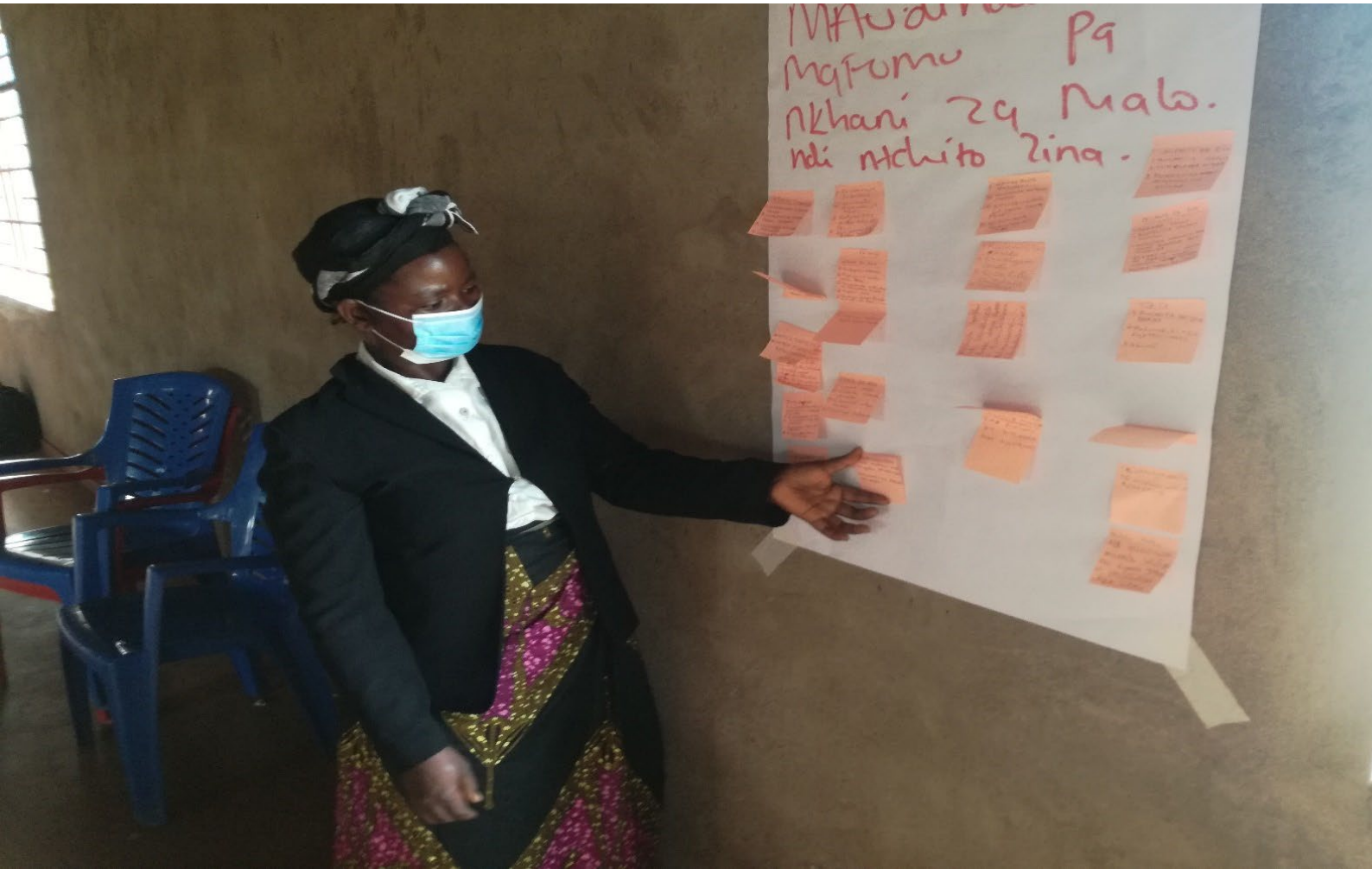




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# GENDER NORMS DIALOGUE FOR TRADITIONAL LEADERS IN MALAWI TRAINING MANUAL

INTEGRATED LAND AND RESOURCE GOVERNANCE (ILRG)

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Cover Photo: Woman chief during dialogue session in TA Mwansambo, Malawi.  
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# ACRONYMS

ILRG	Integrated Land and Resource Governance
GALS	Gender Action Learning System
GVH	Group Village Headperson
MWK	Malawi Kwacha
USAID	United States Agency for International Development

# I.0 INTRODUCTION TO THE MANUAL

## I.1 Background

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Global evidence shows disparities in natural resource management. Although Malawi land legislation, such as the Customary Land Act 2016, provides for gender equality in land rights, harmful gender norms lead to women's limited access and control of land; lack of ownership; lack of participation in decisions related to use and management of land; denial of a fair share of land in case of divorce or spouse death; denial of inheritance rights; and other forms of gender-based discrimination related to land documentation, use, and control. Women in leadership in land governance also face challenges of acceptance to contribute effectively. Although most of these factors are entrenched in culture and traditional practices, ignoring them has the potential to undermine land registration outcomes and reinforce the exclusion of women and other marginalized groups according to identities such as age, marital status, disability, and ethnicity, among others.

The United States Agency for International Development (USAID) the Integrated Land and Resource Governance (ILRG) program is working with the Land Reform Implementation Unit at the Ministry of Lands and Urban Development to support gender-responsive customary land registration in the Traditional Land Management Area (TLMA) Mwanambo in Nkhosakota District in the central region of Malawi. ILRG provides technical assistance to the district-level land registry and clerks; promotes the inclusion of women and youth in the land documentation process; engage key stakeholders to shift gender norms around women's land rights; and convene dialogues with national and international stakeholders to discuss lessons learned and build positive momentum. ILRG has designed tools and approaches to integrate gender equality and influence change in resource governance practices.

Traditional leaders are important stakeholders in the process of customary land registration. Moreover, as guardians of tradition and culture, they are well-positioned to be agents of change and champion gender equality and social inclusion in land governance. With this background, ILRG initiated work with traditional leadership structures (chiefs and Group Village Headpersons [GVH]) to champion change in harmful gender norms in TA Mwanambo.

### Social Norms and Gender Norms

**Social norms** are the rules that determine how a society functions and what behaviors are accepted or not.

**Gender norms** are a subset of social norms that:

- Define acceptable and appropriate actions for women and men in a group or society;
- Are learned in childhood through socialization, from parents, peers, family, school, workplace, the media, and other areas of life;
- Are embedded in formal and informal institutions; and
- Play a role in shaping women's and men's (often unequal) access to resources and freedoms.

## I.2 Traditional Leaders and Gender Norms Change

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To address gender norms that constrain women's land rights, ILRG will implement a series of innovative gender norms dialogues with chiefs/traditional leaders to support gender norms change in communities around land governance, adapting tools from the Gender Action Learning System (GALS)<sup>1</sup> approach, drawing upon a similar initiative implemented by the program in Zambia. In

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<sup>1</sup> The Gender Action Learning System is a community-led empowerment methodology that uses principles of inclusion to improve income, food, and nutrition security of vulnerable people in a gender-equitable way. It positions poor women and men as drivers of their own development, identifying and dismantling obstacles in their environment, challenging service providers and private actors. It has proven to be effective for changing gender inequalities that have existed for generations, strengthening negotiation power of marginalized stakeholders, and promoting collaboration, equity, and respect among value chain actors.

Malawi, the approach was adapted and supplemented by a number of tools from the SASA! activist tool kit<sup>2</sup> and the Social Analysis and Action Manual.

The gender norms dialogues for traditional leaders aim to promote local-led and sustainable change of gender norms as a pathway to promote women's land rights and empowerment. This initiative targets traditional/local leaders (Traditional Authority and GVHs), who are part of a traditional authority structure that is highly male dominated in TA Mwansambo. There are 26 group village head persons in Traditional Authority Mwansambo. Traditional leaders hold considerable power and authority, particularly in land governance, and as such, have great influence over community members. Leveraging their authority and influence is a key step in advancing gender-responsive land registration processes.

The gender norms dialogue series will enable traditional leaders to reflect on existing harmful gender norms that impact women's land rights negatively and commit to changes they can affect in their positions. The dialogues are structured to take place over a period of approximately four months, delivering each of its three modules in a period of two days. It aims to promote increased interaction among leaders of different villages within the TA, allowing dialogue to happen over some time rather than through a one-off effort.

The Manual provides detailed guidance to run the three dialogue sessions/modules, with approaches to achieve the following objectives:

- Enhance traditional leaders' awareness of gender inequalities in land governance in their areas;
- Enable traditional leaders to recognize and challenge existing gender norms that impede women's effective participation and benefit-sharing in land governance;
- Prompt traditional leaders to envision and act to promote gender equality in the community; and
- Develop the capacity within the traditional leadership to drive and influence change in gender norms and practices in a village.

**Basic Structure of the  
Traditional Authority in Malawi**

- **Traditional Authority:** The highest authority in the Traditional Area
- **Senior Group Village Headperson:** Oversee the affairs of the group village
- **Group Village Headperson:** Oversee the affairs of an area under the jurisdiction of the Senior Group Village Headperson
- **Village Headpersons:** In charge of a village
- **Area Development Committee:** Supports the Traditional Authority in making and implementing development plans for the whole area
- **Village Development Committees (where they exist):** Supports the senior group village head person in making and implementing development plans
- **Subjects:** Community members of the villages

## 1.3 Approach and Methodology

### 1.3.1 ABOUT THE MANUAL

The Manual is intended to serve as a guide for facilitating a dialogue process with traditional leaders on gender norms related to land governance. The approach is highly adaptable to different regions in Malawi and can be tailored to different literacy levels and contexts (patrilineal and matrilineal areas,

<sup>2</sup> SASA is a community mobilization and a gender transformative approach to preventing violence against women. It promotes different people working in different levels of influence to challenge and reduce the social acceptability of gender-based violence and transforms power relations that promote gender stereotypes.

for instance). This Manual should be seen as a 'living document,' and facilitators are encouraged to note where improvements can be made to render the modules more dynamic and engaging.

The Manual is based on practice and field experience rather than theory. It is designed to encourage traditional leaders to reflect on the situation actively (through reflective learning, interactive facilitation, group work, and experience sharing) and to challenge themselves to bring about change. The facilitation is based on important adult learning principles, including:

- **Adaptation:** All material should be presented in the most appropriate language for the audience. If the audience has low literacy, utilize images over words and adjust the program to allot more time for learning in the sessions.
- **Respect:** Regardless of the attendees' educational levels or background, show respect by listening intently, avoiding interrupting, and valuing individual contributions.
- **Dialogue:** For constructive dialogue to happen, dialogue leaders should see themselves as facilitators, not teachers or lecturers. The emphasis should be on facilitating reflection within each group and exchanges among groups to enhance learning.
- **Engagement:** Facilitators must pay attention to the level of engagement of all individuals/head persons. If only a few people are dominating discussions, find ways to invite others without being overbearing, such as through small group activities or by inviting the perspective of those individuals who have not been active.

