

# **WE LEAD**

## **PEACE BUILDING**

### **MODULE**

**Faizun Zackariya and Menaha Kandasamy**

**April 2013**

***“No peoples or nations can regard themselves as free and secure as long as others are oppressed, exploited or insecure.”***  
*(Women's International League for Peace and Freedom 1915)*

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Faizun Zackariya and Menaha Kandasamy

April 2013

## **We Lead - Peacebuilding Module**

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## Introduction

*We Lead – Peacebuilding Module* has been designed drawing on our long-term personal commitment and diverse experiences working with multi-ethnic communities in Sri Lanka during the civil war, natural disasters [tsunami], post-war rehabilitation and in ‘relatively peaceful’ times too. Our central concern underlining the Module is rights, justice and peacebuilding in a context where people’s democratic and fundamental rights are gradually being eroded and/or appropriated by anti-democratic interests. The Module, therefore, addresses people’s and women’s everyday struggles to mobilise to claim their rights. Though we mostly use our own experiences in Sri Lanka, with some examples from Pakistan and India, the Module is generic and adaptable to other contexts [including grassroots communities].

The vision of the Module is, *“building capacity of existing and potential grassroots leaders to identify and understand problems/conflicts, analyse their contexts, negotiate effectively and take collective action to bring desired social change as peacebuilders”*. This is in line with Shirkat Gah’s intention to plan and design the module for its Women’s Empowerment and Leadership Development for Democratisation (WELDD)<sup>1</sup> programme:

- i.) To help participants understand and analyse the underlying sources of conflict, potential opportunities and possible obstacles to peacebuilding and;
- ii.) To enhance their confidence, self-motivation, and community mobilisation, advocacy and communications skills to enable them to negotiate and promote peace in their communities and engage in activism for their rights, democracy and a pluralistic society.

### ***Our Approach and Method***

The starting point of the Module is the individual self. Through a process of self-reflectivity, it centres on an individual’s own feelings and thinking that can contribute to peace. It brings new ways of thinking and building peace with the understanding that one action can propel another action, whether it emanates from the self, family, society, state or non-state.

It seeks to develop critical awareness, critical analysis, critical reflection and critical strategic actions. The simple, participatory methods that build on participants’ own reflection and analysis allow the individual to learn, unlearn and re-learn through developing appropriate skills and knowledge. Since it is rooted in specific local contexts and is issue-specific, it also opens spaces for collective input applying the tools/exercises linking the content and method at different levels. Even though the starting point is the individual to family-society-

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<sup>1</sup> The WELDD programme is a 4 year project that aims to build women’s leadership for promoting gender-equitable, pluralistic societies and States in countries in over 15 countries in Asia, Middle East and Africa. The programme is being funded by the Dutch Ministry of Foreign Affairs’ Funding Leadership Opportunities for Women (FLOW) division, and is led by Shirkat Gah Women’s Resource Centre, Pakistan.

state, the Module will help participants analyse international actors/players either as peace-builders or peace-spoilers or even both, as the peace-industry and the war-industry are closely linked.

The Module reiterates the key message that peacebuilding links with women's everyday lives, and touches women's lives at all levels, wherever we are located and whatever the social class we belong to. Sustaining peace and the mobilisation process is a continuum as it relates to conflicts/problems that stem from the personal, family, society or state levels. Therefore, it has to be approached in a holistic way. No society is devoid of conflicts, but conflicts should not always be considered as bad, as they can sometimes trigger positive engagements and reflections and open new analyses and actions on rights, justice and peacebuilding. We have used the term conflict but you may use the term 'problem' alternatively to make the training exercises simpler and help trainees identify their life problems more closely.

The process of mobilisation is an intensive, time-consuming exercise and involves action at multiple levels. Communities' understandings [including of class and gender], experiences from diverse social backgrounds and sometimes their conflicting interests have to be taken into consideration in the planning and process of training. Hence, this Module focuses on the practical aspects related to mobilisation and peacebuilding in a process-oriented fashion and suggests step by step ideas for 'scaling up' activism.

### ***How the Module Is Organised***

The complete Module comprises of seven sub-modules as follows:

**SUB-MODULE 1: Social Analysis** - will enable participants to identify and understand the problems/issues in their own specific contexts, being sensitive to gender and class.

**SUB-MODULE 2: Power Issues and Gender** - will help participants understand how patriarchal values are rooted in society and in institutions using a gender and power lens.

**SUB-MODULE 3: Conflicts and Power Dynamics** - will identify and analyse roots of conflicts and how conflicts manifest and are perpetuated, as well as power differentials and how we address these.

**SUB-MODULE 4: Peace and Security** - will increase participants' understanding of peace and human security in conflict contexts, the barriers to peacebuilding, and how to build peace that is just and sustainable.

**SUB-MODULE 5: Women and Peacebuilding Skills** - will build women's confidence while developing their negotiating skills to be effective peacebuilders in their communities.

**SUB-MODULE 6: Transformative and Sustainable Leadership** - will stimulate participants to reflect on leadership and build their capacity to develop transformative women's leadership that is sustainable.

**SUB-MODULE 7: Mobilisation and Solidarity** - will highlight the importance of mobilisation and solidarity in peacebuilding.

The fundamental thread running through the whole Module is the application of context-based social analysis including class-gender analysis to guide the trainees in using simple tools to stimulate their thinking; starting from their internalised attitudes/beliefs to the family, community and society linking the external/local, national and other international forces. This underpins the mood to ensure ownership, keeping the trainees engaged in the process and also to ensure its continuity.

**Inter-module exercises:** The training and reinforcing exercises are progressively linked via the inter-module exercises, while each sub-module has a clear objective that harmonises with the overall objective and feeds into the next. The inter-module exercises designed at the end of every sub-module will help trainees to be part of the thinking-reflection process continuum, developing their own self-observation, analysis and applying the exercises in their own lives and contexts. Inter-module exercises can be done individually or in groups and the learnings can be shared in the subsequent training exercises. ‘Take-away points’ are recapped at the end of each sub-module, strengthening the self-reflection process. The final sub-module 7 attempts to tie up the learnings of all the previous sub-modules, applying knowledge and skills further and developing the analysis into coherent strategies and advocacy actions.

### ***Some words of caution for Facilitators/Trainers***

- Developing training skills and relevant knowledge is essential. The main skills and knowledge are highlighted here.
  - Skills: Clear communication (verbal, body and eye); identifying problems; providing spontaneous answers; ability to connect with the participants by listening, encouraging and facilitating; analytical, summarising and observational skills; grabbing attention but avoiding talking too much; and ability to connect with the content and methodology are all fundamental.
  - Knowledge: Social analysis; knowledge about the issue; ability to select and choose the right methodology for a particular content and; bringing new experiences to share with trainees.
- Language should not be a hindrance to effective communication. What is important is the trainer’s ability and skill to build rapport and connect with the trainees’ understanding using different methods to transmit the message.
- All the Module sessions require two facilitators working together in order to a) observe the group, participants’ body language, grasp communication skills and b) allow one facilitator to handle the training while the other writes and summarises points on a flip chart to help participants to visualise.
- The trainer may use different methods such as songs, role plays, debates, mock negotiations, etc. to focus on the module content which suits the context, the issue and the audience.

- The Module is open and not fixed. There are many possibilities for trainers to change the content and method as long as we are clear of the focus and understand the underlying message.
- Let us try to think '*out of the box*'. For example, tolerance, anger, aggressiveness is relative and contextual depending on what we have in mind to achieve equality and equity.
- Keep the training flow smooth and lively; keep the focus intact; try not to overload information; avoid jargon and use simple words as much as possible and lastly keep your common sense.

We are very grateful to Shirkat Gah Women's Resource Centre, Lahore, Pakistan for allowing us to partner in this endeavor as there are few known modules that encompass linking women's mobilisation, leadership and activism for just peacebuilding.

We hope this Module and its practical application will be a fruitful and exciting journey for all activists across generations. We welcome contributions to use and adapt the Module, making it a collective work-in-progress journey.

***Faizun Zackariya and Menaha Kandasamy***  
***April 2013***

# **MODULE 1**

## **Social Analysis**



# Social Analysis

**Brief Introduction:** Becoming more familiar with the local village/area; its social divisions; which persons have more power and how they get their power are all important to understand for developing peace that is sustainable. Understanding social divisions will help participants to link local and national issues that may lead to many kinds of conflicts.

**1.1 Module Objective:** To enable participants to get a clear understanding/idea of their specific contexts as to be better able to identify the problems/issues from their own locations, being sensitive to gender and class.

**1.2 Module Content:**

- Understanding Own Village
- Understanding the Local Context
- Understanding the National Context
- Processing the Exercises

**1.3 Methodology:**

- Village mapping
- Tracing historical highlights
- Group discussions
- Magnet bus stops

**1.4 Materials:**

- Handout 1 - Checklist (Session 1)
- Additional information (Session 1)
- Flat ground outdoors (even garden)
- Flip charts with given headings (2 sheets)
- Flip charts (6 sheets)
- Marker pens (3 colors - 2 sets)
- Wall space to use 2 groups' presentations
- Blu Tack

**1.5 Time - 7 hours and 30 Minutes**

Session	Time
1	2 hours and 30 minutes
2	2 hours
3	2 hours
Processing	1 hour

**Note:** Requires 2 facilitators working together.



## 1.6 Facilitator's Notes

### *Special Tips for Trainers:*

- The facilitator has to stimulate participants' thinking about social divisions, and identify discrimination within the village so that they can understand the village better.
- If the group cannot read or write, you can use symbols for the “understanding local-national context” sessions. To fill that table, try to take some important illustrative cases so that participants can remember incidents.

## **Session One**

### **1.6.1 Understanding Own Village**

- Ask participants to go for a nature walk and pick up things [more than one] around the neighborhood to depict their village (or neighbourhood, in case of urban group).
- Divide the participants into 2 groups [A+ B] and ask them to select 2 villages. Ask them to map their village using the collected items from the local, natural surroundings. [If the participants are from one village, both the groups have to do the same village mapping.]
- Ask group A to take you on a tour of their village [Encourage many participants to talk about their village]. Group B will be observers.
- Facilitator accompanies the group. While the tour is taking place, Facilitator should ask relevant questions [it would be good to use the checklist for this – **[Handout 1]**] to understand the local context and its dynamics.
- Facilitator has to summarise and reiterate the relevant issues and current situation.
- The same process has to be repeated with Group B. Group A becomes observers.
- Draw out issues from both presentations; explain commonalities and differences; clearly bring out the class divisions, highlight forms of gender discrimination, overview of power, party politics and village relationships; make links between the different social divisions in the village.

***Handout 1 - A Sample Checklist for Getting Information from the Village***

- Are there any differences in the type of houses and why?
- Look at the small houses and ask what the source of income is likely to be?
- Who are landowners; how many families?
- Who are the powerful persons in this village? What kind of houses do they have? Get more information about these people.
- To whom or to whose house do they go to ask for help? What kind of help?
- What are the religious/ethnic sects? What are the other divisions in the village?
- In which households are there more incidents of domestic violence?
- Are there many threats from outsiders? (village and community) What are women's roles and men's roles in this village?
- Are there non-schooling households – girls or boys?
- Is there any political party active in the village? Which party is more involved with (which) people? What are the relationships between women and political party/ies (if any)?

## **Additional Information**

### ***Gender Discrimination***

Something a man can do but does not allow a woman to do the same.

OR

Something a woman can do but does not allow a man to do the same.

Example One: Men can go to various places alone but women need to go with someone. The reason given is that there are no problems for men going alone in terms of security. But women cannot go alone due to lack of security.

Example Two: Women can stay at home without doing any paid job but men cannot stay at home without any paid job. This is not socially accepted.

### ***Working Class***

- People who use their physical labour for earning.
- People who work for others.
- People who are exploited by others.
- People who do not have any asset.

### ***Upper Class***

- People who have a lot of money to invest.
- People who own property.
- People who employ other people to do their physical work.
- People who exploit others.
- People who earn a lot of profit.

## **Session Two**

### **1.6.2 Understanding Local Context**

- Facilitator asks participants to go back to their village groups. Discuss a local situation/issue – [good and bad points]; how does this issue affect them in their village? Specify how this affects women and men.
- Ask two groups to fill the following table. Ask both groups to select a note taker/presenter.

#### **Tracing Local Situation**

*Example, post-Wali situation vs Taliban situation in Swat, a region in Pakistan which was previously under the rule of a Wali / independent leader and from 2007-2009 was taken over by the Taliban (Islamic militants).*

<b>Post- Wali Situation - Good and Bad (Women/Men)</b>	<b>Taliban/Current Situation – Good and Bad (Women/Men)</b>
<p><b>Good Examples:</b></p> <ul style="list-style-type: none"><li>▪ Land belongs to the Kingdom;</li><li>▪ Rapist was punished immediately – justice meted out.</li></ul> <p><b>Bad Examples:</b></p> <ul style="list-style-type: none"><li>▪ People were scared of their chickens as the Wali would stamp them;</li><li>▪ No electricity provided for people.</li></ul>	<p><b>Good Example:</b></p> <ul style="list-style-type: none"><li>▪ Taught about inheritance rights for women as given in religion.</li></ul> <p><b>Bad Example:</b></p> <ul style="list-style-type: none"><li>▪ Banned girls from going to school.</li></ul>

- Allow each group presenter to make their group presentations freely without any interference.
- When one group finishes their presentation, allow other group to ask questions, clarifications and comments.
- Facilitator has to summarise the issues based on the participants' presentations, adding missing points. Facilitator has to check what the participants say as good, for example, land ownership as common property. Facilitator has to ask questions – if all the citizens can access the resource equally and use this resource or not. Facilitator can point out women's position and roles, differentiating their social class.

## **Session Three**

### **1.6.3 Understanding National Context**

Facilitator divides the participants into 2 groups just as in session two [Group A + Group B].


