



# SIMPLIFIED TRAINING ON GENDER NORMS DIALOGUE SESSIONS FOR CUSTOMARY LAND COMMITTEE MEMBERS IN MALAWI

INTEGRATED LAND AND RESOURCE GOVERNANCE (ILRG)

**JULY 2023**

This document was prepared by the Integrated Land and Resource Governance Task Order, under the Strengthening Tenure and Resource Rights II (STARR II) IDIQ. It was prepared by Tetra Tech.

Cover Photo: Land Registration in TA Mwansambo, March 2022. Photo credit: Nico Parco/ILRG

Tetra Tech Contact: Matt Sommerville, Chief of Party  
Email: [matt.sommerville@tetratech.com](mailto:matt.sommerville@tetratech.com)

Amy Regas, Project Manager  
Email: [amy.regas@tetratech.com](mailto:amy.regas@tetratech.com)

159 Bank Street, Suite 300  
Burlington, VT 05402  
Tel: (802) 495-0282

Contract: Integrated Land and Resource Governance Task Order, under the Strengthening Tenure and Resource Rights II (STARR II) IDIQ.

Contract Number: 7200AA18D00003/7200AA18F00015

USAID Contacts: Stephen Brooks and Karol Boudreaux, USAID Land and Resource Governance Division

Suggested Citation: Integrated Land and Resource Governance (ILRG). (2022). *Simplified Training on Gender Norms Dialogue Sessions for Customary Land Committee (CLC) Members in Malawi*. USAID Integrated Land and Resource Governance Task Order under the Strengthening Tenure and Resource Rights II (STARR II) IDIQ.

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This publication is made possible by the support of the American People through the United States Agency for International Development (USAID). The contents of this publication are the sole responsibility of Tetra Tech and do not necessarily reflect the views of USAID or the United States government.

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# LIST OF ACRONYMS

CLC	Customary Land Committee
ILRG	Integrated Land and Resources Governance
USAID	United States Agency for International Development

# INTRODUCTION

## I. Background

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The government of Malawi enacted a series of land laws in 2016, including the Customary Land Act 2016, which requires all customary landholders to formalize ownership through the registration of their parcels. It is anticipated that formalizing land rights in customary estates through titling will improve the security of tenure. However, unless the process of formalizing land rights looks beyond the technical and legal components to address the social and cultural norms and attitudes that often undermine women's land rights, there is a potential risk of formalizing the exclusion of women and other marginalized groups according to identities such as age, marital status, disability, and ethnicity, among others. The customary laws and practices that do not recognize equitable property rights will render formal legislation ineffective at ensuring gender equality and social inclusion in property rights. Both the matrilineal and patrilineal systems are associated with some form of discrimination when it comes to land rights between men and women. The general practice that affects a person's rights to land is the place of residence after marriage, as inheritance is the principal way in which a person owns land in customary setups.

The United States Agency for International Development (USAID) Integrated Land Resource Governance Project (ILRG) supported the government of Malawi in systematically documenting customary land rights in the Traditional Land Management Area of Mwansambo in Nkhosakota district. ILRG provided technical assistance to a district-level land registry and clerks; promoted the inclusion of women and youth in the land documentation process through updated gender-responsive guidelines, manuals, and tools; engaged key stakeholders to shift gender norms around women's land rights at institutional, community, and household levels; and convened dialogues with national and international stakeholders to discuss lessons learned and build positive momentum on gender and customary land documentation work.

An initial gender assessment carried out in September and October 2021 provided a better understanding of the barriers and opportunities for gender equality, social inclusion, and women's empowerment in access, ownership, and control over land during customary land registration, particularly in terms of the legal framework and the social, economic, and cultural factors facilitating and hindering land rights. TA Mwansambo is a predominantly Chewa matrilineal society (which normally has broader women's rights to land), but due to social and economic changes, the predominant form of marriage has shifted to "Chitengwa," a patrilocal system that tends to restrict women's land rights. Even though women and men have equal rights to own land in Malawi, social and gender norms restrict women's ability to enjoy such rights and to make decisions about land. Men are considered the "head of the household" and ultimately responsible for all household decisions. This means that women's priorities, needs, and interests are often overlooked during land registration, use, disposal, and inheritance. Women are limited in their membership and leadership in governance committees due to gender norms that assign them a disproportionate share of unpaid household and caring responsibilities and that limit women's physical and social mobility.

Customary Land Committees (CLCs) are elected with a 50:50 gender quota across TA Mwansambo and have a key role in the land registration process. As such, it is important to provide them with knowledge and skills so they can actively promote gender equality and social inclusion during land registration and subsequent land administration. Moreover, given their leadership role, they are well-positioned to champion shifts in harmful gender norms that hinder the ability of women and other marginalized groups to own, access, and control land.

## 2. Training Objectives and Approach

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This manual is designed as a practical guide for facilitators to provide light-touch training on gender norms in the context of land rights in Malawi for CLC members. It is important to bear in mind that gender norms are deeply rooted in communities, and change takes time and concerted efforts at various levels. This 2-day training is an initial step towards change, but other actions with other stakeholders (government officers, traditional leaders, and men and women in the communities) are needed to sustain change.

In the spirit of collaboration and efficient use of available resources, it draws on existing and publicly available training approaches<sup>1</sup>, which have been adapted to the context of land governance in Malawi. The light touch training adapts exercises from the longer Household Dialogues on Gender Norms training and Women's Empowerment and Leadership training developed by ILRG.

The ultimate goal of the training is to promote changes in individual beliefs, attitudes, and perceptions, which can lead to shifts in collective/social norms. Specifically, the training has the following learning objectives:

- Create awareness about gender inequality in land ownership and control and understand the impact of harmful gender norms on men and women.
- Understand the different types of power, power hierarchies, and power abuse.
- Create awareness around the different types of gender-based violence and foster an understanding that violence is unacceptable and harmful to everybody in the household.
- Discuss how men and women are able to perform leadership roles and foster an individual and collective vision for equality in leadership and land registration.
- Realize that gender norms can and do change and the individual commitments necessary to begin changes in harmful gender norms.

The training is designed to be run by at least one facilitator, who should be experienced in gender equality, women's empowerment, and facilitating participatory training sessions. It is a highly interactive program and uses a variety of methods, including small and whole-group exercises, role play, case studies, and picture cards. This is intended to allow men and women with different literacy levels and confidence in public speaking to participate actively. Men and women are trained together so they can share different points of view, complement each other's opinions, and challenge themselves and each other on what needs to be done to shift harmful gender norms.

As the methods are highly participatory and competence-based, the maximum recommended number of participants is 20. Choose a venue with ample space for participatory exercises with physical movement and to break participants into smaller groups that can work parallelly without distracting each other. Tables and chairs can hinder participants' full engagement during the training. People often 'hide' behind tables or slouch on chairs. Facilitators should encourage participants to stand up and move around the room as much as possible. Research has shown that we think better when we are on our feet!

This training course is composed of five modules delivered over two full days. At the beginning of each module, there is an overview of the module (purpose, overall length, and sessions). Each session contains its purpose, duration, required materials, facilitator's notes (additional guidance and key concepts), and a step-by-step guideline to run the session.

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<sup>1</sup> Credit is provided as a footnote for each exercise that was adapted from existing methodologies.

