Manual on the R-A revised method for immigrants living in northern countries and specifically dedicated to tackle Women's Rights and FGM

Using Reflection-Action to fight FGM/C in Europe
A toolkit for groups facilitators

Contents coordination: Rossana Scaricabarozzi (Actionaid Italy)
Contents production: Ana Gomez (Simetrias), Caroline Munyi (ActionAid Ireland), Priya Joshi (ActionAid Ireland), Giulia D'Aguanno (ActionAid Italy), Vittoria Pugliese (ActionAid Italy), Cinzia Penati (Actionaid Italy), Rossana Scaricabarozzi (Actionaid Italy), Juana Maria Serrano García (UCLM), Patricia Fernández Castro (UCLM), Esther Mercado García (UCLM)

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Chapter 1. The toolkit: why, what and whom

1.1 Introduction

This toolkit has been produced in the framework of the European project **AFTER (Against FGM/C through Empowerment and Rejection)**, co-financed by the European Commission. AFTER is implemented by a consortium of 6 partners: ActionAid Italy (project leader), ActionAid Ireland, ActionAid Sweden, International Foundation Simetrias, Respect for Change and University of Castilla la Mancha.

The project aims to **combat FGM/C through community-based interventions in 5 different European countries**: Belgium, Ireland, Italy, Spain and Sweden. This is done through **empowerment and sensitisation activities** targeting migrant women and girls living in the European Union and originating from countries where FGM/C are performed in order to mobilise them against the practice. Men are also involved in sensitisation activities to foster zero tolerance to FGM/C within practising communities.

1.2 Purpose and Target group

The **purpose of the toolkit** is to guide group facilitators in implementing community-based activities aiming to foster rejection of FGM/C foreseen by the AFTER project. These activities are based on **Reflection-Action**, a participatory methodology ActionAid has been using for years in several countries around the world. The methodology and tools presented in the toolkit build both on ActionAid's long experience in community mobilisation against FGM/C and on contributions of European experts involved in project activities.

Community based activities involve migrant groups originating from countries where FGM/C are performed[1] and are divided in girls/young women' clubs and men's forum. The purpose of girls' clubs is to empower them by leading participatory discussion on the impact of gender injustice on women and girls' lives and on the negative consequences of FGM/C. This can contribute to prevent future generation of children and girls to undergo FGM/C.

The objective of men's forum is to sensitise them on the impact of FGM/C on the lives and rights of women and girls and foster their rejection of the practice.

The **target group** of the toolkit are therefore facilitators willing to lead activities and moderate discussions within girls' clubs and men's forum. There's not a specific profile for coordinators in terms of profession, type of studies etc. There are nonetheless important principles that need to be taken into account in order to successfully implement the activities - such as acceptance by the community (for more details see chapter 3). Our fundamental recommendation is that female facilitators use these tools with women only groups and male facilitators use them with men only groups. The activities' objectives will be in fact best achieved in spaces where women feel safe and can freely discuss about their sexuality, health and rights. Activities targeting men are also going to be more successful if discussions happen in men only groups.

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[1] Groups can be actually composed by mixed groups of communities - not only those from countries where FGM/C is practiced - if this is considered a successful strategy for discussing the topic.

BOX 1: The AFTER project

Objectives:

The AFTER project's **first and foremost objective is to fight FGM/C among migrant communities** from countries where it is practiced and considered a tradition.

The second objective is to **increase awareness among local policy makers** about the existing risk for migrant women and girls and how to prevent it.

Above all, the project's goal is to **contribute to reduce the number of girls at risk** of undergoing FGM/C in Europe.

Activities:

1. Analysis and assessment of existing policies and services.

These activities aim to provide an overview of the legal and policy framework in Ireland, Italy, Spain and Sweden, as well as an analysis of available dedicated services in local areas where project activities are implemented. A multi-language factsheet is produced to inform migrant women and girls about their rights and available services in the city they live in.

2. Empowerment against FGM/C

Empowerment paths based on participatory methodologies are organized to raise awareness among women and girls of their Sexual and Reproductive Health Rights (SRHR) and their right to have control over their bodies. Men and religious leaders from FGM/C-affected communities living in the EU are also involved in discussion groups to increase men's awareness of women's rights and of the consequences of FGM/C.

3. Lobbying and Campaigning Activities

Local, national and European institutions will expand their knowledge on effective strategies to prevent FGM/C through community based activities. A network of "Champions for Change" composed of activists and endorsers of the cause contribute to raise awareness on FGM/C and advocate for policy change. Representatives from communities in African countries (Kenya, Liberia, Senegal, Somaliland, Tanzania, Uganda) where ActionAid has been successfully fighting FGM/C are involved in testimony tours in Europe aiming to sensitise migrant communities, institutions and EU citizens on FGM/C.

Chapter 2: What is FGM/C?

2.1 Definition

Female genital mutilation and cutting (FGM/C)[2] refers to "all procedures which involve partial or total removal of the female external genitalia or other injury to the female genital organs for cultural and other non-therapeutic reasons"[3]. Some organisations prefer to use the term "modification" to avoid the risk of demonising the culture of the people who practice FGM/C. The general feeling is that this term is less judgemental. However, the term Female Genital Mutilation/Cutting is used by the United Nations and other organisations such as ActionAid which have a strong human rights approach. This helps to emphasise the severity and violent nature of the practice. It also goes a long way in highlighting FGM/C as not only a women's right but also a human rights violation. The term FGM/C is the preferred terminology for organisations working on health and human rights issues. FGM/C is also categorised as a harmful traditional practice.

FGM/C are classified in 4 main types[4]:

Type I — Partial or total removal of the clitoris and/or the prepuce (clitoridectomy)

Type II — Partial or total removal of the clitoris and the labia minora, with or without excision of the labia majora (excision).

Type III — Narrowing of the vaginal orifice with creation of a covering seal by cutting and appositioning the labia minora and/or the labia majora, with or without excision of the clitoris (infibulation).

Type IV — All other harmful procedures to the female genitalia for non-medical purposes, for example: pricking, piercing, incising, scraping and cauterization.

2.2 The Impact of FGM/C on Women's Lives

FGM/C poses severe complications to women and girls and can be life threatening. The effects of FGM/C range from physical, psychological, sexual and social. The health and psychological consequences vary according to the age of the girl when she was submitted to undergo the practice, her health conditions, the type of mutilation carried out, the expertise/ability and the tools used by the practitioner/cutter to when performing the rite on the girl or woman, among other considerations. All types of FGM/C pose considerable risk to a girl/woman but most complications are experienced with type 3 of FGM/C which is also called 'infibulation'. The following tables serve to depict the impact/consequences of FGM/C on women and girls. They can be subdivided into short term, intermediate and long term as shown in the following tables:

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[2] This chapter has been adapted from the booklet *Female Genital Mutilation, information for Health Care Professionals Working in Ireland*, produced by RCSI and AkiDwA, December 2008

[3] WHO, *Eliminating Female Genital Mutilation*, 2008

[4] WHO/UNICEF/UNFPA, *Classification of FGM*, 2007

Table 1: Short-term complications of FGM/C

Death
Haemorrhage
Infection and failure of the wound to heal
Injury or trauma to adjoining areas such as the urethra and anus
Surgical mishap
Tetanus
Transmission of HIV and other viruses

Table 2: Intermediate Complications of FGM/C

Intermediate Complications of FGM
Delayed healing
Abscesses
Scarring/keloid formation, dysmenorrhoea and hematocolpos – obstruction to period flow
Pelvic infections
Obstruction to urinary flow
Urinary tract infections
Absence from school due to painful menstruation and lack of menstrual hygiene support

Table 3: Long-term complications of FGM/C

Decrease or loss of sexual sensation
Difficult and complicated childbirth
Dysmenorrhoea, difficulties in menstruation including passing menses
Dyspareunia (painful intercourse)
Incontinence and difficulty urinating
Pelvic inflammatory disease (PID) and infertility
Psychological trauma

Scarring (with or without keloid formation) and hardening of the vaginal tissue, causing constant pain around the genital area
Sebaceous cyst development
Increased risk of childbirth complications and newborn deaths
The need for later surgeries because some procedures seal or narrow the vaginal opening e.g. infibulation. The vagina has to be cut later to allow for sexual intercourse or/and childbirth. Sometimes it is stitched again several times including after childbirth, hence a woman goes through repeated opening and closing procedures, further increasing repeated both short-term and long-term complications.

2.3 Why FGM/C is a human rights violation

FGM/C has been recognised as a harmful cultural practice which does not benefit a girl/woman in any way. Hence it is a violation of the rights of women and girls. The rights violated are civil, cultural, economic, political and social. These rights are codified in several international and regional treaties.

The legal regime is complemented by a series of political consensus documents e.g. those resulting from the UN World conferences and summits which reaffirm human rights and call upon governments to strive for their full respect, protection and fulfilment.

The committee on the Elimination of All Forms of Discrimination Against Women, the Committee on the Rights of the Child and the Human Rights Committee have been active in condemning the practice and recommending measures to combat it including the criminalisation of the practice.

The Committee on the Elimination of All Forms of Discrimination against Women issued its General Recommendation number 14 calling upon States to take appropriate and effective measures with a view to eradicating the practice and requested them to provide information about measures being taken to eliminate FGM/C in their reports to the Committee.

2.4 Meaning of FGM/C

Various social and symbolic meanings contribute to the persistence of FGM/C. While it is true that FGM/C dates back to ancient times it is also true that its forms and meanings have changed over the centuries.

Before listing the various meanings attributed to FGM/C, it is worth pointing out some basic elements. FGM/C can be part of a more complex "initiation rite", where the cutting represents the core event. Every operation is carried out according to a strongly ritualized sequence, repeated from mother to daughter, although it may change according to the context. As different are, without a doubt, the "rites" practiced in the context of origin and in the migrant context.

Girls undergo the practice at a variable range of age. In some regions, they are operated in their first days of their lives. But this is not a rigid rule. In general terms, it is performed up to the age of 15-16, being the chosen moment at family discretion. The different ages of women undergoing FGM/C also often suggest a different symbolic meaning to these practices: if, for instance, FGM/C is performed during the age of development, it is usually meant to celebrate the passage from childhood to adult life; if performed on babies, it can mean a correction of the female body and/or an attempt to reduce sexual desire in adult age. The person performing the cutting ritual has a recognized role in the community. Tools used

for operations include ritual knives as well as rudimentary tools such as knives, scissors, pieces of glass or clay, pieces of tin, or razor blades.

The reasons given for the perpetuation of the practice are manifold, but we need to understand the deep roots of these practices in the original context and their permanence even in migratory situations.

FGM/C as sign on the body that shape female identity

FGM/C help create and shape gender identity, through a physical manipulation of the body and not only through compliance with a series of symbolic rules. The aim of excision is, therefore, making women as women. The purpose of the initiation ritual is creating women out of girls, social adults totally aware of their role, a role that they could not have performed previously.