- Facilitator asks two groups to fill the following table, thinking about local issues and their effect at the national level. For example, the government is planning to sell the particular tea estate, 'Harepark'. As a result of this, the workers will lose their livelihood – this is a local issue. To connect this to the national – the government has already passed a bill in the parliament to acquire this estate/land. The effect of the local issue at the national level and vice versa will be clear.
- Ask both groups to select a note taker/presenter.
- Facilitator has to ensure that participants keep the national picture in mind and let groups engage in discussion. If the participants discuss local issues, the facilitator has to help them link these with the bigger picture.

### ***Tracing National Issues to the Future***

Post-Wali/ Situation		Taliban/ Current Situation		What we want	
Mention 3 good things	Mention 3 bad things	Mention 3 good things	Mention 3 bad things	3 good things for our society – future For e.g., non violence...	

- Facilitator has to help the group identify issues such as violence, poverty, insecurity; people's ability/inability to fight for justice, to access resources, support systems and engage in collective action.
- Allow each group presenter to make their group presentations freely without any interference.
- When one group finishes their presentation, allow persons from the other group to ask questions, clarifications and comments.
- Facilitator has to put together both group presentations.
- Facilitator must pick up on 'traditional values' and any contradictions and ask the participants [both groups] to re-examine some of their own perceptions and assumptions about them.

### ***Processing the Exercises***

- Make 3 bus stops . These bus stops have a magnet that will attract depending on participants' thinking.
- Facilitator prepares a series of statements based on the discussions and her/his own summaries, e.g.
  - Class divisions always create problems
  - Class divisions lead to exploitation in our village(s).
  - Women are the most violated group in society.
  - The most vulnerable groups are women who belong to the poor/working class.

- (Facilitator can add and make own statements, 5-6 statements)
- If they agree to the statements, they will be told to go to the smiling face; if they disagree to the crying face; if they are not sure to the neutral face.

***Additional Tips for Trainers:***

- **Even though the Facilitator counts the number of correct answers as success of this session, she/he will need to convince the participants who gave wrong answers. The first thing is to give a chance to the participants who gave correct answers to convince those who gave wrong answers. If they cannot, the Facilitator will have to intervene.**

***Take Away Points***

- In any village or urban area, there are social divisions. We should be able to understand these divisions before we start working with people.
- Most of the people carry their internalised gender biases. Once they have understood this, it is easy to unpack these blocks.
- Do not isolate local issues as a localised problem. It is always connected with national issues and often with regional/international matters as well

***Inter-Module Exercise:***

**Ask participants to think about what they learnt in the Module and try to identify actual class divisions in their areas.**



# **MODULE 2**

## **Power Issues and Gender**





# **Power Issues and Gender**

**Brief Introduction:** This Module covers participants' inner gender sensitivity and understanding of gender and sex within social classes and how these are played out in different situations. It also looks at many perspectives/interpretations of culture and the links between citizenship (whether full and equal) and gender.

**2.1 Module Objective:** To make participants understand how patriarchal values are rooted in society and in institutions using a gender-power lens.

**2.2 Module Content:**

- Inter-module presentations
- Understanding Patriarchy
- Gender Discrimination and Class
- Re-making Culture
- Gender and Citizenship rights

**2.3 Methodology:**

- Small group discussions
- Tracing ancestry
- Case story discussion
- Role play
- Debate
- Documentary film discussion

**2.4 Materials:**

- Wall space for presentations
- Handout 1 - The Pilot
- Handout 2 - The Businessman
- Flip charts - 25 sheets
- Marker pens - 3 colors - 3 sets
- Outcome sheet from Module 1 - Session 3 (*Tracing National Issues to the Future*)
- Documentary film (Accounts and Accountability)
- MP3 player and TV/multimedia Projector
- Blu Tack

## **2.5 Time - 13 hours and 30 minutes**

Session	Time
Inter-module	1 hour
1	1 hour and 30 minutes
2	2 hour and 30 minutes
3	4 hours
4	3 hours and 30 minutes
Processing	1 hour

**Note:** Requires 2 facilitators working together

## **2.6 Facilitator's Notes**

- Allow groups to make their inter-module presentations without any interference
- Facilitator has to give her/his comments touching on basic social differences and patriarchy. For example, a person A (man) and B (woman) are both from the working class and they work at the same workplace. But B has increased workload as she is a woman.

### ***Special Tips for Trainers:***

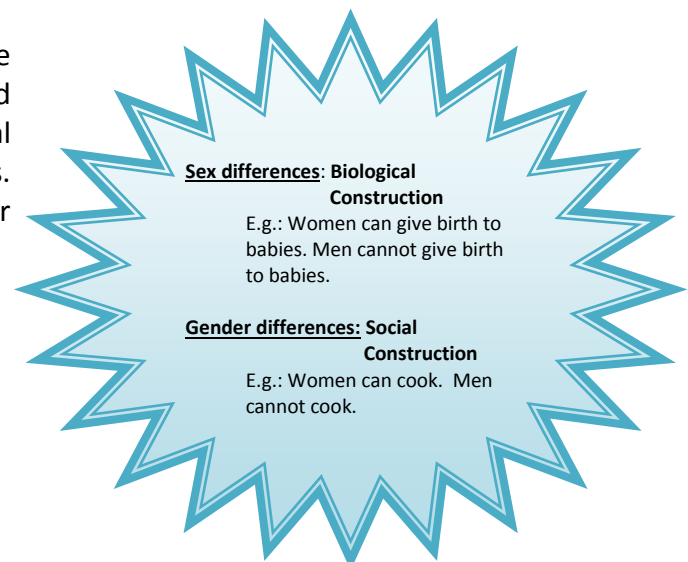
- **Make sure and explain clearly that patriarchy is not the same everywhere. It can be diverse, within different classes, within similar or in different societies.**
- **To have a progressive outlook – culture has to be connected with citizens' rights and should address citizens' rights.**
- **Note: the outcome of this session will be very useful for Module 4 -Peace and Security**
- **Facilitator has to also connect Module 1, Session 3 Outcome, '*what we want*'. For example, if non-violence is the outcome, when concluding the session on patriarchy, you can mention that we want a violence-free society but patriarchy creates violence.**
- **Therefore, identifying the effects of patriarchy is very important.**

## **Session One**

### ***2.6.1 Understanding Patriarchy***

The Facilitator reads out the story [**Handout 1**] and asks the participants to give a name of the pilot. Give the following instructions:

- Participants should not discuss with others.
  - No questions to be asked.
  - Mention any name that comes to mind instantly.
- 
- Facilitator should list all the names on the flip chart and leave it on the wall until we take it up in the next session.
  - Facilitator should ask participants to trace their ancestors from 2-3 generations by names. Facilitator will list all the names on the flip chart.
  - Facilitator has to now take up both exercises (pilot and ancestor). Facilitator will need to work out the number of names of women/men. If there are more men's names, facilitator has to ask questions: why do we always identify a man as a pilot? Is it because we see more male pilots or only men can be pilots? Verify this with the participants. In the same way, take up "tracing their ancestors" session too, questioning genealogy and identifying those whom we see in fearless/courageous roles.
  - Facilitator has to connect this to patriarchal values and show how it is rooted. Make sure the participants understand the word "patriarchy"; try to point out that patriarchy literally means the 'rule of father' but it is used to refer a system whereby women are kept subordinate in different ways (try to get a lot of examples from the participants).
  - Facilitator has to make sure that the participants are clear about sex and gender differences [social/biological constructions] using different ways. Facilitator can also bring other examples to explain this.



### ***Handout 1 - The Pilot***

A pilot is refusing to fly the plane with passengers due to bad weather. On that flight are some passengers who had to immediately fly to their destinations due to health conditions. Some daring pilots have taken off with other planes. Unpredictably, understanding the need of the hour, there was an emergency call for a replacement pilot and a bold pilot came forward to fly the plane despite conditions. All the passengers were very happy and were relieved.

## Session Two

### **2.6.2 Gender Discrimination and Class**

- Facilitator divides the participants into 2 groups, and gives the case **[Handout 2]** to discuss and find answers to the questions.
- Allow the 2 groups to present without any interference. After the presentations, facilitator has to gather all the points and issues that emerged.
- Facilitator has to make sure that it is clear that Ranjith and Nazima come from the same class, but Ranjith has more power. Similarly, Siva and Menika are from the working class but still, Siva has more power. Also Ranjith and Siva are men, but Ranjith has more power because of his class. Nazima and Menika are women but Nazima has more power due to her class.
- Facilitator has to connect this with some other examples to make it more explicit to draw out hierarchies of power.



## **Handout 2 - The Businessman**

Ranjith is a big businessman. He owns 12 garment factories. His wife, Nazima, is also from a wealthy business family. Ranjith is very active, he works hard and his only target is to earn maximum profits. He has a worker named Siva who has been working in the same factory for more than 10 years. Siva is a hard worker and is trustworthy. Ranjith likes him a lot. Siva starts his work at 7.30 am and finishes at 6.30 pm. He does not waste a single minute when he is in the factory. Other workers say that Ranjith is close to Siva because when Ranjith sees him he always greets him warmly. At all the meetings, Ranjith refers to Siva and his hardworking nature. Siva always tells everybody that Ranjith is a very good boss.

Siva's wife, Menika, is employed as a domestic worker in Ranjith's home. She starts her work at 7 am and finishes at 7 pm. She does the cleaning, washing, cooking, ironing, gardening, etc. Even though Menika is cooking, Nazima's duty is to ensure that at 12 noon sharp, lunch is ready so that Ranjith can eat his midday meal because he is very particular about this.

Menika and Siva have 3 small children. Menika cooks and feeds the children and also looks after Siva. All the work Menika does at Nazima's house, she also has to do in her own home too. One day when Siva came home at 8.30 pm, their youngest son was ill, and the second son was asking for food. He noticed that his wife was not at home. After half an hour, at 9 pm, his wife arrived. Without asking why she was late, Siva slapped her and shouted, "Don't you see our son has no food... and the other is ill!" Menika cried out and though she said nothing loud, she thought to herself, "this man cannot understand my plight".

That morning, Menika could not go to Nazima's house on time because of her son's illness. She arrived for work at 9 am, and Nazima scolded her and asked her to have lunch ready at 12 pm in a rush. She said, "Since you arrived late you have to stay until 8.30pm" and gave Menika additional work.

- What do you think of these characters - Ranjith, Nazima, Siva and Menika?
- What class do they come from?
- Can you see any differences between Siva and Ranjith? What are those differences?
- What do you think of the relationship between Siva and Ranjith and the relationship Nazima and Menika?
- Describe the relationship of Nazima and Ranjith and Menika and Siva.

## **Session Three**

### **2.6.3 Re-making Culture:**

- Facilitator divides the participants into 3 groups (2 participants or more in one group). Ask them to depict what they think is culture, using role plays.
- After each group presentation, ask participants how this culture is going to help their society move forward.
- Facilitator has to try differentiating between culture, religion and laws (formal/informal).
- Connect the 3 good things for future society in Module 1 – Session 3, Outcome (*Tracing national issues to the future*) with culture, e.g. ask the participants what other cultural practices we need to have in such a ‘future society’ [understanding, non-violence, pluralism, equality, etc.], and also existing cultural practices that are blocking the good practices [violence, individualism, exploitation, discrimination, etc.]
- Facilitator divides the participants into 2 groups – each selects an incident from the bad cultural practices. Facilitator asks the participants to use these lead questions to discuss in their groups:
  - Who are the key players/opinion makers?
  - Who has greater power to sustain that cultural practice(s)?
  - Who benefits? Who is being victimised? Who is being used for what and by whom?
  - What is the dominant culture and what are the institutions that help produce this?
- After the groups present their findings, the facilitator summarises and analyses the issues, and its interrelations and implications for different powers from a gender lens.
- Facilitator divides participants into 3 groups A, B, and C to prepare for a debate. Group A will argue that women can shape the alternative culture; Group B will argue that only men can shape the alternative culture and group C will act as the jury panel.
- At the end of the debate, the facilitator makes the point that women are often seen to be the guardians and repositories of culture while the men and [some] women use their dominant power to perpetuate that culture. So it is critical to work with men and women together to change culture and customs in a positive way.

## **Session Four**

### **2.6.4 Gender and Citizenship Rights**

- Facilitator divides the participants into 4 groups. Each group will be asked to discuss the current situation taking the rights from this list for e.g., right to education, right to write, right to speech, right to mobility.



- Each group presents their discussion and the facilitator fills in the table below using the answers of the groups, summarising the rights of citizens of the country. If even one group replies in the negative, then make sure they are clear that citizenship rights and women's rights are being violated, and reflect on how much women are aware of citizen's rights.



Issue	Current Situation	Yes/No (Women/Men)
Right to education		
Freedom of expression e.g. right to speech, to write,		
Right to sing		
Right to mobility		

- Facilitator introduces the **Documentary Film – Right to Information**. After watching the film, the participants give their feedback linking this to citizenship rights.
- Facilitator makes sure to cover these points: majority-minority-ethnic issues, within minority-ethnic-class, etc., in the equal/unequal arrangements and how these affect women more depending on their social location. How to make the state/powerful interests accountable? How can citizens' power be drawn into this discussion?

**Documentary Film**

PARIVARTAN – Accounts and Accountability – A film on public hearing in a rural area, produced by MKSS Rajasthan - Aruna Roy.

### ***Processing the Exercises***

Divide the participants into 2 groups and ask them to compose 2 songs based on the day's sessions. Inform the participants that the songs are used as a method to present their views but they should not miss the content and keep the focus right.

#### ***Take Away Points***

- What is important to understand is not an individual's isolated actions but how we relate these to (as part of) the system. Always question if there is gender justice – whether it is my actions, my family's actions, society's actions, state's, or non-state actor's actions.
- If someone is saying this is my/your culture, always question whether this culture is helping to solve my problems, my/your community's problems or not.
- Do not forget to identify the factors that reinforce violence and how the system condones the culture of violence as a norm.
- If there are any barriers for our free expression, our free mobility, our access to information, to resources etc, we cannot see ourselves as 'full citizens'.