Module	Objectives	Exercises	Length
<b>DAY 1</b>			
<b>Module 1: Introduction</b>	Build a collaborative spirit, understand the goals of the training, and agree on ground rules	Arrival and pre-test	30 minutes
		Introductions and Our Journey Together	45 minutes
<b>Module 2: Visioning</b>	Discuss how men and women are able to perform leadership roles and foster an individual and collective vision for equality in leadership and land registration	The Successful Leader	60 minutes
		Leadership Vision Journey	60 minutes
<b>Module 3: Gender Norms and Land Rights</b>	Create awareness about gender inequality in land ownership and control and understand the impact of harmful gender norms on men and women	Gender Fences	60 minutes
		Walk into Land Rights	45 minutes
		Gender Balance Tree	60 minutes
<b>DAY 2</b>			
<b>Module 4: Power Dynamics</b>	Understand the different types of power and power hierarchies in the household. Create awareness around the different types of gender-based violence and foster an understanding that violence is unacceptable and harmful to everybody in the household	The Four Types of Power	40 minutes
		Who Holds Power?	60 minutes
		Gender-Based Violence	40 minutes
<b>Module 5: Changing Gender Norms</b>	Realize that gender norms can and do change and the individual commitments necessary to begin changes in harmful gender norms	Can Gender Norms Change Over Time?	40 minutes
		Negotiating Change	90 minutes
		Re-visiting Our Vision	40 minutes
		Final Reflections and Post-Test	40 minutes

# DAY I

## MODULE I. Introduction

### I. Arrival and Pre-test

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 *Duration:* 30 minutes

 *Materials:* Pre-training assessment test

While participants arrive, distribute the pre-training assessment test and support participants to complete it as needed.

### 2. Introductions and Our Journey Together

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 *Purpose:* Allow participants to get to know and feel at ease with each other. Explain the purpose of the training, establish ground rules and expectations, and provide an opportunity for participants to ask questions about the training. Encourage participants to understand the importance of their commitment to the training process and sessions.

 *Duration:* 45 minutes

 *Materials:* Flipchart paper, makers

 *Facilitator's Notes:*

This introductory session is important for establishing rapport with participants and creating an enabling environment for the smooth conduct of training. It is, therefore, crucial to make this session lighthearted and interesting.

Ensure everyone has a grasp of what the training is all about. It is important to review the agenda and allow participants to ask questions if they are unclear. Encourage all participants to contribute to setting ground rules so all feel a sense of ownership. Gently guide participants to add rules that will ensure training will run smoothly.

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

1. Start by briefly introducing yourself and welcoming participants.
2. Ask participants to form a circle and ask for volunteers to start introducing their 'partner.'
3. Explain the goals of the training program: 1) understand social gender norms that influence our thoughts and behavior and that can be detrimental to men and women; 2) develop leadership visions for the future; 3) develop strategies and skills on how to move closer to our vision, as individuals as well as CLCs; 4) establish relationships with others to exchange experiences and support each other.
4. Explain the overall plan for the training, briefly going over all 5 modules and how they connect to each other. Welcome and answer participants' questions as you explain. (10 minutes)

Module	Objectives
<b>DAY I</b>	
<b>Module I: Introduction</b>	Build a collaborative spirit, understand the goals of the training, and agree on ground rules.

Module	Objectives
<b>Module 2: Visioning</b>	Discuss how men and women are able to perform leadership roles and foster an individual and collective vision for equality in leadership and land registration.
<b>Module 3: Gender Norms and Land Rights</b>	Create awareness about gender inequality in land ownership and control and understand the impact of harmful gender norms on men and women.
<b>DAY 2</b>	
<b>Module 4: Power Dynamics</b>	Understand the different types of power and power hierarchies in the household. Create awareness around the different types of gender-based violence and foster an understanding that violence is unacceptable and harmful to everybody in the household.
<b>Module 5: Changing Gender Norms</b>	Realize that gender norms can and do change and the individual commitments necessary to begin changes in harmful gender norms.

5. Invite the group to establish some ground rules for our work together over the five modules. If working with a literate group, write the rules on the flipchart paper so all can see (if not, a group discussion is sufficient, or the facilitator can draw pictures that reflect the rule). Make sure that the broader group agrees with every rule suggested.

Initial ideas:

- Safe space—this is an opportunity for free and non-judgmental sharing and personal growth. Whatever is said and shared in this room/group stays here.
- Active listening and participation—be present and engage, avoiding distractions like phones and leaving during training.
- Mutual respect for all and giving space to others—speak when it is your turn and listen to others.
- Respect and openness—there is no right or wrong answer. Every idea counts and is valid, even if you disagree. Seek clarification if needed.
- Positive feedback—try to start feedback to one another with either “I love...,” “I wish...,” or “I wonder...”
- Time is precious—come on time and stay for the whole session. If needed to go out for any reason, like to use the restroom, try to be brief and return to the meeting as soon as possible.

## MODULE 2. Visioning

### 1. The Successful Leader

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 **Purpose:** Reflect on the attributes of a successful leader and on whether or not women and men are equally capable of playing this role.

 **Duration:** 1 hour

 **Materials:** Flipchart paper, markers

 **Facilitator's Notes:**

Prepare awareness maps on flipchart paper, which are four columns saying “think,” “say,” “hear,” and “do.” Use symbols instead of words for illiterate participants (one flipchart paper per small group, 4 small groups in total).

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

1. Divide participants into 4 groups of 5 participants and ask them to jointly come up with the profile of a successful leader in their community, including their name, age, number of children, marital status, etc. Stress that participants can invent a character or think of someone they know in real life. (5 minutes)
2. Give each group a flipchart paper with the awareness map. Ask participants to complete the columns by either writing or drawing symbols of what they think their character “thinks,” “says,” “hears,” and “does” on a normal day. (10 minutes)
3. Ask each group to present their character and awareness map to the plenary. Allow a maximum of 5 minutes per presentation. (20 minutes total)
4. Discuss whether or not any of the characters were women. If yes/no, why? Can women and men both become successful leaders? If not, what would it take for women to become successful leaders? (15 minutes)

### 2. My Leadership Vision Journey<sup>2</sup>

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 **Purpose:** Give participants the opportunity to practice developing their vision for their leadership aspirations, use their strengths, work on their weaknesses, and identify obstacles they are likely to face and opportunities available to them.

 **Duration:** 1 hour

 **Materials:** Colored pens (enough for all participants), flipchart sheets of paper, one per participant, post-its

 **Facilitator's Notes:**

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

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<sup>2</sup> Adapted from Oxfam Novib. 2014. Rocky Road to Diamond Dreams: GALS Phase I Visioning and Catalyzing – A Gender Justice Movement Implementation Manual. Available at: <https://empoweratscale.org/resource-centre/gals-phase-1-manual/>

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



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

1. Start the exercise by referring to the previous modules, especially self-awareness, self-confidence, self-responsibility, and what it takes to be a successful leader. Then ask participants to look at/think of their *Tree of Life* drawings and choose one bud/aspiration related to leadership that is most important to them and that they think they can achieve in the short term (about a year). Remind them as they do so to think about personal strengths and weaknesses.
2. Explain to participants that they are now going to plan to start moving toward realizing their dream and aspirations as a leader. Participants must remember that this is their dream: they should discuss and learn, not copy from others.
3. Give each participant a sheet of flipchart paper and ask them to sit comfortably on the floor or at a table.
4. Before discussing the details of the tool, ask participants to define a “*Vision Journey to gender equal society for a developed village/community*” in the local language (e.g., in Chichewa, it can be defined as “*Masomphenya a ulendo wa chitukuko chokomera amayi ndi abambo pakukhala ndi umwini wa malo kudera.*”).
5. Provide the following instructions to participants, step-by-step, waiting for the completion of each step before giving instructions for the next step. As they draw, go around the room to check individual drawings and provide further clarifications if needed. Show an example, or draw your own so they understand each step/drawing needed:
  - Step 1: Draw a large circle at the top right corner of your flipchart and include your aspirations/buds/dreams. This is your future and your vision.
  - Step 2: Draw a second circle at the bottom left corner. This is your present. Draw your current starting situation relevant to your vision, e.g., what type of position do you have? What do you do? At what level are you? How much influence do you have, etc.?
  - Step 3: Draw two straight lines to link both circles. This represents the road from the present (bottom) to the future (top).
  - Step 4: On one side of the road, draw opportunities, things that can help you achieve your dream/vision. The more opportunities you can think of, the easier it will be to advance.