Shaping female body in order to make it socially recognizable, does not disregard imposing certain behaviour rules on women's body, which must meet the "femininity" criteria. FGM/C serves, also, to educate the girl's body in certains behaviours. A girl that has been cut and "sewn" can no longer make the same movements she used to. Operation is followed by a bandage of the girl's legs, fastened together, to stop the bleeding and to prevent their thighs from enlarging and make movements that could affect the wound healing. The binding force them to a behave and to walk in a particular way, defined as "centripetal". This is especially recognizable in women who have been infibulated, whose willowy and slow stride is a consequence of the operation that generates serious problems in a whole series of movements. The operation also puts an end to any form of promiscuity among boys and girls, who stop playing with their peers, for the new body structure makes it impossible to practice activities such as running, playing football, jumping, etc. This body, visibly more rigid after the operation, is entitled to a new status as a woman, finally included and adapted to new behavioural codes.

FGM/C for "improving" what nature created imperfectly

There is a widely known and widespread myth in Africa that explains the necessity of FGM/C for women. It goes that "just like the gods of ancient Egypt were provided with a bisexual nature, so humans have inherited this bisexuality, evident in the presence of the foreskin in the male body and by the presence of the clitoris in the female body. Only by eliminating them, can men and women recover their true nature".

Thus, FGM/C will remove the "male" part of the female genital, the clitoris, which is equivalent to a small penis, erasing the original bisexuality founded in the presence of both sexes originating genitals of the other sex. In addition, the clitoris is seen as the symbol of a disordered and excessive sexuality, and is considered "dangerous" both for the male partner during sex, but also for the baby during delivery[5].

The relevance of FGM/C is linked to an idea of purity which, on the one side comes from the repression of an uncontrolled sexuality, on the other side is connected to an idea of wetness and dirt of the external female organs, a hygienic necessity, cleanliness, often invoked by women to justify the excision practices and which is also found in some languages, to designate the practice[6]. After cutting, women are considered "cleaner" and "purer", physically and morally, and so, ready for marriage.

FGM/C as symbol of "tradition" and culture imprinted on the body

FGM/C is considered a very antique "tradition" and that remote legacy becomes itself an argument to continue the practice. In the context of migration, even if there is a significant

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[5] It is widely believed that the clitoris emits toxic and harmful excretions, which can pose serious risks to the baby, especially during childbirth.

[6] In Egypt, FGM/C is referred as "tahara", which means "to clean, to purify""; also in Guinea, the Malinkè language uses the word "kileg" - "digitongu" which mean "ablution", "cleanliness". In Somalia, the word e "halalays" refers to FGM practices and means "purity".

decrease in the incidence of the practice, compliance of the practice as a means of defense and preservation of identity and group membership can become in itself a valid reason to maintain the "tradition".

Especially in this migration contexts, where differences are attacked, the culture of origin can become an "insurmountable trench", both symbolic and real, defended on the host territory with fierce determination and more rigidly than in their own territory of origin. Regarding the "diaspora" in migration contexts the sign on the body has an even stronger identity value.

FGM/C have a beauty value

FGM/C contribute to build the physical aspect of women, who must comply with certain canons and proportions, forms and harmonious lines. Even those who do not feel attached to FGM/C, find an important aesthetic and not negligible value in it. The FGM intervention helps make the vaginal opening "smooth and firm", no "pending" parts, which represent "imperfections" created by nature.

FGM/C are a compulsory practice to be chosen as wives

In some traditional societies, both infibulation and excision can be placed within the institution known as "bride price". The wife's value is linked to her virginity, and this is why FGM/C has a key role in ensuring her "integrity "and future loyalty. FGM/C secure girls from violence and rape and limit their excessive sexuality. According to this interpretation, FGM/C represent, above all, a form of protection from men, who through "the sign on the body" are guaranteed to marry a virgin girl.

FGM/C as a means of control of the female body and sexuality

FGM/C has also been construed as a way of disciplining the female body, an instrument to control her sexuality and her fecundity, hence also the vision of a totally passive and submissive woman, to whom pleasure and the opportunity to choose are denied. The "disciplining" intervention takes place through the excision and infibulation interventions. Excision eliminates pleasure and the "closing" favours a greater "control" over the body. FGM/C transform a "sexually free" woman" into a "sexually limited" woman. This meaning attributed to FGM can be seen especially in those cultures where the excision and infibulation ceremonies are a prelude to marriage and, therefore, are preparing the woman for the man and for her future as a wife and a mother.

Finally it is also important to emphasize that women have an active role in this complex system. FGM/C are seen also as a way of acquiring power. It is not uncommon to find women who, in their culture of reference, declare that FGM/C has allowed them to gain a greater freedom and autonomy of genital control, a greater independence from husbands, a freedom of "movement", also by themselves.

2.5 Countries' legal and policy framework

Italy:

The first and unique estimation of FGM/C prevalence in Italy done by the Italian Government was published in 2009 with data referring to 2008[7]. According to those data, 35 thousands women that have undergone FGM/C live in Italy and 1100 girls younger than 17 years old would be at risk of undergoing FGM/C. The University of Milan - Bicocca recently published an updated and more sophisticated estimate of the prevalence at the national level, which

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[7] Minister for EqualOpportunities, 2009,
www.pariopportunita.gov.it/images/stories/documenti_vari/UserFiles/Il_Dipartimento/report_mgf_piep oli.pdf

would bring to 57 thousand the number of women and girls aged 15-49 with FGM/C living in Italy[8]. According to this study the Nigerian community is the most affected - around 20 000 women with FGM/C (35,5% of the total number women affected in Italy), followed by the Egyptian community (around 18600 women with FGM/C, 32.5%). Another 15% of the women affected are from the Horn of Africa, notably from Ethiopia (3200 women; 5.5%), Eritrea (2800 women; 4.9%) and Somalia (2300 women; 4%).

Law No. 7 of 9 January 2006, *Dispositions regarding prevention and prohibition of female genital mutilation practices*, is a specific criminal law against FGM/C. It prohibits FGM/C and foresees a range of prevention measures, support services for victims of FGM/C and information and training initiatives. Art. art. 583 bis and 583 ter of the penal code prohibit the performance of all forms of FGM/C. The principle of extraterritoriality is applicable making FGM punishable even if it committed outside the country.

With the Ratification of the Council of Europe Convention on preventing and combating violence against women and domestic violence (Istanbul Convention) the Italian Government committed to take actions against all forms of violence against women, including FGM/C.

Spain:
FGM/C in any of its forms, is a crime in Spain, as enshrined in the **Organic Act 10/1995, dated 23rd November, on the Criminal Code**, on article 149.2.

Additionally, the **Common Protocol for Healthcare Action against Gender Violence 2012** includes FGM among other forms of violence against women that can arrive for a health consultation.

As established in article 23.4 of the **Organic Law 6/1985, of 1 July, on the Judiciary**, Spanish jurisdiction is competent to prosecute FGM/C performed both by Spaniards or foreigners not only in the national territory, but also abroad, as long as the person, group or organization charged is based, or has a registered address in Spain.

Since FGM/C is a crime, professionals who, by reason of their occupation, would learn that a woman or a girl has been subjected to FGM/C are due to inform legal authorities, in application of **article 262 of the Criminal Procedure Act.**

Moreover, in case a minor has been subjected to FGM/X, the **Organic Law 1/1996 on the Legal Protection of Children and Young People**, will be applied:

Any person or authority and especially those who, due to their profession or function, detected an abusive situation, risk or possible abandonment of a minor, shall inform the authority or its nearest agents, without prejudice to lend immediate assistance required. (article 13).

At the regional level there are various Autonomous Communities that have included FGM/C in their regulations "for equal opportunities between women and men, and against violence on women", namely Aragon, Canary Islands, Cantabria, Catalonia, Community of Valencia, La Rioja, Madrid and Murcia.

In addition, Catalonia, Navarra and Aragon have developed intervention protocols which define procedures and coordinated action among social, educational and health services and agents, and are directed to consider actions in both the adult women who have experienced FGM, and girls at risk, guiding the pre-travel and post-travel actions.

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[8] Patrizia Farina, Livia Elisa Ortensi, Alessio Menonna, *Estimating the number of foreign women with female genital mutilation/cutting in Italy*, The European Journal of Public Health Advance Access published March 22, 2016. The study is based on a combination of direct and indirect estimation of FGM/C.

Ireland:

In Ireland, it is estimated that there are 3,780 women who have been subjected to the harmful cultural practice. FGM is recognised as a form of Gender-based Violence (GBV) and is highlighted in government policies in Ireland. It is identified and prioritised in programmes funded through Irish Aid's One Future policy as a form of GBV. In January 2015, Ireland launched its second national action plan on women, peace and security. The third pillar of the NAP recognises the need to support women living in Ireland who have been subjected to FGM.

On 16th November 2015, the EU Directive on establishing minimum standards on the rights, support and protection of victims of crime (Victims Directive) came into effect in Ireland. The Directive establishes standards on the rights, support and protection of victims of crime.

In November 2015, Ireland signed the Council of Europe Convention on Preventing and Combating Violence against women and domestic violence, also known as the Istanbul Convention. In this Convention, FGM is outlined under article 38. The Convention offers States both inside and outside the Council of Europe the framework for a comprehensive approach to preventing and combating such violence. It is the first Convention to recognise the existence of FGM inside Europe and the need to systematically address it. The Convention calls for State parties to step up preventive measures by addressing affected communities as well as the general public and relevant professionals. The Convention promises to offer protection to women and girls at risk when they need it most, and also to make sure that their needs and safety comes first.

The Istanbul Convention calls for the provision of specialist support services and legal protection orders for women and girls at risk. In a bid to guarantee prosecution of cases that respect the best interest of the child, the Convention requires state parties to make FGM a criminal offence and to ensure that criminal investigations are effective and child sensitive.

In September 2012, the Criminal Justice Act (Female Genital Mutilation Act) 2012 came into effect in Ireland making it a criminal offence for someone resident in Ireland to perform FGM. The maximum penalty under all sections of this law is a fine or imprisonment of up to 14 years or both. While the principle of extraterritoriality is not included in the Act in order to conform to the requirements of constitutional and international law, Section 3 provides innovative offence of removal from the State of a girl for the purpose of FGM.

FGM is also outline in Children First: National Guidance for the Protection and Welfare of Children as an issue of child protection.

The Irish Family Planning Association (IFPA) opened a specialised clinic in Dublin. The Clinic which is at the IFPA's Everywoman Centre is financially supported by the Health Service Executive (HSE) Social Inclusion Unit. The centre provides free comprehensive physical and psychological care to women who have undergone FGM.

Chapter 3: Reflection-Action, a participatory methodology

3.1 About Reflection-Action (R-A)

Reflection-Action[9] is a participatory methodology used by ActionAid all over the world. It uses a range of participatory tools to help create an open, democratic environment in which everyone is able to contribute. Participants work together to analyse their situation, identify rights violations and bring about change. Where appropriate, Reflection-Action can also be used to support literacy, numeracy and language learning.