#### ***Inter-Module Exercise:***

**Identify a few examples [1-2] to explain gender discrimination within your family, community and society and how it is experienced in your life situations.**





# **MODULE 3**

## **Conflicts and Power Dynamics**



## **Conflicts and Power Dynamics**

**Brief Introduction:** For resolving any problem or conflict, we should understand the problem correctly and we should be able to analyse it from different angles. Otherwise, we may end up off the beam and in wrong directions. Therefore, this Module will help participants develop their problem-identifying and analysis skills. By allowing them the space to think, they would better be able to understand the power play/dynamics and hence, the need for collective reflection and action.

**3.1 Module Objective:** To identify and analyse roots of conflicts, how conflicts manifest and are perpetuated, power differentials and how we address these.

### **3.2 Module Content:**

- Inter-module presentations
- Identifying and Analysing Problems
- Understanding Problems/ Conflicts & Contexts
- Analysing Conflict(s) and Causes
- Understanding Power
- Collective Action to Minimise/ Eliminate Conflict(s)
- Processing the Exercises

### **3.3 Methodology:**

- Imitating the case
- Chain analysis
- Mapping conflict(s)
- Small group discussions
- Conflict tree analysis
- Brainstorming
- Case study discussion
- Quiz

### **3.4 Materials:**

- Handout 1 - Mary's village
- Five different sizes of circles (biggest circle is 6 inches diameter) - sets of cards; 30 cards (5 different colours)
- Marker pens - 3 colours - 3 sets
- Flip charts- 20
- Blu Tack
- Handout 2 - City cleaning

### 3.5 Time – 12 hours

Session	Time
Inter module	1 hour
1	1 hour and 30 minutes
2	2 hours
3	2 hours and 30 minutes
4	2 hours
5	2 hours
Processing	1 hour

**Note:** Requires 2 facilitators working together.

### 3.6 Facilitator's Notes

- Allow groups to make their inter-module presentations without any interference.
- Facilitator has to give her comments linking power and conflicts. For example, discrimination within the family will lead to unequal relationships; this unequal

#### ***Special Tips for Trainers:***

- **Always try to explain and bring examples to illustrate that only if women stand together and have that collective understanding, can they handle or deal with the conflicts. Further, highlight that while individual action may help an individual, it seldom changes the system. The message that it is only the State that can bring peace needs to be contested in all the sessions.**

relationship can result in conflicts /problems using parties' relative power.

## **Session One**

### **3.6.1 Identifying and Analysing Problems**

- Facilitator explains the participants about the importance of problem identification. Identifying the issue is primary/key. If we identify the problem incorrectly, the solution will also go another dimension. For example, if we identify the problem of "poverty" as lack of managing finance skills then the solution will be to teach how to budget our expenses. So we cannot find a solution for the real problem.
- Facilitator divides the participants into 2 groups - Group A will be the community group, Group B will be the social workers. Facilitator gives a case [**Handout 1**] to

Group A and asks the group to imagine that this is their village. Group B will go to Group A and identify the problems in that village.

- Group B will present the problems they identified. Group A will have to check if Group B identified all the problems in that village.
- Group A will present their views on how the questions were asked by Group B. Did it help them to get right answers? Did they feel uncomfortable when questions were asked etc.
- Facilitator has to identify all the gaps, for example, the way questions were asked, the strategy used, pre-planning for community visit/ meetings, etc.
- Facilitator takes Mary's child's death as the central point and asks the participants the reasons for the child's death. Give some clues for analysing, for example, child's death -> why did it happen? -> they did not go to the hospital on time - why? -> they could not get the bus on time - why? -> employer refuses the vehicle -> why?



### **Handout 1 - Mary's Village**

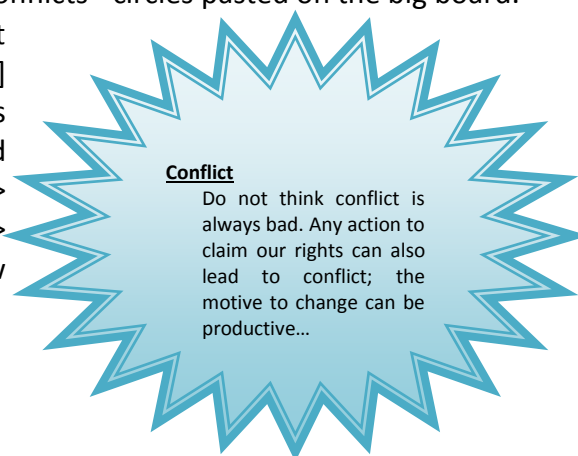
Palaikadu is a remote village, where Mary has been living for 32 years. She has been working in the paddy field for 20 years. Most of the women in this village work as casual labourers while the men work in the rice milling factories. Mary is fully pregnant but continues to work in the field until her confinement. It is not something unusual in this village. One day, Mary got up around 4.30 am and was rushing to fetch water. She had to walk nearly 1 kilometre to get to the well. She always wakes up at 4.30 am so that she can do all her work before going to the field. That day, while carrying a bucket of water on the way back, Mary felt dizzy and also felt pains in her abdomen. She managed to walk without a rest and she thought that it could be due to her not having eaten any food the night before. Again, she thought that it was not something abnormal for her and most of the women in the village. She was rushing to go to the field when her husband asked her, 'where is my lunch packet'? Then she went back to the kitchen to collect the lunch packet which she had already packed but forgot to give it to him.

While Mary was working in the field, the pains started again and she thought that it could be labour pains. Her mind was going back to her 2 children, and then to the struggle of the 3<sup>rd</sup> child's birth. Her friend, Rani, who works with her, rushed her to the employer to ask him to give a vehicle. The employer refused to give a vehicle to go to the hospital but allowed Rani to accompany Mary there. Rani helped Mary to the road and tried to stop any vehicle to take Mary to the hospital. After 45 minutes, a donkey cart came that way and they managed to get onto that cart. The village road was very bumpy. After another 45 minutes of travel, they reached the border/checkpoint. Rani and the carter got out of the cart and started explaining to the security officer at the checkpoint about the urgency to get permission soon and clearance to travel out of the village. Finally, when they reached the hospital Mary's condition was serious. The nurse, Fahima, asked Mary to wait until the doctor arrives. The doctor, Ahmed, came after 15 minutes to attend to Mary. Finally, he managed to save Mary's life but not the child. According to Rani, this is a very common issue that affects most of the women in their village.

## **Session Two**

### **3.6.2 Understanding Problems/Conflicts & Contexts**

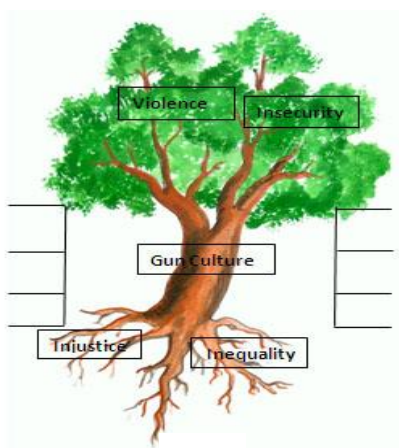
- Facilitator divides the participants into 3 groups.
- Facilitator hands out different coloured bristle board cut in circles of different sizes to 3 groups. Ask the groups to identify the main conflicts in their province/area and select the size of circles to represent each conflict, the larger the circle, the greater the gravity of the conflict. They have to paste and place the circles on a big board with the biggest circle in the centre.
- Each group will present their [named] conflicts - circles pasted on the big board.
- Facilitator has to first check the current named conflict issues [major/minor] presented and then use chain analysis to discuss the issues, for e.g. armed conflict -> girls miss going to school-> school dropouts -> illiteracy increases -> more oppression-> -> -> leads to new conflicts.



## **Session Three**

### **3.6.3 Analysing Conflict(s) and Causes**

- Facilitator divides the group into 3 and gives 3 conflict issues identified in previous session to each group.
- Ask the participants to use the conflict tree analysis to identify the root causes and the consequences.
- Each group will present their findings and analysis. After each group presentation, the facilitator will allow other groups to comment and question.
- Facilitator has to check if the root causes are correct for e.g., if the issue is gun culture, participants may say unemployment is the root cause. Facilitator has to question all the issues the participants present. Remember the seed is the root cause from which the problem grows.
- The facilitator summarises the points into one tree.



- Facilitator has to engage the participants in a discussion, pointing out the main institutions/actors responsible for the selected conflict. Actors may be supporters/opponents and those who are neutral.
- Facilitator has to check accuracy of the facts presented; if the facilitator identifies any mistakes, add more facts to make it more complete.
- Facilitator then summarises how conflict(s) destroy(s) society; its complexities and its links [focus on gender]. Facilitator can also bring the links of corporate interests and militarisation, depending on how the discussion moves. Gun culture cannot be addressed by working only at the community level, but also needs work with ethno-religious power groups, state/non-state actors, as well as outside country boundaries, transnationally. It is not a simple exercise but the complexities have to be understood clearly.

## **Session Four**

### ***3.6.4 Understanding Power***

- Facilitator gives the Case [**Handout 2**] to the participants, dividing them into 3 groups to discuss the case and answer the questions.
- Facilitator asks each of the 3 groups to make their presentations.
- Facilitator summarises the issues for discussion and draws out these points: Who created the conflict, who has more and less power (discuss hidden, visible and invisible) and how and why? How it affects which class, which ethnic group, which marginalized women more or less?

#### **Q: What is Visible Power?**

**A:** If you can see the power visually, that we call it visible power.  
For example: a person, institution or system that controls people/others openly.

#### **Q: What is Invisible Power?**

**A:** This is the ideology which shapes people's thinking and beliefs.  
For Example: "ethnic cleansing".

#### **Q: What is Hidden Power?**

**A:** If you cannot see the power visually then we call it hidden power.  
For Example: A person or institution which is setting an agenda to control people/others.

## **Handout 2 – City {Human} Cleaning**

A successful International T 20 cricket game in South Asian country was played in 2009. The government wanted the country to be beautified to project a positive image for the foreigners. A lot of pre arrangements were started from 2007. In a street called Barney Road, 130 Muslim families lived in small makeshift houses. This community has been living in this place for nearly 50 years. They have electricity and water bills to prove that they were living for so many years. Most of the men from this area are labourers and part of the working class. One day, as part of city cleaning, 2 policemen came to Barney road and informed the people that this street belongs to the government and they were going to demolish the houses and make the road more pleasant and with walkways. The residents resisted saying, *"We will not allow you to do this"*.

Another day, the cricket organising team sent the police to demolish the houses. The women there did not allow the police to touch their houses. The police went back without doing anything. After that, the issue was discussed at the ministry level. Two weeks later, when men were all out at work and only women were at home without any discussion with them, some thugs came and started throwing all the household things out, saying that if they did not move from that place within 3 days the houses will be demolished. But people were getting strong and put their household things back again.

Three days later a big bulldozer came with the army and demolished all the houses in front of the residents. At that time there were no men around as they were out working. Women and children started crying, begging them to stop this destruction but they could not manage to stop it. The women and children and the household things were all on the street. Some of the women and men together with supporters from another community filed a case on the eviction. But the court verdict was that it was state land and that the people did not own the houses.

- First analyse the case.
- What do you think of this - when 2 policemen came to their houses to inform the people that they were going to demolish the houses; the people said that they will not allow them to do that? Who is correct and who is wrong?
- What do you think of this -when some thugs came and threw out all the household things and said that if the people did not move from that place within 3 days, the houses will be demolished?
- When the people filed a case on the eviction; the court verdict was that it was state land and that the people did not own their houses. What you think about this verdict?
- Who are the individuals/ or group got power in this case? How did they get power?
- Identify the institutions behind this act and for what benefit?

## **Session Five**

### ***3.6.5 Collective Action to Minimise/Eliminate Conflict(s)***

- Facilitator asks participants to divide into 3 groups [maybe the former groups]
  - The first group will discuss women's role to eliminate/minimise conflict(s);
  - The second group will discuss men's role to eliminate/minimise conflict(s);
  - The third group will discuss other ethnic communities' responsibility to eliminate/minimise conflict(s).

They also have to think about what challenges they will face when doing these [actions].
- After the 3 groups' make their presentations, the facilitator has to check if the suggestions/ideas given are to eliminate or minimise the conflict(s), while pointing out the different power struggles/challenges at different levels. It is important to bring collective action and women's/people's power into the discussion. The discussion has to connect to the next Module.

### ***Processing the Exercises***

- Step 1: Divide participants into 2 groups, each group will have to prepare 5 questions based on understanding and analysing the conflict. Group 2 will prepare 5 questions based on understanding power, collective actions and challenges.
- Step 2: Each group will have a leader who will ask the questions and the other group leader will have to answer or nominate another group member.
- This will continue until all 10 questions are completed.

### ***Take Away Points***

- Do not be afraid of conflicts and problems, as they can also bring positive changes and motivate people's actions.
- When you are identifying a problem, you have to be careful not to confuse the symptom as the main problem.
- When you analyse the problem always look at the problem, the root cause and the consequences/effects.
- When there is a problem/conflict try to identify the invisible power first [ideology behind], this will help you to unravel the players and their hidden and visible powers.

***Inter-Module Exercise:***

**Bringing the lessons of this Module, identify one problem/conflict in your area and analyse it. What was your involvement or the community's involvement and action on that?**





# **MODULE 4**

## **Peace and Security**





## **Peace and Security**

**Brief Introduction:** This Module attempts to bring out individual thinking and actions that can contribute to building peace. Human security and personal security encompass human well-being/ill-being. Security has to be defined, not in its narrow meaning [only physical], but as well-being of persons in terms of physical, economic, cultural, and mental – without threat of war and insecurities, in conflict and post-conflict situations, vulnerabilities and all kinds of violence. In addition, we have to understand that personal security entwined with human security is not only gendered but class, ethnic and social orientation biased.