- Step 5: Explain that in their journey to their vision, they will face constraints that can drag them down. They can be seen as rocks on the road. It is important to foresee and avoid them if possible. Give each participant a stack of post-its, and using one post-it per drawing, ask participants to draw the most important ‘rocks’ that might stand in the way of them reaching their vision and stick it on their individual flipchart. Encourage participants to be as concrete as possible. Explain that we are adding our rocks with post-it because we can work to try to remove them.
6. Once everyone has drawn their Vision Journey, invite 1–2 participants to share their journeys and reflect on their rocks.
  7. End the session by emphasizing that the Vision Journey is an important product of the training and that we have reached a stage where every participant is clear about their leadership role, aspirations, and what it takes for them as individuals to increase their self-worth. NOTE: The facilitator should hold on to these vision journey maps and bring them back for Day 2.

## MODULE 3. Gender Norms and Land Rights

### I. Gender Fences

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 *Purpose:* Use storytelling and visual representation to show participants that people are treated differently in the household and society according to their gender, and this can affect how they fulfill their potential and live a happy life.

 *Duration:* 60 minutes

 *Materials:* Available materials like sticks, leaves, or stones

 *Facilitator’s Notes:*

The key concept for this exercise is social and gender norms and how they create invisible fences for people to progress in life and fulfill their potential. As you read the story, you will pause at certain points to ask participants to highlight “gender fences” or gender norms constraining women or men. If participants do not notice a particular gender norm, gently guide them.

Every time participants raise a constraining gender norm, ask a volunteer to grab leaves, sticks, or stones and place them to create a fence or barrier around the man or woman volunteer. For each new norm, create another layer of fence around the volunteer.

Key concepts:

- Social norms are the implicit and informal rules about what is appropriate or expected in a social context. Gender norms are a subset of social norms about how people of a particular gender are expected to behave.
- Gender norms act like “invisible fences” that shape and narrow people’s thinking, behaviors, and opportunities.
- Gender norms affect the division of labor in the household and beyond, the allocation and control of resources, and the opportunities men and women have to make choices, pursue economic opportunities, and live a life free of violence.
- Harmful gender stereotypes can negatively affect men and women:
  - Men take more risks and have higher mortality, in addition to lower life expectancy;
  - Men are the majority in violent deaths and suicide;
  - Men have more problems with drinking and drugs;

- Men are the majority in prisons;
- Men, in general, don't feel they can complain about physical or emotional pain;
- Men can miss the opportunity to have a good relationship with their sons and daughters;
- Women have less access to education and income-generating activities;
- Women and girls have higher malnutrition rates;
- Women have less access to and control of assets and resources;
- Women perform the bulk of household and caring tasks, with less time for rest, leisure, and learning;
- Women rarely occupy positions of authority; and
- Women and girls are the main victims of gender-based violence.



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

1. Ask participants to sit comfortably in a circle and ask for one man and woman as volunteers and a third volunteer of any gender. Ask the man and woman to stay in the center of the circle, away from each other. Ask the third volunteer to stand by a pile of sticks, leaves, or stones you collected beforehand.
2. Explain that we will go through the story of two groundnut farmers, Grace and Jonasi. Explain that as you read the story, you will stop at certain points and ask participants which gender barriers or norms they noticed and who they are constraining (the man or the woman). For each constraint, the third volunteer will add a circle of sticks/leaves/stones as a fence around the concerned volunteer.

*Grace married Jonasi when she was young and moved to his family's land. They produce groundnuts as their main source of income. They have four children aged eight, six, four, and one, and Grace is pregnant.*

*When it is time to sell the groundnuts, Jonasi goes to the market, saying women cannot deal with finances and that he is the head of the house.*

➤ **Pause to ask for gender barriers or norms (suggestions below):**

- Men are in charge of the sale of produce—**add a fence around woman volunteer**
- Men are heads of households—**add a fence around woman volunteer**

*Both Grace and Jonasi perform day-to-day farming tasks. There are a few activities Jonasi does on his own, like plowing the land and applying fertilizer. He says these are tricky tasks, and only he knows how to do them properly. He also takes care of bagging and weighting, saying women are not good with numbers and don't understand the scales.*

➤ **Pause to ask for gender barriers or norms (suggestions below. If a norm already considered is raised, do not add it again as a fence around the volunteer):**

- Women are not good with money or numbers—**add a fence around woman volunteer**

*Every day, Grace wakes up at 5 am to fetch water for the family. She prepares food for the family and gets her oldest children ready for school. She straps the baby to her back and takes him outside to feed the small animals and goes to work in the family fields. When she walks back home, she collects firewood. She is tired but cannot rest as she needs to clean the animals' enclosures, wash the clothes, wash the dishes, clean the children up, and prepare the evening meal. This is getting increasingly difficult as the pregnancy progresses, and she spends most of the night awake feeding their one-year-old baby.*

➤ **Pause to ask for gender barriers or norms (suggestions below. If a norm already considered is raised, do not add it again as a fence around the volunteer):**

- Women are responsible for household chores and childcare—**add a fence around woman volunteer**

*Sometimes Grace feels very tired, and the food is not ready in time or not very tasty. Jonasi gets in a bad mood and shouts at her that she is a bad wife and useless. She stays very quiet so as not to upset him further. Most nights, he wants to have sexual intercourse, but if she says she is tired, he also gets angry.*

➤ **Pause to ask for gender barriers or norms (suggestions below. If a norm already considered is raised, do not add it again as a fence around the volunteer):**

- There are instances when gender-based violence is justified, like if a wife does not fulfill expected “obligations” for her husband—**add a fence around woman volunteer**

*Jonasi wakes up every day at 6 am, and after washing himself and eating breakfast, he spends most of the day plowing, planting, weeding, and harvesting in the fields, depending on the time of the year. Some days he helps his cousin with construction work in the village for extra money. It is all very physically demanding work. Jonasi is very tired when he gets home in the early evening, and he finds it irritating when the children are excited and loud. They want to talk to him or show him schoolwork, but he feels this is not his job. He sees that Grace is sometimes struggling with the household work, but he feels he can't help her. He is a man, and if his friends were to see him doing women's work, they would mock him.*

➤ **Pause to ask for gender barriers or norms (suggestions below. If a norm already considered is raised, do not add it again as a fence around the volunteer):**

- Men are not involved in the daily care of children—**add a fence around man volunteer (as they miss on creating a bond with their children)**
- Men should not perform household or caring work—**add a fence around man volunteer**

*Last year, the groundnut production was not as good as it should have been, and the construction jobs dried up because of the Covid-19 pandemic. Money has been very tight, and he is worried. Their oldest daughter and sons need school uniforms, but he knows they won't have the money. He feels frustrated and ashamed. To distract himself most evenings, he goes to the village to play cards with his brothers and friends and has a drink to relax. He can't talk to his friends about these worries because he feels it is his job as a man to provide. Sometimes he ends up drinking a bit too much as he feels it helps him forget these worries.*

➤ **Pause to ask for gender barriers or norms (suggestions below. If a norm already considered is raised, do not add it again as a fence around the volunteer):**

- Men are the breadwinners and have the pressure to provide for their families—**add a fence around man volunteer**
- Men must be tough and strong and should not express emotions or weaknesses—**add a fence around man volunteer**

*A land registration process starts in their village, as most groundnut farmers do not have documents securing their land rights. Jonasi hears about it when hanging out with his friends at the market and Grace at the water collection point. Jonasi says he will attend the sensitization meetings on behalf of the family and tell Grace anything important, but he never tells her. When she asks, he says it was men's stuff, for landowners, and she doesn't need to worry. When the data collectors come to the house, they ask Jonasi who should be in the land certificate. He says only him because the land is his, and he is the one who farms it. Grace overhears when Jonasi says he farms the land and thinks about how she also works in the fields every day. At night Grace can't sleep thinking about what happened to her aunt, who*

lives in another village. She had been married for 15 years, working together with her husband on the land and raising their 6 children, when her husband suddenly died. His family went to the house, saying the land was theirs and she had to leave. She didn't have any paper saying she had a right to the land and didn't know who to go to for help. Grace is terrified something like that could happen to her.