Reflection-Action is the foundation for building people's agency, starting with their own conscientisation. Participants follow a cycle of reflection and action, which involves:
- Understanding the context
- Identifying and prioritising an issue
- Planning and action
- Participatory monitoring and evaluation.

At each stage, a variety of participatory tools are used to support analysis and planning.

Reflection-Action is an innovative approach to adult learning and social change. It was inspired by Robert Chambers' ground-breaking work on participatory methods which started with the development of Rapid Rural Appraisal (RRA) and then Participatory Rural Appraisal (PRA). The original aim of both RRA and PRA was to use visualisations and other participatory tools in order to enable excluded people with often low levels of literacy to articulate their knowledge and contribute to discussions about development.

The work of the Brazilian educator Paulo Freire (1921-1997) was also influential in the development of Reflection-Action. The central premise of Freire's theory is that no education is neutral – it can be used for domestication or liberation. Freire criticised what he called "banking education" in which students learnt by rote and were seen as empty vessels to be filled with learning. He called for a liberating education based on dialogue between teachers and learners. One challenge Freire saw was shifting people from a passive or fatalistic view of the world, where they believe change is not possible, towards a more active view. The term conscientisation, coined by Freire, is the process of enabling people to perceive the social, political and economic contradictions of their lives and to take action against them. It is a process involving reflection and action that enables people to perceive the reality of oppression as a situation which they have can transform.

The R-A methodology was developed in the 1990s through pilot projects in Bangladesh, Uganda and El Salvador and is now used by over 500 organisations in over 70 countries worldwide.

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[9] The information included in this chapter are taken and adapted from the websites:
www.networkedtoolbox.com and www.reflect-action.org

3.2 Key principles

Reflect is based on a series of core principles, derived both from the theoretical foundations of Freire and Participatory Rural Appraisal and through practical experience.

…   power   and   voice
Reflection-Action is a process that aims to strengthen people's capacity to communicate by whatever means are most relevant to them. Although part of the process may be about learning new communication skills, the focus is on using these in a meaningful way. It is through focusing on the practical use that real learning takes place.

…   a   political   process
Reflection-Action is premised on the recognition that achieving social change and greater social justice is a fundamentally political process. It is not a neutral approach. It seeks to help people in the struggle to assert their rights, challenge injustice and change their position in society. As such it requires us to explicitly align ourselves with the poorest and most marginalised. It involves working with people rather than for them.

…   a   democratic   space
It involves creating a democratic space – one in which everyone's voice is given equal weight. This needs to be actively constructed, as it does not naturally exist. As such it is counter-cultural – challenging the power relationships and stratification that have created inequality. It is never easy and may never be perfectly achieved, but it should be a constant focus.

...   an   intensive   and   extensive   process
Groups usually meet for about two years, and sometimes continue indefinitely. Often they meet three times a week – sometimes up to six times a week and rarely less than once a week. Each meeting may take about two hours. This intensity of contact on an ongoing basis is one of the fundamental ingredients for a process that seeks to achieve serious social or political   change.

…   grounded   in   existing   knowledge
Reflection-Action begins with respecting and valuing people's existing knowledge and experiences. However this does not mean accepting opinions or prejudices without challenge. What's more, there will always be a part of the process in which participants are enabled to access new information and ideas from new sources. The key is to give people control.

…   linking   reflection   and   action
It involves a continual cycle of reflection and action. It is not about reflection or learning for the sake of it, but rather reflection for the purpose of change. Neither is it about action isolated from reflection, as pure activism rapidly loses direction. It is the fusion of these elements,   and   it   can   start   with   either.

…   using   participatory   tools
A wide range of participatory tools is used within a Reflection-Action process to help create an open, democratic environment in which everyone is able to contribute. Visualisation approaches are of particular importance (calendars, diagrams, maps, etc…) and can provide a structure for the process. However, many other participatory methods and processes are also used, including theatre, role-play, song, dance, video or photography.

…   power   awareness
All participatory tools can be distorted, manipulated or used in exploitative ways if they are

not linked to an awareness of power relationships. Reflection-Action is a political process in which the multiple dimensions of power and stratification are always the focus of reflection, and actions are oriented towards changing inequitable power relationships whatever their basis. A structural analysis is needed to ensure that issues are not dealt with at a superficial level. Only through such analysis can effective strategic actions be determined.

… coherence and self-organisation
Reflection-action needs to be used systematically. The same principles and processes that apply to the participants also apply to us, within our own institutions and even our personal lives. It is important that the facilitator engage in the process alongside the participants, subjecting her/his behaviour, experiences and opinions to the same analysis, rather than standing outside as teacher and judge. Ideally, the focus of the process should be towards self-organisation, so that groups are self-managed where possible rather than being facilitated by, or dependent on, outsiders.

3.3 How does it work?

Reflection-Action circles are set up involving groups of people. In ActionAid's programmes they involve the most marginalised people in the community and separate circles may be set up for different groups, for example, women, children, small-scale farmers, or members of the Dalit community. Circles sometimes focus on a specific issue, such as land rights or education.

Supported by a skilled local facilitator, the circle members use a variety of participatory tools to analyse their situation, identifying rights violations and working together to bring about change[10]The group or facilitator will decide which tool is appropriate at any given time - and will adapt it accordingly. The tools provide initial structure to a Reflect process, to encourage discussion and so that people can develop their own learning materials, basing their analysis on the systematisation of their own knowledge. This respect for people's own knowledge and experience is a powerful foundation for the Reflect approach to learning - one which builds on what people know rather than focusing on what they do not know. The idea is to use use participatory methodologies to ensure that people's voices are heard equally, within a structured learning process and to analyse power dynamics.

3.4 Risks in using participatory methodologies

Tools must be seen as a catalyst rather than a substitute for debate and the tools should never become an end in themselves. No tool or method is a substitute for good questions, and every tool can be undermined with bad questions. Indeed, all participatory tools can be distorted, manipulated or used in exploitative ways if used without sensitivity to power relationships. Open-ended questions can stimulate critical thinking and dialogue. It is important to listen carefully and to dig deeper, beyond the obvious responses, asking why and why and why again to find the root causes of problems. It will also be necessary to ask questions that may be uncomfortable, which explore power relations whether based on gender, class, caste, race, physical or intellectual ability, hierarchy, status, language or appearance. Good questions are timely and appropriate and get under the surface and explore structural issues.

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[10] In ActionAid long-term programmes, At the initial stage the circle members meet regularly, often more than twice a week, over a period of two to three years. There is a focus on empowerment and capacity building with some campaigning and solidarity work. Often there is a strong focus on building literacy and other communication skills.

3.5 Profile of facilitator

A skilled facilitator is essential to the process. Here are some characteristics the facilitator must have:
- From the local community
- Accepted by circle members
- Appropriate level of education
- Willing to learn
- Power and gender aware
- Prepared to give time and energy
- Feels valued and supported.

For the purpose of the AFTER project, we have identified these key characteristics facilitators should have:
- Be familiar with the migrant community in the area/district.
- Strong interpersonal communication skills.
- Demonstrated commitment to advancing the rights of migrants especially women and girls.
- Knowledge of Female Genital Mutilation or cutting (FGM/C).
- Culturally competent to deal with migrants from various nationalities in Africa as well as issues which might arise in the course of project implementation.
- Ability to work in a team environment.
- Good communicator – active communication skills.
- Ability to solve conflicts.
- Ability to learn quickly and manage change.
- Must reside in the target community.
- Be in possession of basic community/group facilitation skills.
- Knowledge and/or awareness of the principles of adult learning would be an advantage.
- Must be available for training.
- Ability to monitor FGM related activities in the target community.

3.6 Women's rights

Key to Reflection-Action is the analysis of gender and power relationships.Gender refers to the social relations created between men and women, boys and girls. However gender cannot be discussed in isolation - gender relations are context specific. A gender analysis looks at how gender interacts with other types of oppression such as class, race, caste, age, religion and sexual orientation. Gender relations differ according to the specific cultural, economic, political and social context. While no power analysis is complete without looking at gender, no gender analysis is complete without examining how gender interacts with other dimensions   of   power.

Why is gender so important? Analysing power imbalances and empowering marginalised people is central to Reflection-Action. Exploring gender inequalities is an essential aspect when looking at power. Gender relations and gender oppression were often sidelined in early Reflect projects and in other popular education programmes. Crucial questions about: power; access to, and control of resources; gender-based violence; and the sexual division of labour were overlooked. However, individual transformation is as important collective

transformation, and this is particularly true when looking at gender.

The Reflection-Action facilitators, along with the staff of the funding or implementing agency, need to understand and internalise the implications of a gender analysis.

Chapter 4. Reflection-Action tools

The following pages present a selection of R-A tools. The description of tools has been taken from ActionAid website dedicated to Reflection-Action methodology and tools[11].

4.1 Body map

To explore issues around health and sexuality, women's rights and violence against women.

Steps in the process
- Draw the outline of a woman on the ground or on a large sheet of paper. A quick way to do this is to ask one of the participants to volunteer to lie down on the floor and draw around them. However, this may not be appropriate in some contexts and so the body can be drawn freehand.
- Start the exercise with quite a general question such as: "How does life in this community impact on your body and your health." Participants then indicate on the body map, using words, drawings or objects, the positive and negative impacts that they have experienced. For example, headaches as a result of carrying heavy water containers for long distances.
- The body map can also be used to discuss abstract notions such as qualities, skills or emotions, the participants will need to discuss how to place the cards - there will not necessarily be a correct position. For example, some may feel that a card representing fear would be best placed on the head while others might chose to place it on the stomach or heart.

Suggestions for use
- A body map could be used to look at the various health problems associated with the different parts of the body. Participants may go on to discuss issues of prevention and cure as well as possible sources of information and help. A specific health issue may be chosen as the focus of more detailed discussion.
- Focusing on a woman's body, the group could discuss issues surrounding pregnancy. What should the woman do / not do? What should she eat? What kind of support and advice is available?
- A body map could be used to explore the different qualities that participants perceive as being necessary for finding employment and draw attention to the skills and experience that they already possess.
- The group could use a body map to analyse the qualities that represent for them the ideal citizen, parent, teacher or student, for example. They may then go on to contrast this with a body map representing the reality of the situation. How different are the two body maps? How easy is it to live up to the ideal model? Is it even desirable? What help is available in each situation?
- Body maps can be used to explore the ways in which conflict or disasters have adversely impacted upon the lives of children and young people, as well as highlight the ways in which children and young people demonstrate resilience. They are also useful for describing common rights violations faced by children and young people in their daily lives.

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[11] The website is: www.networkedtoolbox.com, which contains more R-A tools that can be used by facilitators.

Challenges

People may find it embarrassing to talk about issues relating to their body. Depending on the context and the topic under discussion it may be appropriate to divide the group into men/women and young/old so that people feel more confident to share their experiences and talk about personal issues.

4.2 Problem tree

To explore cause and effect. A tree can be used to explore cause and effect or problem and solution. The various elements of a tree work together as a simple metaphor:
- The trunk usually symbolises the situation to be studied;
- The roots represent causes;
- The branches are the consequences.