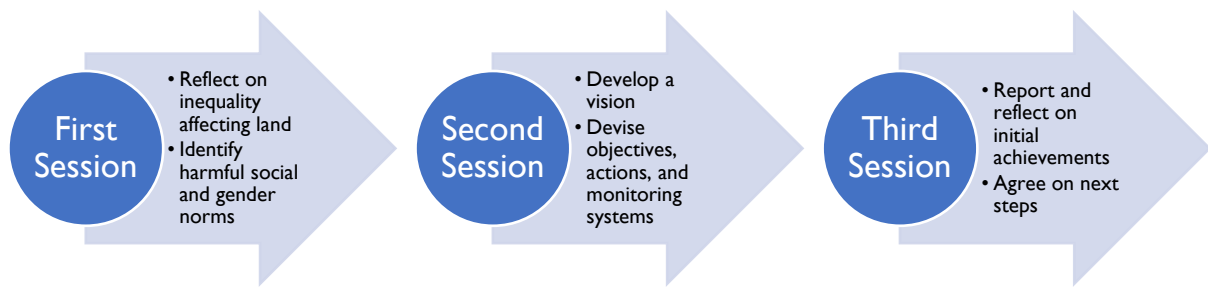
### I.3.2 STRUCTURE OF THE MANUAL

The manual is divided into three sessions, each corresponding to one of the sessions in the dialogue series, with content building from each other.

- **Session 1** provides a guide on creating awareness of gender equality and women's rights, facilitating critical analysis of gender inequalities in land access and ownership, and encouraging traditional leadership to create solutions.
- **Session 2** offers a step-by-step guide on visioning and catalyzing action for change to promote gender equality, social inclusion, and women's land rights in the village.
- **Session 3** contains a guide to facilitate understanding of the progress made in the journey to achieve the desired vision, the opportunities and challenges faced, and what is needed for traditional leaders to lead change.

Session 1 is the catalyst that allows for reflective learning using participatory skills and, in the process, creating awareness and critical analysis of gender norms. It uses different tools from several gender transformative approaches to surface prevailing norms that prevent women from owning and controlling land; hence, the module takes 3 days to be fully completed. Session 2 is the Vision Journey or Community Action Learning that allows individuals to develop and map changes progressively to achieve the individual and, later on, group vision. This module uses exercises like the Rocky Road to Diamond Dreams to invite participants to reflect on the changes in gender relations in the household and community necessary to achieve a vision of greater equality and inclusion. Session 3 looks at the past to reflect on experience and implications for future actions. This includes examining participants' Achievement Journey to assess individual and group achievements from the individual and community visions leading to further participatory learning and re-sharpening of their plans. Due to the nature of instigating reflection and concrete commitments to lead action, the dialogue series is intentionally designed to take place over a period of time (around 4 months between the first and last session). This allows traditional leaders to begin implementing the planned action and regroup to discuss initial achievements, challenges, and lessons learned.





### I.3.3 DELIVERY OF THE MODULES

Delivery of each module is structured to take place over a two-day period (adaptable to three days, depending on the issue and context). A common methodology providing practical steps for the delivery of each module is outlined in the manual, providing:

- Objective, delivery method, required materials, preparation needed, and duration of each module and individual exercises;
- Step-by-step guidance to facilitate each session of the dialogue series; and
- Facilitator’s notes that provide additional information on key messages to share during the dialogue sessions and expected key outcomes.

### I.3.4 PREPARATION FOR THE DIALOGUE SERIES

Before conducting a dialogue session, the facilitator should familiarize themselves with the session’s objective and information to be discussed by reading the facilitators’ notes under each module in advance. The facilitator should review the dialogue sessions and ensure they are ready for an interactive process. In addition, the facilitator should ensure that they prepare the tools and materials needed in advance. A successful dialogue rests on solid preparation for weeks, if not months, ahead of the event. The checklist below outlines broadly the standard preparation required for all the sessions.

#### **Preparation Checklist**

Before a dialogue, the facilitator or others in the project must:

- Identify when to hold the dialogue.
- Identify where dialogue should happen.
- Prepare a plan and logistics.
- Arrange for meeting space, transportation, food, and lodging as needed.
- Send out an invitation to the Chief. This is preferred in person, but if through an invitation letter, clearly indicate who is invited to attend (criteria for selecting participants), meeting objectives, duration, reimbursable expenses, and other logistical information as necessary.
- Determine the appropriate language for the dialogue and approach for the audience based on literacy levels and culture.
- If working with others, the facilitator should share the plan and necessary materials early and jointly review all information to ensure a shared understanding of objectives, approaches, key terms, and outcomes. If applicable, the facilitator should divide the work with co-facilitators and ensure sufficient preparation is done by all.
- Read the module thoroughly and be clear about each session.

- Gather all supplies needed (flip chart paper, flip chart stand, tape, markers, scissors, pens, notebooks, bolstick/sticky tack/blue tack, watch, etc.).
- Make enough copies of materials needed, including attendance list, allowance signature sheets, handouts, program agenda/outline, and pre- and post- dialogue evaluation questionnaires.

## **I.4 Pre- and Post-Assessments**

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A pre-assessment questionnaire (Annex I) should be administered to participants at the start of the dialogue series as a way of measuring the levels of understanding and depth of cultural beliefs among traditional leaders before training. A post-assessment tool (Annex II) should be administered at the end of the dialogue series to assess changes in the levels of understanding, knowledge, and attitudes towards gender equality and social inclusion and commitment to lead change.





# SESSION I: Gender Awareness and Critical Analysis of Gender Inequalities in Land and Natural Resources

Session I is about confidence building and creating a comfortable and trustworthy relationship with the traditional leaders to talk about social and gender norms and norms change. This intends to secure buy-in and commitment from the traditional leaders on community-led change while also creating awareness of existing discrimination against women and other marginalized groups embedded in cultural norms and practices that affect their ability to access, use, and control land.

## Part I: Setting the Tone


Objective	This opening session aims at getting the traditional leaders to begin a conversation to gain more insight into the predominant social and gender norms existing in their villages. The main objective is to draw their attention to gender and social inclusion issues and inequalities and effects on the wellbeing of men, women, and the society at large. This initial awareness-raising is key to the subsequent problem analysis and identification of entry points for change.
Outcome	A safe space environment created for the traditional leaders to get comfortable with one another and have an open conversation on gender issues for an effective dialogue. Participants are aware of existing inequalities and their impacts and demonstrate an interest in using their position to act toward change.
Exercises	Exercise 1: Introduction Exercise 2: Objective of the Dialogue Exercise 3: Value Clarification - Vote with your feet Exercise 4: Pile Sorting Exercise 5: Awareness
Methodology	Plenary presentation by the facilitator on gender equality, social inclusion, and women's rights; role play; group discussions on experiences; and testimonies of gender and social discrimination in the communities/villages.
Time	3 hours
Preparation	Projector, sitting arrangements for plenary discussion, space for group work and role play
Materials	Pre-training evaluation questionnaire, training program print out, flipchart paper, markers, printed handouts, sticky tack/blue tack, pens, and printed tasks/decisions cards for Pile Sorting exercise

### EXERCISE 1: INTRODUCTION

-  **Purpose:** Participants get to know each other and explore the different roles they have in the community
-  **Duration:** 20 minutes
-  **Materials:** Flipchart paper and marker (optional if the group is illiterate).
-  **Facilitator's Notes:**





The introductory session is important, as it sets the tone for the rest of the sessions. Ensure that a mood is created in the room from the very start for effective dialogue.

As attendees introduce themselves, encourage them to say more about the authority they hold in the traditional system of their community and write down the level of authority on a flip chart that you later stick on the wall for the remainder of the workshop (you will refer to it in the last session, so keep it with you until the final session). The level of authority that the participants command is also important to know to guide you in the facilitation, as some participants may not freely participate due to the existing protocols in the traditional system, which will need to be relaxed to get everyone to participate.

 *Step-by-step guide on how to run the session:*


Start the dialogue by asking the traditional leaders to introduce themselves, stating their name, title, and group village/ village they come from. The title can be senior group village head person, group village head person, and village head person.

## EXERCISE 2: OBJECTIVE OF THE DIALOGUE

-  *Purpose:* To create a platform for discussing gender equality in land (or any other natural resources) and critically analyze the cultural and traditional gender norms that impact women's access to land under customary land tenure and other resource rights.
-  *Duration:* 20 minutes
-  *Materials:* Flipchart paper and marker (optional if the group is illiterate).
-  *Facilitator's Notes:*





At this point, the subject matter may not be well understood—this is just the beginning.

The introductory session aims for the chiefs/traditional leaders to begin to understand the social and gender norms, the impact of these norms on gender equality, and the role they can play as community leaders in bringing about positive change. The dialogue should therefore be seen as an important step in promoting land rights for women and not an end in itself.

 *Step-by-step guide on how to run the session:*

1. Start by explaining that traditional leaders are the custodians of cultural norms and traditional practices, are involved in customary land administration and other resources, and determine or influence who participates and benefits from these resources. Confirm this by asking the participants how they are involved in land administration or natural resources management (mention specific natural resources). As they state the roles, list them on flip chart paper.
2. Introduce the objective of the gender dialogue meeting as highlighted above.
3. Emphasize the need for an open and honest discussion based on the realities and experiences of the communities. Emphasize that it is important that the chiefs are open and objective about these issues and reflect on how they affect the development of their villages. Assure them that the discussion during the dialogue will be for the purpose of learning for one another and is not meant to be shared with others outside the room but instead to deepen the understanding of the issues.

### EXERCISE 3: VALUE CLARIFICATION—VOTE WITH YOUR FEET<sup>3</sup>

-  **Purpose:** The session aims to tackle Perceptions, Attitudes and Practices contributing to women's lack of access, control and utilization of land. The session brings a certain level of awareness to people's perceptions, attitudes, and beliefs towards various norms that are highly practiced in the community and how that relates to current land policy/acts, as well as gender-related laws that uplift the plight of women.
-  **Duration:** One hour
-  **Materials:** Flipchart paper and marker, session handouts, printed cards, printed cards on agree, disagree, and not sure
-  **Facilitator's Notes:**

At this point, the subject matter may not be well understood—this is just the beginning.

The introductory session aims for the chiefs/traditional leaders to begin to understand the social and gender norms, the impact of these norms on gender equality, and the role they can play as community leaders in bringing about positive change. The dialogue should therefore be seen as an important step in promoting land rights for women and not an end in itself.

Through gender and power analysis, facilitators should identify dominant norms which can be reflected on and challenged in this exercise. If using example statements provided here, teams should change or adapt the statements according to the local culture and context.

Statements should be black and white to avoid confusion and only contain one idea. This will help participants easily decide if they agree or disagree.


Facilitators should start with easy and safe statements and then move to more sensitive ones. Facilitators should be observant and flexible to decide how much he/she wants to challenge sensitive norms. It is also good to determine when to use this tool depending on the rapport and trust among the group members.

Discussions facilitated by this tool can become very emotional and heated. Before beginning and possibly during the discussion, remind participants that they should show each other respect and refrain from judging, interrupting, or ridiculing others.

It is common for participants with opposing views to argue with each other during this activity. While dialogue between participants from opposite ends of the space can help surface norms and encourage others to think differently, the facilitator must be ready to intervene in the discussion when it becomes aggressive.

It is also critical to inform participants that they should respect the privacy of others by keeping anything discussed confidential. However, remind participants that confidentiality cannot be guaranteed.

A difference is ok! This exercise shows that although we can have different ideas and beliefs within this group, we can still coexist peacefully and respectfully.

 **Step-by-step guide on how to run the session:**

1. Divide the room into three sections where participants can stand in reaction to the following statements. Those who agree, disagree, or are not sure should walk and stand in separate

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<sup>3</sup> Adapted from RaisingVoices, 2016. *Sasa Faith: a guide for faith communities to prevent violence against women and HIV*. Kampala, Uganda: Raising Voices. USA.

sections. Read out the following statements and ask participants to either Agree, Disagree, or take a Not Sure position:

*A woman is not fit to be given land or any other productive asset because it is assumed that they will get married one day and go live with their husband, so families do not want to put their land at risk of being owned by a stranger.*

**Answer: Disagree**

**Facilitators notes:**

- The Malawi constitution under articles 20, 24, and 31 indicates that men and women have the same rights to acquire and maintain property independently or in association with others.
- The 2002 National Land Policy and 2016 Land Customary Act ensure that there is secure tenure and equitable access to land without any gender bias.