➤ **Pause to ask for gender barriers or norms (suggestions below. If a norm already considered is raised, do not add it again as a fence around the volunteer):**

- Men are landowners, and women do not have rights to land if they go to live in the ancestral home of their husbands—**add a fence around woman volunteer**
- Men have access to public spaces and information—**add a fence around woman volunteer**
- Women are not real farmers, just farmers' wives or helpers—**add a fence around woman volunteer**

3. Once the story ends, ask participants to look at the man and woman volunteers and the fences around them. Using the Facilitator's Notes above, explain how gender norms work as invisible fences that constrain both men and women, although they negatively affect women and girls disproportionately. Talk about the negative fences for both men and women.
4. Facilitate a discussion about the story, asking participants:
  - Does this story sound familiar?
  - Do the gender norms in the story sound familiar? Do you feel any of them affect you?
  - How do you think Grace feels? How do you think Jonasi feels? (*Probe: Happy? Appreciated? Guilty? Angry?*)

## 2. Walk into Land Rights

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*Purpose:*

Show participants in an active way that gender norms create barriers to women's secure land rights and how even when women have access to and ownership of land, they struggle to exercise decision-making power over land and income derived from land.



*Duration:*

45 minutes



*Materials:*



*Facilitator's Notes:*

Make sure they have space in front of them as they will step forward during the exercise. It is important that only each volunteer knows their character and does not divulge this information until asked to do so.

This exercise focuses on land rights. Concepts and information to guide this session include:

- **Land tenure** is the relationship that individuals and groups hold with respect to land and land-based resources like trees, minerals, and water.
- Land tenure refers to a **bundle of rights** that include the right to own land, access land, withdraw products from land, manage land, and dispose of land.
- Secure land rights are **recognized** (by law and customs), **clearly defined** (stable and not affected by changing circumstances), and **enforceable**. Women's secure land rights also need to be gender equal in law and customs, able to withstand changes (like divorce or

spouse death), and exercisable without requiring additional approvals that are not required for men.

- The legal framework in Malawi provides for equality in land ownership, but social norms can prevent women from owning or inheriting land, especially under certain marriage systems. Women frequently have access to land mainly through male relatives.



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

1. Explain that you will need five volunteers for this exercise. Volunteers will receive a character and will stand in a line, side by side, while the other participants (audience) watch from across the room.
2. Invite the five volunteers to the front. Assign each volunteer a character from the list below, making sure to whisper in their ear so only they know who their character is. (5 minutes)
  - Married man
  - Married woman
  - Widowed woman
  - Young single man
  - Young single woman
3. Say that you will read a series of statements. If the statement makes sense to the character the volunteer has been assigned (or is very likely to apply), step forward. If not, stay put. Check if the volunteers and all participants understood and answer any questions they have.
4. Read each sentence, one at a time, reminding volunteers to step forward only if the sentence applies to your character: (15 minutes)
  - “I have a right to land in my ancestral home/village.”
  - “I have a right to land in my spouse’s home/village.”
  - “I am not worried that I will lose access to land if I get divorced.”
  - “I am not worried that I will lose access to land if my spouse dies.”
  - “I know that when my parents die, I will have the same right to land as my siblings, regardless of whether they are men or women.”
  - “I know the rules for owning and registering land or where to obtain this information.”
  - “If I enter into a land dispute with a neighbor or relative, I know where to get help to solve the dispute.”
  - “If I enter into a land dispute with a neighbor or relative, the people making the decision on the dispute are likely to be of the same gender as me.”
  - “I have the final say in decisions about what to plant and when on my family’s land.”
  - “I decide how the income coming from the land is used.”
  - “I can sell my land without consulting other family members if I want.”
    - “I have the final say on who will inherit my land once I die.”
5. After all the statements have been read, ask the participants to look at who is “front” in the “walk of life” and who has been left behind. Ask those in front to reveal to everyone their character. Ask the same from those behind. (5 minutes)

6. Facilitate a discussion on the factors that make it difficult for certain people and groups to fully fulfill their potential and enjoy land rights. (20 minutes)

Some points you can highlight to complement participants' views:

- Who has more access to land? What about ownership?
- Who has more freedom to make decisions about land and related income?
- Are there gendered limitations to pursuing land rights, both practical (lack of time and knowledge) and social (ability to engage with people outside their immediate family)?
- Are land governance structures and authorities composed mainly of men or women?
- Is it socially acceptable in the same way that men and women own land?
- Are the land rights of women and girls protected in the event of changes in marital status, such as divorce or the death of the husband or parent?

### 3. Gender Balance Tree<sup>3</sup>

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*Purpose:* Understand gendered contributions and decision-making within households.



*Duration:* 1 hour



*Materials:* Flipchart paper, colored pens (at least two different colors and enough of all colors for all participants), tape, or blue tack



*Facilitator's Notes:*

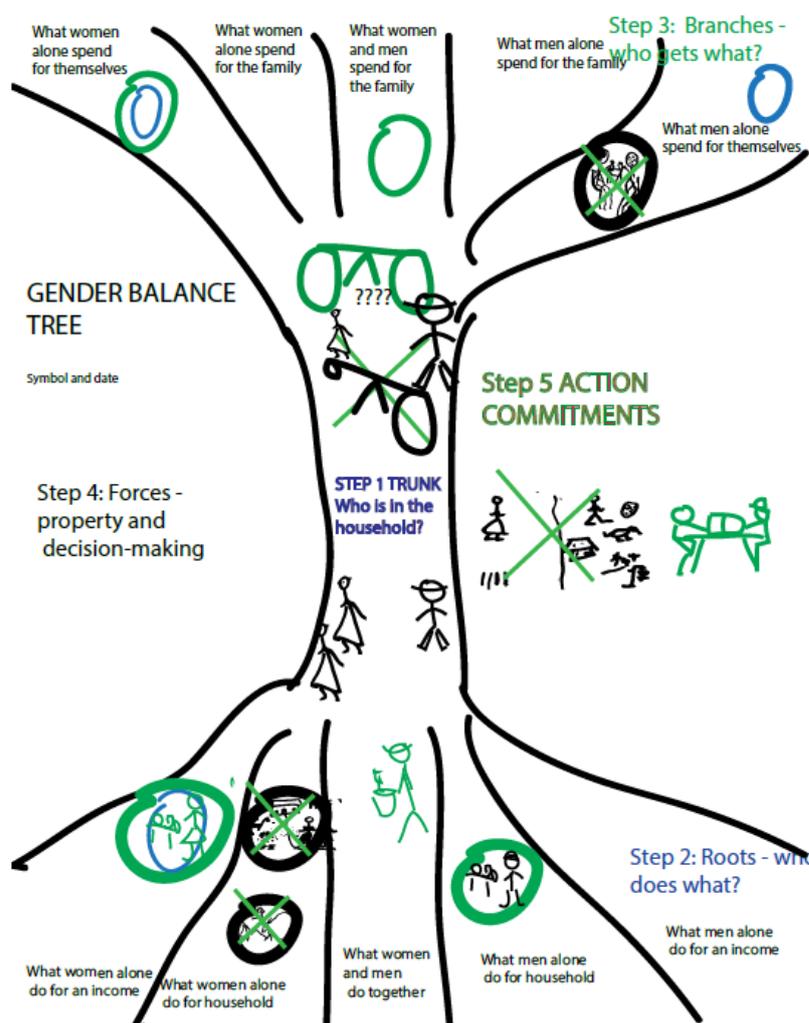
Households are like trees - they need to be properly balanced if they are to bear rich fruit. If the roots are not equally strong on both sides, the tree will fall over in the first storm. If the fruits on one side are heavier than the other, then the tree will also fall over, and there will be no harvest next year. Inequalities between women and men in households are a key cause of imbalances and inefficiencies in the household tree, which make them fail.

