised in Senegal (law entered into force in 1969)

## 1970s

**1979- International-** Convention on the Elimination of all Form of Discrimination (CEDAW) ratified

## 1980s

**Trends:** HIV emerges in US, Africa and in African migrant communities in Europe

**1985- International** 3<sup>rd</sup> World Conference on Women held in Nairobi, active participation from African women's movements

**1987 International-** First anti-retroviral (AZT) licensed

## 1990s

**Trends:** *growth in African women's movement with increased funding and more NGOs created*

**1991 International-** Female condom launched

**1993 International** – Vienna World Conference on Human Rights. UN member states officially recognised women's rights as human rights, and stated that gender-based violence is a human rights violation. Female Genital Mutilation (FGM) named as a form of violence against women through advocacy by African women.

**1994 International-** International Conference on Population and Development held in Cairo. Active participation by African women. Programme of Action affirmed sexual and reproductive health and reproductive rights of women; the needs and rights of women regarding HIV/AIDS and the responsibilities of governments to take action.

**1995 International** – Fourth World Conference on Women held in Beijing. After advocacy, HIV/AIDS recognised as a gender-based issue by UN member states. SH and RHR defined, but sexual rights left out. African lesbian activists visible and active in the conference.

**1996- Regional-** South African parliament passes the Choice on Termination of Pregnancy Act making abortion available on demand nation wide.

**International-** The new South African constitution is passed by parliament, and is the first in the world to explicitly name and protect the right to equality on the grounds of sexual orientation

**1998 International-** Launch of Global Campaign for Microbicides (women controlled- HIV prevention)

**1998 International-** "Akayesu judgment" in International Criminal Tribunal on Rwanda provides first international ruling on systematic rape as a constituting a crime of genocide

**1999 International-** Drug to prevent mother to child transmission (Nevirapine) available

## 2000s

**Trends:** *Emergence of LGBTI activist groups and individuals outside of South Africa*

**2000 International-** Launch of World Bank MAP funding adopted in Maputo after extensive lobbying by African women's rights activists; UN Security Council Resolution 1325 passed focusing on women and security.

**2002 International-** Rome Statute of the International Criminal Court enters into force. Acknowledges rape, sexual slavery, forced prostitution, forced sterilisation and other forms of sexual violence as crimes against humanity and war crimes.

**2004 Regional** – Coalition of African Lesbians founded, first regional group representing lesbian, bisexual and transgender African women

**2003 International-** US President George W. Bush launches \$15 billion fund to tackle HIV/AIDS (PEPFAR), emphasising abstinence-until marriage education and supported increased funding to faith based groups.

**2006 International-** UN Secretary General issues global report on all forms of VAW- the first ever to be reviewed by the UN General Assembly.

**2007 Regional-** YWCA organised the first conference in Africa focused on women and HIV/AIDS, held in Nairobi.

**2008- International-** election of Barack Obama as US President signals a shift in US foreign policy and funding on SRHR, HIV/AIDS and LGBT rights

**2009 International-** UN Security Council Resolution 1888 passed



# Handout 1 Definitions of SRHR in laws and policies

## Definitions of reproductive rights and reproductive health

Reproductive health and rights were first elaborated in international policy in the Program of Action of the International Conference on Population and Development (ICPD) held in Cairo in 1994. This was a 'consensus' definition, taking into account differing view points of conservative and progressive governments and conservative and progressive civil society, particularly on the issues of reproductive choice regarding abortion, sexual orientation (both excluded from the text), and the access to comprehensive sexuality education for young people. At the Beijing World Conference on Women in 1995 these definitions were further developed. Since then definitions have expanded (and retracted) in policy and law as ICPD and Beijing commitments were domesticated at national level across the world.

**Excerpt from Chapter VII, Reproductive Rights and Reproductive Health of ICPD PoA** Source <http://www.unfpa.org/icpd/summary.cfm>

*A. Reproductive rights and reproductive health.* Reproductive health is a state of complete physical, mental and social well-being in all matters relating to the reproductive system and to its functions and processes. It implies that people have the capability to reproduce and the freedom to decide if, when and how often to do so. Implicit in this is the right of men and women to be informed and to have access to safe, effective, affordable and acceptable methods of family planning of their choice, as well as other methods of their choice for regulation of fertility, which are not against the law, and the right of access to health-care services that will enable women to go safely through pregnancy and childbirth. Reproductive health care also includes sexual health, the purpose of which is the enhancement of life and personal relations.