**4.1 Module Objective:** To increase participants' understanding of peace, understanding of human security in conflict contexts, the barriers to peacebuilding, and how to build peace which is just and sustainable.

### **4.2 Module Content:**

- Inter-module presentations
- Understanding Peace and Spoilers
- Building Peace and Us
- Building Critical Mass towards Sustainable Peace
- Processing the Exercises

### **4.3 Methodology**

- Brainstorming
- Tracing own diary
- Cartoon discussion
- Small group discussion
- The jigsaw puzzle
- Scenario discussion
- Building blocks

### **4.4 Materials**

- Wall space for presentations
- A4 size papers - 20
- Cards - 6 x 3 inch - 6 cards per participant (in 2 colours)
- Blu Tack
- Flip charts 15
- Marker pens (3 colours)
- Handout - Cartoon clips [1 & 2]
- A box with puzzle (containing 40 pieces)
- Additional Information [Session 3]

#### **4.5 Time – 8 hours and 30 minutes**

Session	Time
Inter module	1 hour
1	2 hours and 30 minutes
2	2 hours
3	2 hours and 30 minutes
Processing	30 minutes

**Note:** Requires 2 facilitators working together

#### **4.6 Facilitator's Notes**

- Allow groups to make their inter-module presentations without any interference.
- Facilitator has to give her/his comments relating to the conflict issues, such as how particular/specific conflicts/problems affect people. Who are the main players in this conflict?

##### ***Special Tips for Trainers:***

- **Changing attitudes and prejudiced mindsets is the main focus of peacebuilding. “My thinking, my action is going to contribute to peacebuilding. Our collective reflection-action can lead to building peace”. Reiterating this message is important.**

### **Session One**

#### **4.6.1 Understanding Peace and Spoilers**

- Facilitator starts with an exercise asking all participants to think and remember about their previous day and write it on a paper like a diary. They have to remember each and everything, even including what thoughts they have about it/event/incident and how they felt. They do not need to share this with anyone. After participants have completed their recollection, the facilitator will ask each of them to write on a card “what they did that day to make/contribute to the peace and what they did to disturb the peace”. This has to be presented to the larger group.

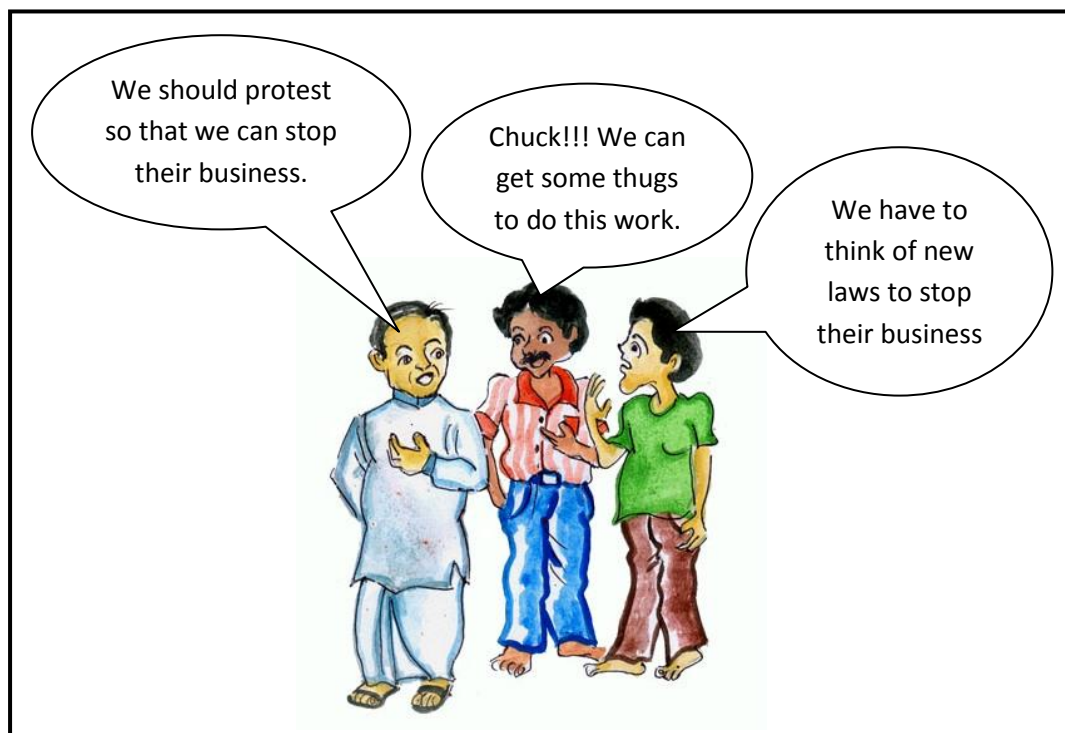
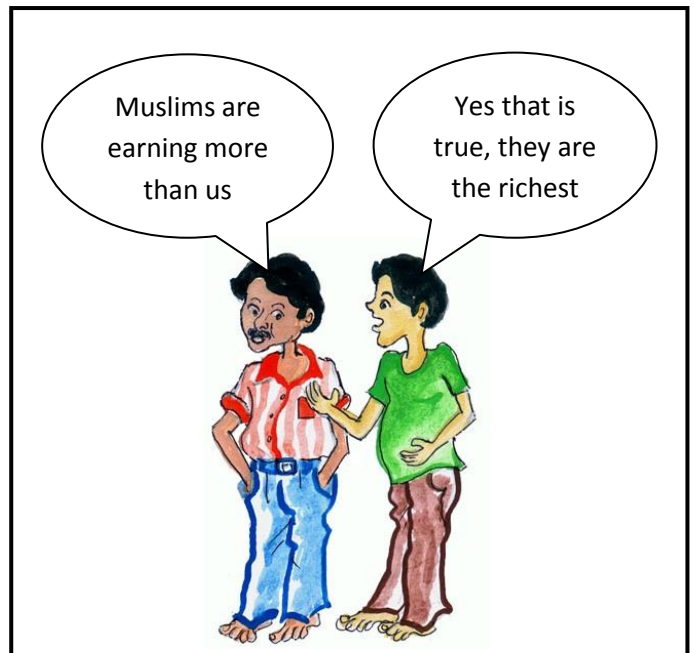
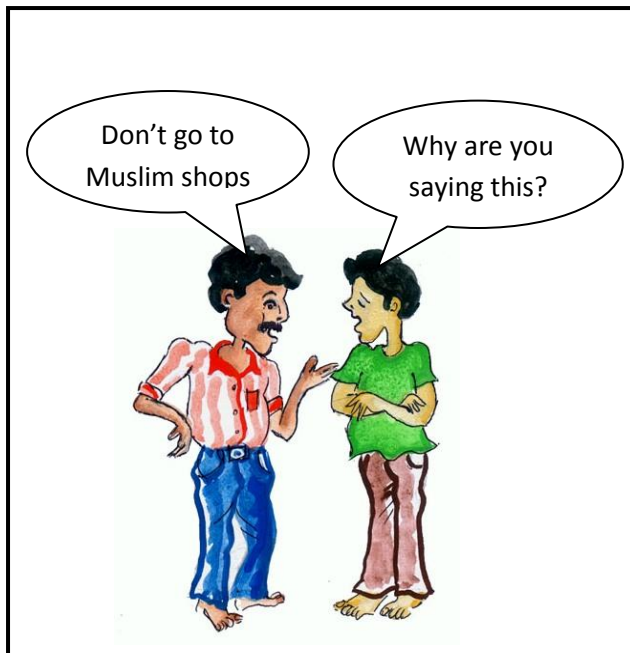
An example for contributing to peace: ***‘yesterday when I was in the railway station, I saw an old woman carrying a big bag struggling to climb the***

***steps. I helped her to carry her bag. She thanked me and blessed me with a good word...I felt very peaceful at that moment’.***

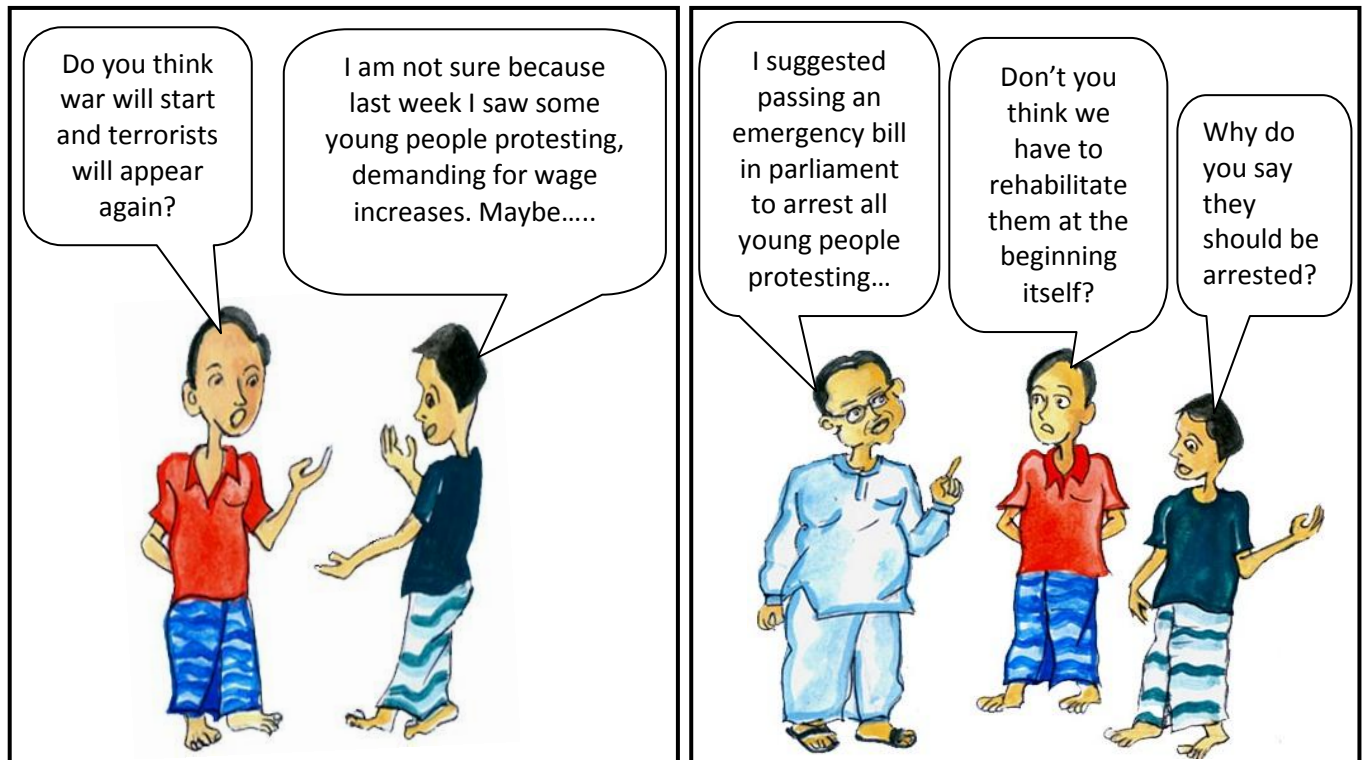
***An example for disturbing peace: ‘my 10-year-old son broke the window pane while playing cricket in the house. I got very angry and hit him. Afterwards, I felt very sorry that I beat him and my peace was disturbed.’***

- Facilitator has to summarise the individual thinking and actions that can contribute to peace or spoil peace. This could be linked to community actions as well.
- Facilitator has to stimulate ideas/comments and allow participants to think about peace at the community level; and remind participants that the community is not a homogenous unit – it has its own social-power differentiation. Participants are to be asked what they can contribute to build peace. Facilitator writes down all the answers on the flip chart and structures it [for e.g., attitudes, actions, etc.]. Facilitator has to connect the individual (internalised) attitudes to community attitudes. For example, if a person thinks that resources should not to be shared equally with the minority community, this will disturb the peace. If many people have the same thinking, then it will destroy the peace. Also, attitudes that women should not have equal access to resources do not help peacebuilding.
- Facilitator divides the participants into 2 groups and gives a few cartoon clips **[Handouts 1 & 2]** to highlight and discuss, “who are peace spoilers? What are their direct and indirect roles?” Participants should have indepth discussions in their own groups. Groups can present in any format, graphics, songs, role play, etc.
- After each presentation, allow the other group to make comments, clarifications. Facilitator has to connect the people identified as ‘spoilers’ with institutions [at different levels] for participants to understand the links better. For example, the politician in the cartoon is an individual; his institution is the parliament; he has ‘power over’ because of his institution. Some of the questions raised could be: is it an ethnic/minority issue? Is it a class issue? Is it ethnic and class? Who is behind this? How do they propagate their agenda? The discussion can be also extended to other examples relating to gender, class, and ethnicity, etc.

