Gender and Leadership Training Manual for the National Assembly

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Acknowledgement

Preface

This Training manual is a tool designed to help NILS work effectively with Legislators to change perceptions about women's human rights and to design sustainable interventions that will touch lives. It is, therefore, an integral part of the gender empowerment strategy.

Supported by the UNDP/DGD, the gender empowerment strategy project is aimed at building key processes and committees in the National Assembly. An important component of this project is mainstreaming gender in the National Assembly which aims to achieve substantive gender equality. Gender equality cannot be achieved unless and until all government processes – policy, programmes, and projects – take gender issues into account and are designed according to this principle. The development of a gender mainstreaming strategy would, therefore, assist legislators to aim for gender awareness in their decision-making, improve the capacity of officials to provide gender sensitive information, and ensure that personnel policies and practices are gender inclusive.

This manual opens a pathway on how to share knowledge with busy decision makers. It is structured into modules for easier adaptation and link to relevant sections. The manual is flexibly designed and has content for all stakeholders within and outside the legislature.

From a foundational module on understanding basic concepts of gender, women's work, leadership to engagement in party politics, the manual is set to change the way we view knowledge for doing work that enhances the status of girls and women.

The gender training manual for the Legislature is structured in such a way as to enable facilitators use it to share knowledge. In a bid to show diversity and maximise resources, the manual has a wide array of handouts drawn from a rich source of manuals, media sources, and current innovative works. Its content is premised upon the constitutional role of the legislature and respected international global practices.

The pictorials depicted in its various sessions, including the ice breaker session, graphically draw upon real life situations and vividly portray the messages.

Using the manual will, no doubt, require strategic thinking and planning so as to extract what is most needed for members of the Legislature at each point, and to fit in the learning within their busy schedule. We, at NILS, are committed to finding creative means of doing so in partnership with other organs of the NASS and Civil Society Organisations.

Along with other carefully prepared literature, this manual will form a part of the knowledge base for NILS and partners to support the orientation programme of members of the 8th Assembly.

It is my hope that everyone in the National Assembly and beyond will embrace this manual along with the gender strategy. I hope that this manual would help to improve democratic governance by increasing women's representation and men's awareness of the value of women's participation in the legislature, through learning, reflection and evaluation.

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1.0 About the Manual

The purpose of the manual is to create a critical tool for enabling legislators and legislative staff in Nigeria's Federal Legislature, (the National Assembly) have requisite skills and knowledge to enable them understand gender and women's rights and make laws that protect the rights of girls and women, as well as enhance their participation in the legislature.

In April 2014, the National Institute for Legislative Studies (NILS), on behalf of the National Assembly (NASS), commissioned a gender audit of the structures, processes and outputs of the National Assembly of Nigeria. The Audit was intended to inform the design of a gender strategy for the NASS. The objectives of the gender strategy were to:
   a. Generate commitment for gender mainstreaming in the function of the NASS;
   b. Enable women parliamentarians participate actively and effectively in decision making within the NASS;
   c. Contribute to gender equality through oversight functions ; and
   d. Promote gender sensitive legislative processes and outputs.

As part of the process of meeting these objectives, wide consultations were held with staff and leaders of NASS, civil society and community leaders. A key outcome of the conversation was the need to infuse the legislative system and processes with gender responsive principles and to engender the process of law making, representation and oversight. For this to happen, there is need to generate, use and integrate gender - based knowledge into the work of the NASS, hence the need for this manual for transferring knowledge and measuring the use of knowledge.

The manual is equally guided by the advice of respondents during consultations that it is important to:
   • Secure NASS ownership of the Gender strategy by engaging NASS early in the process of content development; and
   • Knowledge has to be shared in a way that respects the capacity of the legislators and Aides as adults and leaders who are capable of discerning right from wrong and are willing to lead change. This approach requires mutual respect and techniques that reinforce existing, positive values while introducing new learning

The main purpose of this manual is to operationalise these findings and to provide an adult learner centred space for transferring the necessary knowledge.

Audience
The audience of this manual is the female and male legislators at the Federal level and legislative staff. Some modules are generic and can be used for any of the audience categories including state level legislators and others who have responsibility to deliver services for the public while others are better suited for specific categories.

The manual begins with a **Pre training session** and is divided into seven modules with varying lengths of activity sessions as follows:
Module 1: Understanding Gender Concepts;
Module2: Human Rights;
Module 3: Leadership;
Module 4: Women and Communication;
Module 5: Women and the Legislature;
Module 6: Preparing for Legislative work; and
Module7: Building an Agenda for Sustainable development.

1.1 Using the Manual

The Manual is structured in such a way as to make it user friendly for the trainer / facilitator. Learning is sequenced in modules beginning with the basic foundational issues and spiralling into more complex issues. The manual, however, anticipates that the trainer may want to skip one or more modules or begin with a different one rather than the first. This could be a factor of the pace, level of awareness and need of the participants. Therefore, each module is designed as a complete set of learning. Each has:

- A set of objectives;
- List of material required;
- Method; and
- Facilitator's notes where necessary.

Each module ends with:

- an exercise that enables the facilitator support learning reflection by participants;
- the list of handouts related to the different sessions. Handouts are listed in the order in which the exercises they refer to are arranged in manual.

The key guides to using the manual are flexibility and context. The trainer/ facilitator will need to bear these in mind in designing exercises and adapting the different sessions and using material provided here so they suit the audience and purpose of training. Other materials may be brought in or prevailing national situation used as case studies.

Audience size should be between 25 and 35: The smaller the number of participants the better the interaction and space to deepen learning. Generally, people learn better in small groups, particularly where they are encouraged to participate. The Oxfam training manual advises groups of 10 - 20 as the ideal. Larger groups will require more than one trainer and more complex preparation (OXFAM, 1994; 19).

1.2 Preparing for Training – Facilitator's Guide

These guidelines are for you, the facilitator/trainer. Please read them **before** selecting the activities. Even if you are an experienced facilitator, there are particular issues to consider in planning gender training with this manual. If you lack experience, read these guidelines carefully and plan your first workshops with experienced co-facilitators. Some of the key issues are discussed below.

1.2.1 What Is Gender and Leadership Training?

Gender leadership training is a development intervention which aims to change awareness, knowledge, skills, and behaviour in relation to gender. It differs from training in some other subjects in that it touches on personal and political issues, even where this is not deliberately planned. It is action oriented as it is geared towards ensuring that there are some resolutions to do things differently as a result of the new learning.

The term "gender leadership training" covers a variety of methods and approaches. These ranges from feminist-oriented workshop using techniques such as songs, games and discussions to raise awareness with grassroots women, to more formalised training in gender-aware project design for male or mixed group of decision-makers in government, multi-lateral agencies or NGOs. **This manual is designed for the latter category of persons- mixed groups - though it can be adapted for others.**

In practice, there is not usually a clear-cut division between these approaches, and much gender training consists elements of both (feminist oriented and formal workshops). Although the approaches seem to be different, they can both be seen to follow the development education principle of starting from people's own experience, whether it is the daily work of looking after the family or dealing with projects.

Techniques adopted should aim to strengthen women's visibility in the public space and equally change work practices and policy direction towards them for the better.