How to construct the tool
1. Using local materials (fallen twigs/tree branches), begin to construct a tree (a tree can also be drawn on large paper if twigs etc. not feasible).
2. The trunk symbolises the issue or concern being discussed – a card is placed on the trunk with the concern/issue written on it (this helps to keep the discussion focussed on the issue/concern).
3. The roots represent e.g. (causes, income, inputs). As each cause, income source or input is raised; it is written on card (once agreed) and placed within the roots. Note that the more importance given to a particular point raised can be identified by placing it on the thicker roots, and vice versa.
4. The branches represent e.g. (effects, expenditure, outputs, and outcomes). Similarly, as each effect/type of expenditure/output is discussed and agreed, it is written on card and placed in the branches (again, the thicker or thinner the branch identifies level of importance placed on the point).
5. Fruits may be added to represent possible solutions, actions or unexpected gains.
6. Saplings can be added beside the large tree to represent ongoing aims, plans, perceived opportunities, desired inputs.

Suggestions for use
- A tree can be used to analyse the household income and expenditure
- A tree can be used to analyse the causes and effects of conflict
- A tree can be used to analyse the causes and effects of HIV and AIDS.
- A family tree can be used to explore family relations and identity, with all current members as branches and the different levels of roots representing the ancestors.

4.3 River

To explore the history of an individual, community or organisation.
The characteristics of a river (its changing width, current and direction as well as features such as whirlpools, islands, rapids, waterfalls and forks) can represent changes and events over time. Rivers can also be used in planning, for example to map out the steps of a campaign.
The image of a road (with traffic lights, pot holes and cross roads, etc) can be used in a similar way and might be preferable in some contexts (e.g. in a city or an arid area where there are more roads than rivers).

The process – personal river

1. A useful way to start the process of creating a personal river is for the participants to sit quietly together with eyes closed while the facilitator prompts them to think silently about different moments in the course of their lives, from birth to the present, with suggestions or open questions.
2. Then each person draws the journey of his or her life in the form of a river, sometimes on a large sheet of paper and sometimes on the ground with locally available materials. It is important to state that each person need only include in their river those events which they feel comfortable to share with the group.
3. When everyone has completed their river, they can discuss them in small groups with a facilitator. Each person chooses the level of detail they wish to share: they may wish to focus on a particular time or current, or take people briefly through the whole journey.
4. At the end of each person's story, other participants can ask questions if they wish, always respecting the privacy of the person.
5. The facilitator may wish to direct discussion and analysis to consider issues of power and control, cause and effect, to draw out patterns or major influences. The aim is not just to hear stories, but to find a link between our personal experiences and attitudes and the ways in which we are influenced by the environment in which we have grown up and live. Comparisons might be drawn between people of different social classes, cultural contexts, sexes or ages in order to uncover influences and analyse the environmental forces that shape us all.

The process – group rivers

Where a river is used to map the turning points and key events in the history of an organisation or community, participants will work together, negotiating the points to be represented and the symbols to be used. In this case, the process of constructing the image will in itself be the cause of much discussion and debate, as different perceptions of the significance of situations and events become apparent.

Suggestions for use
- The river can be used at the beginning of a workshop as a way of bringing the group together and exploring personal journeys.
- A river can be used to explore the history of a school, organisation or community.
- A river can be used to plan an activity, such as a campaign for example, thinking through the possible challenges and opportunities.

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4.4 Body map - power within and power to

To facilitate critical analysis about shifts in 'power within and power to' with a focus on sensitive subjects such as sexual autonomy and women's control over their bodies. The tool aims to help women explore the different elements of power related to their bodies, both the personal and emotional dimensions of 'power within' and their agency to take action to control their bodies of 'power to'.

● Power within: self-worth, self-confidence, inner strength, sense of identity, dignity, etc.
● Power to: ability to act, to control, potential to make a difference and shape lives, capacity to decide action and carry them out.

This participatory tool enables interactive discussions and visualisation of changes in knowledge, skills, attitudes, self-confidence, practices, and ability to negotiate and control decisions. Using the body map supports conscientisation of those who are involved which makes it a motivating and politicising experience.

While using the body map methodology, participants are likely to feel more comfortable in groups of single sexual/gender orientation, and with others of a similar age or marital status, etc. and in locations with some privacy. While facilitating this tool, we need to be prepared that body maps may raise traumatic memories for some participants – for example, people who have been abused or suffered violence and in these cases sensitivity towards participants must be the facilitator's primary concern.

Steps

1. Introduce each other, the theme and purpose of the exercise and required time. When discussing the purpose of the exercise, the facilitator should be clear how the information gathered will be used (for example for community reflection, to feed into monitoring and reporting processes, to develop new strategies for action as a group). Groups should be clear how they can use the information they will generate and how the organisation intends to use it.
2. Facilitator explains that the group is a safe space and participants should not share issues discussed outside of the group – this needs to be explained at the start to set the ground rules. Also that all responses are anonymous, and women's names will not be used in any reporting, etc.
3. When you start the exercise, ask a volunteer from the group to lie down on a flip chart and another volunteer to trace the outline of her body. In some contexts, this may not be appropriate, and so the outline can be drawn freehand.
4. Start the discussion with a general question, such as "What changes has the group experienced through their involvement in the programme / project?" The questions should gradually probe more deeply into women's control over their bodies, and as they tell their stories they should use the body map to record different changes they have experienced in different parts of the body. Please note that these changes can be both positive and negative. For example;
   ○ Changes in knowledge, awareness, their way of thinking and seeing the issues can be presented around head. Power Within
   ○ Changes in attitudes and behaviours, their confidence, and emotions can be represented close to their chest (heart). Power Within
   ○ Changes in skills and practice, ability to act can be presented around hands and feet. Power To
   ○ Their ability to communicate and negotiate can be mapped close to the mouth. Power To

- Changes in control over decisions and choices related to sexual reproductive issues (sexual autonomy) can be mapped close to the different <u>sexual and reproductive organs</u> of the body. Power To

5. Use the guiding questions listed below to deepen the group discussions and help the group complete the body map.

6. To identify how power relations have changed (i.e. the power shift), the group can repeat this exercise for the past (retrospective analysis) to invite reflection of how power has shifted and for future for visioning related to the desired levels of shifts in power. It is a good idea to use different colour pens to represent present, past and future. Another possible use is to conduct the body map exercise at the start of a project to set a 'baseline' and then repeat the exercise at different intervals to understand what is changing.

7. At the end of the exercise, take a photograph of the body map and conclude the discussion by thanking the group and asking them to reflect on what they have learnt from these discussions and identify ways in which the information can be used at the community level. If relevant, briefly explain to them again how the organisation will use this information and analysis and how their confidentiality will be protected and double check that they are happy for their stories to be used.

Guiding questions

The following questions can be used to guide and deepen the discussions. The questions are examples, and users should adapt these to the specific context in which they are applying this tool. The questions are broad and generic, but the specific details can be tailored to the nature and content of the programme/work under review.

- What has changed in your life with regard to your body/your being with regards to the following issues:
  - changes in your knowledge, awareness, their way of thinking and your way seeing the issues:
- What has changed in terms of your knowledge and awareness about:
  - Different contraceptive methods and your right to use them?
  - Your right to decide about the number or spacing of children you have?
  - Relations between men and women in the family, between spouses?
  - Women's right to choose their partner?
  - Women's right to choose whether, when and with whom to have sexual relations?
  - What have you done to put into practice this new knowledge or awareness? What do you plan to do?
- What has changed in terms of your attitudes and behaviours, confidence, and emotions in relation to:
  - Confidence/intention to make your views heard on things when you do not agree with something/ to negotiate on decisions that have to do with your/your children's bodies
  - Attitudes about your own or others sexual and reproductive attitudes, norms and behaviours
  - Changes in your (and your partner's) behaviour in terms of using contraception etc.
  - Attitudes/acceptance of violence against women or restrictions on women's movement
- Changes in your skills and practice, ability to act: is this about the space in which you can act?
  - Taking action to report violence/leaving your husband/partner if they are violent towards you
- Changes in your ability to communicate and negotiate:

- - Making your views heard with your family, partner
    - Rejecting practices, values and norms to do with sexuality and reproduction
    - Reporting and rejecting violence
    - negotiating sexual relations, contraceptive use or having children with your husband
  - Changes in your control over decisions and choices related to sexual reproductive issues (sexual autonomy). To what extent are you consulted as an equal partner in decisions regarding:
    - When and how you have sexual relations with your partner?
    - Whether you can have a relationship with a man without being married?
    - Who you marry?
    - Who your sexual partners are?
    - Whether you or your husband uses birth control?
    - How many children you have?
  - How did this change happen? What contributed to this change?
    - What happened for you to make the change? What prompted the change? What gave you courage/the confidence/the idea?
    - How did you convince your husband? Your mother in law? Your family?
    - Who supported you? How did you gain their support?
    - Who was against/rejected your views/decisions/actions? How did you react to this? What did you do to address this?

Documenting and reporting

The discussions and responses can be gathered and documented as people find most convenient and easy, but making sure that the critical words, examples, metaphors, testimonies are captured and brought into the analysis.

The simplest way to document the body map is to take a photo or transform it into a flip chart. However, it is useful also to document the evidence in a more structured written form to ensure that you record all the actors identified and the extent of their power. You could do this in a table:

Changes identified	What type of power is the change associated with? (Power within /Power To or combination)	Challenges faced and mitigation strategies	Factors that contributed to the change?	Any strategies identified to continue to increase power within and to?

While analysing the results from different body maps produced from discussion with different groups of women/girls (for example of different ages, from different social, cultural, geographical locations and from different ethnic backgrounds) and of other genders. it will be useful to analyse differences in views, perspectives and experiences shared according to these backgrounds.

4.5 Community scorecard

To help groups assess services, facilities programmes or projects run by government, NGOs or other organisations, by grading them according to a range of criteria or agreed upon

standards. The findings can be compiled and used to start a dialogue with the authorities or organisation, or in order to launch a campaign.

Steps in the process

1. Determine your focus - Community scorecards work best when you want to gather evidence about a specific facility, such as a school, hospital or police station. It's better to use them on just one sector at a time (e.g. education or health, not both together).

2. Involve the service providers - It's important to have the participation of frontline service providers and local government politicians as well as community members. Getting government staff to take part in the scorecard process may require support from the government department responsible for employing them.

3. Agree the criteria - A report card contains several different criteria by which each service will be judged, allowing comparisons to be made across services or areas. The criteria should be decided by the group, and many will have arisen from the initial analysis of the issues. They might include: reliability of the service, quality of service, difficulties encountered in dealing with the agency, capacity to respond in emergency situations, hidden costs associated with the service, level of corruption in the service. The exact criteria will depend on the service under consideration. For example, a report card for local schools might look at teacher attendance, quality of infrastructure, availability of texts, class size, the level of costs passed on to parents, the number of children excluded, the effectiveness of the parents' association and so on.

4. Understand rights and expectations - It's important to clarify what commitments and standards exist and to ensure that community members and service providers are all aware of their rights and duties in relation to that service. Community members should also define what they expect from the service provider - are the priorities and standards set by government relevant to the needs of the user?