### Handout 1 - Cartoon Clips



## Handout 2 - Cartoon Clips

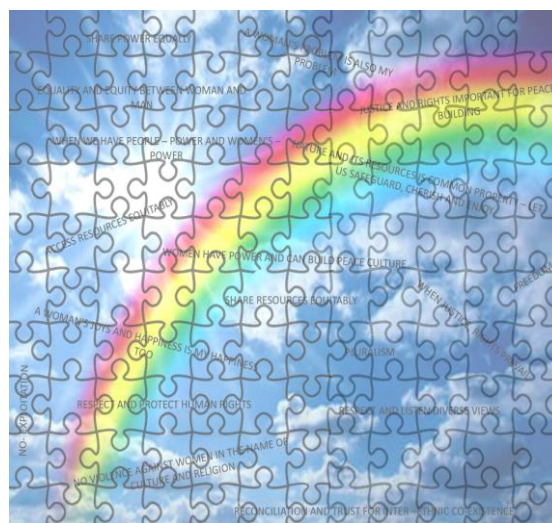


Group of Youth

## Session Two

#### 4.6.2 Building Peace and Us

- Facilitator divides the participants into 3 groups and asks them to discuss and write about 'what kind of society do they want to live peacefully' [visioning exercise].
- Facilitator asks the participants to draw out the key words from the vision.
- Facilitator asks the groups to send 3 representatives from each group to pick 13 pieces from the box (the words/sentences are already written in the puzzle in the box). Some pieces will remain in the box.
- Representatives have to discuss with their groups, whether the pieces they picked are relevant to their vision. Groups can interchange the pieces with other groups if needed or pick [remaining] pieces from the box.
- Facilitator asks the 3 groups to come together and make the puzzle on the floor.
- Facilitator has to see that all the elements are in place for peace for e.g., respect for rights and justice, non-violence, non-discrimination, non-exploitation, women's rights – and stimulate the participants to think about the whole elements for peacebuilding (wholeness). Facilitator has to make sure that this is the society they visualise. Participants can also add more points to the puzzle.



## Session Three

### 4.6.3 Building Critical Mass Towards Sustainable Peace

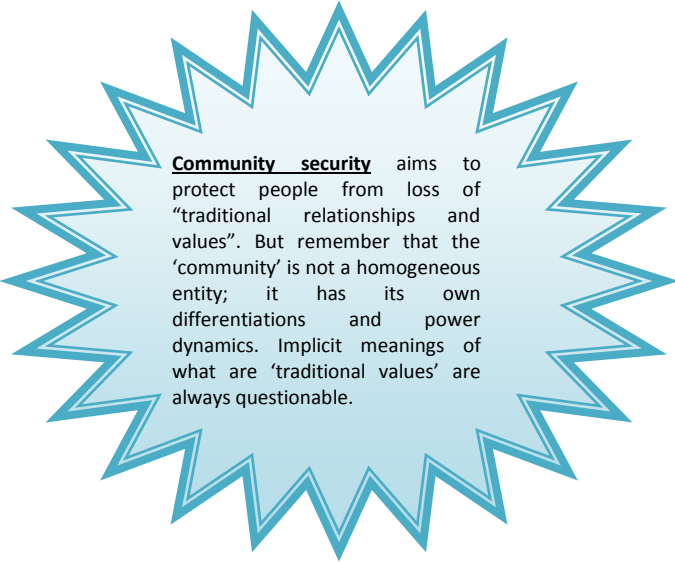
- Facilitator divides participants into 2 groups to discuss the following scenario.

“An armed group is planning to come to your area to punish families who had sent their young girls to school. There are 64 families in this area; out of this, only 4 families are sending their girls to school.”

**Personal security** means protecting people from all forms of violence [including domestic], abuse and intimidation by violent individuals, by state and/or non-state actors in the name of culture, religion, ethnicity, and/or social orientation.




- What are the issues related to personal security and 'community security' that come to your minds?
- Identify your allies/opponents/those neutral; groups and/or institutions (inside the village, outside, national/international) and their levels of influence.
- What are the immediate strategies you will plan to deal with this?
- What are your long-term strategies to resolve this problem?



**Community security** aims to protect people from loss of "traditional relationships and values". But remember that the 'community' is not a homogeneous entity; it has its own differentiations and power dynamics. Implicit meanings of what are 'traditional values' are always questionable.

- The 2 groups will make their presentations. After each presentation, ask the other groups to make comments and clarify about their actions. Facilitator has to see 1) whether the actions they identified are practical, 2) whether they identified the support groups [their strengths/weaknesses]. Participants can also link the hidden, visible and invisible powers. Facilitator has to point out what kind of pre-planning is needed. And further, much crucial ground work has to be done for spontaneous actions.



**Human Security** means individual security, to ensure freedom from want, freedom from fear, freedom for mobility and beyond...It has to be differentiated from state-national-military concepts of security.

- Facilitator has to use the following simple reinforcing exercise to sum up this session.

## Round 1

- Facilitator 1 asks the participants to make a big circle and (s)he says this round is about "What I can do to make peace" and starts off by saying: "I always listen to others and respect their views/opinions" and then ask participants to relate their individual contributions towards peacebuilding. This is the first round. As participants speak out, Facilitator 2 writes what they say on the flip chart.



## **Round 2**

- Facilitator 1 asks the participants to work in pairs in the second round. The facilitator will instruct the participants that round two is about, “What can my family do to make peace?” After they are ready, Facilitator 1 starts with this statement ‘my family never arranges a forced marriage.’ The pairs will announce their statements about their family’s contribution towards peacebuilding. Facilitator 2 has to write these up on a flip chart.

## **Round 3**

- Facilitator 1 asks the participants to work in triads in the third round. The facilitator will instruct the participants that round three is about, “What can my community contribute to make peace?” After they are ready, Facilitator 1 starts with this statement, “My community does not allow or condone any violence inside the village”. Then the triads will announce their statements about their community’s contribution towards peacebuilding. Facilitator 2 has to write these up on a flip chart.

## **Round 4**

- Facilitator 1 asks the participants to work in groups of 5 persons each in the fourth round. The facilitator instructs the participants that round four is about, “What can my Government contribute to build peace?” After they are ready, Facilitator 1 starts with this statement, “My government will respect women’s rights”. Then, the groups of five will announce their statements about their Government’s contribution towards peacebuilding. Facilitator 2 has to write these up on a flip chart.
- Facilitator has to summarise as: self-changes will lead to changes within family, community and state, that will help build peace that is sustainable. An individual alone cannot make large [societal] changes that are sustainable; building a critical mass for collective concerted actions will be needed for sustainable peace.

## ***Processing the Exercises***

Ask participants [individually] to mention three good things about this session and three gaps.

### ***Take Away Points***

- Individual positive thinking and action is an essential first step to peace. But to sustain the peace, positive community thinking and actions are essential.
- To achieve something concrete, we need to come together. However, each and everyone individual's share/contribution is important to make it happen.
- Building peace especially in armed/war conflict contexts, spontaneous action will not happen without a lot of ground work.
- The notion of 'community security' vis a vis 'personal human security' has to be understood and qualified in the specific context of whose security is under threat, and who is calling the shots.

### ***Inter-Module Exercise:***

**Ask the participants to work on the conflict issue that they identified in the last inter-module exercise to minimize conflict within their community and bring some important lessons.**





# **MODULE 5**

## **Women and Peacebuilding Skills**



## **Women and Peacebuilding Skills**

**Brief Introduction:** This Module covers many skills that women peacebuilders need to use for peacebuilding. By developing these skills women will feel confident to act and can prove that they are peace promoters/builders. This Module also gives space for women to question whether women as citizens are enjoying their basic rights and freedoms.

**5.1 Module Objective:** To build women's confidence while developing their negotiating skills to be effective peace-builders in their communities.

### **5.2 Module Content**

- Inter-module presentations
- Women Peacebuilders within the Family
- Women Peacebuilders within the Community
- Lobbying and Negotiation Skills
- Processing the Exercises

### **5.3 Methodology**

- Creating story
- Mapping actors
- Mock negotiation
- Scenario discussion
- Senses game
- Plenary discussion
- Small group discussion
- Brainstorming

### **5.4 Materials**

- Handout 1 - Case: Sharmila and Hameed
- Flip charts - 26
- Marker pens - 3 different colours - 3 sets
- Blu Tack
- Wall space for presentation
- Table with heading: Factors that destroy peace, Actors/ players, Handling skills
- Handout 2 - Case - Independent woman
- Handout 3 - Case- Forced Marriage
- Handout 4 - Case- Girls' Education
- Small and bigger circles - 10 diameter 5" & 10 diameter 2.5".
- Additional Information (Session 3)

### 5.5 Time - 14 hours

Session	Time
Inter-module	1 hour
1	3 hours
2	2 hours and 30 minutes
3	3 hours
4	1 hour
5	1 hour and 30 minutes
6	1 hour
Processing	1 hour

**Note:** Requires 2 facilitators working together

### 5.6 Facilitator's Notes

- Allow group inter-module presentations without interference.
- Facilitator has to give her comments linking Module 5 drawing the important lessons for peacebuilding.

#### ***Special Tips for Trainers:***

- Skills are important for peacebuilders. What is more important is that without problem analysis and its interrelationships connecting issues to the larger picture, women cannot be effective peacebuilders/promoters.

## **Session One**

### ***5.6.1 Women Peacebuilders within the Family***

- Facilitator divides the participants into 3 groups and gives the case story **[Handout 1]** to each for discussion with lead questions.
- Each group will present their answers. After each group presentation, facilitator will allow other groups to comment and question.
- Facilitator summarises, drawing attention to the following: does the woman always have to compromise? Is it just and reasonable? What is a peaceful family life? Sharmila has lost her job, her interests. Do you think she will be happy? If she is not happy within herself, can we say she is having a peaceful life? Hameed's comfort zone is never shaken. Since there are no problems/conflicts on the surface, for the outsiders they are a happy couple, etc...
- Facilitator reads out a slightly different version of this story **[Handout 2]** and asks the same groups to continue the story. After they create their stories they have to

discuss how it will help to make it a positive peaceful family. What appropriate strategies will they use to build peace in this family? [The groups have to imagine they are the women peacemakers]

- The groups will present their strategies through role play. Facilitator has to put together the ideas/strategies and add more suggestions for finding new/creative ways and appropriate strategies.



### ***Handout 1 - Sharmila and Hameed***

Sharmila and Hameed have been married for 2 years. Many people say that they are a perfect couple. Hameed is a businessman. Sharmila always wanted to be independent financially. Sharmila was working in a mobile company before she got married. When she understood that Hameed did not like Sharmila working, she stopped working. She used to wear attractive dresses. At the beginning, Hameed liked it. When Sharmila had their first baby's birthday, Hameed's friends came to the party. One of Hameed's best friend commented on Sharmila's beauty several times. That night, Hameed asked Sharmila to start wearing a chador when she goes out, or if strangers/visitors come home. Sharmila said 'I always like to wear nice coloured dresses, please allow me to continue'. But Hameed said, 'you can make your own decision but I will be happy if you wear the chador'. Sharmila decided to wear a chador from that day on.

- Is it true that Sharmila and Hameed are having a peaceful life? If yes, or no give reasons.
- What type of persons are Sharmila and Hameed?

### ***Handout 2 - Independent Woman***

Sharmila and Hameed have been married for 2 years. Hameed is a businessman. Sharmila always wanted to be independent financially. Sharmila was working in a mobile company before she got married. She understood that Hameed did not like Sharmila working but, she thought that if she stops her work it will affect her psychologically. So she continued working. This led to arguments with Hameed and it ends with an unpleasant situation. She used to wear attractive dresses. At the beginning Hameed liked it. When Sharmila had their first baby's birthday, Hameed's friends came to the party. One of Hameed's best friends commented on Sharmila's beauty several times. That night, Hameed asked Sharmila to start wearing the chador when she goes out, or when visitors came home. Sharmila said "I always like to wear nice coloured dresses, why should I change because of your friend". She continues her dressing the same way. Then the problem...

## **Session Two**

### ***5.6.2 Women Peacebuilders within the Community***

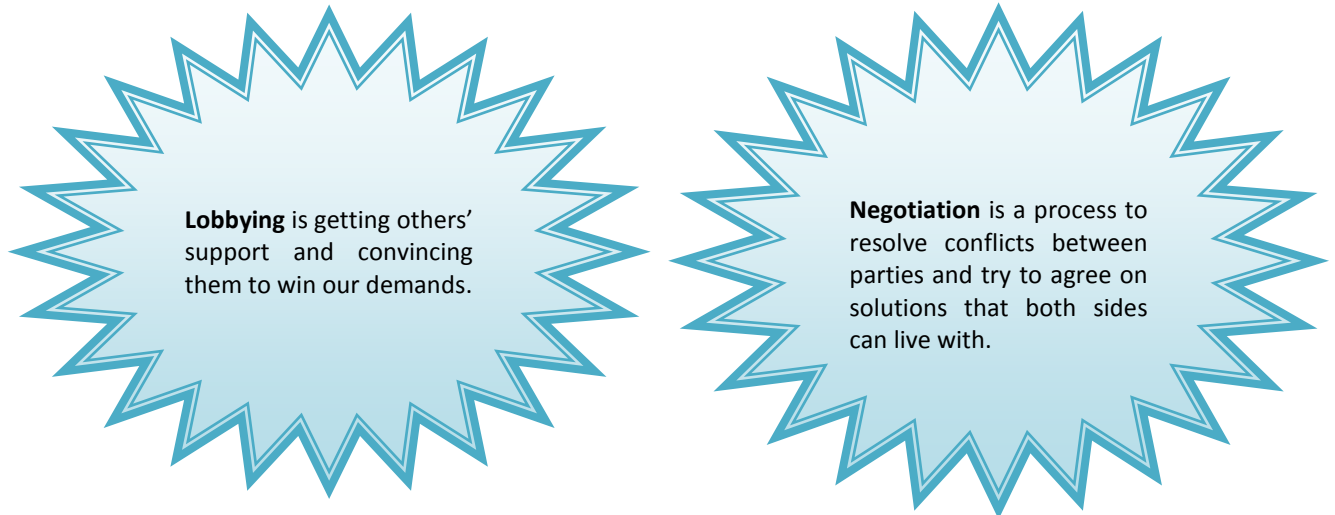
- Facilitator makes 2 groups.
- Facilitator asks participants to bring out the current issues that will affect/destroy peace in the community. The groups can use this table for their discussion. Facilitator has to also guide the participants to think of women as citizens and connect with their rights violations and peace destroying factors.