1.2.2 Why Gender and Leadership Training?

Gender and leadership training is becoming increasingly popular with many institutions, as a way to improving the quality of relief and development work. The negative effects of ignoring gender issues are now widely acknowledged. For example, projects may fail because women's key roles and contributions to the economy have been overlooked; women's workload may be increased as a result of development interventions and income-generating or credit schemes that fail to affect women's access to cash, because their husbands control the money. In addition, development agencies' commitment to social justice requires them to consider how power relations between men and women can become more balanced.

However, there is a difference between acknowledging the importance of gender issues, and being able to put this into practice. Most people in the public service or development agencies do not intentionally discriminate against, or intend to put women at a disadvantage, yet that is what may happen if they do not have the necessary awareness and skills.

It has been shown that gender leadership training does make a significant difference, but it is not a cure for all problems – changes in policy, procedures and staffing also need to be considered as options or additions to training. Before deciding whether gender training is the right course of action, these key questions need to be asked:

- What is the problem?
- Is training (part of) the solution?
- How will training best be achieved?
- What is the desired outcome of the training?
- How will you know if success is realised?
  It must be made clear what training can and cannot achieve – to avoid over-high expectations, inappropriate selection of trainees, and inappropriate content.

1.3 Preparation for Success

The success of gender and leadership training depends, to a large extent, on external factors – including attitudes and priorities of those in power within organisations, and pre-existing power struggles. Training should be part of an overall strategy, leading to the desired change. This will involve development and implementation of an institutional gender policy, and changes to working procedures and practices, such as the way in which projects and progammes are planned and monitored. It may involve change of personnel, or changes in responsibilities of existing personnel.

Gender and leadership training is more likely to be successful if some preparatory work is done before the first workshop or training course is even planned. Poats and Russo have found that training can serve as an extremely effective mechanism to integrate perspectives and gender analysis into the operations of a variety of institutions. They identify a number of key organisational issues, which need to be addressed if gender training is to be successful.

1) There must be an explicit mandate for gender training from the top of the organisation, which must be clearly articulated to all the divisions of the institution as being relevant to them, not just the gender workers. This includes training the heads of the institution.
2) Training is a process and requires sufficient time for effectiveness. A series of training courses may be the most effective system, with time, to incorporate what has been learned into work practices.
3) Gender training must be managed and supported by strong, qualified professionals whose experience is respected within the organisation.
4) Someone, preferably full-time, from within the institution should have the responsibility for training. External consultants may be used to do the training, but they need to work with someone from within the institution to co-ordinate logistics, and provide information on organisational culture, procedures, and participants, to the trainers.
5) Training is more effective and efficient when the same team, or, at least, members of that team, conducts the training over the initial training period when gender analysis is being introduced to the institution.
6) Training of trainers (TOT) is a critical element for achieving long-term integration of gender issues and analysis in an institution. TOT courses can be conducted either within or outside the institution.
7) Budgeting for a training programme must be comprehensive. Trainers require adequate resources and support personnel. Trainers need to give full attention to the process of training and thus need proper administrative and logistical support to enable them to do this. This should be budgeted for.
8) There is no single training strategy that will fit all institutions. Each training strategy, and each training workshop, must take into account the nature of the particular organisation and the social and political context in which it works.
9) Finally, it is important that the gender-training programme is supported and not contradicted by other training in the organisation. This may mean making changes on some topics, sometimes by including specific sessions on gender.

Organisational Resistance to Gender Training

Ways of avoiding dealing with gender issues have been well documented. Gender training may be defined as divisive or disruptive; there may be a refusal to frame a policy on gender, or to change existing discriminatory practices. The issues are similar to those involved in the introduction of anti-racism training in an organisation, and considerable work may need to go on before the topic of training is even mentioned. Care should be taken that attending gender training is not seen as implying that the person is sexist or unaware of gender issues. Oxfam's experience, if anything, implies the opposite: people who already have some awareness of gender issues are more likely to take part in gender training[1]

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[1] The Oxfam Gender Training Manual Pages 15 -17

1.4 Logistics of Gender and Leadership Training [2]

Venue: A room large enough to accommodate participants and informal activities and to move around is essential. Room for physical energisers and group work should be factored into spatial allocation. If you are showing slides or a video, ensure the room has curtains or lighting is provided in such a way as to enhance vision. For persons with disability, access to the venue of the workshop is very important. For persons in wheelchairs you may need to have some cushion to sit on from time to time to relieve the discomfort of sitting in wheelchairs all day.

Participants: Have a clear idea of the approximate number. There may not be an exact number as those who confirm may not all turn up or those who dot nor confirm may turn up for training. Conducting a needs assessment, having confirmation of participation and a bit of background information about each participant ahead of training, helps.

Training materials: Training materials are drawn from a myriad of sources. They include case studies from Nigeria and around Africa and the rest of the world, and ideas culled from other training materials. There are articles on real life analysis of events and experiences. They include newspapers, on line articles, videos, cartoon strips and graphics and analysis of the budget. There are also exercises used to construct an understanding of reality such as community mapping, SWOT analysis and gender time mapping.

Administration: A trainer should always inspect the venue ahead of training to ensure it meets the training needs. Request organisers prepare information kits for participants, which include the venue's features. Know what the venue offers in terms of training tools; flip charts, projectors, pens, what time lunch is offered and tea breaks etc. Be mindful of cultural settings. For example, Muslim participants may need to pray within training timeframe or go to the mosque on a Friday. Christians may need to go to Church on Sunday. Set aside time and agree a designated space for these activities as an integral part of programme structure.

> **Tip – Have a backup Plan**
> A trainer should always have their training materials in their possession. Even where the venue pledges to provide them have a Plan B Plan A fail.

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[2] Culled from OXFAM Gender Training Manual, 1995

1.5 Training Methodology

The manual is designed to be adult learner centred. This means the knowledge of the adult is affirmed and respected. It is assumed that capacity already exists but it can be enhanced. The training should, therefore, be participatory and enhance dialogue, sharing of ideas and refection. It should enable participants think, reflect and draw conclusions as to what can be done to expand the space for women through their work. It is very solution-oriented because the audience is the one charged with policy and law making but with very little time to sit through very detailed learning process.

Training is not envisaged as a one off contact. There should be follow on forum and in between, some action plan which the trainees commit to and implement and report again by the next training or through the instrument of the M and E system in place for the NASS gender strategy.

In order to ensure a participatory environment, training format should include the following methods:

Plenary sessions: This is the whole participants sitting together in the training room as one whole so what is said can be heard and shared by everyone, individuals can speak, brainstorming session held and the Trainer can give lectures and group work guidance in plenary.

Group work: Participants are divided into smaller break- out groups of 5 – 7 depending on the number in room where, more sharing can be done and findings are reported back.

Triads: Participants reflect in groups of three on the issue. They could remain seating in plenary but asked to turn towards each other in threes and to have a localised conversation on a certain issue. It helps to break the ice by getting neighbours talking to and getting to know each other better. It minimises movement where the Trainer feels the participants may not be too keen on frequent movement.