5. Collect responses - Once the format of the report card has been agreed, the group can use it to collect information from the service users. The card might be used to structure oral interviews with local service users, or copies could be distributed by group members or through the services themselves (e.g. through schools or health centres), to be filled in directly by users. You might hold a community meeting in which participants discuss the questions and agree each score by consensus. In many cases, levels of satisfaction can be represented visually, reducing the need for literacy.

6. Report the results - Once the responses have been collected they should be compiled in a concise, visual way. One powerful way of presenting the material is to use the format schools use to report on individual children. The process of consolidating the responses, and the discussion it evokes, should bring out recommendations for future change, and key areas for action. The key results and recommendations could be put into a press release, and a strategy for dissemination to other target audiences should be decided by the group.

4.6 3Ps power circles

To deepen analysis on how power relationships works at 3 different levels related to how we interact with the world: :
● personal and intimate - self confidence, awareness of rights, relationship to body, etc.
● private - relationships and roles in family, friends, sexual partnerships, marriage, etc.
● public - community, national, market, public life, legal rights and global spaces, etc.

This tool is useful to compare the past and present situations to understand how different interventions have facilitated shifts in power in each of these levels.

Given the highly personal nature of some topics related to the inner circle (e.g. FGM), using this tool in a mixed group may not be appropriate. Participants are likely to be more comfortable in single sex groups, possibly with people of a similar age or marital status, and in locations with some privacy.

Steps in the process

1. Introduce each other, the purpose of exercise and required time to the group. When discussing the purpose of the exercise the facilitator should be clear how the information gathered will be used (for example for community reflection, to feed into monitoring and reporting processes, to develop new strategies for action as a group). Groups should be clear how they can use the information they will generate and how ActionAid intends to use it.
2. Start the exercise with quite a general question such as: What do we mean by personal, private and public?
3. Building on the responses, explore each of the three levels (Personal, Private and Public) with the group and discuss some examples to set the common grounds e.g.
   ○ Personal / Intimate: The self and individual space; For example: perception of self-worth, personal confidence, relationship to your body, beliefs about what you are entitled to e.g. ability to lead, sexual pleasure, choice etc;
   ○ Private: The family and collective space; For example: this includes relationships and roles in families, among friends, sexual partnerships, marriage, etc. This space is usually governed by culture and family traditions, despite legal provisions that protect women's human rights.
   ○ Public: The area outside the family, for example community, state, market, actors and institutions and collective space.
4. Draw three large concentric circles on the ground and split with a straight line. Title one side as past and other as present. Title the three layers as personal, private and public levels with personal level in inner circle, private in the centre circle and the public in the outer circle. The titles can be written or drawn (with symbols) based on the literacy level of the group.
5. Ask participants to take some time, think and reflect individually if they have experiences of changes in how power is claimed and used at each level. Ask them to think about what was the situation before and how is the situation different now.
6. Ask them to write/ or draw symbols on the ground or on cards and place in the relevant level of the circle in the past and present sections. Some cards/symbols can be linked to two different levels as the line between personal and private can be blurry.
7. Compare the responses for the situation now and before. Encourage further reflection using the guiding questions mentioned below to deepen the analysis of change and process.
8. Once the circles are populated, ask participants to have a look and if they want to add anything further.
9. Photograph the circles and conclude the discussion by thanking the group and discussing with them how this information and analysis could be used at community level and what are the next steps they want to take to continue to shift power at each level.

Guiding questions

During the process when groups map the changes in the three levels, use the following guiding questions to deepen analysis of the change and of the process. The questions are

just for guidance and can always be adapted or new questions can be added according to the context and purpose for which the tool is being used.

Personal power:
- What kind of shifts in power have happened at the personal level? Why?
- How has decision making power of people living in poverty improved? Over what types of decisions do they feel more control?
- How have people living in poverty used this power to claim their rights?

Private power:
- What kind of shifts in power have happened at the private level? Why?
- What changes have occurred in the patriarchal patterns and perception?
- How has it enabled women to claim their rights, raise their concerns and voices?

Public power:
- What kind of shifts in power have happened at the public level? Why?
- How were duty bearers engaged? How did their behaviour change?
- How was the power of the most powerful challenged?

Reflection across levels:
- How have individual and collective power (groups, organizations, networks, alliances, movements, etc.) helped to change the rules at different levels?
- How are the changes at the three levels inter connected?
- What were the strategies used and how effective do you think they are?
- What challenges and obstacles have been overcome? What strategies have helped to overcome these difficulties, challenges and obstacles?

Additional power analysis questions can be added as desired.....

Documenting and reporting

The discussions and responses can be gathered and documented as people find most convenient and easy, but making sure that the critical words, examples, metaphors, testimonies are captured and brought into the analysis.

The following simple template can be used to facilitate reporting and further analysis and can be adapted based on the focus of your analysis and discussions.

	Before	Now
Personal / intimate	What was the starting point?	Shifts in power identified: Explanations for shifts (why)? Examples of control over decisions:
Private	What was the starting point?	Shifts in power identified: Explanations for shifts (why)? Examples of rights claimed:
Public	What was the starting point?	Shifts in power identified: Explanations for shifts (why)? Examples of duty bearers responses:
Strategies / Challenges faced/Learning to do things differently?	Challenges faced:	Role of individual vs collective power: Strategies used:

Alternate use of this tool

The same tool can be adapted and used to deepen the analysis of power around three forms of power: visible, invisible and hidden: See also the Peeling the Onion Tool for more information on these forms of power.

Visible power (outer circle): is formal tangible power particularly related to the public or political level where formal decisions are taken - and involves the rules, structures, authorities, institutions and procedures of decision making. For example, this may concern local, district of national government or even the governance structure of large organisations.

- Who are the individuals, and what are the institutions that have the power to change the laws, policies, practice on the issue you are interested in?
- Who are the decision-makers?

Hidden Power (middle circle): the power that cannot be seen, for example vested interests of elites who dominate the agenda of decision making spaces

- Who sets the agenda?
- How are the decisions being influenced from behind the scenes?
- Who is included or excluded from making decisions?
- Who may have an interest in the issue, but are influencing decisions outside of the public eye (e.g. role of business, banks, special interest groups, etc)

Invisible Power (inner circle): the norms and cultural constraints that we have internalised and which influence how we see and react to different issues, for example the subservience of women in patriarchal societies.

- To what extent are those with least power unable to address the issue, simply accepting the situation they find themselves in and why?
- How is their opinion of themselves and their ability to act shaped by society, education or the media?

4.7 Activity mapping

To explore the different activities that women and men do each day and how these contribute to the local economy.

The tool asks participants to think about all the activities they did the day before and maps this out on cards for participants to categorise. This includes activities such as cooking breakfast, collecting water, resting, working in the fields, selling goods at the market, or participating in a community meeting.

Objectives

- Participants see that care for people and the environment is a critical part of the economy even if this is not paid work.
- Participants begin to discuss the division of labour between women and men and why some activities are more often done by women rather than men and vice versa.

Steps in the process

1. In a group discussion (can be in small groups), participants list ALL of the activities that they did yesterday.
2. Participants draw, or write if they can, one activity per card. Men and women will be given different coloured cards – for instance, men may receive green cards while women receive yellow cards.
3. The facilitator then asks: 'Which of these activities helped you to take care of your family and friends?'

4. The participants then group these activities together including the four categories - housework, collection of water and firewood, care of children, care of adults. The facilitator places a card above these activities titled 'Care for people'

5. The facilitator then asks, 'Which of these activities helped you to take care of the natural resources that are around you?

6. Participants then group these activities together and the facilitator places a card above these activities titled 'Care for the environment'.

7. The facilitator then asks, 'Which of these activities are paid or generate income?'

8. Participants then group these activities together and the facilitator places a card above these titled 'Paid work'.

9. 'Which activities contribute to the life of the community?'

10. Participants then group these activities together and the facilitator places a card above these titled 'social and cultural activities'.

11. 'Which activities are considered to be personal rest and leisure?'

12. Participants then group these activities together and the facilitator places a card above these titled 'rest and leisure'.

Questions for analysis
- Is there anything missing from this activities mapping?
- Does this activity mapping capture the main activities that you see in your community?
- Identify those activities that take up the most time for you.
- As women's cards and men's cards will be different colours it will be visually clear which activities men and women spend more time doing.
    - What activities do men and women do that are the same? What activities do men and women do that are different and why?
    - What activities do girls and boys participate in?
    - How much time do women and men spend on different activities?
    - Can both men and women do the care activities listed here?
    - Are there activities that are done more by younger women?
    - Are there activities that are done more by older women?
- How does the amount of money you have affect how much time you spend on care activities?
- Which of these activities do you do at the same time?

Power issues to consider

Gender: Having different colour cards for women and men will immediately show the similarities and
differences between their activities. In most cases women and girls will be more involved in care work activities than men and boys. You will likely find that men dedicate more time for paid work either as agricultural labourers, factory workers, traders etc. Many women will be involved in paid work and in unpaid work such as subsistence agriculture. Here facilitators want to show that women are involved in paid and unpaid work alongside unpaid care work.
To deepen the analysis facilitators can ask:
- What is the value of the unpaid and care activities?
- How does that impact on how we see women's and girl's' contribution to the economy/community?

Age: Children and youth may have different activities than women and men as they may be in school rather than working. However, for some girls and young women their age may mean that they have to carry a heavier workload because of their low status in the household. For instance, young wives may not be able to ask their husbands to support

them with their housework. Young women are also more likely to have younger children that require more care. Older women may also have to take on more care work, particularly in countries badly affected by HIV and AIDS.

Status: Widows and single women will often have more work to do than other women unless they have support at home. Widows and single women are likely to be involved in paid work or subsistence agriculture to meet their basic needs while also having to do most, if not all, of the care work at home.

Disability: People who are disabled or challenged physically and mentally and those who may be sick (due to old age or a disease) are often care responsibilities for other members of the household. This would imply increased unpaid care work for other household members and they may need to access community care and support.

Class: Some people in the community will also be able to pay for care services and goods while others will not. For instance, richer community members might be able to pay for electricity or hire domestic workers in their households to help with the cooking and taking care of children. This will mean they spend less time on care work than poorer households.