<b>Factors that Destroy Peace</b>	<b>Actors/Players</b>	<b>Handling Skills [Needed]</b>
Example: The state is taking over people's land to promote tourism	Government, Multi-National Companies, people	Lobbying skills, communication, information gathering
.....	.....	.....

- Groups will make their presentations and facilitator has to add any missing points for e.g., people are also actors and players. Facilitator has to explain that women are peacebuilders not only at state level but also at family/community level.
- Participants will go into their same two groups and discuss 2 women's stories [present or past] to highlight positive/negative experiences of peacebuilding within their communities. What were the skills they used and what other skills do they think they need (could be their own direct experiences or others, any lessons). Participants present their findings and facilitator highlights the skills they needed for peacebuilding and women's power to push for peace to be sustained.
- Facilitator has to summarise the skills needed for peacebuilders, such as communication, related information gathering, understanding of power dynamics, Identifying problems and analysing, planning and strategising, lobbying and negotiation, monitoring and evaluation, etc...The important point here is that skills alone will not bring peace; the related reflection, analysis, information, knowledge, strategising, and action etc., are also critical.

## Session Three

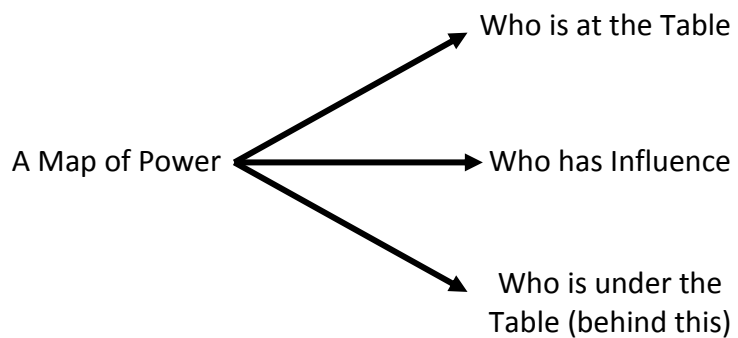
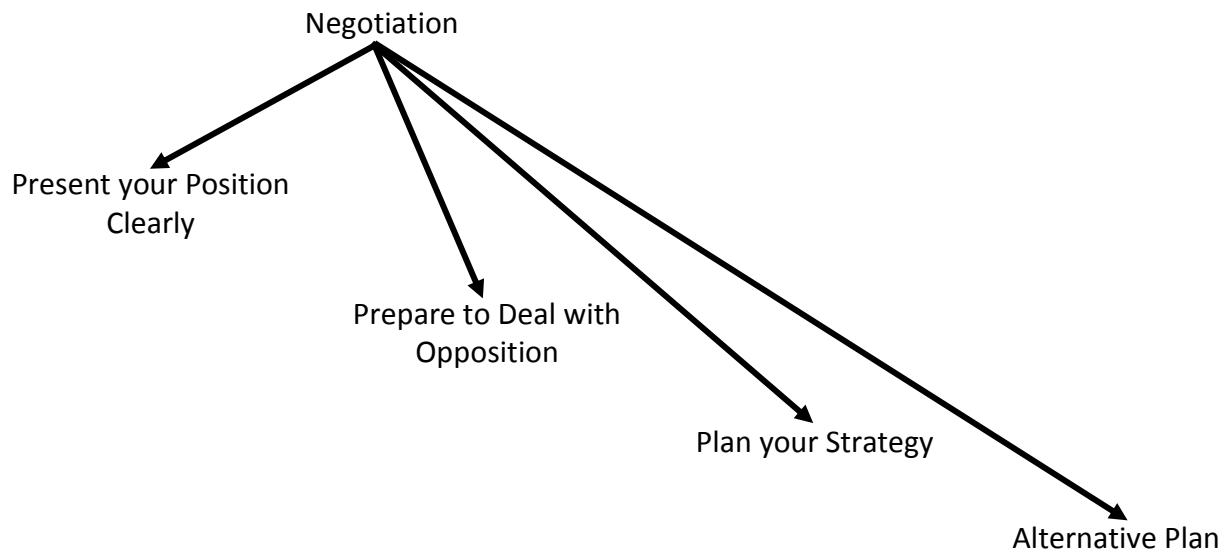
### **5.6.3 Lobbying and Mediation Skills**



- Facilitator introduces what lobbying and negotiation means. For instance: How to influence decision-makers directly for the given purpose; being persuasive – it is a continuous process until we achieve the result; the aim is to resolve the conflict; continuous lobbying is needed for successful negotiation, i.e. how to advance your issue and manage power.
- Facilitator gives a scenario [**Handout 3**] to 2 groups and asks them to discuss, analyse and plan for negotiation. Two groups will present/enact their mock negotiation.
- Facilitator has to observe the negotiation and check on these:
  - Did they understand the powers/position of the negotiator(s)?
  - Was it practical?
  - Did they have proper documentation?
  - Was the communication clear?
  - Were they flexible? What was the bottom line?
  - Did they have alternative options in case?
  - Did they have an action plan to follow up?
- Facilitator has to summarise all these points and how we should plan, strategise and follow up during/after negotiation.

## Additional Information - Negotiation

How to present your position  
How to deal with opposition



- You have to be a good listener
- Understand what upsets and distracts
- Able to think on your feet
- Able to know when you need to take new angle
- Able to know your bottom line
- Able to plan your exit strategy

### ***Handout 3 - Forced Marriage***

In a country where multi-ethnic and multi-religious communities live, the state announced that forced marriages are to be criminalized. There is a lot of tension around this. Some communities and some women's groups were against this law, while other groups were supporting this Act.

- Analyse the scenario to identify the effects of conflicts as a result of this.
- Identify the key players/actors [both opponent, supporters and those on the fence]
- What kind of information do we need to resolve this and how?
- What kind of skills do we need for this?

## **Session Four**

### ***5.6.4 Communicating (Telephone or Chinese Whispers)***

- There will be 2 facilitators. All participants [A, B, C, D, E, ..] will stand far apart, keeping considerable distance from each other.
- Round 1 – Facilitator 1 passes a message to Facilitator 2. Participant A will be standing close to the facilitators. She or he will hear the message Facilitator 1 is telling Facilitator 2. Other participants should not be listening to what Facilitator 1 is saying.
- A has to listen to the message which Facilitator 1 is telling Facilitator 2. A will take this message to B. B will pass the message to C, D, E, ...and so on... Finally Facilitator 1 will ask each from last participant M... to relate the message that she/he received. Facilitator 2 has to write up all the received messages on the flip chart. Facilitator 1 has to write the message she originally passed on another flip chart.
- Facilitator 1 has to check at what point the message got distorted, how it happened, and what are the lessons we have to learn when we communicate messages to others as communicators and receivers.
- Round 2 - Facilitator 1 passes another message to M directly. Like before the transmitting starts [backwards] from the M to K, L, G...A will receive the message and Facilitator 2 writes that on the flip chart. Facilitator 1 has to write the message she originally passed on another flip chart. Facilitator 1, as before, has to check the message, where it went wrong and why.
- Facilitator 1 has to compare the first round with second round. Facilitator 1 has to check how the second round of the message was done after learning the lessons of Round 1.
- Facilitator 1 has to summarise how important it is for us as women peacebuilders to be good communicators.

## **Session Five**

### ***5.6.5 Related Information Gathering***

- Facilitator gives a scenario [**Handout 4**] to the participants in 3 groups to analyse and come up with information they need to start the peacebuilding process.
- Groups will make their presentations. Facilitator has to discuss with participants, share experiences of others, highlight what is done well and fill any gaps. Facilitator has to underline how to access that information [context-specific] and how it has to be organised and used strategically.

- Facilitator has to emphasise that the information and documentation related to the issue and negotiation should be properly organised. For example, information on related laws, supporting documents, where and how to get the information, information needed to counter opponents' arguments.

#### ***Handout 4 – Girls' Education***

In village X, there are continued threats from Taliban militants to prevent girls from attending school. Due to this, parents who have young girls have started to stop them from attending school. As a result, some schools are being closed down in this village. In this situation as peacebuilders, we are concerned about the education of girl children and their rights to education.

- Analyse the situation and understand how it will aggravate social problems.
- Identify the key players in this scenario and their power.
- Plan [strategise and calculate risks] for negotiation.



## **Session Six**

### ***5.6.6 Assessing Risks***

- Facilitator has to remind participants of the same scenario in Handout 4 and ask them to identify the risks as women peacebuilders. All the risks they mention should be listed on the flip chart.
- Ranking exercise: Participants are divided into 2 groups for ranking exercises. Facilitator gives the 2 groups 10 circles in bristle card – small and big circles. Participants will discuss, assess and analyse the selected 5 risks already listed in the plenary. Use the bigger circle for higher risks and mention/name risk. Participants should mention the reason why the risk is more/higher on the same card. In the same way, participants will mention the reason why the risk is less depending on the size of the circle.
- Participants will present the outcome of the group exercise.
- Facilitator has to gauge the ranking of the risks and whether there are lower/higher risks in the same scenario and discuss reasons depending on context/situation. It is not wrong to have high and low risks in the same scenario. For example, for one group, meeting the Taliban is a high risk (in this situation), but for the other group it is a low risk as they already know the persons involved in the Taliban group.

### ***Processing the Exercises***

Participants will be divided into 2 groups A & B. A will evaluate B, and B will evaluate A.

These are only lead guide questions and are to be used indirectly for this evaluation.

- *What are the areas they think were useful for them? Why?*
- *What are the areas that were not clear for them? Why?*
- *Are there any new suggestions for this session to be more effective?*
- *Both groups will present these to the plenary session.*

### ***Take Away Points***

- Even though identifying and analysing problem skills are key elements of peacebuilding; negotiation, communication, information gathering and risk assessing are also crucial for peacebuilding.
- Remember that lobbying and negotiation are a continuous process until the problem is resolved.
- Addressing the conflict means working towards peace.
- The key elements to be kept in mind in communication are – hearing, reflecting and transmitting. For effective negotiation, we need good communication skills.
- In family life, there should be mutual understanding. If not, it is always the woman who ends up compromising. This will not lead to peace.

***Inter-Module Exercise:***

**Identify a problem/ conflict in your area/village. Try to work with a small women's group to assess the risks and bring the lessons to the next Module.**





# **MODULE 6**

## **Transformative and Sustainable Leadership**



## **Transformative and Sustainable Leadership**

**Brief Introduction:** In any situation, power dynamics should be brought into the analysis. Leadership should make/allow spaces for self-reflection, critical thinking and actions, and most importantly, how it will lead to disempowering/empowering others.

**6.1 Module Objective:** To stimulate participants to reflect on leadership and build their capacity to develop transformative women's leadership that is sustainable.

### **6.2 Module Content**

- Inter-module presentations
- Understanding Leadership
- Leadership and Disempowerment
- Processing the Exercises

### **6.3 Methodology**

- Spontaneous thoughts
- Unpacking and re-packing
- Scenario discussion
- Plenary discussion
- Documentary film discussion
- Small group discussion

### **6.4 Materials:**

- Handout 1 - Long Standing Leader
- Flip charts - 12
- Marker pens - 3 different colours - 3 sets
- Blu Tack
- Wall space for presentations
- Handout 2 - Abortion Law
- Documentary film - 'Three-wheeler driver Rekha' [transcription]
- MP3 player and TV/multimedia projector
- Additional Information [Session 1]

### **6.5 Time – 5 hours and 30 minutes**

Session	Time
Inter Module	1 hour
1	3 hours
2	1 hour
Processing	30 minutes

**Note:** Requires 2 facilitators working together

## 6.6 Facilitator's Notes

- Allow participants' inter-module presentations without interference.
- Facilitator has to give her/his comments, take participants' responses, noting carefully how they worked with other women, and tap their potential leadership abilities.

### ***Special Tips for Trainers:***

- **Be careful of prejudiced mindsets of some participants and how to manage this. It is important. Wherever possible, try to connect the discussion to the exercises in Modules 1-6.**
- **Facilitator has to go through Modules 1-6 and prepare the skills and knowledge checklist for mobilisation for the next Module.**

## **Session One**

### ***6.6.1 Understanding Leadership***

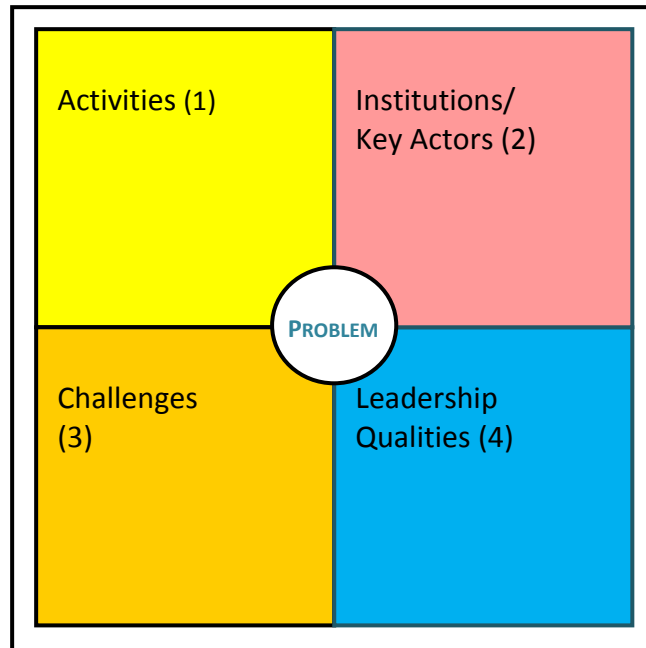
#### ***Additional Tips for Trainers:***

- Women peacebuilders are also women leaders.
- Women leaders have to also deal with inner conflicts and power issues, etc.
- Life experiences can shape individual/collective understanding.
- Bringing peace to any society means a collective effort.
- Bring core values into the collective effort.
- Collective leadership [encourage new leaders and youth] is important for peace to be sustained.