*A chief has the power to determine who owns land after a man considered the head of the household dies.*

**Answer: Disagree**

**Facilitators notes:**

- The Constitution under articles 20, 24, and 31 indicates that men and women have the same rights to acquire and maintain property independently or in association with others.
- The 2002 national land policy ensures that there is secure tenure and equitable access to land without any gender bias.
- The 2011 Deceased Estates (Wills, Inheritance, and Protection) Act protects the inheritance of spouses and children and makes property grabbing a criminal offense, liable of a fine of 1 million Malawi kwacha (MWK) or imprisonment up to three years.

*Boys are the ones to inherit land than a woman figure in the family once a man dies.*

**Answer: Disagree**

**Facilitators notes:**

- The constitution under articles 20, 24, and 31 indicates that men and women have the same rights to acquire and maintain property independently or in association with others.
- The 2002 national land policy ensures that there is secure tenure and equitable access to land without any gender bias.
- The 2011 Deceased Estates (Wills, Inheritance, and Protection) Act protects the inheritance of spouses and children and makes property grabbing a criminal offense, liable of a fine of 1 million MWK or imprisonment up to three years.

*A man makes the rules in the house, and the women must follow. As such, men decide how land is used, when it is sold, and what to do with money earned from the land.*


**Answer: Disagree**


**Facilitators notes**


- There is strong resistance from men to women's decision-making over land.

- Within the household, kinship systems are important for determining men’s and women’s expected roles and gender stereotypes.
- In the matrilineal system, men are considered the heads of the households, ultimately responsible for all household decisions, including land use and disposal. Hence women’s priorities, needs, and interests are often overlooked.
- Therefore, it is the responsibility of the chiefs to ensure that there is equality within a household and that both men and women contribute towards decisions being made in the home that are related to control and use of land.
- The Constitution under articles 20, 24, and 31 indicates that men and women have the same rights to acquire and maintain property independently or in association with others.

#### EXERCISE 4: PILE SORTING<sup>4</sup>

 **Purpose:** To identify and critically reflect on: Gender roles and decision-making in the household and other spaces (groups, committees, organizations). *Why* these roles are present and whether they are equitable and functional, and support individuals’ and families’ well-being. If and how things might be done differently.

 **Duration** One hour

 **Materials:** Tasks and decision-making cards, handouts

 **Facilitator’s Notes:**

The exercise has two parts – part A: tasks and part B: decision-making. For part A, prepare 10-15 different cards with household tasks listed or pictured on them, and then prepare Three title cards: “men,” “women,” and “both.” See the examples of suggested “tasks” in the text box below. For part B, prepare 10-12 different cards with household decisions listed or pictured on them. You will need the same three title cards of “men,” “women,” and “both.” See the examples of “decisions” in the text box below.

Land management and administration	
<p><b>Tasks:</b></p> <ul style="list-style-type: none"> <li>• Preparing/cooking food</li> <li>• Feeding children</li> <li>• Fetching water</li> <li>• Sowing fields</li> <li>• Harvesting</li> <li>• Weeding</li> <li>• Transporting produce</li> <li>• Attending meetings</li> <li>• Selling in markets</li> <li>• Seeking market information               <ul style="list-style-type: none"> <li>• Buying food items from the market</li> <li>• Farming cash crops</li> <li>• Farming consumable crops</li> <li>• Caring for livestock</li> <li>• Participating in community activities</li> </ul> </li> </ul>	<p><b>Decisions:</b></p> <ul style="list-style-type: none"> <li>• When to plant</li> <li>• What to plant</li> <li>• When to harvest</li> <li>• Selling of land</li> <li>• Buying of land</li> <li>• Renting out land</li> <li>• How much money to invest in inputs for farming</li> <li>• Registering of land</li> <li>• Whose name should the registered land be in</li> <li>• What to sell (in terms of harvest)</li> <li>• How to use the money received from selling the land</li> </ul>

<sup>4</sup> Adapted from RaisingVoices, 2016. *Sasa Faith: a guide for faith communities to prevent violence against women and HIV*. Kampala , Uganda: Raising Voices. USA.

The first step of this exercise is to help participants become aware of the gendered division of labor and decision-making. The important part of this tool follows sorting cards into piles: facilitators should ask probing questions to help participants understand the norms and values attached to tasks and decisions assigned to men and women. For instance, if a participant remarks that “women do more tasks in the home because this is women’s work,” the facilitator can ask, “why is this work only for women?” before asking about the consequences of the norm. This is how SAA differs from other approaches, facilitating critical thinking about why things are the way they are and their implications.

If we want to encourage participants to change the unequal division of labor and decision-making, we need to challenge attached gender norms and values. It means that activities at the community level to create structural changes should take place at the same time to support individual and household changes.

Before starting the session, familiarize yourself with the following concepts:


Values; roles; and related rights, entitlements, and responsibilities are also gendered. For example, family care is a role assigned to women by society. Despite being an important role, family care has a low value assigned, whereas decision-making, which is largely a role for men, has a high value assigned. This often results in women and men being valued differently and reinforces the idea that women are inferior and subordinate to men. This happens because of the power relations borne out of the social construct. The socialization process assigns roles, creates beliefs, and sets norms and entitlements. It apportions greater social, economic, and political power to men than women and apportions great restrictions of the same to women more than men. These differences between norms and entitlements manifest in discrimination or gender inequality, which is the societal and power differences that dictate unequal access to resources, claims, responsibilities, and decision-making, among other areas. This is then what is now referred to as gender inequality.

#### *The Social Construct and Gender Roles*

Gender refers to the socially constructed roles and responsibilities that society has assigned to a woman or man. These roles shape how women and men relate. These relationships, and the differences between the roles given to women and men, are socially constructed or defined by society. For example, cooking is a role often assigned to women in Zambia. How does this assignment of cooking come about? When a child is born and pronounced to be female, parents nurture the child to become a girl or woman, including the clothes, play, and household roles allowed. This process is called *socialization*. What the parents—and society—are building is the *social construct* and creating a woman's role(s). This happens in many homes; a woman or man in this society is then defined based on their roles. For example, you may immediately associate cooking with a woman and hunting with a man. The way a girl or boy becomes socialized in that society becomes common (even if it is not the same for every culture and society). The construction of the roles and responsibilities varies for different societies. Because these roles are determined by society, they are dynamic, specific to one culture of a particular society, and can change or evolve over time. For example, you may be familiar with the role of cooking for women, but you may have observed over time that men also cook. Gender roles, while deeply rooted in social values and norms, are not static. Things that were taboo for a woman to do previously in Malawian culture are now acceptable. For instance, it was taboo for a woman to go out and cut trees and make charcoal for the family, but now you have seen that many women are doing that.

A *gender role* is different from a *sex role*. Sex is defined by the biological composition of a girl or boy and identifies the biological differences between a woman and a man. A sex role is biologically specific to a certain sex; for example, becoming pregnant or giving birth is specific to a woman, and sperm production is specific to a man. Unlike gender, sex roles are universal, meaning they are the same across all cultures and societies.



 *Step-by-step guide on how to run the session:*

1. Introduce the exercise. “In every household, group, or committee, there are many tasks that need to be completed and decisions that need to be made every day. Together, we will explore what some of these decisions are; who makes decisions and why; how decisions are made; and what are typical tasks of women and men.”
2. Show participants that there are three categories that will be used: pile 1 is for men, pile 2 is for women, and pile 3 is for both.
3. Show participants the Part A: Tasks cards, clarifying the writing or picture for non-literate groups, making sure that everyone is clear on the meaning of each card.
4. Ask participants to sort each of Part A: Tasks cards and place them under pile 1 (Men), pile 2 (Women), or pile 3 (Both), depending on who *usually* performs the given task. **Note:** It is important to challenge participants to identify who *usually* performs this task in the household or who does this task *most often* and not who is able to perform the task. This ensures that all tasks do not get placed under the “both” pile.
5. Ask participants if any tasks are missing. If so, draw additional cards and ask the participants to place them under the correct pile.
6. Use 3–6 questions of the following questions to facilitate a dialogue among participants:
  - Who does more tasks? Why?
  - If one group has more tasks, what are the consequences or effects of this unequal distribution?
  - Ask participants to pick out the 3-4 of the most important tasks and then ask, “Who does more ‘important tasks,’ and why?”
  - Which tasks are not done by women? Which tasks are not done by men? Why?
  - Are there tasks and responsibilities that you wish to be shared by other members of the household? Why?
7. Ask a volunteer to pick up a task in piles 1 and 2 and have participants discuss if it can be placed in pile 3. The following discussion questions can be used:
  - Have men ever done women’s tasks and vice versa? Why?
  - What would have happened if men had done women’s tasks and vice versa? Why
  - What are the difficulties in moving the task to pile 3?
  - Would men and women be willing to do the tasks that have been moved to pile 3?
  - If yes, what are the reasons it has not been done so far? If not, what are the reasons?
  - What are the advantages for men and women to do this task?
8. Ask participants to discuss the cards in part B: decisions cards and follow the same steps 1-7 above as used with part A: tasks cards. **Note:** It is important to challenge participants to identify who makes the *final decision* if there is a disagreement to ensure that all decisions do not get placed under the “both” piles.
9. Ask participants to discuss “joint” decisions that result in disagreement and when “joint” decisions result in agreement.

- How are these joint decisions made? Who has the final say?
- Do both parties usually have an equal say in the decision-making process?

10. If there is time, ask participants 2-3 of the following closing discussion questions:

- Does this exercise reflect our individual behavior in our families? If not, why do we expect different things in our homes than what we perceive in our communities?
- Is our individual behavior different from what we see as normal in our community?
- How does it feel to look at this list of tasks and decisions as a man/woman? Is it fair? Why? Why not?
- Do you wish it were different? Why?

11. While reminding participants that personal stories and experiences shared during the dialogue should be kept within the group, encourage participants to share what issues were discussed and what they learned with the family and friends who were not present if they feel comfortable doing so. Finally, ask participants to think of how to deal with some of the challenges discussed during the session.

Pile sorting can be used during gender and power analysis to establish an understanding of practices and beliefs around gender division of labor and decision-making to be explored in program implementation.

## EXERCISE 5: AWARENESS



*Purpose:*

The main objective is to draw their attention to gender and social inclusion issues and inequalities and their effects on the wellbeing of men, women, and the society at large. This initial awareness-raising is key to the subsequent problem analysis and identification of entry points for change.



*Duration:*

20 minutes



*Materials:*

Flipchart paper and marker.




*Facilitator's Notes:*

Before starting the session, familiarize yourself with the following concepts:

In defining the concept of gender, you need to start with building an understanding of social relations and how these social relations shape beliefs, behavior, and power structures. Generally, Malawi's society can be described as patriarchal: it consists of male-dominated power structures throughout society and in individual relationships between women and men. Men traditionally hold positions of power and have more privileges: head of the family, leaders, bosses, and heads of institutions. Even if there are some (or many) exceptions, it is important to build awareness of the structures and norms that create advantages for men. In patriarchy, there is also a hierarchy among the men: the older men have power over the younger generations of men. In addition, some men hold more power (and privilege) by virtue of their position of authority. For instance, the chief and kinsmen do have power no matter the age. In TA Mwansambo, the matrilineal system is the most prevalent, with a patrilocal marriage system known as *Chitengwa*. It is important to note that in both matrilineal and patrilineal systems, men are considered the "heads of household" and ultimately responsible for all household decisions, including land use and disposal.