4.8 Peeling the onion

To uncover and facilitate a process of deeper analysis about different forms of power related to specific issue.
Visible power: observable decision making
Relates particularly to the public or political sphere where formal decisions are taken - and involves the formal rules, structures, authorities, institutions and procedures of decision making. This may concern local, district of national government – or the governance and decision-making processes of any organisation.
Changes related to visible power may include arguing for more democratic and transparent processes, looking at how we are represented by decision makers and who influences the decisions taken - and how women and excluded groups can use these formal spaces more effectively.
Visible power can be influenced by lobbying, by monitoring, by doing shadow reports, by demonstrating, by using our vote strategically or by standing for office.
Hidden power: setting the political agenda
Power is sometimes maintained by elite individuals or institutions by controlling who gets to the decision-making table and what gets on the agenda. Vested interests can control the backstage – whether in politics or inside organisations – excluding or devaluing the concerns of women or people living in poverty.
Changes related to hidden power may be to empower organisations and movements of people living in poverty, democratising their leadership, improving accountability, increasing the visibility and legitimacy of their issues and demands.
Strategies may be to expose manipulation behind the scenes; argue for a re-framing of rules or an alternative framing of debates or demand respect for visible processes.
Invisible power: shaping meaning and what is acceptable
Invisible power shapes the way in which issues are seen, including by ourselves according to how we all internalise certain assumptions or accept certain constraints that are usually ideological in nature - but that we don't see as don't name or address. This is about how certain "norms" are established that shape our beliefs and our sense of self, how we are socialised in ways that define roles for us and reinforce the status quo.

Changes related to invisible power may be to deepen conscientisation processes – to transform the way in which people see themselves and the world, recognising that certain deeply embedded attitudes and beliefs block change.

Strategies may be to focus on raising critical consciousness using reflection-action processes at different levels, we may build people's confidence to speak out, do strategic research to expose the ideological basis of things that are present as universal truths and we should of course put forward credible alternatives.

Steps

1. Introduce each other, the purpose of exercise and required time to the group. When discussing the purpose of the exercise the facilitator should be clear how the information gathered will be used (for example for community reflection, to feed into monitoring and reporting processes, to develop new strategies for action as a group). Groups should be clear how they can use the information they will generate and how ActionAid intends to use it.

2. Introduce the group to the concept of an onion and its layers where we can see the outer layer of an onion, but we can't see those underneath. Using the brief above, explain to the group that these layers are similar to when power relationships are in play.

3. Draw the three layer onion with:
   ○ The outer layer of onion contains the visible power that can be seen publicly for all to see and hear.
   ○ Underlying these there is often hidden power, power to influence political agendas and decisions that are difficult to see and influence.
   ○ Finally deep within is the invisible power, this most often operates at the personal level and can limit one's ability to challenge the other types of power.

4. Ask the group to take some time, think and reflect individually what changes (shifts in power) they have seen or experienced as individuals or in groups related to the three forms of power described above.

5. Distribute cards and markers among participants and ask them to think of and write or draw the symbols for the changes they have seen or experienced in different forms. To get the conversation started and guide the group the facilitator can draw symbols based on responses by the group.

6. Once the cards are written or symbols are drawn by the group, ask them to place on the large onion diagram according to the forms of power identified.

7. Use the guiding questions for discussions to deepen the analysis of change and process.

8. Once the onion is populated, ask group to have a look and if they want to add anything further.

9. Photograph the onion, conclude the discussion by thanking the group and discussing with them how they plan to use this information at community level and briefly explain to them again how this information and analysis will be used.

Guiding questions

During the group discussion and mapping of the changes (shifts in power) they have seen or experienced in different forms of power, use the following guiding questions to deepen the analysis of change and process. These questions are just for guidance and can always be adapted or new questions added according to the context and purpose in which the tool is being used.

To probe around visible power:
● What are the most important decision making spaces in both the public and private spheres?

- Which actors have the power to make decisions or influence how decisions are made in those spaces?
- What strategies have we used to influence this visible power? What have we learnt from using these strategies? What other strategies can we think of?
- What shifts in power have we experienced?

To probe around hidden power:

These questions are difficult to answer; as the nature of this type of power is that it is hidden so reflection around this space may be limited.

- Do we have a sense that there are types of power that cannot be seen? What examples can we think of?
- What sort of groups are able to use hidden power to further their own agendas?
- Are there any strategies to influence this hidden power? Have we used any strategies to influence hidden power? What did n we learn from using these strategies?
- Have we seen any power shifts at this level?

To probe around invisible power:

- What factors influence how we understand our own power? Are there forces influencing how we see our own power that may not be obvious to us, for example our culture or family background?
- What strategies have we used to address the invisible forces that limit our power? What have we learnt from using these strategies? What other strategies can we think of?
- What shifts in power have we experienced?

General questions to probe across different forms of power:

- What kind of shifts in power have happened? At what level and why?
- How have these shifts in power enabled people to claim their rights from duty bearers? What rights? What was achieved? How this has impacted on the lives of women?
- How do shifts in power at one level affect our ability to influence power at other levels?

Documenting and reporting

The discussions and response can be gathered and documented as people find most convenient and easy, but making sure that the critical words, example, metaphors, testimonies are captured and brought into the analysis. Further tips for qualitative data analysis can be found here.

The following simple template can be used to facilitate reporting and further analysis. This can be adapted based on the focus of analysis and discussions.

	Changes (Shifts in Power)
Visible	Types of power identified: Strategies used to influence power: Lessons learned: Shifts in power experienced:
Hidden	Types of power identified: Strategies used to influence power: Lessons learned: Shifts in power experienced:
Invisible	Types of power identified:

	Strategies used to influence power: Lessons learned: Shifts in power experienced:
What have we learnt to improve in future?	

Alternative uses

This tool can be adapted and used for exploring different spaces and levels of power. The names of these levels can also be adapted depending on the context and who is involved and for what purpose the analysis is carried out for example:

- Spaces of power - closed, invited, created
- Levels of power – local, national, global

4.9 Chapati diagram

To explore relationships – particularly the relative importance, influence or power of people, organisations or groups.

Steps in the process

Prepare different cards of different size circles. Place a card with the person, group or organisation that is the focus of discussion on the ground. Make a list of all the people, groups or organisations that exist and have an influence on the person, group, organisation or community you are discussing. Decide if the people, groups or organisations in the list have a little, medium or strong influence/power over the person, group, organisation or community under discussion. Choose an appropriate sized circle (small = little influence, medium = medium influence and big = strong influence) and write the people, groups or organisations onto the relevant size circle.

Participants then discuss their perception of the relative importance or influence of the people, groups or organisations on themselves, their community, family or organisation. The circles are then placed at different distances from each other to show the nature of relations between them.

The group discusses the diagram that has been constructed, the relationships, the effects on the community etc.

Once the diagram is finished each circle is classified as 'ally', 'neutral' or 'threat' (using visual symbols placed or drawn on the circles). Strategies and actions are discussed and designed to transform and improve the situation. The visualisation can be extended by developing 'ideal' versions and exploring how to get there.

Suggestions for use

The chapatti diagram can be used to explore the relative influence of community organisations (village council, SMC, women's group, youth group, etc.) in relation to a particular issue such as education. Issues to explore might include, whether the organisations are strong and well organised, to what degree they are accessible and supportive of the most marginalised within the community, and what relations they have with other organisations in the community. See Reflect Mother Manual, p. 195-197. The chapatti diagram can be used to explore informal power relations in a community, looking at the types of power held by different individuals and their relations to each other. Issues to explore might include, how people gain or lose power, how power can be used in positive or negative ways, and how shifts of power might be achieved. See Reflect Mother

Manual,   p.   201-203.

The chapatti diagram can be used to analyse power relations within the family. One powerful exercise that has been used involves participants creating a chapatti diagram of their family when they were children. Once this has been completed and the power relationships discussed they go on to create a chapatti diagram of their current family situation – looking at their own power as an adult.

A chapatti diagram can be constructed as part of a workshop evaluation process to show the interpersonal power relations among participants and facilitators. These can be constructed individually and then shared/ analysed or a single diagram may seek to capture the consensus of the whole group (though conflict should not be avoided in the process). Chapatti diagrams can also be used to analyse institutional power relations or the practice of power at national or international levels. The process of constructing these diagrams is often a useful way for participants with different perspectives to exchange views and achieve some form of understanding.

A chapatti diagram can be used to explore sources of knowledge or information on a particular topic such as childbirth or agriculture. Issues to explore might include, who are what are the participants' main sources of information on a particular topic, how reliable are those sources of information, are the participants able to distinguish between myths or opinions and facts, are traditional or modern sources considered more important, etc.

4.10 Power flower

To look at shifts in different forms of power. The power flower tool provides a critical lens and a simple way to gather, consolidate and analyse information looking at shifts in different forms of power, which include:

Power within – Self-worth, self-confidence, inner strength, sense of identity, dignity. Enhancing the 'power within' individuals builds their capacities to imagine and raise aspirations about change. Changes happen in rights consciousness, capacity, organisation and mobilisation that result from conscientisation processes.

Power with – Collective power and strength, mutual support, cooperation and working together, solidarity and joint action. 'Power with' helps build bridges across different interests, experiences and knowledge and is about bringing together resources and strategies. Changes happen in the organisation and mobilisation of civil society in support of people.

Power to – Ability to act, potential to make a difference and shape lives, capacity to decide action and carry them out. Changes happen in the condition of people living in poverty. individual ability to act. This is rooted in the belief that every individual has the 'power to' make a difference.

Power over – Domination or control of one person, group or institution over another. Actors such as police, judges, teachers, politicians all have a certain power over us in society. Duty bearers can use this power for positive or negative change which is why we work to influence them. Changes happen in policies, budgets, practices of state and non-state institutions and actors, duty bearers.

Steps
1. Introduce each other, the purpose of exercise and required time to the group. When discussing the purpose of the exercise the facilitator should be clear how the information gathered will be used (for example for community reflection, to feed into monitoring and reporting processes, to develop new strategies for action as a group).
2. Discuss the idea of the flower and its different components, with its base in the centre and a large circle of four petal covered by small petals.
3. Ask the group to draw the centre of the flower which represents them.
4. Brainstorm and explain the idea of four forms of power (within, with, over, to) and ask people to draw the four large petals, each representing one form of power .
5. Take one petal at one time and ask group to discuss what changes (shifts in power) are being realised as individuals, family and community as whole. Encourage group to share

real life examples of changes they have experienced. Refer to the questions section below to help you guide discussions and responses.

6. Draw symbols or write these changes as small petals connected to the large petal representing each of the different forms of power. (These petals can also be different in the size representing the scale and impact of the change)
7. Repeat the process for all four petals and make the flower grow.
8. Ask people to discuss their flower and share their experiences by explaining;
    ○ Which side of the flower is healthy (with more petals) and why?
    ○ Which side of the flower is weak and why?
    ○ What could have made the flower healthier/stronger?
9. Photograph the flower and conclude the conversation by thanking the group for sharing their experiences of shifts in power and discussing with them how they can use this information to identify new strategies to build their power.

Guiding questions

This tool can be used in many different contexts. Therefore, the framework and questions are necessarily broad and generic. Specific details can be added based on the nature and content of the programme under review.

Power within:
- What changes do people report in themselves, their self-confidence and awareness of their rights?
- How have those changes motivated people to act in new ways?
- How have these actions shifted power (even if this is in very subtle ways)?

Power with:
- How have people worked together towards change?
- How have traditional alliances been strengthened and new alliances been formed?
- What changes have been influenced by this collective action?
- How do those changes reflect shifts in power?