Reproductive rights embrace certain human rights that are already recognized in national laws, international human rights documents and other relevant UN consensus documents. These rights rest on the recognition of the basic right of all couples and individuals to decide freely and responsibly the number, spacing and timing of their children and to have the information and means to do so, and the right to attain the highest standard of sexual and reproductive health. They also include the right of all to make decisions concerning reproduction free of discrimination, coercion and violence. Full attention should be given to promoting mutually respectful and equitable gender relations and particularly to meeting the educational and service needs of adolescents to enable them to deal in a positive and responsible way with their sexuality....

Reproductive health-care programmes should be designed to serve the needs of women, including adolescents, and must involve women in the leadership, planning, decision-making, management, implementation, organization and evaluation of services. Innovative programmes must be developed to make information, counselling and services for reproductive health accessible to adolescents and adult men. Such programmes must both educate and enable men to share more equally in family planning, domestic and child-rearing responsibilities and to accept major responsibility for the prevention of STDs.



**Excerpts from Beijing Platform for Action, 1995** <http://www.un.org/womenwatch/daw/beijing/platform/health.htm>

96. The human rights of women include their right to have control over and decide freely and responsibly on matters related to their sexuality, including sexual and reproductive health, free of coercion, discrimination and violence. Equal relationships between women and men in matters of sexual relations and reproduction, including full respect for the integrity of the person, require mutual respect, consent and shared responsibility for sexual behaviour and its consequences.

97. Further, women are subject to particular health risks due to inadequate responsiveness and lack of services to meet health needs related to sexuality and reproduction. Complications related to pregnancy and childbirth are among the leading causes of mortality and morbidity of women of reproductive age in many parts of the developing world. Similar problems exist to a certain degree in some countries with economies in transition. Unsafe abortions threaten the lives of a large number of women, representing a grave public health problem as it is primarily the poorest and youngest who take the highest risk. Most of these deaths, health problems and injuries are preventable through improved access to adequate health-care services, including safe and effective family planning methods and emergency obstetric care, recognizing the right of women and men to be informed and to have access to safe, effective, affordable and acceptable methods of family planning of their choice, as well as other methods of their choice for regulation of fertility which are not against the law, and the right of access to appropriate health-care services that will enable women to go safely through pregnancy and childbirth and provide couples with the best chance of having a healthy infant. These problems and means should be addressed on the basis of the report of the International Conference on Population and Development, with particular reference to relevant paragraphs of the Programme of Action of the Conference. [14] In most countries, the neglect of women's reproductive rights severely limits their opportunities in public and private life, including opportunities for education and economic and political empowerment. The ability of women to control their own fertility forms an important basis for the enjoyment of other rights. Shared responsibility between women and men in matters related to sexual and reproductive behaviour is also essential to improving women's health.

98. HIV/AIDS and other sexually transmitted diseases, the transmission of which is sometimes a consequence of sexual violence, are having a devastating effect on women's health, particularly the health of adolescent girls and young women. They often do not have the power to insist on safe and responsible sex practices and have little access to information and services for prevention and treatment. Women, who represent half of all adults newly infected with HIV/AIDS and other sexually transmitted diseases, have emphasized that social vulnerability and the unequal power relationships between women and men are obstacles to safe sex, in their efforts to control the spread of sexually transmitted diseases. The consequences of HIV/AIDS reach beyond women's health to their role as mothers and caregivers and their contribution to the economic support of their families. The social, developmental and health consequences of HIV/AIDS and other sexually transmitted diseases need to be seen from a gender perspective.

99. Sexual and gender-based violence, including physical and psychological abuse, trafficking in women and girls, and other forms of abuse and sexual exploitation place girls and women at high risk of physical and mental trauma, disease and unwanted pregnancy. Such situations often deter women from using health and other services.

The **Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa** adopted in 2003 by the African Union (entered into force in 2005) advanced international law and African regional law in its definition of reproductive rights, including the right to access safe abortions. It also advanced the legal definition of violence against women to include economic violence, and included the Right to Peace. Source [www.achpr.org/english/women/protocolwomen.pdf](http://www.achpr.org/english/women/protocolwomen.pdf)

## The Protocol States:

### Article 1 Definitions

j) "Violence against women" means all acts perpetrated against women which cause or could cause them physical, sexual, psychological, and economic harm, including the threat to take such acts; or to undertake the imposition of arbitrary restrictions on or deprivation of fundamental freedoms in private or public life in peace time and during situations of armed conflicts or of war"

## Article 11 Protection of Women in Armed Conflicts

.... 3. States Parties undertake to protect asylum seeking women, refugees, returnees and internally displaced persons, against all forms of violence, rape and other forms of sexual exploitation, and to ensure that such acts are considered war crimes, genocide and/or crimes against humanity and that their perpetrators are brought to justice before a competent criminal jurisdiction.