The Gender Balance Tree exercise is done by couples (or any other two or three people who came together from the same household). Collaboration between partners is critical, and the facilitator must encourage and closely monitor to avoid that only one person is drawing or contributing.

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<sup>3</sup> Adapted from Oxfam Novib. 2014. Rocky Road to Diamond Dreams: GALS Phase I visioning and catalyzing a gender justice movement implementation manual. Available at: <https://empoweratscale.org/resource-centre/gals-phase-1-manual/>

The picture below is a guide of what the Gender Balance Tree should look like:



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

1. Explain that we will work on our household's Gender Balance Tree, which is a tool that helps us visualize the distribution of roles, assets, decisions, and responsibilities between household members. Use the Facilitator's Notes above. (5 minutes)
2. Ask couples or people who came together from the same household to sit together, also asking that each couple/household sit a bit apart from other couples/groups so they can focus. Distribute one flipchart paper and pens to each couple/household. Explain the steps below while demonstrating them on a large chart paper.

### Step 1: Trunk—Who is in the household? (10 minutes)

3. Draw two lines in the middle of the paper for the trunk of the tree. Write or draw symbols for each household member on either side inside the trunk. Women should go on the left side of the trunk and men on the right side, with dependents in the middle to the side of their respective gender. It is best not to color code by gender, or it gets confused with the colors of the fruits.

### Step 2: Roots—Who Contributes What Work? (10 minutes)

4. Draw five roots: two roots for women, two roots for men on their respective sides of the trunk, and a central root for joint activities. On the outside root, on each side, put the activities which people of that gender perform alone.
5. On the inside roots, put the activities that people of that gender perform alone for the family, i.e., housework and care work.
6. In the central root, put those activities which both women and men do, closer to the side of the sex who does it mostly.

**Step 3: Branches—Who Gets What Fruit? (10 minutes)**

7. Draw five branches at the top of the tree: two branches for women, two branches for men on their respective sides of the trunk, and a central branch for joint household expenses.
8. On the outside branch on each side, draw or write the personal expenditures each gender makes for themselves alone. Circle the largest personal expenditures in **black**. On the inside branch, on each side, draw expenditures each gender pays for the whole household. Circle the largest expenditures in **black**. In the middle branch, put joint expenditures and circle the largest expenditures.

**Step 4: What is Pushing the Tree? (10 minutes)**

9. On their respective side of the trunk, write or draw symbols for the property women and men own, e.g., land, livestock, house, etc.
10. Finally, on their respective side of the trunk, write or draw symbols for the decisions women and men make: Which decisions are made by women only, which by men only, and which are made jointly. Is one person the overall decision-maker, or do both people always sit down together to discuss and decide?

**Step 5: Action—What do We Want to Change? (15 minutes)**

11. Ask participants to look at their trees and think: is the tree balanced? Are women doing most of the work, with men owning most of the property, income, and expenditure? Are men making most of the decisions?
12. Ask participants to circle in blue the things they think could help balance the tree so it can stand up straight and bear rich fruit for women, men, and their children. Which tasks should be done jointly, which expenditures could be cut, and what property should be shared?

# DAY 2

## Recap—10 minutes

Briefly recap the contents discussed in the previous day, emphasizing the visioning exercise, gender norms, and consequences of inequality in land rights and decision-making.

## MODULE 4. Power Dynamics

### I. The Four Types of Power<sup>4</sup>

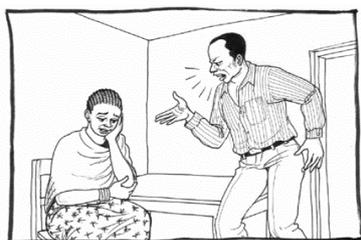
 **Purpose:** Introduce participants to the different types of power and stimulate reflection about how power can be used negatively and productively.

 **Duration:** 40 minutes

 **Materials:** Flipchart paper and markers (optional if the group is illiterate)

 **Facilitator's Notes:**

The focus of this session is to help participants understand that to have influence as a leader is to have power; therefore, go over the types of power slowly, and before ending the session, make sure that everyone understands and has had time to reflect on the different types.



- **Power over:** This is the type people most commonly think of when asked to define power. It is the power one has over others, often associated with force, coercion, domination, and control. It can have many negative associations and use fear, physical control, and abuse. In this type of power, power is seen as a limited resource that some have and some do not. In most households—and society at large—men frequently dominate control of resources and decisions, which can lead to the exclusion of others in the family and abuse. Examples: deciding who someone should marry; physically assaulting someone; not letting someone own land; controlling all income in the household.

- **Power to:** The potential to do or accomplish something, to use one's unique abilities and knowledge to shape their life or the world where one lives. Power to is productive power. Examples: being able to sell something to others, building something with our own hands, and planting a garden to have better food.



- **Power with:** The power that comes from collective strength. It refers to collaboration to achieve something together. Instead of control, it is motivated by respect, mutual support, solidarity, and collaborative decision-making. Power with is based on identifying commonalities, despite differences, and finding ways to work together. Examples: two or more people building a

<sup>4</sup> Adapted from Helen Keller International. n.d. Nurturing connections: Adopted for homestead food production and nutrition. Available at: [https://www.fsnnetwork.org/sites/default/files/TOPS\\_Nurturing%20Connections\\_English\\_FINAL\\_P.pdf](https://www.fsnnetwork.org/sites/default/files/TOPS_Nurturing%20Connections_English_FINAL_P.pdf)

house or sewing something together; community members coming together to demand action from authorities.



- **Power within:** a person's sense of self-awareness and self-worth. It comes from knowing our strengths and weaknesses and feeling confident about what we are good at. It includes the ability to recognize differences and respect others. Power within gives us hope for the future and the strength to act for change. It leads to recognizing power with (working with others collaboratively) and power to (achieve things). Examples: deciding to run for a community leadership position; reaching out to help others in need.



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

1. Start the session by asking participants what they understand about “power” and what they think power is. As they respond, write down their responses on a flip chart. (5 minutes)
2. Use and expand their responses to explain the four types of power, using the concepts in the Facilitator’s Notes above. As you explain each type of power, write keywords on a flipchart paper and ask participants to give examples of each type of power. (20 minutes)
3. Explain that power can come from different sources, like physical strength, age, gender, wisdom, social position (status), wealth, information, education, etc. Explain that different situations require different types of power. Power—especially power over—can be abused and harm or exclude people. However, power can also help people achieve things individually (power within) and collectively (power with and power to). (5 minutes)

## 2. Who Holds Power?

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*Purpose:*

Understand gendered differences of power within households, communities, and society at large, fostering discussions about different types of power and how power dynamics can change.