Power to:
- What actions have people taken?
- What new things have they been able to do that were not possible before?
- How do those changes reflect shifts in power

Power over:
- What people, groups or institutions have power over you? (It may be helpful here to specify the issue that you are talking about)
- What strategies have / can you use to try to influence their agendas or actions?
- What changes (if any) have you seen in the way in which these groups exercise their power on a specific issue?

Reflection across forms of power:
- What were the strategies used to shift power and how effective do you think they are?
- What challenges and obstacles have been overcome? What strategies have helped to overcome these difficulties, challenges and obstacles?
- What have we learnt?

Suggestions for documenting and reporting

The discussions and response should be gathered and documented in some way. This has two purposes, i) to enable groups to look back at these reflections in the future and reflect again on how power has changed; ii) to support wider learning about how an organisation is shifting power. It is important that documenting these processes are done as simply and conveniently as possible to not create an additional burden. You should focus on capturing critical words, examples, metaphors, testimonies and bring them into the analysis.

The following simple template can be used to facilitate reporting and further analysis. This can be adapted based on the focus of analysis and discussions.

	Changes (Shifts in Power)
Power Within	Reported changes: New actions: Examples of shifts in power:
Power With	Examples of working together towards change: Strategies to strengthen or create new alliances: Examples of shifts in power:
Power To	Actions taken: New abilities: Examples of shifts in power
Power Over	Identified sources of power: Strategies to influence Examples of shifts in power
Successful strategies	
Challenged faced and how these were mitigated?	
What will we improve in future?	

4.11 Role play

To analyse issues and to rehearse speaking up in new situations or on different topics.
Everyone has different roles in different spheres of their lives, perhaps as a colleague, employee, mother, daughter, wife, politician or friend. Someone may be a passive participant in one context, active in another, empowered in one sphere but a victim in another situation. Role playing enables participants to explore the different power relations and patterns of communication between different roles. Role-play is an effective way for people to think about different perspectives in a particular situation, and the impact this has on communication – an important step in the process of challenging and changing relationships of power.
Enabling people to reflect on their multiple identities in life can help raise awareness of the idea of roles and role-playing and make it easier for people to take on or act out the roles of others. Often participants are nervous at first, and the use of simple props or masks can help them take on a character.

Role-plays may come in many forms for example:
- Re-enactment: Participants re-enact a real incident, highlighting power dynamics and pivotal moments of conflict.
- Simulation: Participants act out a situation that could happen or which represents what normally happens in a particular situation.
- Rehearsal: Participants act out a situation that they want to happen – to practice their roles. For example, if the group has decided to send a delegation to the local government offices, the scenario of the meeting can be rehearsed in advance to test out roles, help refine arguments, or prepare for different responses/eventualities.
- Projection/Inversion: Participants invert or switch normal roles, projecting themselves into the roles of others: men become women; bosses become employees; the landless

become landowners etc, in order to understand better that person's reactions and behaviour. This can help people see other points of view and identify points of leverage for changing relationships.

In each case the role play should be the starting point for discussion and can be re-visited at different stages of the discussion to explore alternative responses or outcomes. Relating this to the circle itself and self-reflection, it can be interesting to encourage participants to come up with different stereotypes or labels for the behaviour of individuals in group discussions. In situations where this approach has been used, labels have included: rambler, talkaholic, wise-guy, coloniser, aggressor, joker, daydreamer, pontificator, silent cowboy. Having such labels can enable participants to reflect on their own roles and challenge each other with humour.

Chapter 5: Empowerment paths

5.1 Format and setting

Activity aiming at setting the learning environment
Time: 1 hr 15 minutes or less
Let the participants know that they will engage in an exercise and ask them to get into groups.

Exercise I - Team building
Description: These exercises are meant to encourage members to work together and explore
the challenges that communities face while working on their development projects

Steps
1. Divide the group into two smaller groups and ask them to use any idea that they can think of to pick a flower from a tree about two and a half metres high.
2. Allow the participants ten minutes to brainstorm their idea or strategy. After the ten minutes call them back and let them know that no discussions will be allowed after the task begins.
3. Let both groups gather around the tree. Each group will be assigned the role of rating a particular group. The rest of the group should observe carefully how each group executes the task; look out for what the strategy is, participation by the members and the challenges. Let group one begin the timed exercise. After they have completed the exercise let the group two go ahead and do the task.
4. After all the groups have completed the task process the exercise with the following questions;
Discussion questions:
· How did the groups choose who would do the lifting? Why?
· Who would be lifted/or climb? Why?
· What does this tell us about participation in the community development? What are the lessons learnt here?
· Describe different characters as seen in task and relate this to community involvement
Note to the facilitator
Mention that different groups use various methods to execute the same exercise e.g. some
might choose those who are tall while others may choose to lift those who are light to pick
the flowers.
This exercise shows the importance of unity and identifying different talents and skills and strengths at the community level. It demonstrates how those who face a certain problem are best placed to find working solutions and mirrors the community where people are often selected based on their strengths to undertake certain tasks.

Welcome/Logistics/Introductions:
Learning about Each Other
Objectives
1.   To provide an opportunity for the participants to get to know one another.
2.   To appreciate the breadth of experience of the group members.

Time: 30 minutes

Materials
•   Paper and pens (optional)

Note to the Facilitator
Please have the participants sit in a circle with no tables in front of them. The circle:
- allows all including the facilitator to be at the same level a principle important for the process since the Reflection-Action process is grounded in people's own experience through the circle.
- ensures balance of power relationships during all discussions.
- enables eye contact between all members hence encourages communication.

1. The participants may be reluctant to participate in this activity at the beginning of the workshop. You may want to model this activity by sharing information about yourself before asking the participants to do the same.
2. Introduce yourself and welcome participants to the training. Go over any logistics. Talk briefly about the training programme and the field experience where the participants will have an opportunity to practically engage in a circle session.
3. Tell each participant that he or she will need to introduce himself or herself to the other person and to share three things about himself or herself. Allow a few minutes for the pairs to share this information with each other. The introductory aspect should be fun. Participants to think of one adjective that describes them that begins with the same letter as their name (the name they intend to use during this training) for example; Essay Esther, joyful John, patient Patricia.

4. Have the small groups re-join. Next, go around the room, and ask each person to introduce   their partner to the rest of the group

5.2 How to motivate participants to attend the path

Maintaining the regular attendance of the members of the group during the implementation of the empowerment path may not always be easy. Especially when there is not a tangible or concrete benefit from the participation on the short term. So, we need to create interest in all the meetings, nurture group cohesion and satisfactory intra-group relations in order to accomplish our goals.

- **Build trust**
Trust is in the basis of all good and lasting relationship. Building and maintaining trust is not immediate. It takes perseverance, and it requires to behave in a consistent and reliable way. Here are some hints to make your commitment evident to the group:
- Fulfil your tasks: arrive in time to the meetings; have ready what you'll work in the meeting
- If you cannot attend an agreed meeting, communicate it in advance, explain your reasons and reschedule.
- Communicate open and honestly.
- Appreciate contributions from all participants
- Prove your integrity: Do not reveal secrets that you have entrusted

- **Make the group become a team.**

However, building trust in the facilitator on an individual basis is not enough to ensure the continuity of the group along the process. It is crucial that the circle of trust extends to and involves the whole group and each participant feels confident with the rest of the members.

Encourage dialogue and open communication among participants and make sure that they treat each other respectfully. Reinforce cooperative work so as to solve problems.

On these basis participants will feel they receive something for their participation in the group, and they will enlarge their support network in the community.

- **Listen to everyone, listen to everything**

In every group, there will always be people who have a greater interest and ease to speak in public and be listened to, and other, shyer people, who struggle to express themselves before others. Listen to everybody. Seek balance. The most extroverted people may start or propose debate, but make sure you do not leave anyone behind.

Create moments to encourage the participation of those shyer people. Without forcing them, ask their opinion, whether they share the view, whether they have experience or know about the issue that is being discussed….

Make sure everyone feels relevant to the group, that they look forward to come back to a space where they feel they have something to contribute with.

This does not mean you have to discuss or carry through each idea that comes out in the group. But it is important to provide time and space for everyone to express themselves and give them feedback. Here again, appreciate their contributions and answer their questions or comments. And, above all, do not forget to ask the group to give feedback.

- **Help solve their problems**

The aim of our work with the group is to empower its participants, but we must ensure that, in the process, we are available when they need guidance and support. Show sensitivity to their interests, desires and needs.

As they come from cultures different to the one in which they now live, many protocols and functioning of institutions will differ from those that are familiar to them. Preventing FGM may not appear on top of their priorities. Give them a hand; help them sorting practical obstacles they feel as critical in their lives, may it be children care, get a decent housing, or health attention.

Support them in becoming independent and autonomous citizens. Provide them a guide to find their own resources and strengths.

And do not forget to recognize their advances, for as they grow, and become aware of their own personal growth, they will feel the group as a space to become a better version of themselves.

- **Be entertaining**

Last, but not least! Although it may sound obvious, boredom is a fierce enemy for the continuity of the participation.

Reflect-Action methodology is based on tools that encourage participation and interaction among group members, so do not miss the opportunity! For instance:
- When proposing nicknames, take the initiative and invent a funny/cool one for yourself; that will relax the atmosphere and will lead the way for the rest of the group.
- Keep a pace along the session. Use different dynamics and tools, promote discussion and debate (do not forget to encourage everyone to participate)
- Serious issues will come out; tackle them respectfully but do not increase the drama. Be assertive and sensitive. Try to give positive messages (maybe regarding how well they have overcome the problem so far, referring to work together on potential solutions, etc.), and make the person feels embraced by the group.

- Recap: Take profit of the last minutes of every session not only to sum up the contents dealt, commitments and agreements reached, but also to thank everyone for coming, and participating; let them know that you are looking forward to the next meeting.

5.3 Working with men: the importance of their inclusion

Men are the gatekeepers of current gender orders and are potential resistors of change. If we do not effectively reach men and boys, many of our efforts will be thwarted or simply ignored (Kaufman in Ruxton, 2004: 20).

As outlined above, the perpetuation of FGM is rooted in gender inequalities. Hegemonic masculinity as outlined by Carrigan, Connell and Lee (1985) is a theory whose central argument is that although there are many ways of being a man, in any given society some ways are valued more than others, and men experience pressure to conform to the dominant traits of manliness because those who fail to do so may find themselves disadvantaged and discriminated against. For Connell, the concept of hegemonic masculinity is valuable because it helps to explain that, in contrast to the earlier thread of feminist thinking, the problem is not men per se but rather certain ways of being a man and the accompanying behaviour. According to Cornwall (1997; 11)

.......some ways of being a man are valued more than others. But this is not to say that all men behave in this way. Attributes that are associated with masculinity are not always associated with men: women too can possess some of these attributes. Not all men, then, have power and not all of those who have power are men....Not all men benefit from and subscribe to dominant values. 'Hegemonic masculinity' can be just as oppressive for those men who refuse, or fail to, conform. Yet these men are implicitly excluded from being part of processes of changing and confronting gender inequality because they are men.