Gender equality is attained when the social conditions for men and women (or girls and boys) are such that all genders can experience balanced power, opportunities, rewards, prospects for realizing their rights, and the potential to contribute and benefit from all spheres of society (social, cultural, economic, and political). It is the absence of discrimination in access to rights and opportunities on

the basis of gender. It is achieved when women and men enjoy the same rights and opportunities across all sectors of society, including access and control over resources, participation, and decision-making, and when the different behaviors, aspirations, needs, and roles of women and men are equally valued and favored.

 *Step-by-step guide on how to run the session:*


- Introduce the conversation by asking how the traditional leaders see the participation of women, men, and youth and how these groups benefit from land or other resources (list the resources). List the responses for women, men, and youth. When facilitating this discussion, ensure that the differences are noted. Allow as much time as possible for the reflection to take place.
- Follow up with a question on the differences the chiefs can see based on their responses. Allow a few minutes for participants to provide their views, encouraging all to participate. It is possible that they will already begin to bring out the cultural norms that allow such discrimination to exist. Note them down and leave the discussion for the next session.
- Introduce the discussion on gender equality by asking participants, “what are gender/roles?” How is it differentiated from sex/roles? As they respond, write down the answers and allow as many participants as possible to express their views.
- Present on gender using the information in the facilitator's notes below. This introductory discussion on gender will require you to facilitate and present a few points before allowing a conversation. It is to be facilitated in such a manner that the message is simple and related to the everyday life of participants.
- At the end of the discussion, summarize the important points to differentiate sex and gender roles as biologically determined versus socially determined (and therefore different from one society to another and changeable).
- Allow further conversation on gender roles to ensure that there is a common understanding among participants and ask the questions:
  - Are there roles specifically assigned to women and men?
  - When you look back in your villages or community, what social values and gender norms have changed or are changing over time? Why do you think they have changed?

## Part 2: Customary Land Management


<b>Objective</b>	<p>This session is intended to help the traditional leaders begin to understand the types of power and reflect on how they use their power in administering land in their villages. This session also intends to help the traditional leaders reflect on and understand the processes they use to administer land in their communities and the differentiated challenges, needs, and benefits for women, men, and youth.</p> <p>The objective is to allow a conversation that helps the traditional leaders realize there could be gaps in the beliefs and practices they have held on for a very long time and believe is “normal” or “right.” The gaps would be associated with the way they use their powers (right or wrong) to execute the processes involved in the administration of the land.</p>
<b>Outcome</b>	Build knowledge and understanding of the customary land administration process (or processes for any other natural resource) and its gendered impacts, with a focus on land rights for women.
<b>Exercises</b>	<p>Exercise 1: Understanding Power</p> <p>Exercise 2: Land Administration, Access, and Ownership</p> <p>Exercise 3: Patterns of Gender Inequalities in Land Access and Ownership</p>

Methodology	Group work, plenary presentations by groups, and summary presentation from project experience
Time	2 hours
Preparation	Sitting arrangements for plenary discussion, group work, and role plays
Materials	Flipchart papers, markers, bolstick/sticky tack/blue tack, and printed cards for step 1

## EXERCISE 1: UNDERSTANDING POWER<sup>5</sup>

 **Purpose:** Participants understand all the four types of power and assess how they use their power in land administration processes

 **Duration:** One hour

 **Materials:** Flipchart paper and marker, printed power pictures (Eight copies of each picture)

 **Facilitator's Notes:**

Power means having the capacity or ability to influence something or someone—to change reality. Everyone has power, and power can be positive or negative, depending on how a person uses it. It isn't physical strength or authority but rather the capacity to influence someone or something.

Summarize the following key points:

**Power over** is the power that one person or group uses to control another person or group. This control might be used directly in forms of violence, such as physical violence or intimidation. It could also be used indirectly, such as through the social beliefs and practices that position men as superior to women. Using one's *power over* another is an injustice. Fostering a balance of power between women and men benefits everyone.

**Power to** the belief, energy, and actions that individuals and groups use to create change. It is the power felt when individuals are able to enjoy the full spectrum of human rights. *Power to* is the freedom experienced by women and men in the faith community when free to achieve their full potential, no longer bound by norms that accept men's *power over* women.


**Power with** is the power felt when two or more people join together to do something that they could not have done alone. *Power with* includes supporting those in need, those trying to change, and those speaking out. It means offering to join *power with* anyone for positive ends and creating a sense of support in the community. *Power with* also includes asking for help and support.

**Power within** is the strength that arises from within ourselves when we recognize abuses of power and our own power to start a positive process of change. This understanding compels us to demonstrate the benefits of change and facilitate support for change across the faith community.

The pictures below depict the different types of power:

<sup>5</sup> Adapted from SASA activist tool, a gender transformative approach aimed at challenging gender-based violence. RaisingVoices, 2016. *Sasa Faith: a guide for faith communities to prevent violence against women and HIV*. Kampala, Uganda: RaisingVoices.



 Step-by-step guide on how to run the session:


## GROUP WORK

Divide the participants into four groups.

### Steps

1. Explain: “Welcome. In this session, we will spend time exploring the concept of power. Power is something that is always in our lives. It influences our decisions and choices, yet we rarely think about it.”
2. Ask participants: “Please close your eyes just for a minute or so.”
3. Once everyone’s eyes are closed, continue: “Now, in your mind, try to imagine power. (Pause) What does power look like to you? (Pause) What images come into your mind? (Pause). Now please open your eyes.”
4. Ask: “What did you imagine when you closed your eyes? Encourage participants to explain real-life situations that they reflected on.
5. After several participants have described or acted out their images of power, take out the four photocopied drawings.
6. Ask the group to pass the drawings around until all participants have seen all four. Then tape one drawing to each of the flipcharts on the wall.
7. Address one drawing at a time. Ask participants the following two questions for each drawing:
  - A. “Did you imagine anything like this when you were thinking about power?”
  - B. “How would you describe this type of power?”

## EXERCISE 2: LAND ADMINISTRATION, ACCESS, AND OWNERSHIP

 **Purpose:** To allow the participant to explore the process they do in the administration of land and relate how they use their power in all the processes

 **Duration:** 50 minutes

 **Materials:** Flipchart paper and marker.

 **Facilitator’s Notes:**

Although chiefs are involved in administering land, it is possible that they have not reflected much about the standard processes that exist and are followed in their villages/communities. Allow time for them to discuss among themselves and reach a conclusion on how the process works for them.

Before starting the session, familiarize yourself with the legal and policy framework in relation to land rights, succession, and gender or any other resource to be the focus of discussion with the chiefs/traditional leaders. Equally important is to understand the customary laws and gender norms pertaining to the villages from where the chiefs originate. Though customary land is administered using customary practice, this ought not to conflict with the law. The law often makes explicit exceptions for customary practices.

### Land Ownership in Malawi


According to the gender and land assessment in TA Mwansambo, only 14 percent of the respondents (both men and women) claimed to have

discussion and brings out the practice in relation to women and men. Allow the chiefs to share stories on women and land from their experience and use their stories as learning points.

 *Step-by-step guide on how to run the session:*

1. Divide the group according to their group villages. Ask each group of chiefs to discuss how land is administered in their chiefdom, focusing on what is obtainable in relation to women, men, and youths and land access and ownership. Ask them to relate the processes with how they use their power.
2. In plenary, allow each group village to share their standard processes. As they are presenting, note the similarities and differences across the villages.
3. Ask the chiefs to return to their village-based groups and discuss the following questions (Relate this with the types of power associated with each question);
4. In accordance with tradition, who normally is entitled to own land and why?
5. Who is not entitled to own land and why? What is the role of chiefs/traditional leaders in facilitating land ownership?
6. In plenary, allow each group to present their responses. After each presentation, allow a conversation to take place on each of the questions. Generally, the gender disparities in land ownership will start to emerge at this point. As participants share their views and discuss among themselves, ensure that a clear distinction is made between access and ownership. Where necessary, probe the responses to bring out the understanding of land entitlements and rights in their culture and tradition. Note access, entitlements, and rights. Before moving to the next step, go over the questions and the responses with the participants.

### EXERCISE 3: PATTERNS OF GENDER INEQUALITIES IN LAND ACCESS AND OWNERSHIP

 *Purpose:* To allow the participants to explore and list down patterns of inequalities occurring in their communities and device ways of challenging the inequalities.

 *Duration:* 25 minutes

 *Materials:* Flipchart paper and marker.

 *Facilitator's Notes:*

Patterns of Inequalities Related to Customary Land in Malawi:

- Few women have ownership of land.
- Lack of ownership limits women's economic activities.
- Access to land for women is through male relatives.
- Lack of decision-making power over land. When a husband joins the wife at the wife's natal home, it is often the husband that assumes the power over land due to the practice of headship and the culture of women's subservience.
- Denial of inheritance rights and accusation of witchcraft to chase women off land to avoid women inheriting the land.
- Promotion of traditional negative idioms to deny women access to land.
- Land grabbing from widowed women.

- Threats and use of gender-based violence (including physical, emotional, and social violence) to control women’s access to land.



*Step-by-step guide on how to run the session:*

- Ask participants to discuss the effects of the practices noted in the previous conversation on women and men and young women and young men.
- Note each point separately for women and men. Once the discussion is concluded, ask the participants to say if they are seeing any emerging pattern in terms of land access and ownership for women and men and if it is the same. Allow the indunas/head persons to share their views and give them a chance to discuss the benefits and fears they see on each of the points.
- Conclude the session by highlighting the patterns of gender inequalities observed during the land documentation process. After a short presentation, give chiefs / traditional leaders the opportunity to discuss gender inequalities and the role they can play as traditional leaders to address the inequalities.

## Part 3: Human Rights and Gender Norms

Objective	At this stage in the dialogue, participants have started to appreciate that there are disparities between women and men in their villages and that women are disadvantaged. This session takes the conversations a step further by adding the human rights dimension to the discussion. It is aimed at familiarizing the traditional leaders with the concept of human rights and gender equality and to help them relate some of the existing cultural norms and practices to women’s rights.
Outcome	Build an understanding of rights and entitlements as they apply to women and men so that participants begin to challenge and confront beliefs behind gender norms and practices.
Exercises	Exercise 1: Human Rights for All Exercise 2: Gender Norms
Methodology	Role play and plenary discussions
Time	120 minutes
Preparation	Identify two women and two men who are willing to participate in the role play.
Materials	Flipchart papers, markers, bolstick/sticky tack/blue tack, boxes, 8 sweets, and stones

### EXERCISE 1: HUMAN RIGHTS FOR ALL



*Purpose:* Participants to fully understand that human rights are universal, indivisible, and interdependent.



*Duration:* One hour



*Materials:* Flipchart paper and marker, sweets, boxes, and stones



*Facilitator’s Notes:*

#### Human Rights<sup>6</sup>

Human rights are fundamental rights that all humans possess regardless of race, ethnicity, sex, national or ethnic origin, color, residence, religion, or any other status. These rights cannot be

<sup>6</sup> Notes adapted from Reference Training Manual for Paralegals level 3 in Zambia (1st Edition – October 2018) Caritas Zambia, 2018



earned or taken away, but they can be repressed or violated by individuals, nations, or governments. While there are a number of national and international laws in place to protect human rights, every person has an affirmative duty also to promote and protect these rights. Human rights can be defined as follows:

- **Entitlements from birth:** Human rights are the rights and freedoms everyone has from the moment they are born. They are inborn basic values without which people cannot live in dignity.
- **They are the fundamental rights and freedoms** every individual is entitled to regardless of their race; sex; origin; color; age; disability; religion; conscience; creed; belief; culture; political opinions; language; tribe; pregnancy; health; or marital, ethnic, social, or economic status. Every human being is entitled to have rights and to have those rights equally.
- **Natural rights:** Human rights are also called natural rights because they are related to human beings. Human rights don't have to be earned.