## Article 14 Health and Reproductive Rights

1. States Parties shall ensure that the right to health of women, including sexual and reproductive health is respected and promoted. This includes:

- a) the right to control their fertility;
- b) the right to decide whether to have children, the number of children and the spacing of children;
- c) the right to choose any method of contraception;
- d) the right to self-protection and to be protected against sexually transmitted infections, including HIV/AIDS;
- e) the right to be informed on one's health status and on the health status of one's partner, particularly if affected with sexually transmitted infections, including HIV/AIDS, in accordance with internationally recognised standards and best practices;
- f) the right to have family planning education.

2. States Parties shall take all appropriate measures to:

- a) provide adequate, affordable and accessible health services, including information, education and communication programmes to women especially those in rural areas;
- b) establish and strengthen existing pre-natal, delivery and post-natal health and nutritional services for women during pregnancy and while they are breast-feeding;
- c) protect the reproductive rights of women by authorising medical abortion in cases of sexual assault, rape, incest, and where the continued pregnancy endangers the mental and physical health of the mother or the life of the mother or the foetus.

The **World Health Organisation** brought technical experts together in 2002 to develop the following shared working definitions of sex, sexuality, sexual health and sexual rights. Source <http://www.who.int/reproductive-health/gender/sexualhealth.html>

## Sexuality

Sexuality is a central aspect of being human throughout life and encompasses sex, gender identities and roles, sexual orientation, eroticism, pleasure, intimacy and reproduction. Sexuality is experienced and expressed in thoughts, fantasies, desires, beliefs, attitudes, values, behaviours, practices, roles and relationships. While sexuality can include all of these dimensions, not all of them are always experienced or expressed. Sexuality is influenced by the interaction of biological, psychological, social, economic, political, cultural, ethical, legal, historical, religious and spiritual factors.

## Sexual health

Sexual health is a state of physical, emotional, mental and social well-being in relation to sexuality; it is not merely the absence of disease, dysfunction or infirmity. Sexual health requires a positive and respectful approach to sexuality and sexual relationships, as well as the possibility of having pleasurable and safe sexual experiences, free of coercion, discrimination and violence. For sexual health to be attained and maintained, the sexual rights of all persons must be respected, protected and fulfilled.

## Sexual rights

Sexual rights embrace human rights that are already recognized in national laws, international human rights documents and other consensus statements. They include the right of all persons, free of coercion, discrimination and violence, to:

the highest attainable standard of sexual health, including access to sexual and reproductive health care services;

seek, receive and impart information related to sexuality;

- sexuality education;
- respect for bodily integrity;
- choose their partner;
- decide to be sexually active or not;
- consensual sexual relations;
- consensual marriage;
- decide whether or not, and when, to have children; and
- pursue a satisfying, safe and pleasurable sexual life.

The responsible exercise of human rights requires that all persons respect the rights of others.

**Volunteer mothers preparing bay appropriate complementary foods at Hagadera Camp.**





# Handout 2 Typology of Violations, Risks and Constraints faced by Women Human Rights Defenders<sup>13</sup>

## 1. Attacks on life, bodily and mental integrity

- 1.1 Killing and attempted killing
- 1.2 Disappearance
- 1.3 Torture; cruel, inhumane and degrading treatment
- 1.4 Rape, sexual assault and abuse
- 1.5 Domestic violence
- 1.6 Excessive use of force

## 2. Physical and psychological deprivation of liberty

- 2.1 Arbitrary arrest and detention
- 2.2 Administrative detention
- 2.3 Kidnapping / abduction
- 2.4 Psychiatric incarceration

## 3. Attacks against personhood and reputations

- 3.1 Threats, warnings and ultimatums
- 3.2 Psychological harassment
- 3.3 Blackmail and extortion
- 3.4 Sexual harassment
- 3.5 Sexuality-baiting
- 3.6 Slander, vilification, labelling, and smear campaigns
- 3.7 Hate speech
- 3.8 Stigmatisation, Segregation and ostracisation

<sup>13</sup> Source: Claiming Rights, Claiming Justice: A Handbook for Women's Human Rights Defenders, Asia Pacific Forum on Women Law and Development (2007). The typology follows category of violations against human rights defenders laid out in the UN Declaration on Human Rights Defenders (1998)