This confusion is compounded by the fact that there are variations in the ways masculinity is linked to power in each cultural context, and each context has a range of models of masculinity or femininity (Cornwall and Lindisfarne, 1994: Cornwall, 1997: Thorne, 1993). Cornwall (1997) observes that recognition of the fact that men can also feel powerless enables men to reflect on their behaviour towards those they feel they have power over, and adds that as behaviour is learned, it can also be unlearned.

If the gendered norms that enable the violence to exist are to be challenged, GBV interventions must address the need to change men's roles and take masculinities into account. The Irish Consortium on Gender Based Violence suggests that men can be very effective agents of change because they wield considerable power and influence in the home and community. The same organisation advances the notion that, if social change is to be sustained, it is essential to engage the whole community (and not only one half, namely women) and to include the most influential power brokers. Moreover, Sweetman (1997) points out that for the empowerment of women to be sustainable, men's needs should also be evaluated and taken on board. She notes the 'danger signs' that have emerged from projects like the Grameen Bank when empowerment initiatives have not recognised men's needs and interests (1997: 20). Moore (1994) considers that the increased violence in the homes of women who joined the programme may be linked to men's feelings of being threatened because they feel their identity and power is under attack. Therefore men's participation also helps to avoid a backlash from men against a programme targeting women.

The inherent weaknesses of 'women-only' approaches have become apparent, though devastatingly, in the context of the HIV/AIDS epidemic (Esplen, 2006). Bujra (2002) and Esplen (2006) argue that programmes aimed at empowering women to negotiate safer sex have minimal impact in societies where it is men who decide when and with whom to have sex, and when and whether to use condoms. 'Unless men's practices, attitudes, and

relations change, efforts to promote gender equality will face an uphill struggle' (Ruxton, 2004, p.5).

The potential benefits for both men and women of the inclusion of men

Ending GBV is beneficial to everyone – men, women and children. CiteD below are several important reasons why men should be actively engaged in ending GBV including FGM and should be targeted in approaches to eliminate such violence.

It is essential to create awareness among men that they have a lot to gain because their own gendered roles are often the source of the most intractable health risks for men – from workplace and driving accidents, to disproportionate rates of homicide and suicide and casualties of war. Esplen (2006) makes the point that men's behaviour also partly drives the AIDS epidemic when they equate manliness with taking risks such as those involved in drug use and irresponsible sexual behaviour. The advantage of building awareness will be that men will have more choices about how to behave and to relate to others and will form more productive relationships within their families and the community (Sweetman, 1998: Barker, 2005).

Exposing the structural nature of male violence entails embracing and acknowledging differences between men, between men and women and between people of different ethnicities, races, sexualities and ages, an approach which would not only reduce violence but also improve people's quality of life (Cornwall, 1997; Esplen, 2006).

Involving men in ending GBV will help to free up resources to tackle other pressing social problems. Addressing the consequences of violence strains public health, public safety, and legal and police apparatuses beyond what they can handle. Violence displaces, scars and orphans children, besides inhibiting human capability, creativity and growth. The question, as Esplen (2006) has framed it, is not how much it will cost to reduce GBV, but how much it will cost if we do nothing.

A violent upbringing for a child tends to initiate a cycle of violence for many children (although this is truer for boys than for girls) (Esplen, 2006). According to Askew and Ross (1988:12), aggression in boys is a reflection of general attitudes and beliefs about violence in a society and is, therefore, related to the nature of the wider society and to the power relations between the groups in it. The important question is why boys repeat the cycle of violence while girls do not. Thus, reducing GBV among adults may be the best way to avoid a violent future for our children.

If the interdependence between men and women is strengthened, physical or material power will be less readily used to resolve differences.

Working With Men

Individual level

Change work with men through gender dialogues at the community level eg. gender discrimination in agriculture, workload sharing, decision making, control of resources, communication and listening skills.

Community level change work

Activities to be comprised of training male champions to work with female activists on advocacy with community leaders.

Organisational level change

Educating men and other professionals on gender and vulnerabilities of of women and children especially those at risk of FGM. Engaging men and educating them on the need (and sometimes urgency) to strengthen child protection services in areas with high concentration of migrants from FGM practicing countries.

There also need for awareness raising campaigns to highlight the problem of FGM and the effects the practice has on women and girls.

It is also important to link men with service providers who can help women and girls affected by FGM.

Active bystander

Society tends to treat VAW, including FGM as normal. The assumption is that men can do a lot in protecting women and girls from violence but they tend to stand by and even not ask questions when violence is visited on women. This approach can be used to encourage men to respond to incidents of violence directed at women, including responding to FGM in communities. This approach is important in terms of engaging men in efforts to challenge any form of violence against women and girls whether in the home, school, work place or in the streets. This approach can also be used to link men to support services for women and girls such as medical, legal and social support services.

5.4 Measuring our impact: the shield methodology

FOCUS GROUP METHODOLOGY

The focus group is to be organized at the end of each empowerment path in order to collect some information on strengths, weaknesses and recommendation from the beneficiaries of the project.

What is the evaluation Tool for After?

The tool consists of 3 statements, referred to throughout the document as Shield Statements. Each of these shield statements is based on international evidence in relation to the management of After project. The series of questions that follow each shield statement reflect evidence informed practice that has been shown to have a positive impact on the project.

The process encourages participants to reflect on strengths and weaknesses through the 3 issues. The evaluation tool includes some recommendation coming out from our target groups.

To be effective the evaluation tool relies on honesty and trust within the group and therefore individuals require a safe setting where issues can be raised and opinions challenged in a constructive way.

How does the evaluation Tool work?

The tool works by bringing together groups of women and groups of men involved in the girls' clubs and men's forum at the end of the empowerment paths. The group facilitator facilitates the discussion using the questions link to each statement. There are three fundamental principles required for the process to work:
_Trust and security within the group setting which is conducive to an honest debate.
_ An openness to examine, to challenge, and work through a process of change focused on a   specific   outcome.
_A commitment to follow the process from assessment to implementation and review, forming a continuous exercise of assessment, self-reflection, and evaluation.

In completing the exercise the group is encouraged to take a step back to individually reflect on their experience and perceptions of the 3 statements before collectively moving forward to assess how they respond to the issue. The evaluation tool requires commitment from the group, sufficient time allocation to allow for discussion, an acceptance of the appropriateness of honesty within the group setting, and the combined obligation of all present to implement the agreed actions.

What is the purpose of the evaluation tool?

This evaluation tool helps break through this body of evidence and present the information in an user friendly format of information, prompts, self-reflection and evaluation. Through completing and working toward each of the shield statements we can be reassured that they are taking an evidence informed approach to tackling about the issue of the project.

Who is the evaluation tool designed for?

The self-evaluation tool is designed for social worker, facilitator of girls' clubs and men's forum.
The evaluation tool can be used on a one-to-one basis for individual reflection, but it is best used as part of a group setting where a level of trust and security exists among the members.

How will I use it?

The evaluation tool is designed to be completed in one sitting within 1,5 hours. The ideal number of participants is small (10 people maximum). The social worker/facilitator presents the three statements one at a time using the three guiding questions related to each individual statement, to facilitate the discussion. The guiding questions may be submitted all together or discussed one by one. It is important to make participants think about their strengths and weaknesses related to each statement and encourage the emergence of proposals for concrete actions to change/implement the framework highlighted by the discussion.

Note to the facilitator:

_ Try to collect inputs from participants and list them in the section "Recommendations" contained in the final part of this toolkit (it is useful to photocopy this section of the toolkit for each focus group);
_Try to share and compare the results obtained from the focus group with other facilitators that have applied the same methodology.

Shield Statement 1

Female genital mutilation is a strong violation of women's rights
Group Reflection:
- What are the consequences of FGM/C on women's health and lives?
- What are the responsibilities of Institutions to fight FGM/C?

Strengths
1) _____
    _
2) _____
    _
3) _____
    _
4) _____
    _
5) _____
    _
6) _____
    _

Weaknesses

1) _____
_
2) _____
_
3) _____
_
4) _____
_____
__
5) _____
_

Recommendations

1) _____
_
2) _____
_
3) _____
_
4) _____
_
5) _____
_
6) _____
_

Shield Statement 2

I don't want any girls in my family to undergo FGM/C

Group Reflection:
- Are you willing to oppose your family/community in order to contrast FGM/C?
- In case you detect a risk for someone belonging to your family of undergoing female genital mutilation/cutting, would you feel there is someone or somewhere where you can ask for support?

Strengths

1) _____
_
2) _____
_
3) _____
_
4) _____
_
5) _____
_
6) _____
_

![After empowering women logo]

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Programme of the European Union

7) _____
_

Weaknesses

1) _____
_
2) _____
_
3) _____
_
4) _____
_
5) _____
_
6) _____
_
7) _____
_

Recommendations

1) _____
_
2) _____
_
3) _____
_
4) _____
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5) _____
_
6) _____
_

Shield Statement 3

FGM/C must stop all around the world

Group Reflection:

- Are there some justifications for FGM/c practice to continue?
- Since FGM is part of a social tradition, can it still be condemned?
- What you think you can do to contribute to fight FGM/C?

Strengths

1) _____
_
2) _____
_____
__
3) _____
_

4) _____
   _
5) _____
   _
6) _____
   _

Weaknesses

1) _____
   _
2) _____
   _
3) _____
   _
4) _____
   _____
   __
5) _____
   _
6) _____
   _

Recommendations

1) _____
   _
2) _____
   _
3) _____
4) _____
   _

5.5 Documenting Reflection-Action discussions

A critical part of the R-A process[12] is to document the conversations from the Reflection-Action circles. Ideally, R-A facilitators should write a few paragraphs after each Reflection-Action circle meeting.

It is important to capture how participants feel about a particular issue as they express it in their own words. How does this impact them physically, emotionally and economically?

Much of the change that we will want to see for participants themselves will be reflected in their discussions in the circle, so it is also important to capture their comments for monitoring and evaluation purposes.

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[12] This description and template have be taken and adapted from ActionAid, Unpaid Care Resource Guide, 2013

Below is a template that R-A facilitators could fill out at the end of each circle discussion. This format can be filled out in a notebook that the R-A facilitator can refer back to when needed. It should be filled out immediately after the R-A circle meeting.

DATE ../../..
R-A GROUP (indicate if women/girls' club or men's forum) _____
MEETING NUMBER (indicate if 1st, 2nd, 3rd, etc.. meeting with this group) _____
LOCATION (city and place) _____
KEY ACTIVITY (indicate the main activity and/or topic of discussion + R-A tools used, if any) _____ _____ _____ _____ _____ _____
DISCUSSION (please report the main points of the discussion the group had and relevant information relevant about their reaction to the topic) _____ _____ _____ _____ _____ _____ _____ _____ _____
ISSUES (give details about possible difficulties you had or the topic provoked in the group and or in the facilitation) _____ _____ _____ _____ _____ _____ _____
MEMORABLE QUOTE (if a memorable quote is used, ensure that the participant's name

in included if they agree. Otherwise describe main relevant characteristics - ex.: sex, approximate age, country of origin)

_____
_____
_____
_____
_____
_____