### Characteristics of Human Rights

Article 5 of the Vienna Declaration and Program of Action adopted by the World Conference on Human Rights in June 1993 provides that: "All human rights are universal, indivisible, interdependent and interrelated" (p. 3). Human rights are:

- **Inherent:** Human rights are inherent because they are not granted by any person or authority. Human rights do not have to be bought, earned, or inherited; they belong to people simply because they are human. Human rights are inherent to each individual.
- **Inalienable:** Human rights cannot be taken away from you, surrendered, or transferred (although they can sometimes be limited). They cannot be lost by having been grabbed or one's failure to exercise or claim them. In other words, no one has the right to deprive another person of them for any reason. Human rights are inalienable because they cannot be rightfully taken away from a free individual, and they cannot be given away or forfeited.
- **Universal:** Human rights are universal in application and apply to every human being in every human society irrespective of one's race; sex; origin; color; age; disability; religion; conscience; creed; belief; culture; political opinions; language; tribe; pregnancy; health; or marital, ethnic, social, or economic status. They do not differ with geography, history, culture, ideology, political, economic system, or stage of societal development. That is, everyone is entitled to their human rights, no matter where they live. Human rights are enforceable without national borders. Therefore, governments and communities must recognize and uphold them. We are all born free and equal in dignity and rights—human rights are universal.
- **Interdependency and interrelated:** Human rights are interdependent because the fulfillment or exercise of one cannot be obtained without realizing the other(s). Therefore, human rights cannot be separated from each other, and neither can they be put in a hierarchy of importance. This also means that by interfering with one of a person's rights, you interfere with many other rights. For example, when someone hits their husband or wife, they violate that person's right to be free from violence and their right to dignity and other rights. This shows that human rights are interdependent because they depend on each other. For example, your right to life is meaningless if the government refuses to protect your right to food, health care, water, and shelter.

Central to the idea of human rights is the notion of rights-holders and duty-bearers and their relationship.

- **Rights-holders:** All individual human beings are rights-holders of those rights codified in UN International Covenants and Conventions. All citizens, regardless of age, race, gender, religion, and other grounds, are rights holders. Every person deserves to have their basic human rights upheld and respected. Every person is entitled to demand their rights from duty-bearers.
- **Duty bearers** are those officials with power and institutions, public and private, that have a responsibility to ensure that the rights of people are respected, protected, and fulfilled. States are the first (but not the only) duty bearer responsible for ensuring that the rights of all people are equally respected, protected, and fulfilled. Every individual or institution that has the power to affect the lives of rights-holders becomes a duty bearer. The greater the power, the larger the obligation to fulfill human rights, in addition to obligations to respect and protect the human rights of others. They have an obligation to create the conditions that enable other duty-bearers, such as parents, leaders, the private sector, local organizations, donors, and international institutions, to fulfill their responsibilities.
- **Non-discrimination and equality:** Equality means the absence of discrimination and the safeguarding of the principle of non-discrimination between individuals and different groups. Equality and non-discrimination are positive and negative statements of the same principle. Hence, justifiable differential treatment of different groups in the interest of true equality is not discrimination at all. It is different from discrimination, which is based upon “unwanted,” “unreasonable,” or “unpleasant” distinctions that are never justified.
- **Discrimination** is generally defined as any distinction, exclusion, restriction, or preference (whether intentional or not) based on grounds relating to race, color, descent, or national or ethnic origin that has the purpose or effect of nullifying or impairing the recognition, enjoyment, or exercise on equal footing of human rights and fundamental freedoms in the political, economic, social, cultural, or any other field of public life. Therefore, the term discrimination implies any distinction, exclusion, restriction, or preference based on any ground, such as race, color, sex, language, religion, political or other opinions, national or social origin, property, birth, or other statuses. In Malawi, most women still experience discrimination in employment, education, inheritance, and ownership of land and other property. The majority of women lack adequate access to credit to acquire land or property. This means that women, in most cases, remain dependent on their husbands or male members of their family to be recommended for loans. Furthermore, customary law subordinates women when it comes to property acquisition and ownership, inheritance, and marriage. For instance, when a man dies, only his sons or the husband’s relatives may inherit his property.
- **Gender-Based Violence:** Culture and tradition often teach that a woman is subservient to a man. Women who reveal domestic violence to authorities often face societal stigma, which in turn diminishes future reporting. The gender equality act, marriage divorce and family relations act, wills and inheritance act, the Penal Code, and the Malawian Constitution criminalize domestic violence between spouses and among family members living in one home.



*Step-by-step guide on how to run the session:*

- Ask for four volunteers from among the participants (two men and two women). Invite the four to the front and ask each one to take a gift box and position themselves in any of the four corners of the room.
- As they take position, ask them to back the participants holding their sealed gift box/bag containing a sweet and a stone. Do not reveal the contents. Draw the attention of all participants as you ask the four volunteers to open the gift box/bag and eat the contents if they can without consulting anyone. Give them threeminutes.

- Invite them back to the front and ask them about their experience. All four would have eaten the sweet and still have the stone left out in their hands.
- Ask each one to share with the group what they found in the box and what they did. Ask a follow-up question to each one about why he or she ate the sweet and did not eat the stone. Ideally, all of them will say they chose to eat the sweet, not the stone, because, to all of them, the stone is not edible.
- After they have given the answers, thank them and ask them to return to their seats and allow the children to leave for the next conversation.
- Ask the participants that believed that the man in the role play had the right to eat the sweet and leave the stone to raise their hands. Repeat the question in regard to the woman, girl, and boy (the majority will likely agree that they all had the right to choose what to eat). If there is any hand that doesn't agree with the right of a woman, girl, or boy, give them a chance to explain why before proceeding to the next step.
- If all had the right, why is it that in our society, some individuals find it right to exclude groups of people, such as women, from enjoying their rights? Give an example: few women and young people in Malawi enjoy the right to property such as land. As the group is discussing the question, note the reasons that are being advanced and list them as obstacles. Place the list of the identified obstacles on a flip chart on the side of the wall. Allow as many chiefs/traditional leaders as possible to present and discuss their views. It is likely that most of the reasons advanced will be related to gender norms and cultural beliefs. It is important to give space for them to discuss and challenge their own beliefs.
- Explain further that in the role-play, all of them (a woman and a man) were given the same gift, and all had a choice to make. It is the same with human rights: everyone has equal rights, whether woman or man, young or old. They all (woman, man, girl, and boy) enjoyed the sweets, so it is with human rights: all should enjoy them. They freely chose a sweet over a stone to eat, and no one told the other what to eat and what to leave out. All human beings are equal and have the freedom of choice.
- Ask the traditional leaders if they agree with the statements that all human beings have equal rights, should be enjoyed, and have the freedom of choice. Allow sufficient time to hear as many views as possible and allow the participants to challenge each other's views if they wish.

## EXERCISE 2: GENDER NORMS



*Purpose:* Allow traditional leaders to identify harmful gender norms prevalent in their communities, especially those that hinder equality and inclusion in land ownership, access, and control.



*Duration:* 60 minutes



*Materials:* Flipchart paper and markers



*Facilitator's Notes:*

Drawing on previous discussions on gendered roles and access/control of resources, this session allows participants to reflect on gender norms prevalent in their communities, especially those that hinder equality and inclusion in land ownership, access, and control. Letting participants themselves identify norms makes the process locally led (rather than externally imposed), increasing ownership and future accountability.

See the box for definitions of social and gender norms. These norms are learned informally throughout life, from childhood, and are reinforced in the family and the wider social context (school, workplace, religion, media, etc.).

### Social and Gender Norms

**Social norms** are the unwritten or informal rules about what is typical or appropriate in a setting. They are embedded in communities, systems, and structures and can promote equitable or harmful behaviors and practices.

**Gender norms** are a sub-type of social norms. They are the unwritten rules based on biological sex and/or social perceptions of gender. As gender is itself a social construct, gender norms describe which behaviors are appropriate and which are not appropriate according to one's gender identity and include expectations of how people of different the gender identities should relate and interact. Through power dynamics and sanctions, harmful gender norms normalize and reinforce gender inequality and can limit women's access to resources and their decision-making power.

Gender norms can be harmful and affect everyone – men and women:

- Girls have less access to education and are more affected by early marriage.
- Women have less opportunities to earn income, so there is less income for families to invest in the future.
- Women are the majority of people in poverty, malnourished, and illiterate.
- Violence against women is normalized and accepted – it is often thought that a woman who was beaten or raped must have done something to “deserve” it. At least 1 in 3 women has experienced physical, psychological, or sexual violence.
- Men are under pressure to be financially, physically, and emotionally strong and are more likely to abuse alcohol and drugs, take unnecessary risks, or commit suicide. Men are the majority of people in prisons and victims of homicides and accidents. Alcohol abuse generates violence, health problems, financial problems, and unemployment.



*Step-by-step guide on how to run the session:*

- Introduce a discussion on social and gender norms by referring them to an earlier discussion on gender differences as being borne out of socially constructed roles and responsibilities that society assigns to a woman or man.
- Ask the participants grouped according to their group villages to list or draw some gender norms in their culture related to women and men and list them on a flip chart. Referring to the listed norms, ask the participants to discuss, from the traditional context, the value and demerits of each. Allow this discussion as much time as possible and encourage the participants to be as objective as possible.
- Bring the group together. In the plenary, allow each group to present their thoughts. Allow all group members to share at least one cultural norm or traditional practice they most value and one they don't value much and why. Endeavor to make this session open to all participants to chip in at any time to share their views and for the discussion to center around cultural norms. Male participants may see this discussion as a threat to power, and this can be an emotional discussion; manage the conversation in such a way that it is thought-provoking but respects people's beliefs.

## Part 4: Critical Analysis Model<sup>7</sup>

Objective	The objective of this session is to provide the chiefs and the traditional leaders an opportunity to review, analyze, and think about the impacts of gender inequalities and the change required to bring about positive relations between men and women and promote rights for women. The group starts to reflect on circles of influence that foster negative behavior and how the same circles can be mentored to foster positive behaviors. Based on the knowledge and experiences shared in the previous sessions on land (or other resources), chiefs/traditional leaders have been challenged and now need to reflect on practical ways to confront gender biases and inequalities. They are ready to start examining the existing cultural norms and practices that have led to gender inequalities. The aim is to develop critical analytical skills necessary to catalyze change for women and men in their villages/communities.
Outcome	An analysis of the negative consequences of gender inequality and challenge participants to reflect on how they can use their influence to change prevailing discriminatory cultural norms and practices. The session will help participants develop a deeper understanding of what is happening in their chiefdoms regarding land documentation and gender equality. Why is it happening, what are the causes and effects, and what are the solutions to change bad situations?
Exercises	Exercise 1: Circles of Influence Exercise 2: Analysis of the Gender Norms Exercise 3: Leading Community Action for Change
Methodology	Role play, Group work, presentations by groups, and plenary discussions
Time	120 minutes
Preparation	group work arrangement
Materials	Flipchart papers, markers, and bolstick/sticky tack/blu tack

### EXERCISE 1: CIRCLES OF INFLUENCE<sup>8</sup>



*Purpose:*

The layers of community life that influence our actions and experiences. There are four circles of influence: **individual, relationship, community, and society**. One of the priorities in this is to engage diverse people from every circle of influence in every phase. By doing so over all four phases, you build what's called a **critical mass**—the number of people needed to change community norms.