> **Trainer's Tip**
> Whichever method is used, always leave some room for participants to ask questions and give feedback

Role - plays: This is a simulation of a real life situation, where participants are required to immerse themselves in the roles of others. This creates empathy and better understanding and can be humorous creating some relaxation for the participants, in a fun learning environment.
- A lot of exercises that require the use of some of these methods are provided here. Whichever method or methods are chosen, the trainer needs to ensure that:
- They have a clear understanding of the exercises and they deem them suitable for the objective they want to achieve;
- They are able to plan adequately and to pull the necessary materials required together to deliver the training;
- There is enough time within which to plan and deliver the training; and
- Chosen method enables adequate discussions and engagement with the issue at hand.

Humour: Gender is a difficult sell requiring some creativity. When working with men there can be a lot of trivialisation of the issue due mostly to a lack of clear understanding of what it is about. The trainer should encourage humour where necessary and use it as satire to show the complicity of those who should act but do not and the danger of ignoring certain occurrences or actions. Some of the materials in this manual use satire to make the point about the role of women and development.

Ice breakers: Energizers that increase the energy level in the room deal with boredom or wandering attention and increase the warmth in the room are necessary. Tea and coffee breaks meet and greets session and gallery walk to see some of the report back from group work put up on the wall can equally serve as energizers. Some energizer exercises are listed in the sections on ==energizers and ice breakers in this manual==.
Case studies: Preparing materials for activities that help tell a story (case studies) is very useful in creating lively training through appealing to the participants' imagination. It facilitates quick and retentive learning through its approximation or extraction from the participant's reality. However, the material prepared has

to be suited to the task at hand and able to deliver the training objective. The facilitator/ trainer should be sensitive to the fact that:

Case studies have to be tailor-made for their teaching purpose, as much as possible.
- If you are asking any participants to write them, they will need guidance. So will you if you plan to write case studies yourself for the workshop.
- There are, however, a lot of materials that can be adopted from the world around us that speak to the issue at hand. Facilitators should consider using this as much as possible.

Here are some questions to ask before starting to write:
- **What is the case study for?** Make sure you are clear about this. Why do you need one? How will you use it?
- **Who is the case study for?** What are the needs of your users/readers? What information do they require? How is the case study going to be relevant to their work?
- **How long have you got?** The length of the case study will depend on the time you have. Short ones can be as effective to teach particular things as long ones.
- **What is the experience of your training group?** You may be able to ask participants to prepare their own. If you are going to write them yourself, make sure that the cases you use are relevant to the work of your group.
- **Are you going to use a real or hypothetical situation?** If you want to teach a very specific, analytical framework you could draw up a hypothetical framework, which will contain all the information you need to complete the exercise of analysis. However, the reality is not like that, and people will have to analyse real situations, which do not present all the relevant information in the form you need it. If you are going to use a real situation, which does not present all the relevant information in the form you need it, you need to do careful research, bearing in mind all the points above.

1.5.1   What a Case Study Should Cover

Your case study should cover the following:
- A section on the international, national and local context of the intervention (political, cultural, socio-economic), and implications for women and gender relations;
- A section on the activities of the key actors in the situation, such as local NGOs, local organisations of women and men, local authorities, national and regional government, external agencies such as foreign funders, and their impact on the lives of women, and on gender relations;
- A section on gender relations in the context of the development or relief intervention, including an account of the gender division of labour, access to and control of natural resources and to project benefits, decision-making in the urban community or village, the influence of other social variables such as age, class, ethnicity, caste, and so on;
- An account of the aims of the intervention, and it's operational strategies; and
- A section on the results of the intervention in terms of changes to the lives of women, and changes in gender relations.

1.5.2   Preparation ahead of Training

It helps to know the character of participation ahead of training. As much as practicable, do some needs assessment or rapid profile building of participants ahead of training. Where this is not possible, do some background research on your participants yourself. The internet offers a huge possibility to read up on a lot of issues, communities and personalities.

Handout 1 contains a set of questions you may want to pose ahead of training. Ensure you have a system of reaching participants before training and there will be feedback so you can analyse findings ahead of training.

1.5.3 Developing a Programme for the Training

A 3 –day training for Assemblymen and women or their Aides is presented below. It is designed for busy executives who have shown a willingness to understand how best they can intervene and why. It is to enable them make a good case for gender and rights based approach to programming within the framework of their constitutional mandate but also from the perspective of a global context of increasing attention to women's human rights. The programme is adapted from gender training modules and the findings for the NASS audit report (NILS, 2014; Actionaid, 2009; Oxfam, 1994). Please note that more learning and reflection time can be packed into a one - week training agenda, ditto a 2- week training, which is an ideal time frame for gender and leadership trainings.

Table 1: A Sample of a three-day Training Programme	
Day one a.m.: Getting started Introductions and expectations Basic gender and leadership concepts *Tea break* Basic gender and leadership concepts Valuing women's work **Day 1 pm** Women and leadership Agenda setting Filling the learning log **Day 2 am Advocacy and Women's leadership** Recap day 1 from learning log Communicating for change Preparing for campaigns Working with the media Inter - generational mentoring Video Clip: Horse! *Tea break*	Negotiating with men Women in political parties Protecting the vote **Day 2pm:** Women in the legislature Video: cooking smoke Filling the learning log **Day 3 am: Action planning for women** The NASS gender strategy document Budgeting for results for women and girls Tracking results *Tea break* Budgeting for results Tracking results **Day 3pm:** Strategies for change Evaluation and close

1.5.4 Organising the Training Activity

The trainer/ facilitator is responsible for creating a comfortable atmosphere favourable to learning. Venue should be clean, airy, dry and cool with possibility of adjusting the temperature as may be required.

Room arrangement should facilitate visibility both for trainer and participants as well as ease of movement. In a situation of conflict the choice of venue should be one considered safe and conducive by all participants.

This checklist could be useful:
(See if this sits better with section on page 13)

		Tip
a.	Venue	Make sure tea breaks and lunch have healthy meals
b.	Accommodation for participants	including fruits and vegetables and less sugar, salt
c.	A secretariat for storing materials and registration programme	and fatty food, so participants remain agile. Share
d.	Registration forms, participants binders/ folders/ admin note	with them the benefits of this kind of diet. Call
e.	Copies of session materials, audio visual materials	breaks health breaks rather than tea or coffee breaks
f.	Laptop projector	
g.	Clock	
h.	Flipchart stand, post it, coloured paper, cardboard paper	
i.	Masking tape	
j.	Trainer's table	
k.	Micro phone	
l.	Name tents, writing pads, pens	
m.	Name tags stapler	
n.	Colour tack (sticky material)	
o.	Water; and	
p.	Sweets and kolanuts	

Discuss this list with the organisers or your administrative team well ahead of meeting. Arrive early to the hall to cross check that they are provided. It is always better to come in a day or few days earlier than the participants when training is out of your station. This allows the trainer/ facilitator get familiar with the training venue, environment and meet all those responsible for logistics.

For each session prepare the following:
   a.   Objectives on flip chart;
   b.   Agree time frame as set out in programme;
   c.   Share expected outcomes of session; and
   d.   General training programme.

Always leave space for administration to address any housekeeping matters at the beginning and the end of the day. These are issues that do not have bearing with the training but may affect the dynamics of participation. Examples are an uncomfortable accommodation, badly prepared meals, unresolved transportation issues etc. Ensure a discussion on this subject is brisk and if there are lingering matters encourage both sides to resolve over lunch or any other time outside training time.