- Facilitator asks participants to think for one minute about who their favourite leaders are and then to name them aloud. Keep all the names on the flip chart, which will be taken up at the end of processing the exercises.
- Facilitator divides the participants into 3 groups and gives out 3 cases **[Handout 1]** to the groups to discuss.
- Groups will make their presentations. Facilitator makes the list of bad and good qualities. Facilitator has to add any missing points.
- Facilitator has to start a discussion with the participants on each and every bad and good quality, why and how it happens in the real world. Facilitator has to emphasise

in her/his summary, the principles, practices and values such as collective leadership, democratic leadership, etc.

- Facilitator divides the participants into 2 groups and asks them to unpack the problem **[Handout 2]**. Use this frame to guide the participants for discussion.



- Ask both groups to discuss the lead questions.
- Both groups will present the outcomes. Each group will present part one first and after the discussion, part 2, then part 3 and thereafter, part 4.
- Facilitator has to summarise the leadership qualities and the challenges and ask the participants whether a single individual can solve this problem. It needs a lot of changes including structures, systems, its nature and form. Therefore, collective women's leadership has to be developed, and multiple-pronged actions taken in different ways.



### **Handout 1 - Long Standing Leaders**

**CASE 1:** A is a progressive person and bright in identifying and analysing problems. A lot of people say that A is very sharp in arguments. This person also knows a lot of people, is very competent and speaks many languages. This person is a long standing leader of a trade union. This leader is always very proud that without others' support (s)he successfully led the union for 30 years. People say this leader has a lot of rich experiences.

**CASE 2:** Persons B, C and D are leaders of a people's movement. In their movement, they always talk about collective leadership. They also encourage a lot of women workers to be involved in mobilisation actions. There are lots of debates within this movement. C and D are from the same family, so it is easy to work in the movement. They think that they are doing good work so that they could continue forever. B is the theoretician, but sharper, and people think B has very good values. B believes that due to the social system, it is difficult for women to take up leadership in people's movements.

**CASE 3:** Person X is a leader who is always talking about commitment and skills. If there are any problems faced by the community, X is the first person who comes forward to help. When there are any community meetings, X always makes speeches. People say that there are two kinds of castes in this village; X comes from the upper caste family. There are a few people belonging to the upper caste but the majority are from the lower caste. People say that X believes in the caste system and that women cannot be a leader. X is articulate and speaks very well. X is also a good listener, and does a lot of programs for developing their members' capacities but never allows others to do training because person X has very good skills.

#### **Answer these**

- Identify the leadership qualities in these scenarios.
- What are the bad and good qualities in each leadership and why?

### **Handout 2 – Abortion Law**

Z country wants to introduce a new abortion law. But there is a lot of opposition on this. Therefore, the state decided not to bring this law to the parliament. As a peacebuilder, you feel that this bill is important because in this village there are a lot of illegal abortions and this has affected women's health and sometimes even resulted in deaths.

1. What activities should be done to solve the problem?
2. Who are the actors/institutions that are connected with this problem?
3. What are the challenges we will have to face in doing this?
4. What kind of leadership qualities do we need while doing these activities dealing with institutions/actors?

## **Session Two**

### ***6.6.2 Leadership and Disempowerment***

- Show the documentary film, which includes lot of direct and indirect disempowerment factors to women's leadership. Ask the participants to identify the disempowerment factors, institutions/actors [at different levels] in the plenary session.
- Facilitator explains that identifying disempowerment factors are important for peacebuilders, as there are many challenges that women have to face. If they cannot understand the disempowerment factors and its systemic links, women peacebuilders will not be able to move forward successfully.

#### **Documentary Film**

'Three-wheeler [driver] Rekha'. Women Defining Peace, Colombo, Sri Lanka. (See transcription of story line below).

#### ***Processing the Exercises:***

Facilitator asks participants to rethink the leader's names they mentioned earlier on (Session 1) to test their thinking. Ask them whether they will still see them as leaders: reply yes/no and give reasons why.

#### ***Take Away Points***

- The sense of leadership should not centre on a person or an 'individual' but on 'collective leadership'.
- Leadership should contribute to structural change.
- Guard against the danger that some kinds of leadership can disempower others and women's leadership potential too.

***Inter-Module Exercise:***

Ask the participants to identify a small group of women peacebuilders in their own area/village. Start work on leadership qualities [you handled individually in Module 5] and share the good and bad qualities with the participants.



Transcription of the Documentary Film

**THREE-WHEELER REKHA**

Mother! Sister returned the pickle. She has sold just three ten-rupee packets.

Was Bala brother paid any compensation at his workplace? Actually at those kinds of places they should have an insurance cover.

What compensation, sister?

When I was hospitalised, my office paid rupees 2000/-

That is all as compensation!

For how many days more do we need to take medication?

For a year or a year and a half, the ayurvedic doctor told us to avoid keeping the foot down and doing any work. I don't know what I'm going to do for my children's food.

This string-hopper sale is of no use. Waking up at dawn and mixing the dough till our hands ache; after that with the money collected in the evening, we cannot afford to buy even a loaf of bread or a coconut.

Kumari, please give 25 string-hoppers for me!

What happened to Bala, I heard he has broken a limb?

Yes sister, he has to stay in one place for many days.

Oh, how can you survive without a job?

Need to look for any other job.

Other women of course, know embroidery or tailoring work. See now... Kusume's wife who is now married to Nandavathi sister's son. She is doing embroidery designs for pillow-cases and earning quite a lot. But you never learnt any such things, even while schooling you were just loafing around.

Even if Rekha does not know how to stitch, she was a clever student at school. She has more than hundred certificates. While Bala was there, at the village cycle race, don't you remember, sister, that Rekha came first place in the race?

Those are not a woman's job. Women should do women's jobs. Is there any use of that cycle race winning certificate? That is only good to brag around.

Soma sister, please keep the plate and leave, I will put the string-hoppers and keep it, and you can come after an hour.

Ok, I shall leave then.

Kumari sister, I too shall leave, here is this money for the string-hoppers.

You keep it with you! If you are going to go to any workplace, let me know. Then I can look after the little girls during the afternoon.

Thanks for the concern at such a time.

There is no vacancy suitable for you in here; we only have construction work mostly done by men only. No women in here.

I'm going there; you can come and get in! Couldn't visit Bala for the past two weeks...sister how is he now, better?

Nothing better brother, it will take a long time according to the ayurvedic doctor.

Sister, where did you go to?

I went to Bala's workplace to find out if there was any vacancy.

At the construction site? Are you mad sister?

Brother, how much does a three-wheeler cost now?

Why sister, do you want to buy one?

I know I can do it, you know about me, that's why I'm trying for it. If I got something into my mind, I will do it! I have sent a letter to mother to come and stay here for a few days.

Rekha, please don't talk even a word about this matter with me. Your head is totally confused. How can a woman drive a three-wheeler, degrading yourself, listening to everyone's bad talks; even the children won't be able to live in this village and ultimately this family will be separated. Don't you have any other work at all?

I believe in this, so I want to do it! Don't you know that I tried several other alternatives? Bala! Let's get together and somehow do this! Yesterday I met the lady bank manager and had a chat. We can mortgage this house-deed and get about one and half lakhs. I went with Kumari sister and had a look at Manju brother's three-wheeler. It looks old but the engine is in good condition. If you are willing, then ask Sehar brother to go and inspect it. If it's good, then we can buy it!

Working alone by yourself! How can we look after this family? Next year our daughter has to go to Montessori. Our son's school expenses are on the increase day by day. If we have a three-wheeler it will be useful for our children.

Ok, listen sister; you have to put the first gear forward.

Is it like this?

This side you put the second gear, like this way. Always remember to press the clutch while applying the brakes if not the vehicle will jerk. Press the clutch hard to stop the vehicle immediately. Now you understand sister, you can give it a try.

This is the first gear. Yes, you are right now slowly starting it by pressing the clutch. There you go! Well-done! Now sister, all you need to get a three-wheeler.

Will see brother!

Aren't you ashamed, can't you control your wife, why the hell is she driving a three-wheeler? You are ill and bed-ridden but she would have found another man. I told you countless times don't hang up with that woman. You never gave heed.

Mother, please!

Even in those times, she was driving motor-cycles throughout the streets and climbing trees.

What is the use talking about those matters?

Can you stop it, please!

Grandma has come!

Who is she shouting at?

For you, mother!

Why can't she go for labourer work?

I trust Rekha, mother!

Blind trust!

She is trying to earn a living for the survival of our children and family. After I recovered I can ride the three-wheeler for hire. Manju is our aunt's son. Don't think indecently about him.

Mother, have you been here for a while? Let me prepare tea for you. Mother, you have already put the kettle on fire.

God Bless you my child!

You don't go near the three-wheel parking lot; you stay near the canal point.

I have prepared the stand...

Sister, can you please step out?

Why brother?

Listen sister, no one can just come here and park wherever they wish.

If you want to park at this junction, you should seek permission from us. Women think they can do whatever they like.

Sister, without making too much noise better go back the way you came. Why don't you give the three-wheeler to a guy for a daily rental?

Brother, I have informed the police and sought approval. I have all the necessary documents. Just because I am a woman it does not hinder me from doing such things. What about those girls carrying arms at the war-front? Do you brothers disagree with that too?

We called upon you because of brother Bala, but it seems you are quite talkative. Kindly take your vehicle and go away from here. Otherwise you always will become bed-ridden like Bala brother.

Brother, I am doing an occupation. Even other women do whatever employment they can to earn an income. Brothers, do you know that I have two children whom I need to feed and clothe? Just because I came there is no loss for you all. I didn't approach your three-wheeler parking lot. The police has granted permission for me to park the three-wheeler here.

The police doesn't know that the driver is a woman. You never told that to the police?

What is there to tell specifically to the police that the driver of this vehicle is a woman? They took the name and other details for the approval.

Fine sister, go ahead, will see this later.

Oh sorry, I thought it was a three-wheeler for hire!

Yes miss, it is for hire, please get in. Where do you want to go?

No, no, it's alright.

Get in miss, I drive people daily at this junction, please get in miss. Get in kid. Where are you going to?

Wewa road.

Oh, ok Wewa road, right! Don't be afraid miss, get in. I drive daily at this junction.

This is my occupation. Where are you going to?

Wewa road.

Ok... Wewa road! You can give rupees hundred, I reduced the hire rate for the kid.

You are an experienced driver aren't you?

Miss, you come along and see it.

Hooooou....Hoooouuu....



Since, I have started just this week, I could not earn a proper income in the past few days. Some women hesitate to hire me because I am still unfamiliar. It will be alright soon. I feel if I could park near the station, there would be more hires.

After that scarecrow incident, didn't you have any other problems? I feel you are hiding many things from me. Rekha, you cannot stand against those rascals.

In that case, this country is open to such fellows. You don't get scared. I didn't go for an argument with them. But I won't degrade myself for anyone.

Mother, didn't you tell father that incident about puncturing the three-wheeler tyres?

No need to trouble your father by telling each and everything, son. Also I am not going to be deterred by any of those matters. I will try my best to pay back the bank loan and save a sum monthly.

Son, like I told you that day, make some paper-cards with my telephone number. Then I can give it to those who get into my three-wheeler. Little by little I should familiarise with the customers.

Mother, my school mates are bullying me.

Why is that?

Since you drive a three-wheeler, mother...

So my son, if your mother is able to drive a three-wheeler, what is wrong in that?

See the women in foreign countries; they drive huge trains and trucks. Haven't you seen in films on the television, women fly aeroplanes?

Yes that is right, even in school they taught us about a woman who has been to the moon.

Here my son, don't say these to your mother. After that she also may try to go to the moon.

Miss come, please get in.

No, thanks, I have already booked a three-wheeler, it will arrive now.

Look at that, feel like giving Bala's spouse a good punch.

Women are considering us jokers.

Look at that brother, it was our daily hire. What the hell, how many years we have been here?

They are creating lot of trouble for me, respected priest. Due to my courage I am patiently bearing it because I have to pay back the bank loan borrowed and feed my children therefore I have to do this job no matter what. I don't know why they are troubling me like this.

I can understand your situation. The people in this country are narrow-minded. They treat women so cheaply. Even in this country or in this world, even in the state administration, when such work is being done by women, why can't these people understand?

The lawyer madam, asked me to file a complaint at the police, she speaks on my behalf always. But I felt, it is better to talk to you, respected priest.

I will visit the three-wheeler parking lot and talk to those men. In case it fails, we will find an alternative. It is a rule of law that any person can pursue the employment of their choice and hindrance to it is a punishable offence. Alright then. God Bless you!

I hope you all will consider the reason of my meeting with you. Just because that woman parks here, it will not cost you anything. Certainly there is space in this parking lot for another two three-wheelers. If a new person comes, you have to provide that space for them. So if a woman comes to that place, you don't need to antagonise.

If you are going to the temple, respected priest, please get in. I will drop you.

No. To destroy the jealousy in the hearts of many, I will go in Rekha's three-wheeler. If we can accept the offerings brought by women, accept the clothing offered by women, then there is nothing wrong in riding a vehicle driven by a woman.

Mother, do you want to be dropped near the market?

Yes, my dear. Then I can purchase some vegetables on my way.

The lawyer madam inquired about that job.

Is it about becoming her driver?

Yes, madam has bought a new car. She promised to train me and get a driving license; the cost will be borne by madam. She told that her husband prefers a lady to be his wife's driver. Have to drop madam at the courts and children at the school, then take the children for tuition in the evening and drop them back at home. I can finish all the work and come back home by 4.00 in the evening.

You take a decision which you prefer. Whatever decision you make never fails. Then I can quit this job and ride the hire three-wheeler.

Well, then we can see if the trouble-makers at the three-wheel parking lot will react in a similar manner for a man too.