*Duration:*

One hour



*Materials:*

Chalk, handouts, statements for the play



*Facilitator's Notes:*

Everyone is influenced by many factors and people without even realizing it. People are usually influenced the most by the people who are the nearest to them. They influence us in everyday life. Even community members who are not as close to us as friends and family influence how we think and act.

Broader societal influences, like religious, community laws, and enforcements, also affect individuals, even if they aren't as direct or immediate.

<sup>7</sup> Adapted from Mayoux et al. (2013.) Gender Action Learning System (GALS) Change Catalyst workshop.

<sup>8</sup> Adapted from SASA activist tool, a gender transformative approach aimed at challenging gender-based violence. RaisingVoices, 2016. *Sasa Faith: a guide for faith communities to prevent violence against women and HIV*. Kampala, Uganda: RaisingVoices.

Around all of us are circles of influence: family and friends, community members, and society. Norms in the community can change. It is up to all community members. Everyone has a role to play. It is up to everyone in the community to create a supportive environment for new behaviors and norms. The more people who take on this issue, the more likely we are to succeed in challenging these inequalities, and eventually, more women will have access to and control over land.

### **Statements for the role play**

**1a.** I am Marita, and I am married to Jonna. It is our custom that land issues do not concern us women, men are the head of the house, and they are the ones to make any concrete decision, anything concerning the management of family land. It is our duty to obey them and be silent.

**1b.** I am Marita; I am married to Jonna. In our family, we live peacefully, and my husband and I make decisions regarding what to plant on our land and when to sell our farm produce. When we get the money, we sit down and make decisions together on how best to spend the money we realize from our sales. I am a happy woman.

**2a.** I am Jonna; I am married to Marita. I live in her village as Mkamwini, I am the head of my family, and I have the final say about what happens in my family; I make decisions on what we need to plant on our land, and I make decisions on how to spend the money we get from selling our farm produce. My wife Marita knows very well our customs and the consequences that will follow if she breaks them.

**2b.** I am Jonna, I am married to Marita, I am the head of the household, and I have the duty to ensure that my family is protected and is being guided by good decisions we agree on as a family. This year I have allowed my wife to register in her name the land she acquired from her family, and we have agreed that after selling this year's produce, we will buy another land, and that one will be in my name. I always make sure that both my wife and I are happy with the decisions we make for the welfare of our home.

**3a.** I am your friend Marita; it is important and a requirement of us women to be obedient to our husbands regardless of the circumstance. If you are rude and do not submit to your husband, then know you are heading for a separation or divorce. Allow your husband to do whatever he wants; you just have to persevere.

**3b.** I am your friend Marita; even though society expects us to be submissive to our husbands, we don't have to persevere ill-treatment; we have to sit down with them and discuss how we are feeling and ways of improving the situation by suggesting options that will foster peace and dignity between the husband and wife.

**4a.** I am your close friend Jonna; a man should show that he is the head of the family and that all power lies with you. The money we get from renting out a farming land is yours as a man, and your wife has nothing to do with it; she doesn't have any say. Do as you please.

**4b.** I am your close friend Jonna, a husband and wife are supposed to make decisions and do all things together, and we as men should always avoid the use of power over. A woman has a right to give her opinion over key decisions and tasks happening in the home, which are to do with access, utilization, and ownership of the land.

**5a.** I am your uncle Jonna; if you give your piece of land to your wife (Mtengwa), then you have given the land to the wrong person. Even though she is your wife, she is not regarded as our blood; hence you stand to lose out.


**5b.** I am your Uncle Jonna, and your wife (Mtengwa) needs to have full ownership of the land you own as a family; she is the mother of your children. Therefore, let her name also appear on the forms of land registration of your family land.

**6a.** I am your chief; our tradition as the Chewa People is that we don't allow women who get married to our family line to own land because they are not part of our blood line.

**6b.** I am your chief, allow your wife to also register for the land you own as a family; she has stayed in this village for more than a decade now, and her home is here now.


**7a.** I am an extension worker who is helping you to register your land. It is our duty to see that all people in this village have successfully registered their land; if women are being left out, then that is not our problem, the most important task is to register land, and it ends there.

**7b.** I am an extension worker who is helping you to register your land; we are encouraging chiefs and all community members also to have their family land registered in their name. We are promoting women to have access, control, and ownership of their family land.

 *Step-by-step guide on how to run the session:*

1. Welcome participants and explain:
  - We need to reach out to all the different people and groups in our community in order to effect lasting change.
  - We will explore how the thoughts, beliefs, and actions of others create community norms and how these norms influence our behavior.
2. Ask the participants to come and take a one-character statement (a folded piece of paper). Tell them they can read their pieces of paper, but only to themselves.
3. Ask the participants who have chosen the characters of “woman” and “man” to stand inside the smallest, innermost circle.
4. All of you who have numbers 3 to 5, please come stand in this next circle around the man and woman (Mr & Mrs.).
5. All of you who have numbers 6 to 7, please come stand in this next circle.
6. Once everyone has had a turn to read their first statement, conduct a short debrief using the following questions (make sure participants remain in position):
  - Which circle do you think has the most influence on the man and woman (Mr & Mrs.)? Why?
  - Do any of the circles not have any influence on the man and woman? Why or why not?
  - What does this exercise tell us about community norms?
  - What does this mean for our work in ending norms that prevent women from having access, ownership, and control over land?

## EXERCISE 2: ANALYSIS OF THE GENDER NORMS

 *Purpose:* Participants to explore the gender norms present in their community and assess their effects on men, women, boys, and girls.

 *Duration:* 30 minutes

 *Materials:* Flipchart paper, marker, and masking tape

 *Facilitator’s Notes:*

## Barriers to Gender Equality

Cultural norms, traditional values, and practices are among the barriers to women's rights. In the plenary discussions, ensure that the following points come out:

- The barriers that women face prevent them from accessing and owning land and other resources. These barriers include cultural beliefs, attitudes or perceptions, and traditions and values based on existing gender norms.
- Women are further disadvantaged based on social status, marital status, and age, among other factors; this hinders their rights, dignity, security, and opportunity to lead a better life.
- Largely, there is an imbalance of power, opportunities, rewards, and prospects in favor of men, making it harder for women to realize their rights (social, cultural, economic, and political).
- Equality can be achieved when discriminatory practices are eliminated, women and men can enjoy the same rights and opportunities across all sectors of society, and when women and men are equally valued and favored by their leaders and communities as a whole.

### Example of Critical Analysis on Land for TA Mwansambo in Nkhotakota

*What is happening?* Women have low control and ownership over land.

*Why is it happening?* Cultural beliefs and practices do not allow women to own land.

*What are the effects?* Women have low status socially, politically, and economically. They also lack support and are left behind, leading to underdevelopment of the communities. Land conflicts among family members often favor men.

*What can we do?* Mobilize and educate people to love and treat each other fairly and promote unity within the families. Work to abolish bad customs that discriminate against girls and women.


*The solution:* The change of bad cultural practices will facilitate development in households and communities because everyone will be empowered with land.

 *Step-by-step guide on how to run the session:*


1. Start by dividing the groups according to the group villages.
2. Ask participants to discuss and write down practices they see in their communities related to access, usage, and ownership of land (or any resource) by women and men and why these practices happen. Allow each group sufficient time to come up with their points.
3. Bring the groups back together. In plenary, allow each group to present their thoughts, giving as much time as possible for detailed discussion.
4. Ask participants to return to their groups and discuss why practices happen and the causes and effects of what is happening on 1) women; 2) girls; 3) men; 4) boys; and 5) the whole community or village. Allow participants enough time to discuss their views before putting them down on paper.
5. After a discussion, ask participants to draw a highway (road). Ask participants to draw what they see happening on the left, the effect on the right, and what is leading to the practices along the road using symbols. Allow as much discussion as possible as participants work through their tasks.
6. Allow participants to stick their analysis on the wall and invite the groups to present. For the dialogue to be effective, allow other groups to ask questions and challenge the ideas presented.



### EXERCISE 3: LEADING COMMUNITY ACTION FOR CHANGE

 **Purpose:** Participants to explore the gender norms present in their community and assess their effects on men, women, boys, and girls.


 **Duration:** 30 minutes

 **Materials:** Flipchart paper, marker, and masking tape

 **Facilitator's Notes:**

#### **Example of Summary of Actions for Traditional Authority Mwanambo**

1. The chiefs brief the TA on what they learned and plan to do.
2. Call for community meetings to sensitize communities on the rights of women to land ownership.
3. Guide traditional leadership at all levels on how to allocate land to ensure gender equity.
4. Form Committees of women and men to oversee land affairs in a gender-equitable manner.

 **Step-by-step guide on how to run the session:**

1. In the plenary, facilitate a conversation on the identified causes from all the groups until most of the participants have expressed their views.
2. Ask the participants to regroup and discuss each of the identified effects, the reasons, and what can be done about them.
3. Bring back the groups in plenary to further discuss the identified causes and what can be done. Give participants more time to discuss the causes and identify solutions.
4. Based on the identified causes and solutions, ask the participants to regroup again and consider their roles as chiefs/Traditional leaders (refer to the introduction on the level of authority that they have in their chiefdom). Based on the cause and solution, ask each to identify what they can practically do to achieve change.
5. In the plenary, ask each group village to present village actions to contribute to change. As each team presents the list of practical actions, allow the other groups to react to the proposed actions and facilitate a discussion.
6. End the session by encouraging the chiefs from each group village to take time to think about implementing the identified change actions.
7. Inform the participants that at the next meeting (in one month's time), each group village will be required to report on how they are moving forward regarding the implementation of the listed actions. Agree upon who among the chiefs/traditional leaders will be responsible for coordinating.

## SESSION 2: VISIONING AND ACTION PLANNING TO PROMOTE GENDER EQUALITY

Session 2 is about visioning and catalyzing change to promote gender equality in land governance. This requires determining actions to overcome the existing social/gender norms that discriminate against women. To that end, the GALS Vision Journey to Diamond Dreams participatory tool is

adapted to be used in visioning and planning a change of negative social/gender norms related to land and other issues.

## Part 1: Welcome and Recap

<b>Session Objective</b>	Recapitulate the prevailing social/ gender norms in the communities identified during Session 1, as well as the change that is required and the role that Chiefs can play. This discussion will lay a foundation for group work to come up with a vision and actions.
<b>Session Outcome</b>	A common understanding of the social/gender norms and the change required in the Community is built among the Chiefs to create a vision for the group villages.
<b>Methodology</b>	Group reflection on Session 1
<b>Time</b>	40 minutes
<b>Preparation</b>	Group work arrangement
<b>Materials</b>	Flipchart papers, markers, and bolstick/sticky tack/blue tack

Start the dialogue by informing the chiefs that they are going to do a reflection, looking back at the gender norms they observed in the community that negatively impact women's access/ownership of land and what needs to be done to bring about positive change. (Refer to the previous discussion.)

Divide the group according to their chiefdoms and ask each group to look back at the community and note the gender norms they observed after the last workshop; the impact on women, men, youth, children, elderly, and people with disabilities; and what they think can be done.

Allow each group 20 minutes to discuss and agree upon the responses before noting them on a flip chart.

In plenary, ask each group to present the gender/social norms; their impact on women, men, youth, children, elderly, and people with disabilities; and the actions required.


Facilitate a discussion at the end of each presentation, emphasizing the chiefs' role in bringing about changes.