*Duration:*

60 minutes



*Materials:*

Pre-prepared sets of cards with characters



*Facilitator’s Notes:*

To prepare for this session, cut **four** identical sets of family members: father, mother, son (teenager), and daughter (teenager). Print each family member on a different card/paper.

Building on the previous session about the types of power, this session will allow participants to reflect more on the different levels of power people hold in the household (and more broadly) and their implications.



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

1. Divide the participants into four mixed-gender groups and give each group one of the character sets (each group should have all four characters).
2. In groups, ask participants to place all the characters in order by power level: from most powerful to least powerful. Provide participants with A4 paper and ask them to draw additional characters if they feel someone important is missing in the ranking. (10 minutes)
3. Gather all participants in a semi-circle and ask one of the groups to place their order of characters in the center of the circle. Ask other groups to do the same. If there are significant disagreements, open a brief discussion, but there is no need for full agreement. (10 minutes)

4. Facilitate a discussion with the whole group about the following questions: (20 min)
  - What makes one person have more power than the other? Allow participants to respond before giving examples: social roles, ownership and/or control over assets/resources, sex, age, position in the household, level of education, wealth, social status, physical strength, etc.
  - How can power change among family members? (e.g., a husband dies or moves to work; a wife starts earning money).
  - What are the implications of a person holding all the power in a household?
  - What is the benefit of sharing power in a household? How can power be shared or redistributed within the household?

### 3. Gender-Based Violence

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 *Purpose:* Raise awareness of what gender-based violence is, its effects on the participation of women, and how it manifests in land governance.

 *Duration:* 40 minutes

 *Materials:* Flipchart paper and markers (optional if the group is illiterate)

 *Facilitator's Notes:*

Begin the session by disclaiming that we will discuss gender-based violence. This is a serious issue that affects many people. This can be uncomfortable or triggering for women, so participants are free to take a break outside the room at any point, no questions asked. Remind participants about the ground rule on safe space for sharing and privacy. Remind everybody that we are here today, not to blame anyone, but to discuss how as leaders, we can make our lives better and treat each other with love and mutual respect.

Use the following definitions of GBV:

GBV is violence directed against a person because of their gender identity. Although GBV can be experienced by anyone, women and girls are disproportionately affected. GBV can be perpetrated by individuals, groups of individuals, or institutions and can happen in the household, workplace, schools, streets, and any other public or private space. Types of GBV:

- **Physical:** physical assault or threat of physical assault, including domestic violence.
- **Psychological or emotional:** coercion, verbal offenses, and belittling. Controlling one's mobility, social interactions, clothes, and reproductive life.
- **Sexual:** sexual assault and rape, including marital or spouse rape. Trafficking, forced prostitution. Unwanted sexual advances or sexual harassment at the workplace or in public institutions, including demanding sexual favors or relations in return for certain benefits or to avoid retaliation.
- **Social:** restricting access or services, staring, stalking, and gossiping about someone. Social ostracism (excluding someone from social interactions).
- **Economic:** limitations to inheritance and ownership rights, restricting decision-making on earnings, and restricting access to financial resources, education, or the labor market.
- **Harmful traditional practices:** child marriage, forced marriage, "honor" killings, and female feticide and infanticide.



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

1. Linking back to the previous session, explain that when power is deposited in one person, it can be subject to abuse and that gender-based violence is an expression of power abuse and asymmetrical power relationships, whereby one person seeks to dominate another or others.
2. Explain the concept of GBV (see Facilitator's Notes above). Read out three of the scenarios below, one by one, and after each scenario, ask the following questions:
  - Is this a case of GBV? What constituted violence in this?
  - What type of GBV did you observe in the scenario?
  - Who is the person who experienced violence? Who is the person who perpetrated violence?
  - What is the impact of GBV on the women in these scenarios?
  - How does GBV impact the entire family? How does it affect the community?

**Scenario 1:** Elizabeth is a young unmarried woman elected to the Customary Land Committee (CLC). She was excited to be part of the committee and help her community. Although she was the CLC treasurer, the chair and vice-chair (all men) excluded her from discussions about the CLC finances. She asked them a few times, but they laughed her off, saying she was just a young woman and could not possibly understand numbers and finances. When she argued she was the treasurer, they said this was only on paper, as everyone knows they need to put women down on paper, but men are the ones who decide things. About a year later, she had to sign the accounts as treasurer, and as the chair left the room briefly to speak on his phone, she looked at the folder with receipts and files and noticed that the women in the CLC had been receiving less than half of the allowance male members received. The chair and vice-chair were irregularly pocketing the difference. She tried to confront the chair, but he slapped her and told her that he would do much worse to her and her younger siblings if she did not keep quiet about it. Terrified, she finished her term quietly and never ran for community leadership again.

**Scenario 2:** Evaline is a member of the CLC. The government offered a full-day training in Nkhotakota. After training, she went to the market to buy some supplies for her family and ended up missing her ride back home. She was getting desperate when she became relieved to see the local clinic doctor, whom she knew as an acquaintance. He said he was going back to her village and offered her a ride. While traveling, the doctor engaged her in conversation. At first, it was just general talk, but as they traveled, the conversation became more and more intimate and soon became inappropriate, which made her very uncomfortable. Evaline tried to change the conversation without success. Eventually, he stopped the car and raped her. Evaline was too ashamed to tell anyone because he was a respected man in the community. She blamed herself for taking the lift and sitting in the car's front seat. She found it very difficult to carry on with her role and put in her resignation. The other CLC members started to falsely accuse her that she was being difficult because she wanted to be paid for doing the work, and that is why she was resigning. She was concerned about the false accusations but felt she couldn't tell anyone the real reason as nobody would believe her after time had passed. She was also concerned the doctor would say she consented to have sex with him and that his word would be much more valued than hers.

**Scenario 3:** Esitele is a widow with five children who never remarried after her husband passed away. She continued to work on the land she shared with her late husband. Over the years, her neighbor Jonasi started to encroach over her land. She suspected this was happening but was unsure about the actual boundaries. When land registration began in her community, she was unable to attend sensitization meetings as they happened when she needed to collect her children from school and cook them dinner. When registering his parcel, Jonasi walked the boundaries with the data collectors and ended up including a considerable part of Esitele's land as his. When she attended the public display, she noticed this and asked a friend what she could do about it. Her friend advised her to lodge a claim for objection

and corrections. Jonasi was furious and started to threaten her. Feeling scared for her safety, she withdrew the claim and accepted that her children would have much less land to inherit in the future.

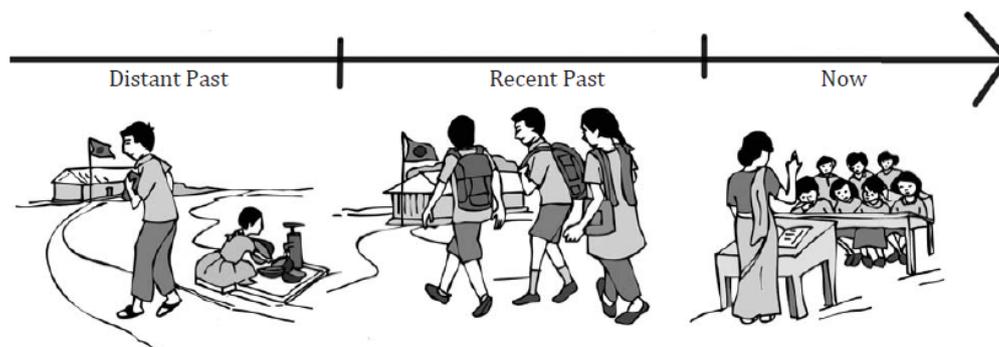
3. Explain that we usually think that only physical and sexual violence are gender-based violence, but it also includes verbal, emotional, social, and economic violence. Refer to the different types of GBV in the Facilitator's Notes above.
4. Explain that, unfortunately, in our society, many people experience violence simply because they are women. GBV affects individuals in many ways: it can impact their physical health, cause trauma and depression, lower their confidence and self-esteem, decrease productivity and ability to earn money, and increase expenditures in health costs. Emphasize that apart from affecting the person experiencing GBV, it has devastating effects on their family, especially children. GBV leaves a long-term physical and psychological impact. Children may need to drop out of school, have less food to eat, or even become victims or perpetrators of violence themselves in the future.