Create a "microwave" oven for issues that may not be resolved within the time frame of a training session. Draw a microwave on a flipchart and put it up on the wall. Seek a volunteer to write up on the flip chart, issues that need to be "unpacked" later. Assure participants that issues will be kept warm in there and revisited. Ensure that revisiting is done at an appropriate moment during the course of training.

Ensure there is evaluation at the end of every day through the use of learning logs (See handout 1.1). Participants can share this the next day to ensure training space is used effectively to meet participant's expectations. During sessions evaluate learning by encouraging participants to ask questions and work with you to find the answers.

1.5.4.1 Facilitating Learning

Once the training workshop starts, the Trainer is responsible as a facilitator i.e. someone who ensures group achieves its aims and stays together (Oxfam, 1994:30), the role of the facilitator is not to lecture but to enable participants think and reflect and help elicit answers that show understanding of gender and leadership. To encourage balanced participation, ensure one of the ground rules set is active participation. Reach out to the quieter participants and encourage them to speak, refer back to contributions they may have made earlier to boost their sense of group identity. Give the more vocal participants roles to play as

well and encourage others to discuss their contribution. Sometimes the trainer may allow only those who have not spoken to speak.

Monitoring and evaluation is important and should be done throughout the training. Explain to participants why it is important and how it will be done, starting with expectations and keeping daily learning logs.

1.5.4.2 Facilitation Skills

It is assumed that persons using this manual as trainers will have some experience of facilitation. Trainers will need to have a good grasp of gender and participatory training methodologies. Trainers should be flexible and creative and able to adapt to changing contexts. Trainers should have good listening skills, an understanding of group dynamics and command and give respect. Behaviour and language of trainers should be in line with the objectives and values of the training workshop (Oxfam, 1994; 21).

There are many examples of participatory approach to learning contained in this manual. During planning time co – facilitators should spend time getting to know each other and share the tasks according to strength.

1.5.4.3 Adult-Centred Learning

Training design should take cognisance of the fact that adults learn differently from young people in school. Depending on their level of formal education, time and occupation, adults may have less or more time to pay attention to new learning. It is usually assumed that adults have multi - dimensional needs competing for their attention and so may not be able to devote long attention spans to learning new things in a very formal or too technical manner. This is even more so where their type of occupation does not require technical skills. Pictorial and experiential methods are advisable with adults. Space to reflect and review perceptions are key to learning.

1.5.4.4 Enabling Participants Reflect

Reflection does not mean a regurgitation of what has been shared but rather the participant's own understanding of what has been shared. It should allow participants put down what is new to them what has been reinforced and what they will do differently going forward. Reflection should equally include room to write down and later pose questions or share worrying thoughts. Reflection session should be held immediately after the end of training at the end of the day or at the end of a particularly stimulating session where new things were learnt or participants had a lot of debates and arguments. See learning log in Handout list.

1.6 Pre-Training Session

1.6.1 Activity 1

Introductions

Goal: To set the foundation for a successful training. This is the first ice - breaker that may determine how the rest of the training goes, participants need to be relaxed and comfortable with each other right at the start. This means they need to meet each other. The introductory session sets that pace. The facilitator should also introduce himself or herself.

Time frame: meet and greet: 10 minutes
Introduction of partners: 1hr for a room of 25 - 35 people

Objectives
- People get to know their co – participants;
- Participants know who is in the room and a bit about what they do; and
- People find like minds and others who may inspire them or not.

> **Tip**
> Prepare participants' profile list ahead of training, so participants can study and get a more formal introduction to their colleagues in the rooms

Materials
Note books and pens, nametags, name tents and markers

Method
a. One way to do this is to ensure every participant is wearing a nametag with names visibly written.
b. Ask participants to leave their seats and find someone they have not known before or worked closely with and introduce each other.
c. They need to know their partner's name, something they are most proud of or something interesting about them.
d. This should be done in pairs but could also be done in triads. They may or may not need to write down what they heard.
e. Ask participants to return to their seats. Start from one side of the room and request a participant to introduce someone s/he met and say something interesting about them.
f. Encourage participants to write their names on their name tents- first name boldly written and placed in front of them.
g. Refer participants to the formal profiles in their folders.

Trainer's note
This method is good to engender mutual respect in a group especially where they are coming from a bureaucratic system that encourages strict hierarchy. It can also be used with colleagues as a way of reaffirming friendship and seeing themselves through the eyes of someone else. Make the session very warm and humorous, as interesting aspects of the introduction are shared.

1.6.2 Activity 2: Expectations

Time frame: 30mins

Objectives
- Ensure shared understanding of goals of training;
- Address any lingering hostility or defensiveness there may be from participants; and
- Agree minimum that can be achieved from training.

Materials
Sticky Post it – flip chart on a wall, workshop objectives and programme notebook and pen

Method
a.   Following the warm blurb created from introduction, share the workshop's objectives with participants. These serve as the expectations of the organisers.
b.   Inform participants that you would like them to also share theirs, gathered from the pre workshop interactions (invitation letter, any pre workshop assessment done) to the objectives shared what they hope to get out of workshop.
c.   Encourage neighbours to share thoughts and write down things that come to their mind.
d.   As the sharing is going on share sticky post it papers to participants.
e.   Ask everyone to write down one expectation per post- it. Maximum two per person. Request two volunteers per room axis to collect post – its and put up on the flip chart titled "expectations"
f.   Read out some and ask if anyone wants to share theirs with the room. Respond to expectations and link to training objectives.
g.   Assure participants it will form a part of the M and E process and you will return to the expectations at the end of training. Request same volunteers to put up flips on the wall or your admin team could do this.
h.   Ask the room to applaud your volunteers and themselves.
i.   Take participants through the Workshop programme. Link each session to meeting expectations. Encourage questions and comments.

Facilitator's note
Where the subject is contentious, as gender training may be, this can produce anxiety, defensiveness or hostility. It is important to listen to the fears and expectations of the group and to understand their concern. This allows the trainer pitch the training at the right level. For instance, some may come to the training not convinced it is important and thus wondering why they should participate. Others may consider it very important and anticipate that it should be able to solve all gender problems in their path. It is good, therefore, to establish early what the training will and can do.

1.6.3   Activity 3: Setting Ground rules

Objectives
*   Ensure active participation
*   Maintain good group dynamics
*   Ensure fun learning

Materials
Flip chart, Coloured markers

Method
a.   Inform participants about why you need ground rules. Encourage them to suggest rules and write up on the flip chart titled "ground rules." Try to propose the following if they do not come up:
•   Active participation;
•   Mutual respect;
•   Short, concise sharing;
•   Respect for time;
•   Phones on silent mode;
•   Confidentiality of information shared; and

- Minimal movement to avoid distraction

b. Ask participants to share the penalty for breaking any rules and write it up on the flip.
c. Put the ground rules on the wall where all can see.
d. Request that the group nominates a chief whip (custodian of rules) and time manager.