## Part 2: The Vision Journey to Diamond Dreams<sup>9</sup>


<b>Objective</b>	This session aims to give the chiefs the opportunity to create a vision for their communities. Gender norms are practices that exist in society, and the chiefs are an important part of the traditional institution that upholds these norms.
<b>Outcome</b>	The outcome of the session is an agreed visible common vision/plan for gender norms change for the group villages.
<b>Exercises</b>	Exercise 1: The Vision Journey Tool
<b>Methodology</b>	Presentation, group work
<b>Time</b>	Four hours
<b>Preparation</b>	Group work arrangement and canvas material for drawing out the final group village vision
<b>Materials</b>	Notebooks, pens, flipchart paper, markers, and bolstick/sticky tack/blue tack

<sup>9</sup> Adapted from Mayoux et al. (2013).

## EXERCISE 1: THE VISION JOURNEY TOOL<sup>10</sup>

 **Purpose:** Develop an understanding of the vision journey tool to diamond dreams of ensuring that women have full access, control, utilization, and ownership of land. Participants create a vision for their journey and are able to identify key milestones that will be attained in order to achieve their diamond dreams.

 **Duration:** Four hours

 **Materials:** Flipchart paper, notebooks, post-its, markers, masking tape

 **Facilitator's Notes:**

The chiefs/traditional leaders will map out the change plan by developing a vision and identifying opportunities, challenges, resources, and constraints. Generally, the exercise is quite easy to explain; the difficulty is present in the shift in culture and relationships to subvert power relations. Hence, the exercise should be given sufficient time to allow individuals and groups to think through the issues and benefits of change. For this to happen, it's important that, as a facilitator, you employ skills to provoke thinking and later action. Skills and techniques can include flexibility to allow breaks; role plays, and songs in between.

The vision journey helps participants determine their path to achieving their leadership aspirations and reflect on their journey. This may not be perfectly done and completed at this stage, but the aim is not to have a perfect drawing or map but to help participants acquire a visioning skill and use it in their leadership journey. The more they practice visioning, the more they are likely to be focused on achieving their aspirations.

The steps to draw the vision are described below, and the finished vision journeys should look like this:



The Road Journey is the underlying change framework for the GALS processes adapted for the chief's gender norm change work. It is used to facilitate negotiation and consensus with the chiefs/traditional leaders. The process starts with the road journeys that progressively develop into detailed and powerful strategic plans for the group villages. The initial journey is called a Vision Journey – commissioning the visioning. Then comes an assessment of the current situation in relation to that vision, followed by a strengths, weaknesses, opportunities, and threats (SWOT)

<sup>10</sup> Narration from Mayoux, L. & Oxfam Novib. (2014). *Rocky Road to diamond dreams. GALS phase 1 visioning and catalysing a gender justice movement Implementation manual, V1.0 - March 2014.*

analysis that begins with opportunities. The analysis and the challenges form the basis for identifying timebound targets and milestones together with the activities needed to progress.

 *Step-by-step guide on how to run the session:*

1. Start by distributing the notebook to participants and asking each person to imagine a better and brighter future that they desire for their lives and the villages (each chief is given a notebook as a diary for use throughout the training for all exercises). Ask them to choose any item that represents their desired future (e.g., tree, hoe, axe, animals, land, broom, house, vehicle, tractor, motorbike, etc.) and draw it in the notebook. This item will become their “identity symbol” for the rest of the visioning exercise.
2. Explain that their dream can be achieved, but they need to plan *how* to achieve it.
3. Proceed to introduce the Vision Journey as a tool that will help them envision their journey to diamond dreams. Explain the Vision Journey to Diamond Dreams by breaking up the terminologies:
  - **Diamond Dream:** a place where you want to be. In this case, it is a community where equality and rights of women and men are respected, and everyone is able to realize their potential or desires. As with the identity symbols, everyone has desires (their “diamond dreams”).
  - **Vision Journey:** the steps that have to be made to get to the diamond dream.
4. Before discussing the details of the tool, ask participants to define a “*Vision Journey to gender equal society for a developed village/ community*” in the local language (e.g., in Chichewa, it can be defined as “*Masomphenya a ulendo wa chitukuko chokomera amayi ndi abambo pakukhala ndi umwini wa malo kudera.*”).
5. Divide up the group according to their group villages again and ask the chiefs to work in groups and use the journey steps to craft their village journey to a gender-equal society/community, following the steps to map out the gender equality journey for their communities.
6. Provide the following instructions to participants, step-by-step, waiting for the completion of each step before giving instructions for the next step. As they draw, go around the room to check individual drawings and provide further clarifications if needed. Show an example, or draw your own so they understand each step/drawing needed (see the picture of the Vision Journey Tool under Facilitator’s Notes above):
  - **Step 1:** Draw a large circle at the top right corner of your flipchart and include your aspirations/buds/dreams. This is your future and your vision.
  - **Step 2:** Draw a second circle at the bottom left corner. This is your present. Draw your current starting situation relevant to your vision, (e.g., what type of position do you have? What do you do? At what level are you? How much influence do you have)?
  - **Step 3:** Draw two straight lines to link both circles. This represents the road from the present (bottom) to the future (top).
  - **Step 4:** On one side of the road, draw opportunities, things that can help you achieve your dream/vision. The more opportunities you can think of, the easier it will be to advance.
  - **Step 5:** Explain that in their journey to their vision, they will face constraints that can drag them down. They can be seen as rocks on the road. It is important to foresee and avoid them if possible. Give each participant a stack of post-its, and using one post-it per drawing, ask participants to draw the most important ‘rocks’ that might stand in the way of them reaching their vision and stick it on their individual flipchart. Encourage participants to be as

concrete as possible. Explain that we are adding our rocks with post-it because we can work to try to remove them.

7. Next, guide participants on adding Targets and Milestones. Clarify that targets or milestones represent specific achievements that can show you are on your way to achieving the vision of your desired future.
  - Draw three circles in the highway between the current situation and vision and fill in targets and milestones. Put the circles at equal distances along the road as milestones to represent three months, six months, nine months, and one year. Leave enough space between the circles to put the *actions* or activities that will assist you in getting to the milestones and, finally, the vision. Examples of milestones and targets in land can be village land registers put in place, women ownership recorded, gender-sensitive village bylaws developed, bad cultural practices banned, stiff penalties for gender-based violence enforced, and women and other vulnerable citizens inheriting land.
  - Remind participants to make their milestones SMART (Specific, Measurable, Achievable, Realist, and Time-bound).
8. Next, move into Action Planning. Explain that every journey starts with small steps. Your vision is a long-term dream. Therefore, you need to plan realistically about how you can begin implementing the vision with the available opportunities and resources and the identified challenges and constraints.
  - Draw a bold circle next to the vision where you will fill in how far you think you can get in year 1 for the different elements in your vision.
  - After you have done the target and milestone and fill in the circles determining targets three months, six months, nine months, and one year, place the “identity symbols” in the circles to show what is expected to be achieved after every three months, six months, nine months, and one year. The actions added in the lane become the action plan. Examples of activities include having village land registers of women and men, having bylaws supporting gender equality, allocating land to women, documenting land, appointing women to assume leadership positions in the community, and resolving gender-related land disputes.
9. After drawing the Vision Journey together on paper, ask participants to copy the information in their notebooks as individuals and together transfer the information on canvas material and keep it safely to guide the activities toward positive change.
10. Explain that chiefs will need to monitor and review themselves constantly using the Vision Journey drawn in their individual notebooks and canvas.
11. Encourage the chiefs to start the journey and document progress, how the resources were used, the challenges faced, and how the challenges are handled. Encourage them to remain determined to complete the journey if they are to achieve their desires and dreams.
12. End the session with an agreement on the next meeting to assess progress made on the journey.


## SESSION 3: THE ACHIEVEMENT JOURNEY: ASSESSING PROGRESS

Session 3 gives traditional leaders an opportunity to have deeper retrospection on what has happened since Session 2, assessing their progress against the action and milestones planned. At this point, having implemented the activities, the chiefs can now have a careful assessment of what was done, the opportunities and challenges encountered, the lessons learned, and the implications for the future. Participants will plot out progress from where they were when they created the vision to where they are now and determine whether the progress is resulting in social norm changes and changes in women’s access and ownership of land or any other resource. The aim at this stage is primarily to assess change and the benefits of the change. This will reinforce the Vision Journey tool.

### Part I: Welcome and Recap

<b>Objective</b>	The objective of this session is to facilitate group learning of the progress being made. Ideally, tracking what is being achieved by the chiefs/traditional leaders should be ongoing as they implement the vision journey. This session aims at consolidating these achievements, sharing and quantifying progress. It also encourages a culture of group reflective learning and planning among the chiefs.
<b>Outcome</b>	Participants reflect on what has happened towards achieving the vision regarding gender norms related to customary land.
<b>Exercises</b>	Exercise 1: Individual Reflections Exercise 2: Group Reflections
<b>Methodology</b>	Individual work and group work
<b>Time</b>	One hour
<b>Preparation</b>	Group work arrangement, Group Villages’ Vision Journeys, and individual notebooks
<b>Materials</b>	Pens, flipchart paper, markers, and bolstick/sticky tack/blue tack

#### EXERCISE 1: INDIVIDUAL REFLECTIONS

 **Purpose:** Participants assess themselves on the progress made in their respective communities following their individual efforts.

 **Duration:** 20 minutes


 **Materials:** Papers and sticky tack

 **Step-by-step guide on how to run the session:**

- I. Start the session by requesting individual chiefs to answer the following questions and draw or write the answers in their notebooks:
  - What did I do as a chief and gender champion to change the practices and promote gender equity and equality at my house?
  - What did I do as a chief in my community/ village to change practices and promote gender equity and equality in relation to land or any other natural resource?
  - What are the most significant changes I have noticed at the household level in terms of practices regarding women’s access and ownership over land/natural resources?
  - What are the most significant changes I have noticed at the chieftom level in terms of practices regarding women’s access and ownership over land/natural resources?

2. Read out the question and allow a few minutes for each chief to draw/write the answer.
3. In the end, ask for some volunteers to share their responses with the group.

## EXERCISE 2: GROUP REFLECTIONS

 **Purpose:** Assess the progress they have made as a group, thus at TA and Sub TA level.

 **Duration:** 40 minutes

 **Materials:** Papers and sticky tack


 **Step-by-step guide on how to run the session:**

1. Divide the participants into groups according to their GVH.
2. Request the chiefs to go back to the Vision Journey drawn in their notebooks or on flipchart. Ask the groups to choose a group leader to lead the analysis to the following questions:
  - What did we do together as chiefs to change the practices and promote gender equity and equality in our communities?
  - What did we do together as chiefs in our community to change practices and promote gender equity and equality in relation to land/other natural resources?
  - What are the most significant changes noticed among the people in terms of practices regarding women's access and ownership of land/natural resources?
3. In the end, ask for some volunteers to share their responses with the group.
4. Wrap up the session by explaining that the group will go through the Vision Journey, track achievements step by step, and collectively agree on the change realized by implementing the planned activities.


## Part 2: The Achievement Journey

<b>Objective</b>	The aim of the session is to assess what has been done based on what was planned and the impact realized. This is an opportunity to make changes to the Vision Journey based on the lessons learned from implementation and ensure the Vision Journey remains relevant. It is also an opportunity to share experiences among the different villages about the approach, what worked well, and what did not.
<b>Outcome</b>	Analyze and document achievement to determine what has been achieved and revise the Vision Journey as necessary.
<b>Exercises</b>	Exercise 1: Achievement Analysis Exercise 2: Summarizing the Achievement Exercise 3: Looking Back
<b>Methodology</b>	Group work and presentation
<b>Time</b>	270 minutes
<b>Preparation</b>	Group work arrangement, group village Vision Journeys, and individual notebooks
<b>Materials</b>	Vision Journeys participants produced in Session 2, pens, flipchart paper, and markers.