## MODULE 5. Changing Gender Norms

### 1. Can Gender Norms Change Over Time?<sup>5</sup>

-  **Purpose:** Realize that gender norms can change over time.
-  **Duration:** 40 minutes
-  **Materials:** Picture showing changing gender norms over time, paper, pens, bucket
-  **Facilitator's Notes:**

To prepare for this exercise, print the picture below, depicting changes in gender norms over time. Try to print it out in large format so all can see it.



You will need a bucket for participants to throw away the crumpled paper with their negative thoughts and beliefs. If a bucket is not available, they can throw the crumpled papers in a corner. The important thing is to have the cathartic and physical exercise of getting rid of negative thoughts and beliefs.

Key concepts for this exercise:

- **Gender norms:** what a person perceives other people in their social group do, approve of, and expect others to do based on their gender (unwritten rules).

<sup>5</sup> Adapted from: Helen Keller International. n.d. Nurturing connections: Adopted for homestead food production and nutrition. Available at: [https://www.fsnnetwork.org/sites/default/files/TOPS\\_Nurturing%20Connections\\_English\\_FINAL\\_P.pdf](https://www.fsnnetwork.org/sites/default/files/TOPS_Nurturing%20Connections_English_FINAL_P.pdf)

- **Attitude and belief:** an individual opinion or feeling about something, whether positive/negative/neutral, or true.
- **Behavior:** what a person does (an action) based on their individual beliefs and social/gender norms.



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

1. Show participants the picture depicting changes in gender norms over time. Ask participants their thoughts about the picture. Based on their answers, explain how in the past, only boys could go to school, then it became accepted that girls should go to school too and that women could lead in education as teachers and headmistresses. (5 minutes)
2. Ask participants to think of examples of other gender norms that have changed over time. (Probe: cite examples of women in leadership positions such as GVHs or even at the national level like in the parliament; changes in how men and women dress; changes in marriage patterns or divorce; etc.). (5 minutes)
3. Facilitate a discussion about why and how participants think the norms they mentioned changed over time. Did these changes bring benefits for men and women? (10 minutes)
4. Using the Facilitator's Notes above, explain that our behaviors (how we act) are influenced by both gender norms **collectively** held and our own **individual** attitudes and beliefs. An important step to changing gender norms is to revisit and change our beliefs and attitudes. (5 minutes)
5. Give participants pieces of paper and pens. Ask them to think about any beliefs or thoughts they had before the training they think they should or want to change. Ask them to write or draw each thought or belief on a different paper. Encourage them to write as many as they want. (10 minutes)

Here are a few examples if needed:

- Feeling like people will laugh at/criticize me
  - Feeling I can't do "women's work"
  - Feeling I am weak
  - Feeling my opinions don't matter
  - Thinking I should not share my thoughts or feelings with my spouse
  - Thinking I do not need to ask my spouse or others in my house for input before making big decisions
  - Feeling that I am the head of the family and can do whatever I want
  - Thinking taking care of my children would make me "less of a man"
6. Ask everyone to stand up and invite participants to read one of their beliefs/thoughts out loud, one at a time, then crumble their paper and throw them in a bucket (if a bucket is not available, they can throw them in the corner of the room). (10 minutes)
  7. Conclude by asking participants to remember the negative thoughts and beliefs they would like to get rid of and change and try to do so moving forward.

## 2. Negotiating Change

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*Purpose:*

Reflect on what “negotiation” means, enabling an understanding that negotiation is something positive that helps us achieve better outcomes for everyone. Allow participants to practice or witness negotiation in practice and discover that good negotiations rely on sound arguments and a respectful manner.



*Duration:*

90 minutes



*Materials:*

Flipchart papers, markers, tape/blue tag



*Facilitator's Notes:*

To prepare for this session, place three flipchart sheets on the wall/floor marked “Negotiation,” “Argument,” and “Joint-decision” (if needed, use drawings or pictures for illiterate participants) so they are visible to all.

Negotiation is an inevitable part of being an effective leader. It is a dialogue between two or more people intended to reach a positive outcome over something where different opinions exist.

- It is purely verbal, constructive, and based on good arguments/persuasion.
- It is carried out respectfully and involves both parties listening to each other.

Negotiation is a process of compromising to achieve an agreement that works for all parties. Every negotiation generally has three outcomes: win-win, win-lose, and lose-lose. A successful negotiation results in a win-win for all parties involved - where all parties are happy with and benefit from the outcome of the negotiation.

Take your time explaining through the dynamic of the role-playing exercise and how participants should rotate in roles between negotiating parties and observers. It is important that the observer does not interfere during the acting, verbally and otherwise.



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

1. Ask participants to sit in a semi-circle around the flipchart sheets. Go around the room asking participants to say the first word or image that comes to their mind when you say the word “Negotiation.”
2. Go around the room again, asking participants to say the first word or image that comes to their mind when you say the word “Argument.”
3. Go around the room one last time, asking participants to say the first word or image that comes to their mind when you say the word “Joint Decision.” After they respond, do the same for “Argument” and “Joint Decision.” Write down under each flip chart as they respond.
4. Using the conceptualization of “Negotiation” from the Facilitator’s Notes above, explain what negotiation is, emphasizing that it is a process that can happen with people with different levels of power, and it does **not** determine the outcome (like in a ‘joint decision’), but it can help influence the outcome. Negotiation can often produce an outcome that is better for everyone.
5. Conclude the exercise by explaining that a negotiation process can have three outcomes:
  - Win-win (ideal scenario): both parties are happy with the outcome.
  - Win-lose: when only one party is happy with or benefits from the outcome of the negotiation.
  - Lose-lose (least desirable outcome): when neither party is happy nor benefits from the outcome of the negotiation.

6. Explain that we will role-play to practice negotiation skills. Divide participants into groups of 3. Explain that two people will play the role of the two parts negotiating, and the third person will be the observer. We will have three different scenarios and rotate between roles, so everyone will have a chance to play a negotiating part and observer at least once. If the number of participants is not divisible by three, one group may need to have four people. In this case, they will not be able to play all roles, but they will still be able to be at least a negotiating part and observer once.
7. Explain that you will read a scenario and allow time for participants to act out the situation and negotiate. The observers are not to participate in the negotiation, verbally or otherwise.
 

**Scenario 1:** *A woman has been invited to attend a meeting held by the CLC. The meeting will be held during daylight hours in a nearby village, which is accessible by foot. A leaflet from the CLC is available, explaining the meeting goals, time, venue, and content. The meeting will be held from nine in the morning to noon on a Thursday, and both women and men can attend. It is unknown whether the meeting facilitator will be a woman or a man. Her husband is not sure if he should agree with the wife attending or not, but the woman wants to attend the meeting.*

**Task:** Carry out a role-play where the wife tries to convince her husband that it is important for her to attend. (10 minutes)
8. Bring the larger group together and go around the room asking the observer in each group to provide 2-minute feedback about how the negotiation went:
  - How did the husband and the wife try to convince each other? Did they use arguments? Force? Who had the stronger argument and why?
  - How did they talk to each other? Respectfully? Aggressively? Was this good/bad?
  - Did they listen to each other? If yes/now, was this good/bad? (15 minutes)
9. Say you will present another scenario, and participants should switch roles and play a new role this time (negotiating part or observer). This time one person will be a young woman running for a CLC leadership position and campaigning in the community, and the other will be a man at the campaign event. The third person will be the observer (should be different from the observer last time).
 