Handout 1.0: Pre-Course Questionnaire

1. Name
2. Address and telephone no
3. Email (where applicable)
4. Role in the NASS
5. Have you attended any gender training courses- Yes/ No (pls briefly describe course)
6. Have you attended any training courses of any kind- Yes/ No (please list)
7. What do you hope to get out of this training?
8. What are the main gender issues you are aware of ?
9. What are the main gender issues related to your work?
10. Have you any requirement to enable you participate in training (wheelchair access, meal, child care, prayers etc.)?
11. Others (please give details)
12. Do you have any materials (videos, articles, poems, documents etc.) you will like to bring?
13. Please add any other information you feel is relevant

Culled from the OXFAM gender Training Manual 1995 page 63

Handout 1.1: Learning Log

Name of Participant:

Email:

Date:

S/N	Session Name	What I learnt	What is clear	What I need more clarity on	Who I will like to share with (name)
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					

Module 1: Human Rights

Goal: To ground participants in an understanding of the rationale for gender and leadership

Activities
- Principles of human rights
- Types: Community, socio – economic and political
- Women's rights as human rights

Activity 1.1: Principles of Human Rights

Objectives
- Know the forms of human rights
- Understand how interconnected women's rights are with those of the community
- Understand the difference between equity and equality

Materials
Handouts, flip chart, markers and videos

Method
a. Give live examples of what the concepts mean (Handout 1.0: What is Human Rights?) how they are upheld or abused?
b. Draw examples from the community of the participants and elsewhere to show the dimensions and commonalities of Human Rights
c. Due on violence, share ideas on forms of violence girls and women suffer and enable participants know what type of rights are affected e.g.

Deprivation	Right affected	Type of right
Denial of property e.g. land	Right to property	Socio-econ right
Lack of access to education	Right to go to school	Socio-econ
Forced marriage	Right to choose a spouse	Political rights
Forced silence	Right to speak	Political rights
Degraded environment	Safe environment	Group rights
Wife battery	Right to dignity of person	Political right

d. Each type of right can be used to buttress women's needs as individuals, as socio-economic beings and part of a community (Handout 1.1 Women's Human Rights).
e. Facilitator should show that women and men have needs but each may differ according to their biological or social makeup. The handout 2.2 Equality and Equity and 2.3. The fox and the crane help illustrate this scenario.
f. The Facilitator needs to guide the group to reflect on how women's rights may be violated, instances where this happens in the home (Reading from Purple Hibiscus Handout 2.4, in institutions (Rape case at St. Kizito 2.5) in society, Yobe incidence 2.6 and the South African virginity tests 2.7) should be discussed.
g. Facilitator should engender discussions around societal expectations and the burden it places on women as well as men to act in a certain way as in the example of handout 2.4.
h. The aim is to examine how it can be prevented and what lawmakers can do.
i. Leaders need to know and identify ways in which women are oppressed across all of these sites handout 2.8 Women are oppressed because' gives a bird's eye view of these instances and can be a good tool for debate in the group. Violence against women and girls is particularly troubling as a form of violation of women's rights as should be discussed (Handouts 2.9 and Handout 2.10 on the DRC).
j. Share handout 2.9, the Mirabel centre to see how women's organisations can work with government to make a difference

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k. Facilitator needs to show that preventing or responding to or protecting girls and women from abuse starts from the home and that action is the foundation of leadership. This begins to lead discussions to the later conversations on women's leadership.

Facilitator's notes

Except the participants already have some knowledge of human rights it is best to commence with the principles and then the types of human rights and conclude with a focus on women's rights, otherwise the facilitator can decide where best to pitch attention given the nature of the group.

Reflections

a. Facilitator should enable participants stand back and think about what they have learnt
b. What has been reinforced
c. How interventions can be made against all odds. Share handout 2.9 on the Mirabel centre and how it is giving new lease of life to survivors of rape.
d. What will they do differently and better?
e. Who will they work with or influence?
f. Fill in the learning log or note an action plan point for development later

Handouts for Module 1: Human Rights

Human rights are rights inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. We are all equally entitled to our human rights without discrimination. These rights are all interrelated, interdependent and indivisible.

Universal human rights are often expressed and guaranteed by law, in the forms of treaties, customary international law, general principles and other sources of international law. International human rights law lays down obligations of Governments to act in certain ways or to refrain from certain acts, in order to promote and protect human rights and fundamental freedoms of individuals or groups.

Universal and Inalienable

The principle of universality of human rights is the cornerstone of international human rights law. This principle, as first emphasised in the Universal Declaration on Human Rights in 1948, has been reiterated in numerous international human rights conventions, declarations, and resolutions. The 1993 Vienna World Conference on Human Rights, for example, noted that it is the duty of States to promote and protect all human rights and fundamental freedoms, regardless of their political, economic and cultural systems.

All States have ratified, at least, one and 80% of States have ratified four or more, of the core human rights treaties, reflecting consent of States, which creates legal obligations for them and giving concrete expression to universality. Some fundamental human rights norms enjoy universal protection by customary international law across all boundaries and civilizations.

Human rights are inalienable. They should not be taken away, except in specific situations and according to due process. For example, the right to liberty may be restricted if a person is found guilty of a crime by a court of law.

Interdependent and Indivisible

All human rights are indivisible, whether they are civil and political rights, such as the right to life, equality before the law and freedom of expression; economic, social and cultural rights, such as the rights to work, social security and education, or collective rights, such as the rights to development and self-determination, are indivisible, interrelated and interdependent. The improvement of one right facilitates advancement of the others. Likewise, the deprivation of one right adversely affects the others.

Equal and Non-Discriminatory

Non-discrimination is a cross-cutting principle in international human rights law. The principle is present in all the major human rights treaties and provides the central theme of some of international human rights conventions such as the International Convention on the Elimination of All Forms of Racial Discrimination and the Convention on the Elimination of All Forms of Discrimination against Women.

The principle applies to everyone in relation to all human rights and freedoms and it prohibits discrimination on the basis of a list of non-exhaustive categories such as sex, race, colour and so on. The principle of non-discrimination is complemented by the principle of equality, as stated in Article 1 of the Universal Declaration of Human Rights: "All human beings are born free and equal in dignity and rights."

Both Rights and Obligations

Human rights entail both rights and obligations. States assume obligations and duties under international law to respect, to protect and to fulfil human rights. The obligation to respect means that States must refrain from interfering with or curtailing the enjoyment of human rights. The obligation to protect requires States to protect individuals and groups against human rights abuses. The obligation to fulfil means that States must take positive actions to facilitate the enjoyment of basic human rights. At the individual level, while we are entitled to our human rights, we should also respect the human rights of others.

Source: http://www.ohchr.org/EN/Issues/Pages/WhatareHumanRights.aspx

Handout 1.1: Women's Rights are Human Rights

Women's rights are an essential component of universal human rights.

They reflect the fact that men and women have very different experiences - and the fact that women and girls often face gender-based discrimination that puts them at increased risk of poverty, violence, ill health and a poor education. Amnesty International's women's rights work encompasses a range of human rights as they relate to the equity needs of women, working at once to advance new rights and opportunities for all women and to combat the abuses of specific groups of women and girls.