## EXERCISE 1: ACHIEVEMENT ANALYSIS


 **Purpose:** Assess and quantify participants' achievements toward the work they embarked on in achieving their diamond dream.

 **Duration:** 3 hours

 **Materials:** Vision Journeys participants produced in Session 2, papers, sticky tack, stick-on pads, flipchart paper, masking tape, markers

 **Facilitator's Notes:**

It is important that participants know that a critical part of making progress towards a vision is to analyze and quantify progress towards milestones periodically. This allows us to understand what did or did not happen, what lessons were learned, and what needs to be altered on the Vision Journey to achieve the desired vision (the dream). Emphasize that the analysis will help the chiefs appreciate their strengths and opportunities as well as weaknesses and challenges, understand the past and what has helped or hindered progress, and identify which challenges pose risks for the future and what change needs to come into the revised Vision Journey.

 *Step-by-step guide on how to run the session:*

1. Divide the chiefs into groups according to their GVH and ask them to take out their Vision Journey, spreading out so that all can see.
2. Explain that they will formulate the Achievement Journey similarly to how they formulated the Vision Journey on a flipchart.
3. Distribute flipchart papers and markers and ask them to start the analysis of the Vision Journey by applying the achievement tool as follows:

*What was your vision?*

- As in the Vision Journey, this should go in a big circle at the top right of the flipchart paper. Even if you think things have gotten worse, the vision should still be at the top.
- Put the symbols from your vision circle and multi-lane highway in the Vision Journey circle. You can add to the symbols in the original vision if you wish.

*What was your starting point?*

- At the bottom left of the paper, put a circle to represent your starting point at the beginning of the Vision Journey (i.e., what was the current situation then). Then join the two circles up with two outside lines for the lanes. Make any changes if you think the information on your starting point on the Vision Journey then was not accurate.

*Which milestone targets have you reached?*

- In the middle of the two lanes, look at the milestones on your Vision Journey. Which ones have you reached? Tick the milestones that you have reached. How many of the targets in that milestone have you achieved? Mark those achieved with a tick. Circle those you still have to achieve.
- Have you achieved anything you did not predict? Mark this with a symbol in any color.

*Was the highway straight?*

- Put lines for the actual progress along the lanes. Was the road straight, or did it have ups and downs? If so, show the ups and downs.
- Mark with a smiley face or sad face to show the ups and downs along the roads.




*What were the reasons (key opportunities and challenges)?*

- Place opportunities/strengths along the way. Place opportunities more frequently encountered nearer to the road than those infrequently encountered.
- Mark with a sad face those opportunities that were missed or constraints that remain.
- Also, place challenges, weaknesses, and/or threats encountered below the road with those frequently encountered near the lane. Mark with a smiley face those challenges that were controlled. Mark with a sad face those challenges or constraints which remain.


*What were the implications?*


- Looking at the actions taken, how many of the targets in each milestone have you achieved? Mark those achieved with a tick.
- Did you do anything you did not predict?

## EXERCISE 2: SUMMARIZING THE ACHIEVEMENT

 *Purpose:* Participants summarize all the key achievements attained and set out action plans to attain milestones not yet achieved.


 *Duration:* 30 minutes


 *Materials:* Flip chart paper, markers, masking tape

 *Step-by-step guide on how to run the session:*


1. On a flip chart paper, ask traditional leaders to summarize what was achieved as follows:
  - What were the main achievements? List them.
  - What were the main challenges? List them
  - What were the main opportunities? List them.
  - What were the main challenges? List them.
2. Ask them to list out their main conclusions on actions for the future. Draw out those actions you still have to take and stick the flip chart on the wall (for reference).

## EXERCISE 3: LOOKING BACK

 *Purpose:* Reflect on the process they underwent to achieve the results by focusing on key areas of improvement.

 *Duration:* 30 minutes

 *Materials:* Papers and sticky tack


 *Step-by-step guide on how to run the session:*

1. At the end of the session, ask the chiefs what could have been done differently.
2. Allow a few minutes for them to think through this and come up with the answers.
3. Ask each group to present. As they present, allow time to discuss.
4. Conclude the session by allowing the indunas/head persons to state what they will do differently. When, by whom, and with whom?

## Part 3: The Confidence to Influence Change

<b>Objective</b>	The session aims to boost the confidence of the chiefs/traditional leaders to continue on their Vision Journey.
<b>Outcome</b>	After this session, the chiefs should be able to use the power that they hold to bring about change and set individual and group goals to get past the challenges and achieve success.
<b>Exercises</b>	Exercise 1: Influencing Change Exercise 2: Re-Visiting the Action Plan Exercise 3: Post-Training Survey
<b>Methodology</b>	Group work and presentation
<b>Time</b>	90 minutes
<b>Preparation</b>	Group work arrangement and post-training evaluation questionnaire
<b>Materials</b>	Flipcharts, markers, and tape

### EXERCISE 1: INFLUENCING CHANGE

 **Purpose:** Building confidence in the chiefs in identifying the power and potential they have to achieve change.

 **Duration:** 20 minutes

 **Materials:** Flip chart papers, markers, masking tape

 **Facilitator's Notes:**

*Self-confidence* is a belief in yourself and your abilities to achieve something. Having this state of mind helps you know and use your skills and abilities in your leadership and offer a kind of leadership that positively impacts the community. The lack of it means you are not capable of influencing decisions or change. Self-confidence is about:

- Having the power to make decisions and act on situations. This power resides inside every individual. As a chief/traditional leader, you have to believe in yourself and the potential or abilities within you and use this power positively to better the lives of others.
- Having a state of mind that believes in the self and your potential, skills, and capabilities and respects the rights of others.
- Being able to use your abilities for the well-being of your community, improving relationships with others, and having a happy mindset that is goal-oriented and morale to help others positively.
- Being able to be open-minded to new approaches or solutions to a variety of situations or problems, which can improve your leadership skills. In so doing, you will be able to handle more tasks and take on more responsibilities.
- Becoming a good leader who is understood and appreciated. A chief who has inner power can deal with community issues and challenges in a way that brings about positive change.

 **Step-by-step guide on how to run the session:**

- Explain that this session will focus on how chiefs can realize the power within themselves to influence positive change in the communities.
- Provide the definition of the term self-confidence.

- Divide the chiefs into groups according to their group villages and ask each group using “the Onion” diagram to determine their path to “self-confidence.” Write the words “self-confidence” in the innermost circle of the onion and use the rest of the layers to describe the beliefs and actions required for the chiefs to have the inner power to influence positive change, starting with those beliefs and actions that they feel are most important.
- Allow each group to place their presentation on the wall and speak to it. After each presentation, facilitate a short discussion on the suggested actions.
- Proceed to present the key points about self-confidence bringing out the important point as outlined in the facilitator’s notes.
- At the end of the presentation, ask each chief to reflect on their confidence and how this can affect the achievement of the vision based on what they have discussed in groups and presented. Ask them to write down in the notebooks what they see as their individual strengths and weakness and continue to reflect on them.
- Have several chiefs share their statements about what they see as their strengths with the group and discuss what they now think about the role they can play based on their strengths to bring about gender norm change in their villages/communities.

## EXERCISE 2: RE-VISITING THE ACTION PLAN



*Purpose:* Assess the progress they have made as a group, thus at TA and Sub TA level.



*Duration:* 40 minutes




*Materials:* Papers and sticky tack




*Step-by-step guide on how to run the session:*

- Based on the conclusions of the Achievement Journey analysis and the listed-out conclusions on actions to still be taken and the timelines (on the flip chart paper), have the individual chiefs make a commitment to contribute to the plan and achieve the vision. Explain that individual strength, when combined, can build energy to achieve the vision, whereas a lack of confidence can lead to failure to achieve.
- Explain that each individual has a role in achieving the planned actions and helping achieve the vision and should therefore set a personal goal/commitment to contribute to achieving the vision.
- Have the chiefs complete their personal goal/commitments in their notebooks. What will you do personally toward the achievement of the vision?
- Ask the chiefs to get into their groups and share the individual commitment/goal to achieving the Action Plan, writing down each commitment shared on a flip chart that is next to the Action Plan.
- Allow each group to present their personal goals. Set aside time for other groups to ask questions.
- End the dialogue by thanking everyone and encouraging them to embark on achieving their own vision and for each one to monitor their own contribution to changing gender norms to promote gender equity and equality.
- Thank everyone for their participation and commitment to change and proceed to administer the post-training survey.

### EXERCISE 3: POST-TRAINING SURVEY

 *Purpose:* Assess the extent to which the chiefs have been transformed with the training.

 *Duration:* 20 minutes

 *Materials:* Post-training survey questionnaires

 *Step-by-step guide on how to run the session:*

1. Give out the forms (Annex I) of the post-training questionnaire to each of the participants and ask them to fill them in.
2. Read out each of the questions loudly and allow them time to fill in.
3. After all the questions have been read out and responded to, collect the forms and thank everyone for their participation.

# ANNEX I: PRE- AND POST-TRAINING ASSESSMENT

## Chiefs Dialogue Series

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### I. Details of Respondent

**Date:** \_\_\_\_\_

**Sex:** \_\_\_\_\_

**Village/group village:** \_\_\_\_\_

**Position:**

**Village head person** \_\_\_\_\_

**Group village headperson** \_\_\_\_\_

**Other** \_\_\_\_\_

**Phone No:** \_\_\_\_\_

The purpose of this assessment is to gauge the knowledge and attitudes regarding gender social norms among the chiefs useful to measure change at the end of the dialogue. This assessment will be administered before and after the training. The assessment is intended to assess the effectiveness of the dialogue in promoting the change.

### 2. General Knowledge Related to Gender Equality

- a. Please rate the following statements on a scale of 1 to 5 (1–strongly disagree, 5–strongly agree).

	1	2	3	4	5
I have a basic understanding of gender (related terms and definitions)					
I have a general understanding of the importance of gender equality and the rights of women					
I have a general understanding of traditions and practices regarding gender in our chiefdom					
I am confident that in my position, I have contributed to giving women an equal share and benefits of natural resources					
I have handled many cases of women on land or other disputes in my chiefdom					
I have a basic understanding of the roots of gender issues we have in the chiefdom					
I have a basic understanding of the rights of women and men					

- b. How would you define gender? (Choose one.)

1. Everything related to women, women's roles, and women's issues.
2. The socially constructed roles and behaviors attributed to men and women.

3. The biological and physiological characteristics that define men and women.
- c. What are your beliefs about gender norms?
  1. They are important and should not change.
  2. They favor men more than women.
  3. They bring about unfairness in the roles of women and men.
  4. They encourage Gender-Based Violence and denial of rights.
  5. They are unfair and need to change.

### 3. Attitudes Related to Gender Equality

- a. Do you agree or disagree with these statements? (Tick one column for each statement)

	Strongly Agree	Agree	Disagree	Strongly Disagree
Women are weak, and men are strong				
A woman has a duty to serve her boyfriend or husband				
Men doing gender roles of women is acceptable (like cooking, caring for the sick, caring for children, washing)				
Men doing gender roles of women is unacceptable				
Women doing gender roles of men is acceptable (like finding money for the family, making decisions)				
Women doing gender roles of men is unacceptable.				
Men are good at thinking than women				
Women can't make big decisions				
Women can't manage land properly, that is why it is better for land to be in the hands of men				
Women should have equal access to land				
Women should have equal rights to decision making				
Women like to care about unnecessary things and are not decisive				
Men must be the breadwinners of their families, and they can't be treated equally with women				
Gender equality threatens cultures, traditions, and identities. Things should remain as they are				
Sometimes women deserve to be beaten by their husbands; they are too slow				
Gender inequality in access and management of natural resources is evident; change will be important				

Thank you.

## REFERENCES

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