#### 4. Invasion of privacy and violations involving personal relationships

- 4.1 Raids of offices or homes
- 4.2 Attacks and intimidation of family and community members

#### 5. Legal provisions and practices restricting women's activism

- 5.1 Restrictive use of customary law and legal frameworks based on religion
- 5.2 Criminalisation and prosecution
- 5.3 Illegal investigation, interrogation, surveillance and blacklisting
- 5.4 Laws formulated against NGOs
- 5.5 Sanctions in the workplace

#### 6. Violations of women's freedom of expression, association and assembly

- 6.1 Restrictions on freedom of association
- 6.2 Restrictions on the right to receive funding
- 6.3 Restrictions on freedom of expression
- 6.4 Restrictions on access to information
- 6.5 Restrictions on communication with international bodies
- 6.6 Restrictions on freedom of assembly

#### 7. Gendered restrictions on freedom of movement

- 7.1 Requirement of permission or denial to travel abroad
- 7.2 Internal travel restrictions or obstruction
- 7.3 Denial of visas for travel
- 7.4 Deportation

#### 8. Non-recognition of violations and impunity





# Handout 3 Case study: The “Indecent Dressing Bill”, Nigeria

## Background:

In 2008 Senator Eme Ufot Ekaette (MFR), Committee Chairperson on Women and Youth of the Nigerian Senate proposed that the National Assembly (the Nigerian federal legislative body) pass a law prohibiting and punishing public nudity, sexual intimidation and other related offences in Nigeria. The bill was formally titled: ‘The Bill for an Act to Prohibit and Punish Public Nudity, Sexual Harassment and Other Related Offences in Nigeria’. Nigerian women’s rights activists were at the forefront of activism against the bill.

In a press interview, the Senator explained her rationale for proposing the Bill as follows:

“[Interviewer] When you talked about laws, what comes to mind is your bill on indecent dressing in public places. Can you give me an idea of what the bill was meant to achieve?”

[Senator] Well, that is a different ball game, and I think you will agree with me that as parents in Nigeria today, the upbringing is not what I had as a person. My parents knew my dresses up to the underwear that I had. My parents knew the level of money that was given to me or my brothers, and what we could do with the money. So if you came home with something extra, you had a lot of explanation to make to your parents. But today, that is not the case. You now have people who send their children to school and half of them end up being prostitutes. They have one dress in school and they have another dress for the house and, maybe, it is the economic downturn, parents don’t have time to check on their children. The child in your house may be completely a different person from the presentation outside. And then how do you judge some of these things? The way children come out in their mode of dressing called fashion, they are almost naked on the street, what is the consequence of that? We now have a lot of rape cases everywhere, a lot of abortion, deaths. You have children who have been forced into prostitution because they want to improve their standard of living. Some are drug couriers. And in a nutshell, we lost our family values; we have lost our religious values. We now have culture that is very alien to our African thought. So, the bill seeks to address some of these ills and the way people dress.”

Source: Daily Independent, Nigeria, 9 February 2009. Available at <http://allafrica.com/stories/200902090287.html>

The full text of the original bill is as follows:

**A Bill for an Act to Prohibit and Punish Public Nudity, Sexual Intimidation and other related offences in Nigeria**

**Sponsored by: SENATOR EME UFOT EKEATTE, MFR**

**Be it enacted by the National Assembly of the Federal Republic of Nigeria as follows:**

**Short Title**

## 1. A Bill for an Act to prohibit and punish public nudity, sexual intimidation and other related offences in Nigeria.

### Interpretation

#### 2. (1). Public Nudity in this Act refers to all and or any of the following:

- a. state of nakedness in the public or open;
- b. state of indecent dressing which expose in the public or in the open any of the following parts of the human body:
  - i. the breast of a female above the age of 14years;
  - ii. the laps of a female above the age of 14years;
  - iii. the belly and or waist of a female above the age of 14 years;
  - iv. any part of the body of two (2) inches below the age of 14 years;
  - v. any part of the body of the male person above the age of 14years from the waist to the knee;
- c. any form of dressing with transparent cloth or clothing in the public or the open which exposes any part of the body from two inches below the shoulders level downward to the knee of a female person above the age of 14 years; provided that exposure of the hands of the female person above the age of 14 years shall not be construed as public nudity;
- d. any form of dressing with a transparent cloth or clothing which exposes any part of the body of the male person above the age of 14 years from the waist to the knee in the public or open.