Source: http://www.amnestyusa.org/our-work/issues/women-s-rights

Handout 1.2: Difference between Equity and Equality

The terms equity and equality are sometimes used interchangeably and this can lead to confusion because while these concepts are related, there are also important distinctions between them.

Equity involves trying to understand and give people *what they need* to enjoy full, healthy lives. **Equality**, in contrast, aims to ensure that everyone gets the same things in order to enjoy full, healthy lives. Like equity, **equality** aims to promote fairness and justice, but it can only work if everyone starts from the same place and needs *the same things*.

Let's think for a moment about runners sprinting around an oval track during a competition.

The concept of equality would have us treat the runners in exactly the same way, ensuring that they all start at the same place on the track. On the surface, this seems fair.

But we know that runners in the inside lanes have a distinct advantage over runners in the outer lanes because the distance they have to travel is shorter. As a result, equality – starting at the same place – doesn't result in fairness.

The concept of equity, in contrast, would lead us to stagger the starting positions of the runners in order to offset the disadvantages facing those in the outer lanes. In this case, different or tailored treatment is a surer path to fairness and justice than the same treatment.

The same distinction between equity and equality can be seen when it comes to health and care. For example, Canada's publicly-funded health care system is based on the concept of equality. It is designed to ensure that everyone has the same access to health care providers and services regardless of their ability to pay for care. Again, this seems fair. But it only goes so far in promoting justice because it ignores other factors – such as language, place of residence, sexual orientation and gender – that can also act as barriers to care.

At the same time, ensuring the same access to care for everyone assumes that everyone has similar health status and similar health care needs. We know this is not the case. Some people, like the runners in the outside lanes of the track, live with social, political and economic disadvantages that contribute to poor health. For instance, women and men, boys and girls who live in poverty are frequently less healthy than those with more resources. As a result, they may need additional services and programmes – rather than just the standard ones – to offset the impact of substandard housing, limited access to fresh, nutritious foods, and exposure to unsafe environments. This is *equity*: making sure that have *what they need* to achieve and maintain health and well-being.

Understanding the differences between equity and equality helps us to recognize and respond to differences in health and well-being that are unfair, avoidable and changeable.

Handout 1.3: A Reading from Purple Hibiscus

Mama looked at the wall clock, a gift from a charity papa donated to, oval shaped and embossed with his name in gold lettering. It was 7.37am the Eucharist fast mandated that the faithful not eat solid food an hour before mass. We never broke the Eucharistic fast; the table was set for breakfast with teacups and cereal bowls side by side, but we would not eat until we came home. "Eat a little cornflakes quickly Mama said, almost in a whisper. You need something in your stomach to hold the Panadol."

Jaja poured the cereal from the carton on the table…"papa is with visitors, we will hear him as he comes up" he said.

I started to wolf the cereal down standing. Mama gave me the Panadol tablets. Jaja had not put much cereal in the bowl, and I was almost dine eating when the door opened and Papa came in.

Papa's white shirt with its perfectly tailored lines, did little to minimize the mound of flesh that was his stomach. While he stared at the glass bowl of cornflakes in my hand, I looked down at the few flaccid flakes floating among the clumps of milk and wondered how he had climbed the stairs so soundlessly.

"What are you doing Kambili?"
I swallowed hard. "I…I…"

"You are eating 10 minutes before Mass? Ten minutes before Mass?"

"Her period started and she has cramps" – Mama said.

Jaja cut her short. "I told her to eat cornflakes before she took panadol, Papa I made it for her"

"Has the devil asked you all to go on errands for him? Has the devil built a tent in my house? He turned to Mama. You sit there and watch her desecrate the Eucharistic fast, *maka nnidi*

He unbuckled his belt slowly. It was a heavy belt made of layers of brown leather with a sedate leather – covered buckle. It landed on Jaja first, across his shoulders. Then Mama raised her hands as it landed on her upper arm, which was covered by the puffy sequined sleeve of her church blouse. I put the bowl down just as the belt landed on my back… as he swung the belt at Mama, Jaja and me muttering that the devil would not win… then the belt stopped, and Papa stared at the leather in his hand. His face crumpled; his eyelids sagged 'why do you walk into sin?" he asked "why do you like sin?"

Mama took the belt from him and laid it on the table.

Papa crushed Jaja and me to his body. "Did the belt hurt you? Did I break your skin?" he asked examining our faces.

I felt a throbbing on my back but I said no that I was not hurt. It was the way Papa shook his head when he talked about liking sin, as if something weighed him down, something he could not throw off.

Culled from Chimamanda Adichie (2003) Purple Hibiscus Anchor books New York pages 100- 102

Handout 1.4: An incident in Yobe

When conducting surprise visits to detention centres. We came across an old woman in their satellite prison, that had been imprisoned for "prostitution"... she had been caught outdoors at night by the hisbah. Her bail conditions were too steep (N10,500) for her, so she had been imprisoned for a year...she was about 3 months into serving her jail term. The National Human Rights Commission paid the bail and had her released.

Her story was that she had trekked a long distance from her community to file an action against her husband in the sharia court in town, as she was fed up of the beating and lack of maintenance. Being so poor, she could not afford the transport fare back to her village, and because it was so late, she decided to sleep under a tree beside a building, when the hisbah had found her.

In taking up her cause, we approached the then Grand Khadi, who after being confronted with the facts and asked to reconcile them with the ingredients of adultery, proof, etc saw how the charge could not be substantiated under Islamic law, exclaimed that we had done them a favour... "no wonder there have been no rains in Damaturu. It must be because of what these people have done to this poor woman!"

When we need to defend our positions, we find a "divine" excuse to intimidate people into falling in line!

Source: Sent by a Muslim sister. Received May 9, 2010, CSO internet listserve

Handout 1.5: Women are Oppressed Because

Retype women are oppressed because...for this page

Handout 1.6: This Mother's day

This Mother's Day, It Was Motherhood, Not Rape, That Made Congo the Worst Place to Be a Woman - Lyric Thompson May 13 2014

In honour of Mother's Day, Save the Children released its annual "State of the World's Mothers" report. I was saddened, but not surprised to see the Democratic Republic of Congo (DRC) is the worst place to be a mother.

Severe violations of women's human rights in Congo are, unfortunately, a perennial subject of attention for me and numerous other rights activists. Typically those violations are associated with the long and bloody conflict that has spanned the country and concentrated in its most recent stages in the East.

Indeed, DRC has been plagued by almost two decades of conflict resulting in the suffering and death of millions of men, women and children. Most chillingly, the Congo conflict has become synonymous with rape and other forms of sexual violence, which are committed with impunity by security forces, including the armed forces of the DRC (Forces Armées de la République Démocratique du Congo, FARDC), and other armed groups. For this reason, it was ranked the worst place to be a woman by the United Nations just last year.

But this year, the gross abuses associated with wartime violence against women don't even factor into Congo's ranking; the report cites among the highest rates of maternal mortality, child mortality, poverty, poor education and, interestingly, women's very limited political participation, as the factors that have coalesced to put DRC dead last for mothers.

According to the recently-released U.S. State Department Human Rights Report for DRC, despite the great risks associated with reproduction and the desire of women to limit or space childbearing, **it is common practice for health care providers to require a husband's permission before providing family planning services to women.** Access to contraception remained extremely low – only 5.8 percent of women used modern contraceptive methods.