**END**

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# **MODULE 7**

## **Mobilisation and Solidarity**



## **Mobilisation and Solidarity**

**Brief Introduction:** This Module hopes to bring a clearer understanding of mobilisation and what we need to remember when mobilising. Making close links between mobilisation and solidarity will help participants to strategise depending on issue, context and need. Mobilisation has a long-term political goal, so it is not a '*short-term media oriented campaign*' only. To sustain collective power, mobilisation and solidarity are vital.

**7.1 Module Objective:** To impress and enlighten the participants on the importance of mobilisation and solidarity in peacebuilding.

**7.2 Module Content:**

- Inter-module presentations
- Understanding Mobilisation
- Mobilisation Checklist
- Building Solidarity
- Processing the Exercises

**7.3 Methodology:**

- Plenary discussion
- Poster discussion
- Group work
- Case study discussion

**7.4 Materials:**

- Cards - 6 x 3 inch - one card per participant
- Flip charts - 6
- Platinum for all participants
- Marker pens - 3 different colours - 3 sets
- Blu Tack
- Wall space for presentations
- Handout 1 - Bus Cartoon
- Hand out 2 - Mobilisation Process
- Handout 3 - NEXT Company
- A4 size paper sheets – 12

## 7.5 Time – 6 hours

Session	Time
Inter Module	1 hour
1	1 hour and 30 minutes
2	1 hour and 30 minutes
3	1 hour and 30 minutes
Processing	30 Minutes

**Note:** Requires 2 facilitators working together

## 7.6 Facilitator's Notes

- Allow participants' inter-module presentations without interference.
- Facilitator has to give her/his comments on the exercises. The team will bring their initiatives and link collective leadership to this module.

### ***Special Tips for Trainers:***

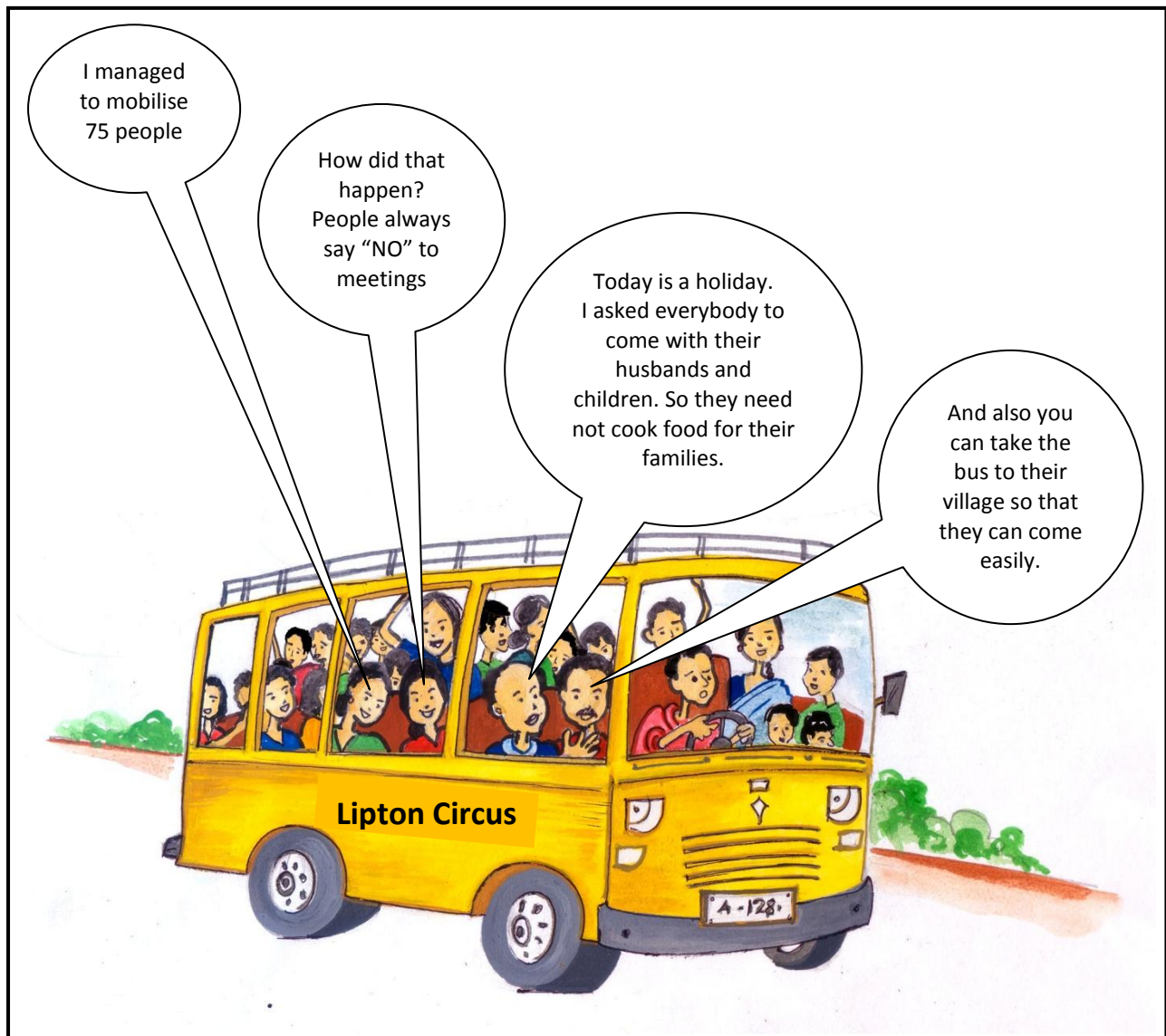
- **Identify the skills and knowledge that came out from Modules 1-6 that will help the participants to check the mobilisation checklist**

## **Session One**

### **7.6.1 Understanding Mobilisation**

- Facilitator gives out cards to participants to write their understanding of mobilisation; stick it on the flip chart and also write their names. [Do not have any discussion at this time]
- Facilitator exhibits the poster [**Handout 1** – Bus cartoon] and asks participants, “Is this mobilisation?” Count the number of YESes and number of NOs.... list the reasons for YESes and NOs on the flip chart.
- Facilitator has to collect all the NOs, summarise its reasons and try to explain that mobilisation is more than bringing a large number of people without knowledge and that it will not help to achieve the objective.
- Facilitator uses the **Handout 2** – Mobilisation Process, to explain how we will know that people are mobilised and empowered. Only then they are ready for collective action on peacebuilding.

### Handout 1 – Bus Cartoon Poster



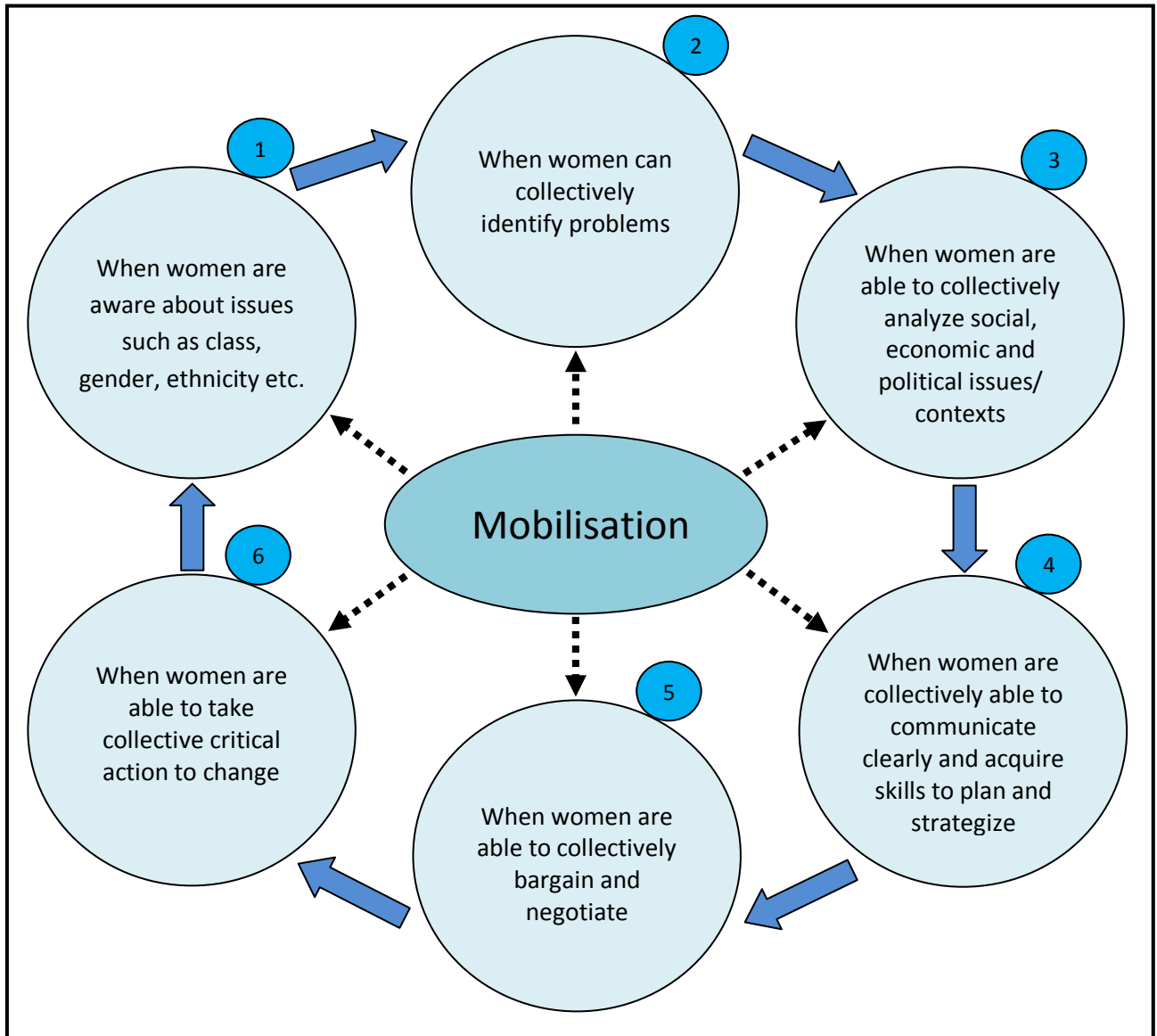


## **Session Two**

### ***7.6.2 Mobilisation Checklist***

- Facilitator asks participants to go into pairs [sitting beside each other] to prepare a checklist on skills and knowledge for mobilisation.
- The first pair will present their checklist. That will be displayed on the wall. Other pairs will check their list and add the missing points.
- Facilitator has to trace the skills and knowledge from Modules 1 - 6 that we covered already and prepare a final checklist. Facilitator has to explain why these skills and knowledge are important for mobilisation. A final question is posed by the facilitator to participants, “Do you think we have all the skills and knowledge in the checklist?” If the answer is yes, **‘we can be effective mobilisers/peacebuilders’**.

## Handout 2- Mobilisation Process



## **Session Three**

### ***7.6.3 Building Solidarity***

- Facilitator divides the participants into 2 groups and asks them to discuss the case **[Handout 3]**.
- The group will present the findings as per the guide questions.
- Facilitator has to summarise the presentations, identify the gaps, and make sure the following steps for solidarity are built:
  - Amongst the workers, worker-worker solidarity
  - NEXT Company, factory to factory, solidarity within the country
  - NEXT Company, factory with other factories manufacturing same product within the country
  - NEXT factory with other factories manufacturing other products
  - Workers in NEXT Company in Pakistan with workers in NEXT Company outside the country
  - With the organisations working on workers' wages within Pakistan.
  - Within the company and consumers.
  - Local community and workers.
- Facilitator divides the participants into 2 groups and the groups will imagine that they are 2 NEXT factory workers within the country. They have never met each other. Both factory workers will have to plan their strategies, remember the challenges and risks to build solidarity of worker-worker.
- The groups will come back after this exercise/planning. In plenary, they will use their planned strategies to develop the 'Mock solidarity'.
- To summarise this session, facilitator has to point out the gaps, how they can ask questions, how to convince other workers, and key elements to be noted, etc...
- Finally, facilitator has to explain that for sustaining peace, strong solidarity is needed. For strong solidarity, effective mobilisation is needed. The whole process from Modules 1-7 should be reinforced, especially the knowledge and skills we learnt that are all crucial for peacebuilding, and moreover, the commitment and sustained activism to transform to a just and equitable society...

### **Handout 3 – NEXT Company**

NEXT, a Multi National Company has 15 sports and textile factories in Sri Lanka, Bangladesh, Indonesia, Pakistan, India, Nepal and Vietnam. Each factory employs a maximum of 300 workers. In Pakistan, there are 4 such industries. In 2010, one factory worker in Karachi started to realise that the workers' wages are very low compared to their cost of living. Workers also heard about an organisation lobbying for wage increase. Moreover, the problems within the factory increased daily. In recent times, the workers also started to complain that they are not even given time to go to the toilet. There are many other conflicts beside wages, within and outside the factory.

- Discuss and analyse the case.
- Identify the problems of the factory workers – direct and indirect.
- Who would be our allies to resolve this problem and who would be our opponents?
- What kind of solidarity links will help to resolve this and at what levels?

## ***Processing the Exercises***

Facilitator gives participants 5 guiding questions:

1. To mention 3 new learnings from the Modules.
2. What were the knowledge and skills they already knew and what were now sharpened?
3. What were the 3 gaps they had identified?
4. Mention 3 suggestions for future training.
5. Give 3 comments on participants' participation.

### ***Take Away Points***

- Proper mobilisation is essential for peacebuilding.
- Identifying problems, analysing problems, planning for action are key elements of mobilisation.
- Building solidarity at different levels (within and outside) will give power to achieve our demands.
- To develop peace that is sustainable, strong solidarity is important; for strong solidarity, strong mobilization is important.

### ***Inter-Module Exercise:***

**Facilitator asks participants to make 1-2 groups. Ask them to prepare a mobilisation plan for promoting/building peace that is sustainable in their localities.**