#### 2 (2) Sexual Intimidation under this Act to all or any of the following:

- a. any action or circumstances which amount to demand for sexual intercourse with either a male or female under guise, as a condition for passing examination, securing employment, business patronage, obtaining any favour in any form whatsoever, as maybe defined in this Act or any other enactments;
- b. the actual demand for sexual intercourse with either a male or female under any guise, as a condition for passing examination, securing employment, business patronage and or obtaining any favour in any form whatsoever, as maybe defined in this Act or any other enactments;
- c. the exposure of any private part of the human body as defined under this Act by any person whatsoever by the form of indecent dressing or any form whatsoever which is capable of sexually seducing the other person to demand or request for sexual intercourse in exchange for any favour in any form whatsoever to any place whatsoever;
- d. acts of deprivation, withholding, replacing and or short- changing of entitlements, privileges, rights, benefits, examination or test marks/scores, and any other form of disposition capable of coercing any person to submit to sexual intercourse for the purpose of receiving reprieve thereto;
- e. any other action or inaction construed as sexual intimidation/harassment under any other enactments in force in Nigeri

#### 2 (3) Private part of the Human Body under this Act refers to the part of the body:

- (a) two inches below the shoulders level downward to the knee of a female person above the age 14 years;
- (b) from the waist to the knee of a male person above the age of 14 years.

2(4) Educational Institutions under this Act refers to any institution of learning (which term shall apply to private institutions) in Nigeria in the Primary, Secondary and Tertiary levels of studies.

2(5) Independent Certified Educationist under this Act refers to a person possessing an educational or professional qualification in the field or subject of study from any government approved and or accredited institution of learning, who is appointed to teach or is qualified for appointment to teach in the professional area under the scheme of service of the public service of Nigeria or any other enactments as may be appointed by the Nigerian police force or the Court of Law, which is not an employee of the institutions to which the complainant of the offence of sexual intimidation is studying.

2(6) Head of Educational Institutions under this Act refers to any Chief Executive of an educational institution.

2(7) Court of Law under this Act refers to any Court of Law established by any state in force in Nigeria within their respective jurisdictions.

2(8) The Public or Open under this Act refers to any place whatsoever, other than house or premises of any person.

## Offences of Public Nudity and Penalties

### 3. Any person who:

- a. exposes his/her body in the public or open in such manner as can be construed as public nudity as defined under this Act or any other enactment in Nigeria is guilty of an offence of public nudity under this Act and shall be liable on conviction by a court of law to imprisonment for three months or a fine of N10,000 or to both such fine and imprisonment;
- b. dresses in a manner which is defined to constitute public nudity under this Act, shall be guilty of an offence of public nudity and shall be liable on conviction by a Court of Law to imprisonment for three months or a fine of N10,000 or to both such fine and imprisonment;
- c. cause to be dressed by any person in a manner which is defined to constitute public nudity under this act, shall be guilty of an offence of aiding and abating the commission of the offence of public nudity and shall be liable on conviction by a Court of Law to imprisonment for three months or a fine of N10, 000 or to both such fine and imprisonment.

## Exemption for Sports, festivals, theatre/stage acting and swimming exercises

3(2) Without prejudice to the provisions of Section 3(1) of this Act, any form of dressing for Sports, festivals, swimming exercises, Theatre/Stage Acting at the venue of such events, shall not be construed as offence of public nudity under this act or any other enactments.

## Offences of Sexual Intimidation and Penalties

### 4. Any person who:

- a. demands, requests and or requires sexual intercourse with any person as a condition for passing examinations or tests, securing employments, securing business patronage and or any favour in any form whatsoever, shall be guilty of an offence under this Act and liable on conviction by any court of law to imprisonment for three years or a fine of N120,000 or to both such fine and imprisonment;
- b. expose any private part of the human body as defined under this Act, to any person whatsoever, to sexually seduce the other person to demand and or request for sexual intercourse in exchange for any favour in any form whatsoever at any place whatsoever, is guilty of an offence of sexual intimidation under this act, and shall be liable on conviction by a court of law to imprisonment for 2years or a fine of N100,000 or to both such fine and imprisonment;
- c. deprive, withhold, benefits and or short-change any entitlement, privileges, rights, benefits, examination or test marks/scores

and or any other benefit of any form whatsoever of any person capable of coercing any person to submit to demands for sexual intercourse with the other person thereto for the purpose of receiving reprieve thereto, as guilty of an offence of sexual intimidation under this Act, and shall be liable on conviction by a court of law to imprisonment for five years or a fine of N20,000 or to both such fine and imprisonment.