Amnesty recognises a woman's right to information and resources to help her plan her family and protect her from risk is a core part of her human rights, and one that women in DRC deserve inherently as human beings, even without the additional risk factors they face as citizens of the worst country in the world for mothers. Further, there's the fundamental right women have not to be raped, to enjoy consensual sex with consenting adults, which is in the course of Congo's conflict, flagrantly and consistently abridged.

It's not only on the battlefields and public spaces that women of DRC have to fear sexual violence – it's in the home as well. And though Congolese law criminalises rape, spousal rape is not included in the protections of the law. **Domestic violence is not only prevalent, but also afforded total impunity.** The 2012 DRC human rights report characterises it thus:

According to the 2007 Demographic Health Survey (DHS), 71 per cent of women reported some form of sexual, mental, or physical abuse. Other sources found that 86 percent of women in Equateur Province were victims of domestic abuse….Although the law considers assault a crime, it does not specifically address spousal abuse, and police rarely intervened in domestic disputes. There were no reports of judicial authorities taking action in cases of domestic or spousal abuse.

Do Something!

Source: http://blog.amnestyusa.org/africa/this-mothers-day-its-motherhood-not-rape-that-makes-congo-the-worst-place-to-be-a-woman/

Handout 1.7: The Mirabel Centre

Giving hope, saving lives

If there is one aspect of our medical care that is weak and almost invisible, it is psychosocial care. A woman is battered by a husband or partner, goes to the hospital for "care" and is given analgesic and asked to go home. Or a girl is raped and the medics check to see if she may be pregnant or has contracted any sexually transmitted diseases. The pain has not been healed because it is not the physical one that the medical personnel attend to that is the main ailment. The scars of previous beatings and the lacerations she comes with are mere symptoms of a bigger pain. The big problem is the psychological one. It is deep, hidden and hard to see unless one is trained to know how to find it. Our culture keeps it well hidden because it is a culture of silence where it is near taboo to talk about women's bodily integrity or their sexual wellbeing or social needs. Giving women and girls the total care they need demands that we begin to find subtle yet effective ways of breaking the silence from a medical and a social perspective.

Thus was the Mirabel Centre opened on July 1, 2013. Mirabel is the first sexual assault referral centre (SARC) in Nigeria and the second in West Africa. It was founded and managed by an NGO, Partnership for Justice (PJ) to provide total and high quality medical and psychosocial services to survivors of sexual assault and rape.

Mirabel's innovations lies in two ways: first, it provides trauma care for all survivors regardless of gender. Men, women and children who have either experienced rape or sexual assault. They benefit from free and comprehensive medical, counselling and aftercare services provided at the Mirabel Centre. Services are designed to help survivors deal with and overcome the trauma of rape. This way, Mirabel helps us demystify rape and understand it as something that can happen to anyone regardless of age or gender wherever sexual corruption exists. Survivors can receive counselling face to face or by phone with options of referrals as may be needed including legal advice. In just one year of existence, Mirabel has given medical and psychosocial support to 428 men, women, boys and girls who sought its services.

Second, the location of the Mirabel centre is itself a miracle! It is located in the Lagos University Teaching Hospital, (LASUTH), Ikeja, Lagos State. A tertiary hospital with a high rate of case referrals. This means more women and girls from poor homes can take advantage of the centre. Having Mirabel in that location is no mean feat and should be commended as an example of what could be achieved when non - governmental partners work with governmental players to find solutions to challenges facing the citizens.

At Mirabel, Survivors right to dignity is upheld. They are called clients given immediate succour such as a meal and transportation fare after necessary tests may have been done and counselling given by a core of professionals who are constantly trained. Mirabel has professional friends and it is a partner to St Marys' Sexual Assault Referral Centre outside Nigeria whom it can call upon for support.

A one-stop centre that provides services to survivors of rape and equally gathers data. The management information system at Mirabel provides credible, disaggregated and verifiable data on sexual assault in Lagos state.

Each state in Nigeria needs its own Mirabel

Contact: partners@pjnigeria.org, www.pjnigeria.org ; sarc@pjnigeria.org

Handout 1.8: Child Marriage and its Implication for the Future of the Girl-Child

*Obstetric Fistula is a condition arising from obstructed or prolonged labour which results in a hole or opening in the birth canal. It remains a plague in nations with high rates of child marriages, and Nigeria with 40% of child marriages accounts for 40% global prevalence rate of Obstetric Fistula. In Northern Nigeria, some victims have lived with Vesico Vagina Fistula (VVF) for up to 20 years and have learnt to deal with it. The number of fresh cases however dim hopes that Nigeria would ever achieve zero incidence of Fistula. **Damilola Oyedele** in this report, after a visit to Kano and Katsina states, writes that the situation would remain pathetic unless drastic measures are taken to protect girls in child marriages.*

She tried to put up a cheery face as she introduced herself, but her countenance gradually changed as she told her story. It is a tale of pain and despair, yet she has to latch onto the little shred of hope she had left after years of suffering psychological agony and trauma, after years of constantly checking herself to make sure she has not soiled herself with urine like a helpless toddler.

At 14, Nafisah Ahmed (all names have been changed to protect the victims) was married off and she soon became pregnant. She went into labour and after two days of continuous intense pain, her husband decided to take her to the health facility. She laboured for another two days at the health facility and eventually lost the baby. But her troubles were just beginning as due to the prolonged labour, she had developed Vesico Vaginal Fistula (VVF).

VVF occurs when the blood supply to the tissues between the vagina and bladder is restricted due to prolonged obstructed labour, leading the tissues to necrotise and then forming holes through which urine passes uncontrollably. Some patients also develop Recto-Vaginal Fistula (RVF) where the holes form between the tissues of the vagina and the rectum leading to uncontrollable leaking of faeces.

20 years later, Nafisah has had 11 surgeries to attempt to repair the VVF and is preparing for her 12th in a few days. The leaking of urine has not stopped and so she carries around a catheter inserted into a plastic bag or uses re-usable pads whenever she summons the courage to go visiting friends and family members.

Struggling to hold her tears, she narrated (in Hausa language) the kind of stigmatisation she has had to cope with.

"I am very unhappy every single day. I cannot go for all the gatherings that women go for such as weddings parties, child naming ceremonies, visitations, and others because of the constantly leaking urine unless I use something to absorb it," she lamented.

"Even with that I cannot travel overnight. If I travel overnight at all, I would not exceed a day, and I have to be careful. When the rags (re-usable pads) get wet, I have to remove them, wash and spread to dry and then people there would start looking at me, and would know what I am are hiding. That would be shameful. Now I am scheduled to have another surgery. May God let this one work," she said with a sigh as she pulled herself together. Sept 20, 2014

http://icirnigeria.org/how-child-marriage-sentences-girls-to-a-life-of-misery/
http://www.thisdaylive.com/articles/growing-child-marriages-in-the-north-diminishing-hope-for-zero-obstetric-fistula/189482/ retrieved 20 Oct 2014

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Module 2: Understanding Gender Concepts

Goal: To build a foundation in gender analysis and women's leadership through a sharing of basic concepts and dynamics surrounding women's lives and work.