**Scenario 2:** *The CLC is holding elections. Most of the candidates running in the election are men because it is socially accepted that men participate in public life and hold leadership positions. A young woman is running for the election as she knows that the involvement of women and youth in the CLC leadership could bring a diverse perspective to a mostly male-dominated environment. At a campaign event, a male member of the community challenges whether a young woman should hold this position.*

**Task:** Carry out a role play where the woman tries to convince a male member of the community of the benefits of having women and youth represented in the CLC. (10 minutes)
10. Bring the larger group together and go around the room asking the observer in each group to provide 2-minutes feedback about how the negotiation went:
  - How did the disagreeing members try to convince each other? Did they use arguments? Force? Who had the stronger argument and why?
  - How did they talk to each other? Respectfully? Aggressively? Was this good/bad?
  - Did they listen to each other? If yes/now, was this good/bad? (15 minutes)
11. Say you will present a final scenario, and participants should switch roles and play a new role this time (negotiating part or observer) so that everybody has had a chance to be an observer and a chance to play a negotiating part. One person will be a male member of the land association, and

the other will be a woman from the community. The third person will be the observer (should be different from the observer last time).

**Scenario 3:** A land committee is meeting to discuss the ongoing documentation of parcels of land in their community. Some members suggest asking the chief to allocate slightly smaller parcels of land to divorced or widowed women in each village. The reason given is that these women do not have the ability to work large plots due to the absence of husbands, and the land would go to waste and not be cultivated.

**Task:** Carry out a role play where the woman tries to convince the male member of the committee that women should get larger parcels of land irrespective of their status. (10 minutes)

12. Bring the larger group together and go around the room asking the observer in each group to provide 2-minutes feedback about how the negotiation went:
  - How did the disagreeing members try to convince each other? Did they use arguments? Force? Who had the stronger argument and why?
  - How did they talk to each other? Respectfully? Aggressively? Was this good/bad?
  - Did they listen to each other? If yes/now, was this good/bad? (15 minutes)
13. In the final plenary, facilitate a discussion about similarities and differences in the three scenarios:
  - Did the two negotiating parts have similar levels of power and influence?
  - What is easier and harder to negotiate in different settings: household, community, institution? (15 minutes).
14. Conclude by stressing that negotiation and bargaining are not bad; it is important to stand up for your beliefs, and disagreements are not necessarily bad—they might lead to better overall decisions that benefit everybody. However, it is important to have clear arguments, listen carefully, and treat each other with respect. Negotiation is not about having it your way but about voicing and listening to opinions to come up with an agreement that works for everybody.

### 3. Revisiting the Vision

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*Purpose:*

Enable participants to re-visit and adjust their vision journey based on all the reflections and learning from the training. Participants will take their vision journey home so they can refer to it to remind themselves of their leadership goals and the road to get there.



*Duration:*

40 minutes



*Materials:*

Participants' vision journeys prepared on Day 1, one flipchart paper per participant, and markers or pens



*Facilitator's Notes:*

To prepare for this session, have the participants' Vision Journey maps each person developed on Day 1. This session offers an opportunity for participants to revisit their initial journey and change anything they want based on the learning gained. Emphasize the importance of working on a vision of themselves as leaders in the CLC and supporting their communities during the land registration and governance process. Having a vision and working to achieve it is important for every leader. In whatever position, and with whatever resources are available, one should develop a vision to organize their thoughts and devise clear action points towards achieving it.

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

1. Start the session by explaining that we will now revisit the individual vision journeys prepared a few sessions back. Distribute participants' Vision Journeys, a piece of flipchart paper, and markers or pens.
2. Ask them to find a comfortable space on the floor or at a table and review the journey maps they prepared.
3. Ask participants to re-draw their Vision Journey, keeping in mind all that they have learned throughout the training, and to start thinking about some concrete actions they will take over the next few weeks and months but within a year. Explain that they are free to change/adapt to anything they want: the vision, where they are, opportunities, and challenges.
4. Ask participants to pair up with a group member. Explain that sharing with someone else can help you feel more accountable and support each other as you embark on your journeys to realize your visions.
5. In pairs, ask participants to take turns sharing their Vision Journeys with their partner and the concrete actions they started thinking about.
6. Ask one or two volunteers to share their Vision Journey with the wider group as a way to inspire one another. Ask them also to share differences between their initial vision journey and the one they just refined.

## 4. Final Reflections and Post-Test

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*Purpose:*

Conclude the training and allow each person to have a final reflection about the overall process and administer the post-training assessment. The reflection allows each participant to recap the key learning and takeaways, reflect on the key skills and competencies covered, and re-commit and make a difference in their roles.



*Duration:*

40 minutes



*Materials:*

Flipchart paper, markers or pens, and posit-its



*Facilitator's Notes:*

The closing ritual is performed in this session. Give all participants a chance to have a final 'say.' The session also uses the "Head—Heart—Feet" model (see picture) to draw what participants learned, how they feel about the training and what they learned, and how they plan to implement learning.

It is important that the tone for the concluding session is exciting and encouraging. For example, you can comment that the future is bright with what you have seen in them during the training. Chances are that having been together this far, everyone is comfortable and confident about being a leader. Throughout the training, they have known each other more, gained trust in their own abilities, and set on a journey to achieve their aspirations.



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

1. Thank participants for their commitment to this process, to each other, and above all, to themselves and their empowerment. Express your appreciation for them to take time from their multiple responsibilities to attend.

2. Invite participants to stand in a circle. Ask each participant to say one word or sentence about how they feel or what they learned. The reflections can be kept short by asking participants to just say one final word or sentence. A final word for everyone can be that which summarizes how they feel about the training. Examples of final words are “happy,” “excited,” “tired,” “hopeful,” etc. Stress that there is no right or wrong answer. Go around the circle and allow each participant to say their remarks.
3. Invite participants to reflect on the whole training program. Draw a large stick figure on flipchart paper, showing their head, heart, and feet. Distribute post-it notes and pens to all participants.
4. Ask each participant to share one or a couple of things from their head, heart, and feet about the training and stick them on the drawn stick figure, representing the following:
  - **Head:** what they learned from the sessions. Make corrections to core concepts if needed.
  - **Heart:** how they feel about all that has been discussed and how they feel about what they have learned.
  - **Feet:** what concrete steps or actions will they take after this training?
5. As the facilitator, you may also share your own head, heart, and feet with the group. Allow time for all to fill in their post-it notes and stick them.
6. Make a final conclusion by commenting on the drawing after it is filled with their reflections.
7. Proceed to administer the post-training assessment, encouraging participants to be as open as possible in providing feedback, which is useful for future training. Inform them that it is anonymous, and they don't have to fill in their names.
8. Thank participants for staying on throughout the training, encourage them to embark on the leadership journey with the skills acquired, and emphasize that learning is a lifelong experience, and by practicing and consulting one another, they can keep growing and becoming better leaders.

## REFERENCES

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**U.S. Agency for International Development**  
1300 Pennsylvania Avenue, NW  
Washington, DC 20523  
Tel: (202) 712-0000  
Fax: (202) 216-3524  
[www.usaid.gov](http://www.usaid.gov)