- d. who commits any offence construed as sexual intimidation under any other law in force in Nigeria to which no penalty has been prescribed is guilty of an offence under this Act and shall be liable on conviction by a court of law to imprisonment for 2 years or a fine of N100,000 or to both fine and imprisonment

## Office of using office or position to sexually intimidate

### 5. Any person who

uses his/her office or position to sexually intimidate any person in any form whatsoever, is guilty of an offence of sexual intimidation under this Act and shall be

liable on conviction by a court of law to imprisonment for 2 years or a fine of N100,000 or both such fine and imprisonment;

## Date to Report offence of Sexual Intimidation

### 6. Any person who

is sexually intimidated as defined under this Act or any other enactments, shall report such cases of sexual intimidation to the nearest office of the Nigerian police force for investigation and prosecution.

## Duty of the Nigerian Police Force to receive complaints, investigate and prosecute offences under this Act

7(1). It shall be the duty of the Nigerian police force to:

- a. enforce the prosecution of this Act;
- b. receive complaints for the offences under this act, investigate and prosecute such cases of offences under this Act;
- c. exercise all the powers conferred on the Nigerian Police force under the Police Act and other enactments on the procedures for investigation and prosecution in force in Nigeria.;

7(2). Pursuant to the provision of section 7(1) of this Act, every prosecution for offences under this Act or any other enactment prohibiting and punishing public nudity and or sexual intimidation shall be deemed to be done with the fiat of the Attorney – General;

## Jurisdiction of Court

8. The Magistrate Courts and the High Court shall have concurrent jurisdiction to hear and determine cases under this Act; and appeals emanating thereto shall lie to appropriate Courts as provided by law;

## Deliberate frustration of investigation of offences under this Act and Penalties

9. Any person who, with intent to defraud or conceal an offence or frustrate the investigation and prosecution of offences under this Act or under any other enactments;

- a. destroys, alters, mutilates, or falsify any book or documents, dress or clothing which could serve as evidence or exhibits;
- b. omits, or is privy to omitting any material particular from any such document, book, dress or clothing; is guilty of felony and liable on conviction to one year imprisonment or a fine of N50,000 or to both such fine and imprisonment;

## **Failure of Heads of Educational institutions to comply with the provisions of this Act**

10. Any head of educational institution who: a. fails to comply with the provisions of this Act;

- b. fails to produce documents or books so requested;
- c. fails to accept, admit and record as valid scores/marks as awarded by independent certified professional educationist in cases of sexual intimidation as provided for under this Act;
- d. refuses the Nigerian Police Force access to documents, books, or scripts; is guilty of an offence of felony under this Act, and is liable on conviction to imprisonment for 6 months or a fine of N100,000 or to both such fine and imprisonment

### **Legal Obligation to give information**

11. subject to the limitation as provided under this Act and any other enactment, every person required by an officer of the Nigerian Police Force to give any information pursuant to the provisions of this Act, which is in that persons legal and statutory power to give, is legally bound to give such information, failing which he shall be guilty of an offence and shall be liable on conviction by a Court of law to six months imprisonment or a fine of N50,000 or to both such fine and imprisonment

#### **Presumption in offences under this Act**

12 (1) where in any proceedings against any person for an offence under this Act, it is proved that any action constituting offence under this Act has been committed by any person, it shall be presumed that the accused is guilty of an offence under this Act and shall be so held until the contrary is proved;

(2). Where in any proceedings against any person for an offence under this Act, it is proved that any action constituting offence under this Act has been done by the accused, it shall be presumed that the action was done with the motive or intent of committing the offence under this Act and shall be so held until the contrary is proved.

### **Protection of complainants**

13. (1) Any rules and or regulations made by any institution or organisation prohibiting or restraining the reporting of offences or complaint with the provisions of this Act, shall to the extent of the inconsistencies be null and void;

(2). No complaint of any offence under this Act shall be expelled, disengaged. Suspected or punished in any form whatsoever by virtue of the action of compliance with the provisions of this Act;

(3) Any head of institution who violates the provisions of section

13(2) of this Act is guilty of an offence under this Act and shall be liable on conviction by a court of law to imprisonment for 6 months or a fine of N200,000 or to both such fine and

imprisonment.

### **Arrest for the commission of offences of public nudity by female persons**



14. Where an offence of public nudity is committed or is suspected to be committed by a female person, the arrest for such an offence shall be effected by female Police Officers. In cases of violent resistance of arrest by a suspect, a superior Police Officer not below the rank of Assistant superintendent of Police may authorize the arrest of a female person by male Police Officers.