Activities
Basic gender concepts
Women's work

Activity 1.1   Basic gender concepts

Time frame: 4hours

a. Sex and Gender

Objectives
- Understand the difference between sex and gender;
- Examine pre-conceived notions about gender;
- Question old beliefs and learn new ideas; and
- Laugh!

Materials

Method
a. Ask participants to brainstorm on the word "sex" – what comes to their mind?
b. Ask participants to brainstorm on the word "gender"- what comes to their mind?
c. Share handout 1.1 on some gender concepts.
d. Sex and gender-speak to the difference. Return to the brainstorm flipchart and request them to revisit their answers. Usually you would find some things mentioned under sex falls under gender or vice versa.
e. The trainer may find that there are some stereotypes that can be addressed. Ask participants to think about expressions, short stories and proverbs that describe men and women in their communities e.g. for stereotypes, see handout 1.2 on stereotypes.
f. Facilitator should help participants engage with these myths and stereotypes from a perspective of awareness. Ask participants what they have learnt. Emphasise socialisation as a challenge to both men and women and the need to unlearn old ways to learn new ways that give equal rights to boys and girls.
g. Ask participants to re - examine the list of expressions and proverbs they have come up with and read handout 1.2 on stereotypes.

b. Affirmative Action (AA)

Objectives
- To show that AA is not a strange concept limited to gender only
- To share ideas as to why it is important

Materials
Flip chart, pens, masking tape, handout 1.3 on what is Affirmative Action (AA)

Method
a. Use the conversational method enabling participants think about what they know or have heard about AA.
- Ask participants if they have heard about Affirmative Action before.
- Ask them to list instances where they have heard it used.
- Do they believe it is helpful?

- If yes or no, in what ways?

b. Share handout 1.3 on AA with participants, affirming what is well understood and discussing what is wrongly understood. Deal with the impressions that may emerge that AA precludes merit.

c. Show clearly where it has been used for social inclusion e.g. employing a person with disability, Nigeria's federal character law and quota system, and addressing issues of race in the West and in South Africa.

d. Let participants know that it is a temporary measure to give a chance to the best to step forward because otherwise cultural barriers hold them down.

Facilitator's Notes
If training is a mixed group of women and men, ensure you allow the men share their fears and that they leave better enlightened. If there are women who do not agree to the need for AA ensure they are able to state their perspective and leave learning rationale for AA.

c. Class

Objectives

- Understand the different social categories of women
- Know how to work across differences

Materials
Markers, Flipchart and handout 1.4

Method
a. Encourage participants to share and brainstorm on their understanding of class.
b. Use handout 1.4 to explain what class means.
c. Share the connection between gender and class. Buttress with handout 2.4

Facilitator's Notes
Let participants realise that women are invariably among the poor and even when they have wealth; their reproductive work is not respected. Women and girls are disadvantaged because of their gender. Due to the culturally held perception that women are a commodity to be owned, a woman can suffer physical violence whether rich or poor.

d. Perception
Objectives
- Know the difference between perception and reality.
- Understand how perceptions may affect women's leadership.
- Enable participants have a more open worldview about women in politics.

Materials
Handout, markers, flipchart

Method
a. Encourage participants to share and brainstorm on their understanding of perception.
b. Use handout to explain what perception means.
c. Share the connection between gender and perception using handout 1.5 on perceptions. Women are invariably seen in a certain way that affects their access to opportunity.

Facilitator's note
Link the session on perception with that on stereotypes to see the way thinking shapes society's ideas about women and what their roles should be. Explore both the negative and positive sides of perception.

e. Power relations

Objectives
- To understand what power means.
- To know the different types of power and which protects women.

Materials
Handout 1.6 on power relations, video, flip charts and markers

Method
a. Support participants to brainstorm on what power means to them.
b. Share handout on forms of power.

f. Stereotype

Objectives
Understand how one gender may be stigmatized.
To revisit our views about the other gender.

Materials
Handout, flip charts and coloured paper, video clip "horse."

Method
a. Ask participants to study the video and examine for consequences of stereotyping and perception.
b. Share handout 1.2 as guide to sharing some of the widely held stereotypes.
c. Encourage participants to debate the perceptions expressed therein.

Facilitator's note
You can choose to hold this activity as a group work or combine tasks reviewing two or more concepts in group - work formation.

Depending on how much time is available, you may ask each participant to stick a yes or no paper (denote by colour – green, yes and no, red) against a few chosen stereotypes, which you put up on different sides of the room.

Have a reflective session on why participants' opinion on each stereotype.

g. Culture

Objectives

- To know that culture may be good or harmful.
- To know that culture is not static but is changing.

Material
Video clean energy from wood to gas

Method
a. Share difference between sex and gender; use handout 1.0 on concepts
b. Encourage participants to realise that one is permanent (sex) the other is not and can change (gender).
c. Enable participants reflect upon changes in culture and come up with some e.g.
    - Twins being killed in South-South Nigeria as a thing of the past;

- More boys than girls going to school in northern Nigeria now and the changing scenario;
- More girls than boys going to school in Southern Nigeria;
- Female genital cutting stopped in some societies; and
- *Eli ekpe* custom of the south east which holds that without a male child, a woman can't inherit challenged successfully in court.

d. Make the link between culture and gender roles and how they disenfranchise women.

e. Let participants know that culture is made to help human living and as new ways of living emerge culture will change. For example, people trekked everywhere before the advent of the motorcar and other mechanical forms of transportation.

Activity 1.2 Women's work

Timeframe: 3 hours

Objectives
- Understand the changing role of women.
- Better understand the dimensions of what constitutes work.
- Explore the value of unpaid work.
- Enable policy makers reflect upon the need for women's empowerment.

Materials
Flip chart, pens and handouts

Method

a. To further underscore the fact that gender roles are socially constructed, ask participants to list different kinds of roles and activities.

Role	Activity

b. Ask which gender is associated with which roles and activities.

c. Speak to the traditional dominant perspective and the changing perspective about women's work.

d. Introduce handout 1.7 (Valuing women's unpaid work –"I didn't do that thing today") to underscore how men view women's unpaid work handout 1.8 "lie of the land" because the development official lacks an understanding of gender dynamics, he undervalues women's unpaid work.

Facilitator's note
Underscore the need for broadmindedness e.g. men who cook in public establishments are called chefs – it is the same cooking regardless of domain. Since a chef earns an income and a wife does not, society may assign the activities roles differently. Civil Society and private sector organisations now employ women as drivers breaking the stereotype that only men can do formal driving jobs.

Revisit the different concepts in handout 1.1
Stir the conversation back to what can be done to strengthen work - life balance see handout 1.9 on work life – balance.

Facilitator's Guide
Ideas of intervention include
- Provision of crèche (NASS had no crèche as at August 2014).
- Paternity leave as choice.
- Maternity leave separate from annual leave.

These are issues that are further explored in the NASS gender strategy, which is a training resource examined in <mark>module 6 on</mark> Women and the National Assembly

Reflections
a. Facilitate or should enable participants stand back and think about what they have learnt
b. What has been reinforced?
c. What will they do differently and better?
d. Who will they work with or influence?
e. Fill in the learning log or note an action plan point for development later?