**Rights of Appeal** 15. A person convicted for an offence under this Act or any other law prohibiting and punishing public nudity and or sexual intimidation shall have and exercise any or all such rights of appeal as conferred by the Constitution of the Federal Republic of Nigeria in such case.

### **Roles of Religious Bodies and Public Agencies**

16. The roles of religious bodies in moral rejuvenation of our country is by this Act hereby guaranteed:

- a. The Ministries of Information, Cultures and National Orientation shall develop policies and programmes for the integration of religious bodies in the reformation of the society for oral uprightness;
- b. Religious bodies shall be encouraged in teaching moral uprightness to its adherents.

### **Citation**

**7. This Act may be cited as the Public Nudity, Sexual Intimidation and Other Related Offences Prohibition and Punishment Act, 2007**

### **Explanatory Memorandum:**

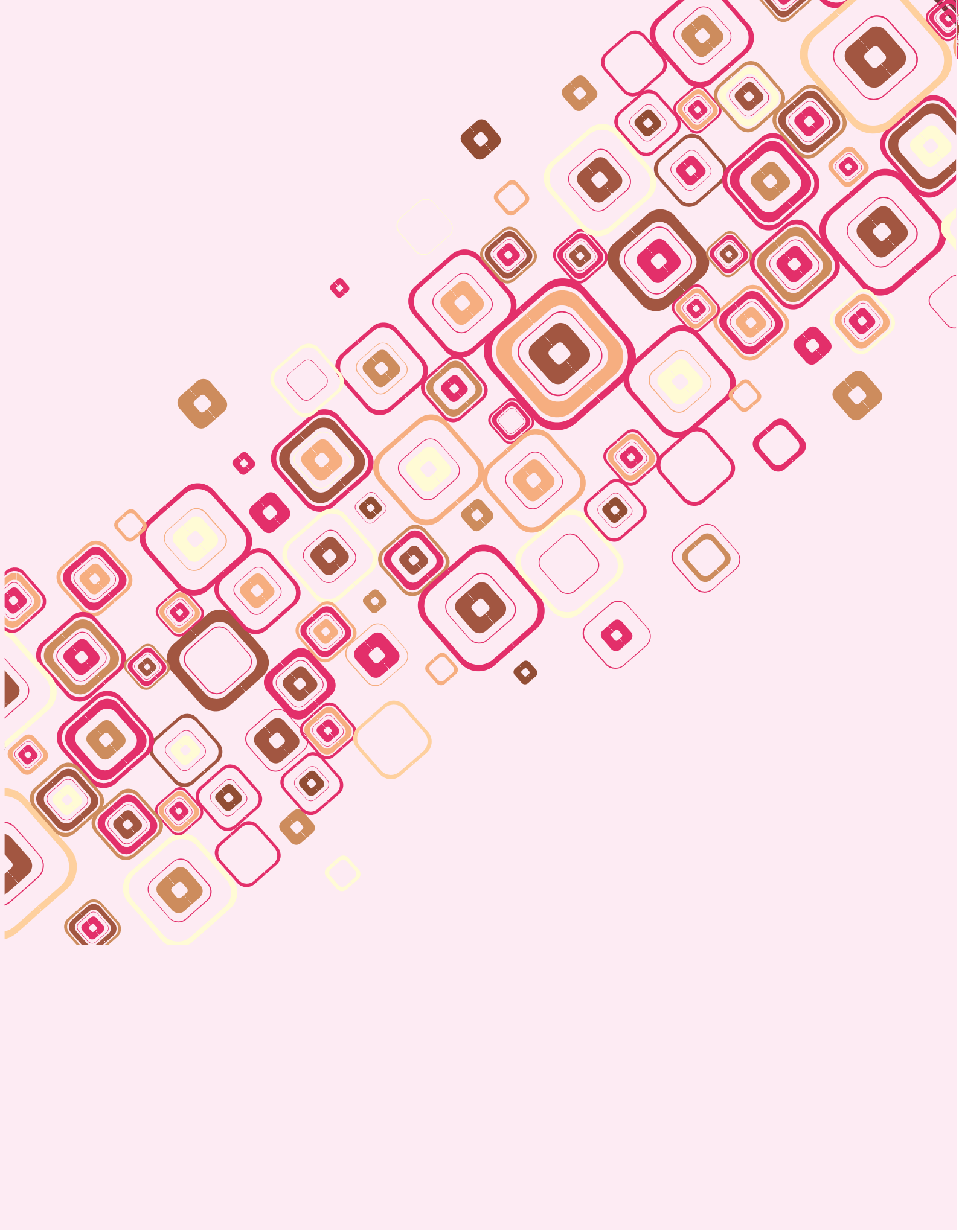
This Bill seeks to prohibit and punish public nudity, sexual intimidation and other related offences in Nigeria.

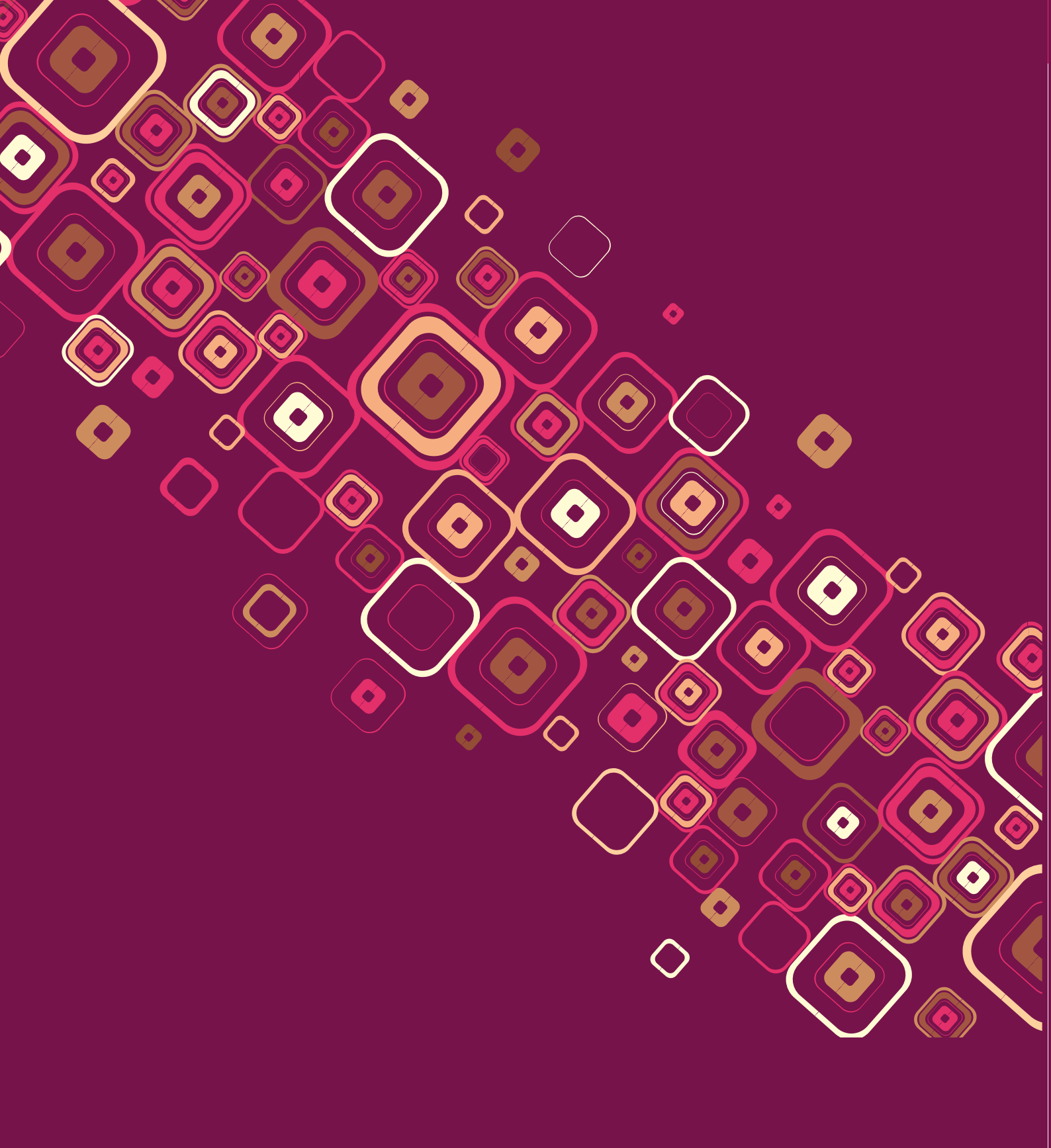


Women in the community being taught how to prepare CSB porridge at Hagadera refugee camp









AKINA MAMA  
WA AFRIKA